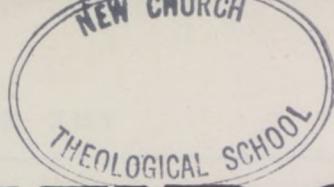


The



NEW CHURCH MESSENGER



September 6, 1939

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big organization are achievements of which few men are capable and of which any church should be proud.

Conference also welcomed home the Rev. and Mrs. Arthur Clapham from a six months visit to the West African New-Church Mission. The story of the West African Mission is almost as romantic as that of the one in South Africa. We hope in the near future to tell it in the MESSENGER.

Convention has reason to be proudly thankful for the widespread support of foreign missions which it has achieved. It will encourage us in our own missionary enterprise to know that under British (and American) auspices there are native New Churches in South and West Africa with upward of five thousand members, churches that are growing in spiritual power and devotion.

I was thrilled by the account of this missionary work. Even more deeply was I thrilled by the results of the work of the New-Church College. At Woodford (on the outskirts of London) under the remarkable work of the College Principal, the Rev. Eric Sutton, M.A., a new generation of New-Church ministers is being raised. On the Wednesday evening there was a Ordination Service at which no fewer than nine young ministers and missionaries were introduced into office. As I looked at this promising band of men, and on other occasions heard some of them and their immediate prede-

cessors speak at various meetings, I felt thankful that the Lord is sending laborers into His vineyard. Also I wondered why there are so many candidates for the New-Church ministry in Great Britain and so few in the United States. The answer may be in the fact that in Great Britain the young minister is practically guaranteed employment and a modest salary when he graduates from the college? There is a minimum stipend in the New Church in Great Britain. It is small, but it permits of plain living and high thinking. Whether this is the real answer to the question I cannot say, but certain it is that the adventure of the New-Church ministry appeals to sufficient young men to ensure the growth of the Church in Great Britain.

Other interesting aspects of Conference activities lay in the Young People's Meeting on Saturday, the Women's League meetings on Monday, the Garden Party at the Botanical Gardens on Tuesday and the Overseas Missions meeting on Wednesday.

The Rev. Charles Hall was nominated as president for next year. After ten years' service the Rev. William E. Hurt resigned as secretary of Conference. His resignation was due to failing health. He was succeeded by the Rev. Charles E. Newall. The Rev. H. Gordon Drummond, who a few years ago was Conference delegate to Convention, resigned as editor of the New-Church magazine.

(To be concluded)

There Shall No Evil Befall Thee

By William H. Beales

[NOTE: One of the greatest tragedies in New-Church circles during the past year was the sudden calling to the higher life, following an automobile accident, of Mr. and Mrs. George W. Elspass, of Cleveland. All who attended the double funeral service in the little church in Armada were deeply moved by the sense of loss which the event awakened.—W. H. B.]

YOU will recognize the words quoted above, as forming part of the Ninety-first Psalm. O, but that Psalm is so rich in promises of the protecting power of the Lord. It breathes the

very spirit of Divine watchfulness and care. "He shall cover thee with His feathers, and under His wings shalt thou trust." "A thousand shall fall at thy side, but it shall not come nigh thee." "There shall no evil befall thee . . . He shall give His angels charge over thee, to keep thee in all thy ways." A Psalm of the sure protection of the Lord at all times.

We turn from the pondering over these prom-

ises, and see, in thought, a little church in a quiet country town. It is filled to capacity, for they have been celebrating the 100th anniversary of the founding of the Church. There have been services all day, with friendly reunions, and now, as the last service is being held, we hear the words of the old familiar hymn: "God be with you till we meet again." Then the last good-byes, and the cars speed off into the night, carrying the worshipers to their homes, some of them many miles distant.

It is raining. The night is especially dark, and the gleam of the head-lights of approaching cars shines brightly, dazzlingly, on wet pavements. Driving is difficult—too difficult for safety. And it all happens in a moment. The turning out to pass a slower car—the sudden blinding glare of the lights of another car—the grip of the brakes and the skidding of the wheels—and it is all over.

We are back in the little church again, only it is a few days later. The sun is shining through the stained-glass window, and it shines upon two caskets, which are surrounded by floral offerings. The two children left orphans by the terrible tragedy sit near the caskets. They do not realize, yet, what it means—this which has come into their young lives. They have the loving attention of many who know and sympathize with them in their great loss. It will be very, very difficult for those who were gathered in that little church that afternoon, to forget those two caskets, and the two brave children, who lost both father and mother, that fatal night.

And we read again: "There shall no evil befall thee . . . for He shall give His angels charge over thee, to keep thee in all thy ways." And perhaps we wonder. Perhaps we are confused in our thinking. It all seems so strange, so contradictory.

"There shall no evil befall thee"! No evil! You and I are prone to call "evil" whatever interferes with our physical comfort and convenience, or causes us mental suffering: anything which deprives us of the things we love and desire. Our concept of "evil" is always associated more or less with these adversities. But we have read *God's* promise: what does *He*

call "evil"? Clearly He does not mean that even those who "dwell in the secret place of the Most High" shall be shielded and protected from all physical harm. Nor loss, even of loved ones; nor sorrow, nor trial and disappointment. Indeed, He warned His disciples *not* to look for such protection—such "insurance." "In the world ye *shall* have tribulation." And how can it be otherwise? We are in the midst of a world in which there is ignorance, and folly and the selfish disregard for the rights and even the safety of others; a world in which the laws of God and of man are flouted and cast aside often with contempt; a world in which selfishness and evil have brought about all manner of diseases and painful illness and even premature death. And *we* are part of that world. We are "bone of its bone and flesh of its flesh." We carry the taint of its weaknesses and its folly in our very natures, from birth. How, then, can we expect to escape from sharing in the results of that evil and that folly? True, we have the promise, "A thousand shall fall at thy side but it shall not come nigh thee." But here again, we must pause. Can we say, on the strength of this promise, that those who suffer are *not* protected by the Lord, and that those who escape harm *are* under His especial protection? Can we look back, for example, to the years when that terrible disease was attacking the children, carrying so many into the spiritual world, and leaving others helplessly paralyzed—can we say that those who suffered did so because they did not "abide under the shadow of the Almighty"? Such a thought is unworthy of a moment's consideration. It is monstrous. It is contrary to all our conception of the Lord as a God of love and infinite tenderness. God's care for His people is universal; it embraces all of mankind. The very fact that calamities do take place—that they do touch our lives and our homes, is surely evidence that the promises of the Lord are not a guarantee that we shall be spared the sorrow and heartache which they so often leave behind.

Then what do the promises mean? Literally, the word used here, in the Hebrew, means what is *bad*. It is the same word which is used when

the Lord said, "Keep thy tongue from evil and thy lips from speaking guile," or deceit, and also when He counsels, "Depart from evil and do good." It means that which comes forth from the hells, and seeks to destroy within us the image and likeness of the Creator who has implanted them there. It means that which would turn us from the love of the good and the true, and lead us into what is unworthy and unclean. *That* is what the Lord means when He speaks of "evil." And it is *that* from which He promises, in this Psalm, to protect and save us. Surely a vastly more vital work than merely to watch over our pocket-books or our bank-accounts, or our physical comfort, or even to protect us from mental and physical suffering, and the loss of those we love. Our worldly wealth, if we have any, must one day be left behind us, anyway. Physical suffering, even though most severe, must come to an end, and be forgotten and as for our loved ones—why *we cannot lose them*, even though they may be taken from our physical sight, into the great, beautiful world beyond, and be separated from us for a time. They are ours, united to us with bonds of love, which cannot be broken. But, if the enemies of our souls overtake us—if the love of self and all that is unworthy gains the upper hand within us, then, indeed, "evil *hath* befallen us:" then the plague of spiritual disease and death has already "come nigh our dwelling"—has even entered in and taken possession. And it is to save us from that calamity that the Lord has promised His Divine help and protection. For it is in these things that we are powerless, and He all-powerful.

The Psalm opens with the words, "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." And then follows all the wonderful promises of His protection and care. It is, apparently, a Psalm written for the "children of God," for those who put their trust in Him. And why for those alone? Because He can protect and defend only those who do put their trust in Him. I climbed to the top of a great hill, once, in England. There was a stone church there, with a great square tower. And about the edge of the hill there were still the remains of earth-

works. A defence for the people of the countryside in times of danger; a protection against their enemies. But, a protection only for those who fled to that hill-top in times of danger. For those who remained in the valley, that hill-top was as though it never existed. And so with the Divine Protection of the Lord against the attacks of our real foes; so with those promises of the Lord; they can be for those, only, who seek, with all their hearts, to "dwell in the secret place of the Most High," and who, therefore, "abide under the shadow of the Almighty."

Does this mean that the Lord is unmindful of what takes place upon the earthly plane of our lives? Are we to feel that He is unmindful, perhaps not interested, in the heartache which follows the loss of loved ones, or the physical suffering attendant upon disease and accident? Is He so concerned over our spiritual welfare that He takes no thought of our natural lives? Surely not. He wept at the grave of Lazarus. He is the God of all consolation. He would have us experience only peace and happiness and abounding health. All else are disorderly in His sight, and His Divine power is ever exerted to remove what is disorderly from His creation. It is not His will that there is suffering and sorrow in our lives. If they come, we may be certain that they are permitted for some good, or to prevent some greater calamity which threatens. Always He keeps eternal things first, and temporal things He causes to serve eternal things. With a wisdom which even eternity will be too short completely to reveal to us, He weaves the pattern of our spiritual lives out of the woof and warp of these experiences which we have day by day, year by year. The joys and the sorrows, the successes and the failures, the suffering and even our greatest trials. Standing in the cleft of the rock, and seeing the Divine Providence in its operation only when it has passed by, we may see these things to be true, if we will.

We have all seen them, with greater or less clearness, especially we who have travelled the greater part of the journey of life. The good which came out of suffering; the spiritual blessings which grew out of what looked like black calamity; the spiritual again which, in a won-

derful way, blotted out the memory of material losses. Yes, even with our imperfect vision, we have seen these things; what shall we say that the Lord and the angels see, whose eyes are not blurred by worldly considerations and appearances? Of all the wonderful truths which have come to us in this New Age, none is more beautiful, more inspiring, more helpful, than the glorious teachings regarding the Divine Providence. So marvelous is that Providence, that we can only bow our heads in wonder and gratitude.

So if we are placing our trust in Him, and seeking to "dwell in the secret place of the Most High," we can look out upon life with an assurance which nothing else can give. For nothing can take place in these lives of ours which can *injure* us. Our plans of life may be shattered; things may seem to go all wrong; we may suffer business losses; but nothing can reach *within* and touch the *soul*. Nothing can

touch the character which is slowly being formed on the firm foundation of faith in God and faithfulness to His teaching. With Divine certainty, "There shall no evil befall thee." And the foes from within will be equally powerless really to injure us. They may cause us all sorts of trouble and anxiety; they may give us many a battle before we hear the "well done" of the Master; but if we are sincere in our faith, we shall one day know that the promise of the Lord was not merely empty words: "There shall no evil befall thee." No evil can befall us, either from the things of this world or the foes of the unseen world. We shall abide safely "under the shadow of the Almighty." And every moment of the day, come what will, we shall be surrounded by the angels of God, whom He has commissioned to "keep us in all our ways," that in the end He may "show us His salvation."

Swedenborg on Mars and Its Inhabitants

By Jediah Edgerton

THE planet Mars has come and gone; that is to say that on July 27th at 4 P.M. it was only a little over thirty-six millions of miles away from the earth, the closest it has been since 1924 and it will not come close again until 1956. The proximity of this planet has raised again the much-mooted question as to whether Mars is inhabited or not. Professor Percival Lowell claimed that it was inhabited by beings of a very high degree of intelligence but did not insist that they had the same form as human beings on this earth. He submitted as proof of his assertion the existence of canals on this planet which must have been the work of intelligent beings; he also pointed out vast strips of vegetation and trees twenty or more miles in width growing in irrigated regions which could support living creatures. On the other hand Professor Lowell's claims have been ridiculed by many leading scientists who have asserted that his findings were fanciful and unwarranted.

In the midst of these conflicting claims, where no one seems to speak with any degree of au-

thority, it is interesting to note the information that is given on the planet Mars by Emanuel Swedenborg of whom Henry James said, "Emanuel Swedenborg had the sanest and most far reaching intellect this age has known." Swedenborg was a scientist, unsurpassed in his day, but it was not through the assistance of astronomical instruments that he obtained his information as to the inhabitants of the planet Mars. Swedenborg was both clair-audient and clair-voyant and with his spiritual ears open to hear heavenly voices and his spiritual eyes open to see persons in paradise, it was easy for him to converse with spirits who had once been inhabitants of the planet Mars.

Swedenborg says in the *Arcana Coelestia* (Heavenly Secrets) number 7359, "Spirits from thence (Mars) came to me, and applied themselves to my left temple, and there breathed on me with their speech, which however I did not understand. It was soft in its flow, nor do I remember to have perceived a softer, it being like the softest zephyr. It breathed first upon the left temple, and the left ear from

above; and the breathing extended thence to the left eye, and by degrees to the right, and then flowed downward, especially from the left eye, to the lips; and when it was at the lips, it entered through the mouth, and by a way within the mouth, in fact by the Eustachian tube, into the brain. When the breathing came thither, I then understood their speech, and it was given to talk with them."

He continues in number 7360 of the *Arcana Coelestia*, "From this it was given to know that the speech of the inhabitants of Mars was different from the speech of the inhabitants of our earth. That is to say, it was not sonorous, but almost silent, insinuating itself into the interior hearing and sight by a shorter way. And because it was such, it was fuller and more perfect, fuller of the ideas of thought, thus approaching more nearly the speech of spirits and angels. The very affection of the speech also is represented with them in the face, and its thought in the eyes; for the thought and the speech, also the affection and the face, with them make one. They regard it as wicked to think one thing and speak another, and to will one thing and in the face present another; they do not know what hypocrisy is, and fraudulent dissimulation, and deceit."

And Swedenborg says in effect in number 7361 of the *Arcana Coelestia* that the respiration and speech of the Martians was not unlike that of the Most Ancient Church, the race that existed before the flood; that their speech was not articulate, like the vocal speech of the men of his day, but tacit, produced by internal respiration rather than external. By this internal respiration and speech the Martians could much more fully express the feelings of the mind and the ideas of thought than can be done by articulate sounds and sonorous words. And it would be interesting to note in this connection that Swedenborg himself experienced internal respiration. He says in number 3464 of the *Arcana Coelestia*, "Thus was I accustomed to breathe in early childhood, when I said my morning and evening prayers; and occasionally afterwards, while I was investigating the concord of the lungs and heart, especially when I was writing from my mind those things which have been published. Throughout the course of many years I ob-

served at different times that there was a tacit breathing, scarcely sensible, concerning which it was afterwards granted me to think, and also to write. Thus, have been introduced into such respirations through the course of many years, beginning with my infancy, especially by means of intense speculations, in which the breathing was quiescent, otherwise an intense speculation about truth is not possible. Afterwards, when Heaven was open to me, so that I spoke with Spirits, I did not breathe at all for the space of an hour, and merely drew in sufficient air to enable me to keep on thinking. Thus was I introduced by the Lord into interior respirations."

The Martians are not under a central government but are distinguished into various societies; so Swedenborg states in number 7363 of the *Arcana Coelestia*: "They there associate with themselves such as agree with them in disposition. This they know at once from the face and speech, in which they are rarely deceived, and then they are forthwith friends. But they feel no aversion to all others, for they have no aversion, still less hatred." And he further asserts in number 7364 of the *Arcana Coelestia* that the inhabitants of Mars are contented with their lot and each one is a lover of his neighbor. "This enjoyment and tranquility of mind would perish, if those who think and will wickedly were not cast out, and if they did not prudently and severely check the first beginnings of self-love and love of the world with those into whom they enter."

Swedenborg says in short that the Martians are among the best of men who have come from the earths of our solar system and that they love and adore the Lord more than others. *Arcana Coelestia* 7477: "More than other spirits they acknowledge and adore our Lord; they say that He is the only God, and that He rules both heaven and the universe, and that all good is from Him; they said that it is the Lord Who leads them, and that also He frequently appears to them in their earth."

Having spoken of the moral character of the inhabitants of the planet Mars, let us now see what the Scandinavian Seer says as to their appearance. Their color is yellow and black thus partaking something of the Mongolian and Ethiopian races. I will quote number 7483

of the *Arcana Coelestia* in its entirety. "There was presented to me an inhabitant of that earth; his face was like that of the inhabitants of our earth, but the lower part of the face was black, not from a beard, but from blackness in place of it. This is also from correspondence. The blackness extended itself on both sides even under the ears. The upper part of the face was yellowish, like the faces of the inhabitants of our earth who are not quite white."

In number 7484 of the *Arcana Coelestia* we find the statement of Percival Lowell that the dark areas on Mars were strips of vegetation, corroborated. "They (the Martians) said that they live on the fruits of trees, and especially on a certain round fruit which springs up out of their ground, and also on pulse."

The vegetation and tree belt is further substantiated in number 7485 where Swedenborg asserts: "They are clad with garments that they weave from the bark fibres of certain trees, which have such a strength that they can be woven, and also glued together by a kind of gum which they have."

From the above assertions of one of the most careful and painstaking scientists that ever lived, and from his sobriety and honesty as a citizen of Stockholm we might at least conclude that not for nought did the Creator create planet after planet, earth after earth and constellation after constellation, cover them with atmospheres and waters and vegetation and bathe them in the light of distant suns. That the planet Mars is inhabited lies not only in the light of possibility but in the realm of probability.

Highways and Byways

By C. S. C.

Christianity Faces a Crisis

Will Durant, in the *Saturday Evening Post*, August 5, sets before the reader a thoughtful discussion, entitled, "The Crisis in Christianity." It would seem to the writer of this column a stimulating experience for some of our young people's groups and for our adult groups also to read and discuss this article. Theological students may consider this more appealing than logical, but most of them would agree, I

think, that its writer presents ably our need of Christianity to-day.

Mr. Durant reminds us that fifty years after Nietzsche predicted that the twentieth century would see the disappearance of Christianity and democracy, "half of Europe has rejected Christianity—explicitly in Russia, implicitly in Germany." He reminds us also that "two-thirds of Europe and half of South America have deposed democracy, have established martial law over life and industry, and have submitted to the rule of 'supermen.'" But this student of religion and of world affairs gives us also more cheerful reminders.

Here are a few thoughts from his discussion: "We observe that religion, however often destroyed, soon rises again; that in the rhythmic and historic alternation of belief and unbelief, mysticism and naturalism, religion and science, religion sooner or later returns to power; and we conclude that it must serve some vital function to survive so many deaths." Mr. Durant calls our attention to the fact that Christianity, "in its original form," was a religion faithful to the aims of "moral progress." He says that it "was not a body of doctrine" that "stirred us in our native faith," but Christ himself, "the stimulating challenge to behave as if all men were brothers, and the example of a life that lived up to this seemingly impossible ideal." The writer adds significantly, "It is difficult to imagine how anyone could improve upon this outline of a faith for the modern soul. Through all the adventures of the mind among philosophies and creeds the figure of Christ remains beyond comparison the most appealing in history. We do not need a new religion so much as a return to the old one in its essentials and its simplicity."

Unlike many people of the present day, Will Durant does not blame the clergy as much as laymen for the fact that we travel slowly toward real Christianity. Paying honor to the clergy in America and Europe "who are ready for the Christianity of Christ," he says, "It is we, the laity, who hold them back. . . . Because of us, Christianity is torn and weak at the very moment when it is challenged to fight for its life against the god of war." He well adds, "We must give courage to our lead-

ers to lead us, to re-create for us a Christianity that would be intelligible to Christ." The reader of Mr. Durant's article might well ask: "Does it not take leaders and laymen both—working together, looking always to the divine example of Christ, to 're-create' Christianity?" Christianity carried over into the *economic life of the world* would seem to be the crying need of to-day. But before this can be a reality, doubtless individuals and nations must learn that "the sacrifices of God are . . . a broken and a contrite heart."

Refreshments

The other day a friend was recalling the grace that she heard an old circuit rider give at the table of the family with whom she was staying in the North Carolina mountains. She said she could never forget it:

"Lord, smile on us in mercy. May we be humbly and truly thankful for these provisions and for all our blessings. This we ask for Christ's sake. Amen."

My mother and I had the pleasure of spending some time in the same mountain home, where morning and evening prayers were always conducted by the good Methodist father of the family, familiarly called "Daddy" W. In asking grace I remember that he often said, "We thank Thee, Lord, for these refreshments what we are about to receive." Somehow that word, "refreshments" always impressed me happily.

As we take up the year's work after our summer holidays, let us be thankful for the "refreshments" that we have received in mind, in body, and in soul. Lasting pictures will stay with us of mountains and lovely hills; of sunsets and of surf; of great trees; of songs and prayers about camp fires and elsewhere; of meetings with old friends and new; and of young folk—fit and brown, who, with a glow in their eyes, report that the summer has been "perfect." Let us be thankful also for those who, with grit and resolute perseverance, have worked through the heat of the past summer with little or no vacation. May they have "refreshments" in due time!

"Two Great Churches Move On To Union"

"Two Great Churches Move on To Union" is the heading of Albert C. Dieffenbach's "Religion To-day" editorial in the *Boston Transcript* of August 5th. The writer tells of the

progress that is being made toward the prospective union of the Protestant Episcopal Church and the Presbyterian Church in the United States. Professor Angus Dun, of the Cambridge Episcopal Theological School, reports progress from the recent meeting of the two commissions of these respective churches at Princeton, referred to by Dr. Dieffenbach as the "citadel of John Calvin's faith."

In the August issue of the *Churchman*, Professor Dun, a member of the commission from the Episcopal Church, gives a careful, detailed report of the progress of these two important commissions. Dr. Dieffenbach, who has evidently read this report with interest, tells us that "Every step the joint commission takes is published to the churches." This religious editor recognizes the great difficulties in the task of uniting two churches which have many differences, as well as much in common. He believes, nevertheless, that this effort, "If it is crowned with ultimate success," will be "one of the historic achievements in the history of modern Christendom." Surely, the churches of our land should watch this experiment with great interest and admiration.

"Johnny Appleseed" Lives

"The Return of Johnny Appleseed," by Charles Allen Smart, an article in the August *Harpers Magazine*, offers special interest to New-Church people. The author does not mention how "Johnny Appleseed" shared with others "News from Heaven" from the writings of Emanuel Swedenborg, but he makes the reader realize anew the dignity of the soul of this unique character, who distributed generously spiritual food, along with his apple seeds. Mr. Smart tells us that the occasion of the "Return of Johnny Appleseed" was the celebration of the founding of the Northwest Territory, of which Chillicothe was an early capital, as well as the first capital of the State of Ohio. Although the Johnny Appleseed float, arranged by the Farm Bureau and Grange, did not succeed in getting into the big parade of this historical pageant, due to unexpected obstacles, it did appear in the little parade on the following day. And it made an impression upon the community.

Describing this float, the author of the article

says: "Standing there before the tree in the little nursery leaning on his staff, with his Bible in his hand, looking out remotely in his incomparable dignity and beauty at the clapping crowd and staring awe-struck children, was Johnny Appleseed himself. It sent a shiver down more spines than mine." Later on, Johnny Appleseed, over the radio may have been, as the author notes, "a bit out of key."

Nevertheless, in front of the courthouse this strange, impressive figure stood before a microphone and said:

"My name is Johnny Appleseed. I lived in this part of the country a long time ago, when it had hardly been touched. I liked the Indians and I liked the white people and I liked the animals, and I didn't hurt any of them. I planted seeds and set out apple trees for the settlers, and I took care of them. I told the people about God, and I tried to be a good man myself. I tried to be a good American, on this land we had found. Maybe I was, a little. Maybe I'm not dead yet."

The Meaning of Moral Freedom

By Frank A. Gustafson

(Second in the Lenten Series for 1938, on the general theme "The Cross of Christ"—general text, *Luke xxiv. 46*: "It behooved Christ to suffer.")

IT would be quite impossible to thoroughly comprehend the Lord's redemption without a rational appreciation of the matter of human moral freedom—for this moral freedom with its restoration and preservation, was the pertinent element involved in this redemption. The Lord came that this moral freedom might be salvaged, that it might be continued, and any man and every man, in any age and every age succeeding, might know it and realize upon it. Then let us give it consideration that the appreciation of its worth and value as a factor in our living may be in our possession.

What would our Christian experience be without this element of moral freedom! Surely, it must be counted as one of its greatest factors. For the whole of our personal element in the experience depends upon it. Unless this Christian experience is a free experience, a matter of our own choice and will, freed of all coercive influences, it could not very well be our own experience. Unless this, our moral freedom, was carefully guarded our faith would not be anything, nor our conscience anything, nor our repentance and regeneration. Indeed had we not this moral freedom we could not live a human life at all.

It is this moral freedom that makes a man to be a man and which sets him apart from all other created forms. A man is a man for the reason that he has been so endowed at his creation with faculties and powers which enable him

of his own volition, as a matter of his own choice, to freely elect what his destiny is to be. He is a man because he possesses a freedom to be and become what he may will to be or become. His human element is no more and no less a thing than this commonly recognized and yet frequently ignored power and capacity to be himself in his own. What makes the man a man is his power to select from all that comes within the arc of his experience such things for adoption and establishment as are of his own personal preference and liking—any and all of these things he is free to accept or reject as a matter of personal, individual preference and choice.

The man is not a man simply because he is fashioned in the shape and form of a man; it is not his physical that makes him a man—he is man from his spiritual nature. His physical and natural parts are what they are because his spiritual parts are what they are. His physical part, all of it, flesh, blood, brain, bone, organs and functions, all, is but the counterpart of similar forms, organs and functions in the lower animals. But they are not man, never become man, for the simple reason that they lack the element which constitutes man as man—rational determination, and man has this because he has an organic form of will and understanding, which no animal has.

It is claimed that these lower animals have a freedom of their own. True enough, but

only in a very limited way. They have only the freedom of their nature. They can act only in agreement with what is connate in this nature. They cannot act contrary to this nature. In all experiences of their living this nature dominates them, holds the whip-hand over them, irresistibly impels them; they can no more violate this nature than a stone can hurl itself upward against the influences of gravity. No animal has the freedom to will what it pleases to will, or chooses to desire, or selects for definite personal preference and choice—the law governing their nature does all this for them without need for action on their part. Their intellectual and volition parts are wholly connate. That is why they are animals and remain animal. Here it is that the theory of evolution fails. These animals are susceptible to education, to changes in environment; training and association have an influence upon them, and through these there may be developed in them traits and habits and actions which approximate the human. But approximation is as far as these animals ever get. They never reach the human stage because they lack the mental and rational organization of the human.

But man as man is "natively" free to act, not only according to his nature but even contrary to it. If he wills he may choose to violate the laws of his nature. This ability and power immediately places him in a position superior to the animal. Were it not that he has within himself this faculty he would have the same characteristics as has the animal and be wholly like the animal. He would have the same single mind. His intelligences would be connate, from instinct and intuition and not from reason and understanding as they are with him as a man. Instead of being a creature of reasoning ability he would possess only a perceptive ability. Like all animals he would then be forced to think wholly and completely in agreement with his will; he could not think contrary to this will as he now can. Were it not for this faculty man could not act from rational thought and understanding; like the animals he would act only from the senses of the body-life; nor would he possess any capacity for acquiring knowledge and from knowledge gain understanding, and from understanding realize wisdom.

The particularly human thing about the man as a man is his ability to acquire knowledge, to know, and from knowledge act with or contrary to this knowledge. He has power and ability to absolutely separate his mind into two distinct parts and to act from one or other of these parts; he even has power to bring one part of his mind under the immediate dominance and jurisdiction of the other part. He can act against himself; no other creature can do this. And this power is granted to man because man is created to live ultimately in a spiritual world, and the determination of final disposition in this spiritual world is dependent upon his own personal selection and individual choice. In this spiritual world every man is where he desires to be. His lot there is of his own choice and choosing. Never is any situation or quality of life there forced upon any one. This arbitrary disposition which we are so much in the habit of making for other folks who are in this "over-there"-life is wholly due to misconception of the nature of the "over-there"-life and to some very blundering errors in theology. There we are where we choose to go, and nowhere else. We make our placing there out of what we, knowing and understanding and freely realizing, determine as our very own, which we appropriate as our own, which we own to be our own. No matter where we, there, may be located this location has been wholly voluntary.

This natural life in the flesh and in the world is intended to fit us for the living there, to inculcate the principles of that "over-there"-life, to induce its order upon us, to institute its constituent elements as fundamentals in our moral constitution. And because this world's life is designed to make this contribution to our spiritual life throughout all eternity, whilst we remain in this world and this body of flesh, we are placed in the midst of things and required to make of any and all things what we will, being assisted to this end by revelation and Providence so operating as not to manifest the least coercion.

It is because the elements of this future life in the spiritual world are all of a voluntary nature that we are made as we are, creatures of dual mind, born without the slightest degree of connate knowledge, rational in our deter-

minations, compelled in all matters to act from mind and not merely from sense, required to learn all things which are to become of personal experience, and from this learning to grow into the thing which we desire that we shall be and become—and absolutely free to become what we desire to become, never coerced into being or becoming something other than this.

This does not, of course, mean that we are free to act as we may please, to run wild, to grab and snatch and plunder at will without restraint or restriction. Such living would destroy all that is human about us. This “freedom” every man must forswear, give up as due the protection of the interests of the common good. But every man is free to think as he wills. No man and no law can stop him there. This is any every man’s privilege.

This freedom of thought and determination is our sole human prerogative. This thing in us is our very own and no one else’s own. And this the good God guards as the very apple of His eye. He never consents to have this element of our human life placed in jeopardy. Of this thing He never deprives any man. To so do would be to destroy the man in the man and defeat the very purpose involved in the creation of the man.

And this freedom every man is in honor bound to respect and hold sacredly inviolate. Every man of us must be himself and no other self. Every man of us must be left free to be himself and to act from himself in all matters pertaining to his life and being. Every man must be left free to keep his own destiny in his own hands, must not be brought under coercion to elements apart from himself. Only one form of compulsion is permissible—self-compulsion. But self-compulsion is freedom itself. That is your privilege and mine—to compel ourselves, that we from knowledge, with understanding, realizing involvements, shall will and desire and act as knowledge and wisdom demand and require, even acting against our own inherent inclinations if need be that this wisdom be effected—this is human living. And it is that we may so do that we have been created as we are, that by means of what we may acquire in the way of knowledge, in the degree in which this knowledge is converted into understanding, we may coerce our voluntary elements and

cause them to subscribe to the demands knowledge and understanding deem to be wisdom of life.

And that this may remain as every man’s inherent right every man must be left free to realize upon it in his own way. And in our zeal for the salvation of our friends and neighbors we must not permit ourselves to neglect consideration of this view of the matter. We have no right to interfere with the moral freedom of any man, even in religious matters. To exert coercion in such matters is wrongful. To submit them to any form of threat is wrongful. To arouse them through fear is wrongful, positively harmful to them. The only thing that can act with reformatory power with us and our friends and neighbors is truth rationally comprehended and freely accepted. This wins the man, and he may then appropriate to himself the elements of the truth and its correlated virtues.

Then as you are privileged to know and enjoy this moral freedom see to it that you leave other men in freedom. You may tell them the truth, may teach them the truth if they will give ear to it, may preach it, may urge it upon their attention, may display it, appeal in its behalf, but exercise care that in your zeal you do not override prudence and justice and endeavor to impress upon them something other than this, something other than the truth and the worth of it in life and living. Here is the danger for the zealous soul—where to stop, between the urgent over-enthusiasm that sweeps the rational mind completely off its feet and that cold matter-of-fact “take-it-or-leave-it” attitude. What an art it is to so appeal in behalf of truth that this freedom is not impaired or impinged upon! Both of these attitudes are wrongful, harmful, do untold injury to souls, defeat their very own purpose.

In freedom, according to reason, subject to no other compulsion than that of self-compulsion, warmly, yet not over-zealously, may we seek men for the kingdom of God; seek them, yet remembering that while their salvation is a matter dear to the Lord, yet this matter of moral freedom is a matter still more dear. He would not have us violate this freedom even in the attempt to save souls from perdition, for to violate this, their freedom, is utterly to

destroy their moral nature and make utter wreck and ruin of their otherwise fair and goodly promise.

How better to impress this fact upon our minds I do not know except to confirm it by a passage or two from the *Doctrines, Arcana Coelestia* 4031, "Whatever compels a man does not impart to him any affection; and if it be of a nature to impart it binds itself to an evil affection. For it appears as if it infused and indeed does infuse a holy feeling; but yet when the state is changed the man returns to his former affections, that is to evils and falsities; and then that holy feeling conjoins itself with evils and falsities and becomes profane. . . . For he first acknowledges and believes, and is also affected by what is holy, and afterward denies, yea turns away from it." . . . "It is man's freedom upon which the Lord operates and by which He bends him; for all freedom is of the love or its affection, and therefore of his will." . . . "That to which he is compelled is not his, but is of him who compels; since he does not do it of himself, although it is done by himself."

True Christian Religion 500—"If men had not free will in spiritual things, all the inhabitants of the world might within a day be brought to believe in the Lord; but this cannot be done, for the reason that what is not perceived by man from free will does not remain."

Heaven and Hell 598—"Nothing is appropriated to man but what is done from affection, which is of love. Other things indeed may enter, but no farther than into the thought, and not into the will; and what does not enter even into the will of a man does not become his; for the thought derives all that it has from the memory, but the will from the very life. No action is ever free which is not from the will . . . whatever a man wills or loves this he freely does. . . . Man therefore has freedom in order that he may be affected by truth and good, and love them, and that thus they may become as his own. Whatever does not enter in freedom into man does not remain; because it is not of his love or will, and the things which are not of man's love or will are not of his spirit; for the being, or esse, of man's spirit is the love

or will. It is said the love or will because what a man loves that he wills. This then is the reason why a man cannot be reformed except in freedom."

Assurance for the Doubtful

DO we ever doubt the ability to finish the spiritual work begun in the reformation of character? Is it ever said, I do not see why this painful affliction should come to me? Do we ever reel and stagger like a drunken man between despondency and faith in the Lord? Surely! Every person who is regenerating comes into such states. They need not be feared. They are favorable and promising experiences, if seen in light.

Every person starts on the upward way relying upon his own powers, or in self-reliance. That self-reliance may be supplanted by reliance upon the Lord, man's own power must be brought to naught. Just at this point in regenerating, the struggling Christian seems deserted, without help, lost. This must take place that one may let go of self and take up the Lord. This takes place not only once, but repeatedly until the self becomes nothing, and one lives in light and life from above.

When Jesus was twelve years of age, He said, Wist ye not I must be about my Father's business? Upon the cross He announced, It is finished. Not a mortal on earth is ever born except for a use in heaven, and every one can reach his place in heaven, if he but wills so to do. He has the omnipotence of God at his service. Of this Jesus gave rational assurance. He said that one starting to build a tower, sees to it first that he will be able to finish it. He creates each person to build within him a tower of spiritual vision that he may watch over the vineyard within himself, see the enemy at a distance, and prevent loss. Surely God would not commence to build what He cannot finish. He will do the building if He is given a chance. All one has to do is to shun the evils that he sees in himself, and do the good within his reach. The Lord Himself does all the rest, and He will finish the building, if there be no interference.

Again He said that one going to war first

considers whether he be able to defeat the enemy. Every Christian must enlist and go to war, set himself against his infirmities and wage a long war against the enemies of wrong thinking and doing. The war that each must wage arises in times of temptation. Though the Lord does not tempt, He suffers one to be tempted that the moral and spiritual power necessary to win the victory may be given as one's own. Certainly the God of justice and love would not suffer one to be tempted above what he can conquer. It stands to reason that no one is tempted above what he can bear, and that with every temptation there is already a way prepared for escape. This is what Jesus meant in saying that before one goes to war, he considers his ability to win the victory. God would not begin a work in man that He will not or cannot finish. If one thinks that his cross is heavier than he can bear, he is misjudging the power of God within him. It cannot be otherwise than that every one is able, or will be given the ability to do that for which he was created. The mighty power comes and enemy of our peace is defeated by perceiving clearly the uses of temptation. We are told that no one can enter heaven without temptation. The reason of this appears clearly in knowing that temptations and trials are the only way by which the mind can be opened to see what truth in its essence is and the heart cleansed by the removal of evil.

No one can doubt his ability to win the victory if he grasps the psychology underlying regeneration. No one sees a single truth from himself, nor has truth of itself any power. It is in itself alone like the light of winter. Indeed truth alone is inactive. Truth is love shining, and before any truth whatsoever is seen, the love that sees the truth first inflows. Then it follows conclusively that in that love is the power to make that truth as one's own by doing it. All reasonings that arise against the truth of this inflow from the infernal regions whose supreme delight is to defeat heaven, and drag all down to their infernal abode. Thus it is that before temptation there is given the power to win the battle.

Do not believe that the battle will be won; be-

lieve that it is won. And according to one's faith, it is won.

GEORGE HENRY DOLE.

Obituary

WIDGERY.—Edna K. Rogers, at Fort Erie, Ont., on August 13, 1939. Wife of Albert Widgery; mother of Frank W. Widgery; daughter of Mrs. F. R. Rogers and the late Frank R. Rogers; sister of Mrs. H. G. Fawcett of Hamilton, Ont.; Mrs. A. H. Palmer and Albert B. Rogers of Buffalo, N. Y.; Mrs. K. F. Marchant of Sugar Grove, Penn., and Mrs. George Leib, of Glen Ellyn, Ill.

Mrs. Widgery was a life-long member of the Buffalo, N. Y. Society, and sang in the choir for many years.

In the absence of a pastor in Buffalo, resurrection services were conducted by the Rev. A. Love of the United Church of Fort Erie, Ont.

Correction

The statement of the MESSENGER of July 19, that the Convention approved a recommendation of the Council of Ministers that the name of L. Eric Wethey be not restored to the Roll of Ministers was incorrect. Mr. Wethey's name was not brought before the Convention for any action.

At a meeting, however, of the General Pastors at which Mr. Wethey appeared, it was moved that the work he is doing in Montreal be recommended to the Board of Missions.

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MESSENGER**



September 13, 1939

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Everett K. Bray

**Beginnings of the New Church
in Baltimore**

Frederic R. Crownfield

Children of the Bible

Vivian M. Kuenzli

Accidents and Fortune

George Henry Dole



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THE NEW-CHURCH MESSENGER

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The
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A Visit to the British New-Church Conference

IN addition to the meetings pertaining to Conference I attended several other gatherings. At a meeting of the Council of the Swedenborg Society there was opportunity for discussing matters relating to the publication of Swedenborg's Writings and to express and receive opinions as to the best means of cooperation between the Swedenborg publishing institutions on both sides of the Atlantic. An illustration of the value of such cooperation is seen in the proposed reprinting of the *Arcana Coelestia* in Latin. In this, its original form, the *Arcana* is in little demand except by students in the various theological schools. There are, of course, a few scholarly men who can and do read Swedenborg in the original tongue. But the demand for the Latin *Arcana* does not amount to twenty copies per year. It is evident that a great saving in expense would result from the joint publication of this costly work. In future the Swedenborg Society in London and the Swedenborg Foundation in New York will keep each other informed of proposed new editions, especially those in foreign languages.

I was also privileged to attend and address the Annual meeting of the Swedenborg Society, of which I am a life member and of which I was for about ten years the secretary.

One of the most interesting meetings at which

I was present was a Manchester Coffee Meeting. Seventy years ago (it may have been earlier) New-Church people in the vicinity of Manchester organized meetings for the study of the doctrines. Those meetings were held in the houses of members, and since the average attendance was around fifty it was only in the homes of the more prosperous people that such numbers could be accommodated. The proceedings were preceded by a bountiful tea (a meal almost sacred to the British people) followed by an address and discussion of some important aspect of New-Church truth. Why these gatherings were called coffee meetings I do not know. They might just as well have been called tea meetings. But perhaps the word coffee sounds more dignified and more in keeping with the intellectual purpose of the gathering.

On this occasion the meeting was held at the delightful home of Mr. and Mrs. Arthur Pownall. Mr. Pownall is a frequent visitor to the U. S. A. and is known in many of our churches. In mentioning to some of the ministers in Conference that I had been invited to this meeting I was playfully told that I was going to the Hampton Court of Lancashire. That statement was something of an exaggeration, but

I did find myself in a palatial home, a veritable art gallery surrounded by acres of delightful garden, and presided over by a charming host and hostess whose warm hospitality made our two-day visit appear but a few short hours.

The coffee meeting was just as described above. There were about fifty people present, about half a dozen of whom were New-Church ministers. I found, quite unexpectedly, that I was the principal speaker of the evening. I also found, much to my glee, that with the exception of one minister and several courageous lay-people no one agreed with anything I said. My topic was, "The New Church and Social Work." But in the discussion that followed my brief address it was evident that most of my hearers believed that the function of the New Church is to teach the doctrines of the Second Advent. A church that was carrying out its mission wholeheartedly and to the full extent of its power would not need to engage in organized charitable work among the blind and deaf and otherwise under-privileged people of the world. Individual support of philanthropic work was everywhere to be advocated, but the New Church must keep all her energies for the promulgation of New-Church truth. Perhaps these good people are right and I am wrong. I certainly enjoyed that meeting.

Although I was in England nearly six weeks there was not time for me to accept half the invitations I received to preach at various churches and visit many friends. I sincerely hope that those who were disappointed will realize that lack of time and not my good will dictated so many refusals.

Now for a few words of the British people

as a whole. The one thing that impressed me above all others was the calm, quiet spirit of the entire nation. During my visit I spoke with several hundreds of people, a few of whom were officers of high standing in the military and naval services. Everyone was hoping for peace, but nearly all regarded war as almost inevitable. But no one was panicky. If the forces of justice and reason were flouted, then the nation must be ready to face another world war. And the people were really well organized. In June the nation had a force of over two million civilian workers, nurses, ambulance men, doctors, directors, school leaders for the evacuation of children from the cities. Nearly all these workers were trained for service in case of air raids, and they all realized their service entailed extraordinary risks. Amid all this preparation for war there was no cheering, no flag-wagging. The people realized that if war came it would probably be the severest trial the British Empire had ever experienced; but there was no excitement apparent, only a spirit of calm resolution.

On July 8th I waved goodbye to some friends on the dock at Southampton, and as the Aquitania slowly gathered way I was a prey to mingled feelings. I had enjoyed a visit that has given me unforgettable memories, but I was sailing away to freedom from the daily threat of war and the mighty expectation of explosive bombs. I felt then, as I feel now, a prayerful hope that war may be averted, and that all the good friends who made my visit so enjoyable may be spared from the inevitable dangers of conflict.

A. W.

Lifted Horizons

By Everett K. Bray

BECAUSE our horizon is the boundary of our range of sight, we all like clear days, and elevated places. The farther the extent of our vision, the more lies under our eyes to enjoy. During the experience of enlarging vision the pleasure we feel is from the sense of

ourselves expanding to take in what we see; for, if we are observant of our emotional processes, we perceive a sense of enlargement of soul accompanying the experience of expansion of vision.

And there *is* enlargement of soul; not space

enlargement, but experience enlargement. For, what gives us this pleasure of expanding life, is not a mere adding of sameness, as of one acre to another acre, or of one tree to another tree; rather, isn't it the addition and multiplication of relationships, of new curves and angles, new forms and patterns; new groupings and systems; new order of arrangement in all things and groups of things, and groups of groups of things, which fall before the eye? All this surely is inwoven in the joy we feel in every experience of a lifting horizon. Is it not observable, for an example, that in any given tree the relations of the branches among themselves, are not quite the relations of the branches among themselves in any other tree? And that, barring man's interference, the groupings of the trees upon any given acre, are not quite the groupings of the trees upon any other acre? It is so with every area the eye beholds. And this is why pleasure increases with expansion of horizons. The principle is the same when, by the aid of the telescope, the nebulous blurs of the Milky Way are distinguished into myriads of stars, and even systems of stars, or even Island Universes beyond the farthest outposts of our own galactic system; and the same when by aid of the microscope, some indistinguishable speck expands into visible distances, revealing parts and relations of parts under order and systems of order. In each case, the experience of the unfolding of view is, in effect, a lifting of our horizon.

And if, in place of clear days, elevated places, telescopes or microscopes, we take truths as our instrument for expanded seeing, and examine into the meaning of things, and the nature of things beneath the surface of appearances, we still are in the experience of expanding horizons. It is so if we concentrate our mental sight upon areas of material meaning, or moral meaning, or spiritual meaning, or divine meaning. Each meaning has a horizon of its own level, expansion of which gives its own proper pleasure in the sense of expansion of soul. But, when he have placed in our hands the instrument of truths which reveal divine meaning, spiritual meaning, and therefore moral meaning, streaming through every level of meaning, even the most external, even

to every mechanical act and material object, then we have given us the instrument for seeing vistas within vistas, value within value, spirit within body—good, truth, love, wisdom everywhere—all together present under every view.

This is the privilege peculiarly granted to New Churchmen: that they may behold in every view within the range of their horizon, the presence of the spiritual world, and the presence of the Lord. "So full of Divine Love and Divine Wisdom is the universe in greatest and least, and in first and last things, that it may be said to be Divine Love and Divine Wisdom in an image," the herald of the New Church declares. And then this is brought within our horizon as living reality, instead of bare statement, by showing us so many perfect correspondences between the things of nature and the things of man, that we come to see with the whole mind's eye, "that there is such correspondence of each and every thing that has existence in the created universe, with each and every thing of man, that man may be said to be a universe." (*W.* 52); and, "that all things in the created universe are recipients of the Divine Love and the Divine Wisdom of God-Man," (*W.* 55); and, "that the created universe, viewed as to uses, is an image of Him." (*W.* 298.)

How our horizon is lifted by the entrance of these truths into the forefront of the mind's view! Places formerly blank stir with significant forms and vibrant life; places formerly dark open into meaningful variants of light, even as dark natural clouds may become shot through by golden rays of the setting sun! For the sake of preventing the permanent blotting-out of all spiritual horizons on the earth, the Lord's great mercy raised up this man to bring us new truths from Heaven, to shine over every vista before our eyes. At the beginning of the work, *Heaven and its Wonders and Hell*, written in 1758, Swedenborg says, "Lest . . . such a spirit of denial, which especially prevails with those who have much worldly wisdom, should also infect and corrupt the simple in heart and the simple in faith, it has been granted me to associate with angels and to talk with them as man with man, also to see what is in the heavens and what is in the hells, and this for thirteen years; also from

what I have thus heard and seen I am now permitted to describe these, in the hope that ignorance may thus be enlightened and unbelief dissipated. Such immediate revelation is granted at this day because this is what is meant by the Coming of the Lord." (H. 1.) (Earlier in the number he shows that the revealing of "the spiritual sense of the Word" is included in what he calls this "immediate revelation.") And in the "Invitation to The New Church," which he was writing at the time of his death in 1772, he says: "The things which are stated in the sequel are not miracles, but they are testimonies that I have been introduced by the Lord into the spiritual world for the sake of the ends (shown)" (Inv. 29). "The fact that I converse in the spiritual world with angels and spirits, that I have described the states of heaven and hell, and the life after death; and further, the fact that there has been disclosed to me the spiritual sense of the Word; besides many other things—is worth more than all these miracles (miracles mentioned as claimed by the Catholic Church). Such an intercourse, as far as I know, has not been granted by the Lord to any one before. These are evidences that this has been granted for the sake of the New Church, which is the crown of all the churches, and which will endure forever. Being in the spiritual world, seeing the wonderful things of heaven, and the miserable things of hell; and being there in the very light of the Lord in which are the angels, surpasses all miracles. Evidences that I am there may be seen in abundance in my books." n. 39. And again, almost repeating, but not quite, and with great emphasis: "The manifestation of the Lord in Person, and the introduction by the Lord into the spiritual world both as to sight and as to hearing and speech, surpasses all miracles; for we do not read anywhere in history that such intercourse with angels and spirits has been granted from the creation of the world. For I am daily with angels there, even as I am in the world with men; and now for twenty-seven years. Evidences of this intercourse are the books which I have published concerning *Heaven and Hell*, and also the relations in my last work

entitled *The True Christian Religion*. . . . In addition to these most manifest evidences, there is the fact that the spiritual sense of the Word has been disclosed by the Lord through me; which has never before been revealed since the Word was written with the sons of Israel: and this sense is the very sanctuary of the Word. . . . This surpasses all the revelations that have hitherto been made since the creation of the world. Through this revelation a communication has been opened between men and the angels of heaven, and the conjunction of the two worlds has been effected." (Inv. 43, 44.)

This new communication and conjunction is made possible through the new knowledge of correspondences, as is stated in *Heaven and Its Wonders and Hell*, n. 114: "When man has acquired a knowledge of correspondences he is able, in respect to the thoughts of his mind, to be associated with the angels, and thus in respect to his spiritual or internal man to be conjoined with them." What a lifting of the horizon is granted in this sight within sight! The realization that, as we look out upon the beauties of nature (as we do with such grateful stirring of emotion at this time of the year), and we there reflect upon their correspondential significance, our thoughts are traveling in that degree with the thoughts of angels! the thoughts of the angels who immediately are present with us! And this horizon lifted so by fact, is lifted farther still by understanding. For, see how this is so. So intimately are the two worlds knit together, so open is the mind of man to the mind of angel, that there is not an object that enters the mind by sight, or by any other sense, but that by correspondence sends forth the image of itself before the angels with whom the man is present! The thoughts of the angels, let us observe, are not upon the natural objects present to our sight, but upon the spiritual objects of thought to which the observed natural objects correspond. Thus angels' joy and men's delight mingle together in the happiness of men's lifted horizons! And when we know the correspondence of the objects of our mind's delight, and reflect upon it, we then are adding the angels' thought to our own: that is, over that picture we are thinking with the angels

who are with us. Thus our knowledge of correspondences has given a new avenue of communication with the angels. And the knowledge of this fact, and the understanding of the basis underlying it, are, oh what a wonderful lifting of our horizon. "Those things which appear in nature, in her threefold kingdom, are the ultimates of Divine Order, because all things of heaven, which are called spiritual and celestial, terminate in them. Hence it is that the representative church (of the Old Testament period) was instituted, and such things were commanded as in ultimates altogether represented heaven with all the truths and goods therein; and the things which represented were formed of such things as are in nature. . . ." (A. 10728.)

Hence, is brought under our view, the realization of how through this new knowledge out of heaven, we can be associated with the angels in thought; and, that if we will rise to the same level in affections and love, we can be conjoined with them in life.

Some of the most significant milestones in this lifting of horizons were not so very far away. The Last Judgment, which he witnessed in the Spiritual World, and described for us, took place only 182 years ago. And the sending forth of the Twelve Apostles in the Spiritual World to proclaim anew the Gospel that "The Lord God Jesus Christ Reigns Whose Kingdom Shall Be for Ages of Ages," an event which Swedenborg witnessed, was only 169 years ago; and his last earnest writing of the *Invitation to the New Church*, from which we have been quoting was done only 167 years ago—less than the span of two life-times the length of Swedenborg's! And when we consider the distance and depth in which horizons were lifted in all directions for Swedenborg, and through his writings for those who are prepared to follow him, we can find no ground for complaint that the world still is so far behind him in extent of its vision; but rather we must marvel that the world has followed him out as far as it has in so short a period of world time! We should wait at least a thousand years more before we begin to complain!

But in the mean time, and for the next fifty

years (as the American New-Church League has been visualizing), we should reflect often upon the great areas of vision, and the depths of vision which have become ours for the taking, through the Writings the Lord has given us through His servant Swedenborg. We should consider, for example, how much of the meaning under our view, when we go to the Word, is there by grant of the lifted horizon vouchsafed through the Writings; and how much of the meaning within our horizon when we come to the Lord, in thought and in worship and in service of Him; and how much of the meaning in view when we face the experiences of life and death, and we ask what life on earth is all about; and how much of the meaning in view when we consider the starry universe and what for the rest of humanity is "the mystery of Creation"; and how much of the meaning of the beauties of nature as we behold them in sky and land and sea—how much of the area of the meaning we now see within all these horizons, we have by the grace of the Lord our Saviour, through the instrumentality of His servant of the Second Coming.

For, if we think duly on these things, we shall not be in danger, I am sure, of ingratitude, or of poverty of joy, or lack of sense of blessedness in the privileged experience of living; and when asked now, and in time to come, concerning the source of the faith which illumines us, and makes life glorious, we shall gratefully answer, shall we not? "By the mercy and grace of the Lord, we are New Churchmen! Praise be to Him, for the unequalled privilege."

Riches

IF any one's end is to become richer than others, solely for the sake of riches, of pleasure, or enjoying superiority over others, and the like, his end is evil; and such a man does not love his neighbour, but himself. But if one's end is to accumulate wealth in order that he may be in a condition to be of use to his fellow-citizens, to human society, to his country, and to the Church; also, if his end is to obtain public offices for the same purpose, he loves his neighbour. The very end for the sake of which a man acts, makes the man; for the end is his love, because every one has for his first and last end what he loves above all things. —(H. D. 99)

Beginnings of the New Church in Baltimore

By *Frederic R. Crownfield*

THE first interest in the teachings of the New Church in America had been kindled by such pioneers as James Glen and William Hill. This interest soon crystallized into several New-Church societies.

The first of these came into existence in Baltimore in 1792. It was not the first society on the American continent, for that honor is held by a group in Halifax, Nova Scotia. The society in Halifax soon died out, however, and since it was never connected with the Convention it may be dismissed with this mention. The society in Baltimore probably originated amongst people who got hold of some of the books from Glen's box. In 1790 there were a number interested and corresponding with Robert Carter of Nomony Hall, Virginia. There is reason to believe that Carter knew of the teachings of Swedenborg as early as 1778. The following quotation from his diary offers what seems to be clear evidence that the man that wrote it must have seen and read some of Swedenborg's writings, probably in Latin:

"Lord's Day the 6th of September, 1778—R. Carter attended divine worship at the house of—Brown, widow, on Totuskey Creek, in Richmond County, Virginia—; that Lewis Lunsford and John Sutton, two Baptist ministers then present, that according to their Church order, R. Carter informed the congregation that he desired to become a Disciple of the Lord Jesus Christ, who is ye Son of God—because he, R. C., believeth that Jesus Christ in his State of Humiliation possessed a full and perfect Righteousness—; that if the Lord had not assumed human nature that a total Damnation was, at that time, at hand and threatened every creature, but now it is not so—for the Lord came into the World, to subdue the Hells that are in US, and to glorify his Manhood—so that Man may repent—that is, he may have Faith in God, may forsake his evil habits, measurably, and he may live a good Life:—No Person did forbid baptism, and Elder Lewis Lunsford plunged R. C. into the water of Totuskey, R. C. doth declare that the baptism was no Cross to him, that he returned Home rejoicing on his way."

How he obtained this knowledge no one knows, nor is there any trace of his interest in the interim till 1789. Neither is it clear how he came into contact with the group in Baltimore which seems to have begun its existence independently. But once he came into contact with it his interest became very active. He had money, and was willing to spend it in the interest of spreading the doctrines. Since

the other members of the society were apparently poor, it would have been natural for Carter to have assumed the leadership even if he had not been by far the most energetic and intelligent man in the group. Still, Carter was not at this time a resident of Baltimore and his efforts were only such as could be made from a distance.

There came forward, however, in 1792, the Rev. James Wilmer, who had been an Episcopal clergyman, but who now announced his conversion to the teachings of the New Church. With an enthusiastic group, a wealthy backer and at last a minister, conditions were ripe for beginning public religious worship. On April 1, 1792, Wilmer preached publicly in the Court House for this group. The service had been advertised and about twenty-five attended. The group then hired the "Old Theater" for a term of three months. For their use a liturgy was published at Carter's expense. Meanwhile those interested had organized themselves into a society. But by autumn Wilmer found it impossible to get a living, and he was forced to give up regular preaching and open a school in Hartford County. He preached occasionally there and eventually disappeared from view. He served in the War of 1812 as a chaplain, and after the War applied for reinstatement in the Episcopal ministry. Records show that his application was refused because of his immoral character.

With Wilmer's withdrawal the society went back to meeting together to read and discuss the doctrines. There is, however, one interesting trace of continued activity. When in 1793 Washington made a tour of the United States the society presented him with an address, to which he made a courteous and cordial, but noncommittal, reply.

In 1794 Carter moved from Virginia to Baltimore, and from then on the group met with him. The record is not very clear at this point, however. They seem generally to have held their meetings on Sunday; sometimes one and sometimes two; at these meetings Swedenborg's

works and sermons based on them were read. On several occasions Ralph Mather came from Philadelphia and officiated. Carter, however, was the dominating force, and in several cases he administered baptism. The society was reorganized in 1797, but before the end of the year it went to pieces—divided over various questions, such as animal magnetism (which we now call hypnotism), universalism, and the advisability of infant baptism.

The next year, however, a new impulse was felt, whose source was John Hargrove. Hargrove was a native of Ireland, the child of a mixed marriage, who had rejected Catholicism. He came to America at the age of seventeen and worked in various places near Baltimore, and for a while on the Eastern Shore of Maryland. The Quakers impressed him, but his first active religious interest was in the Methodist Church. This was a period during which the Methodists were very active in America, and one of the chief centers of this activity was Baltimore. Even so, Hargrove's interest was not immediate, and only after his marriage in 1778 did he join the Methodist Church. He soon became a class leader and local preacher. He taught in various Methodist schools, preaching regularly the while, and in 1795 he was ordained into the Methodist ministry by Bishop Asbury.

For several years, however, he had had some knowledge of the teachings of the New Church. He had heard the Rev. James Wilmer preach in Hartford County. His first impression was entirely unfavorable. He read Swedenborg's answers to the Nine Questions and objected particularly to the doctrine of the Holy Spirit. On one occasion he met Wilmer, and after arguing with him he believed he had refuted him. Led on by what he felt was an easy victory, he obtained some of the works of Swedenborg for the purpose of disposing of them in the same fashion. But as he read he became more interested. Eventually he accepted Swedenborg's teaching that Jesus Christ is the only God of heaven and earth, but he continued to hold the orthodox doctrine of the Vicarious Atonement. Hargrove did not see his inconsistency till it was called to his attention by

Adam Fonerden, another Methodist also interested in Swedenborg's writings. Fonerden asked Hargrove, "If Jesus Christ is the only God, to whom did he make atonement?" Hargrove had no answer. He borrowed the *True Christian Religion*, and by studying it he was able to resolve many of his doubts.

Shortly afterward, in 1797, he came to Baltimore as a teacher in a Methodist school, the Baltimore Academy. He now met some of those who had been members of Carter's society and who were indeed still enrolled as members of it. Through them he found opportunity to discuss his problems with Ralph Mather. Ralph Mather also had been a Methodist preacher, one of Wesley's itinerant preachers in Great Britain and had been converted there to the New Church. For a time he had served the New-Church society in Liverpool, but things in Liverpool did not go smoothly and Mather emigrated to this country. From Philadelphia he used to come down on occasion to Baltimore and preach for Carter's society, as has been said. In 1798 he moved to Baltimore permanently, and he was able finally to overcome all of Hargrove's doubts. Hargrove thereupon withdrew from the Methodists, uniting with Fonerden in a "Valedictory Address to the People called Methodists," in which they explained their change of belief and urged all the Methodists to follow them.

Hargrove's withdrawal from the Methodist Church was really a courageous step, and one even more courageous for Mrs. Hargrove than for her husband. They had at that time eight children, and Hargrove had absolutely no other means of support than his teaching, and that depended on his connection with the Methodists. In his perplexity he talked his problem over with his wife, and she said in effect, "If you are honestly convinced of what you believe, the only thing to do is to give up everything for the truth and trust to Providence as to what happens."

Hargrove did withdraw, and with Mather he was able to gather into a new society many of those who had been members of Carter's. The new society held a business meeting on

June 27, 1798, at which Hargrove was chosen president, and the decision reached to publish a tract. Not quite two weeks later another meeting was held at which it was decided to appoint a minister. Mather had been ordained by his congregation in Liverpool, probably in the same fashion that Hindmarsh was, by the laying on of hands by a representative number of members of the congregation. The society in Baltimore, however, felt that that was not sufficient, and Mather was re-ordained, by the laying on of hands of ten men—presumably the number was determined by the number available. Thereupon Mather baptized three who had never before been baptized into the New Church, including Hargrove. Hargrove was then ordained under Mather's leadership as his assistant, by the same method of laying on of hands as was followed in Mather's case.

The new society grew, and in 1800 a temple was built and dedicated, the first built in America for the use of the New Church. It was located at East Baltimore and Exeter Streets. The result was an accelerated growth, and within a year forty families joined. Unfortunately friction developed between Hargrove and Mather. Mather, as has been said, was the Minister and Hargrove the Assistant Minister, but Hargrove was the President of the

Society. Mather objected to having to ask the President of the Society for permission to do various things, and Hargrove did not like it because the Minister sat on one level of the chancel and the Assistant sat a little lower. The result was the resignation of Mather (who was a roving soul) shortly after 1800 and his return to Great Britain. He spent some time in France, later returned to this country, and died in Norfolk, Va., but without exerting any further influence on history.

Hargrove remained now as the sole minister. Even so, his troubles were not over. In 1800 his wife died of yellow fever. Moreover money was scarce, and it would not be surprising if that were one of the factors which led the society to get along with one minister—it could not support one adequately, let alone two. At any rate Hargrove borrowed money where he could and members of the society took up a subscription from amongst the citizens of Baltimore for his support, and finally managed to get him a political position, that of city registrar. He seems to have done his work faithfully and well, for, despite the fact that it was a political job, he held it from one administration to another as long as he wanted it.

The society now settled down to slow progress which continued for many years.

Children of the Bible

By Vivian M. Kuenzli

THE Doctrine of Correspondences is clearly shown in the definition of *child*, *children*, and *infancy*, as meaning *innocence*, *gladness*, and *tenderest* love. We have all observed and shared in that sphere of heavenly purity and deepest affection which prevail in the internal order of childhood. In any study we turn to the highest authority we know, and in a study of children and childhood there can be no greater aid to parent and teacher than that to be found in the Bible. This is so primarily because "The Lord Himself is called 'a Little One, or a Little Child,' because He is innocence

itself and love itself." (A. 430.) We are taught also that each individual—every human being born into the world—represents and actually is a Church in miniature, containing for development all that is needful for the understanding of and obedience to the Law of the Lord, and all the essentials of worship. Each child is in a degree a holy child, and some of the children mentioned in the Bible actually represent and picture the Lord's own earth experience. We know, too, that a child is the most helpless of all living creatures, and needs as much guidance in the overcoming of inherited

evils and the development of inherent goods, as he does in his early physical growth.

We are taught that the first mention of birth and infancy in the Bible, in the early chapters of *Genesis*, is with reference to the state of the Church at that time. The historical record of childhood in the Bible, especially with that part which deals with the sacrifice of children, shows "that the Lord was to come into the world and suffer death," and that "this was known from the most ancient time." (A. 2818.) Children in those days began to mean a belief in a sort of immortality—a life-line which extended through the offspring, so that in his seed the individual was perpetuated. The birth of sons was especially important from that standpoint, as well as from the necessity of outnumbering hostile tribes in the protection of acquired possessions.

The beauty and holiness of marriage love as affording the highest sphere into which children might be born is pictured in the story of the deep devotion between Abraham and Sarai, his wife; between his son Isaac and Rebekah, his wife; and between Jacob, his son, and Rachel, his wife. Such love is essential between husband and wife in order that their children may be given the best possible inheritance of unselfish affection. There is, however, a decline in the spiritual level of the succeeding ages, as shown in the record of the children born; in their deviation from the revealed laws of the Lord; and in the sacrifices offered to other than the One God—until even children themselves were offered to Moloch and to other heathen deities.

We read of the exodus from Egyptian slavery to the land of Canaan, and mention is made of "the wives and little ones." The most extensive account of an individual child is that of the child Samuel, a child of prayer and promise, dedicated to the service of the temple. This is a beautiful story, and yet it is interwoven with the dark thread of the perversion pictured by the children of Eli, the priest of the temple. We will remember the story of the bringing of Samuel to the temple by his father and mother, Elkanah and Hannah, with Hannah's declaration to Eli: "For this child I prayed; and the Lord hath given me my petition which I asked

of Him; therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." Then the voice of the Lord came to Samuel with a message which he hesitated to give, yet upon Eli's insistence; "In that day I will perform against Eli all things which I have spoken concerning his house. . . . For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." In the violent death of the sons of Eli, and immediately of Eli himself, we have a clear illustration of one of Swedenborg's hardest sayings, *i.e.*, that the love of one's children is love of self (T. 4, and H. 556). True love to the neighbor must extend to those beyond mere kinship and congeniality. Affection for the offspring, which we have in common with many animals, is not enough to develop in the child the angelhood for which he was created.

In 2 *Kings* V we read the story of another type of child—a little maid who was brought away captive out of the land of Israel. Naaman, the captain of the Syrian host was "a mighty man in valour, but he was a leper." This little maid had been carefully brought up, and the "remains" of spiritual instruction "remained" to bless her captors. "She waited on Naaman's wife, and she said unto her mistress, Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." The story of this recovery is one of the loveliest in the Bible, and what a beautiful example we have in this child, of the value of early religious training; and of the truth that such reverence, devotion, and intelligent faith does indeed "remain" to bless and guide and heal all with whom it contacts! We must realize that unless the maid had been courteous, well-bred, and well-behaved, her word would not have had weight with her mistress, to the end that because of her testimony the King of Syria sent Naaman where he might learn and declare: "Behold now I know that there is no God in all the earth save in Israel!"

There is the account of the child born to David by Bathsheba, the wife of Uriah, the Hittite, who was sent to the forefront of the battle, that he might be killed. Nathan the

prophet came to David, and told him of the great evil that he had done, and the terrible effect it would have upon his children—and we read of the fulfillment of this prophecy in crimes of all sorts; in suffering and in violent deaths, even to the death of his favorite son, Absalom; and of the bitter sorrow and repentance of David: "O, my son Absalom . . . would God I had died for thee, O Absalom, my son, my son!"

We read again (2 *Kings* IV) of the great desire of the wife of one of the prophets for a son, and how Elisha foretold the birth of this child; of his growth and sudden illness; of his death and restoration; of the mother's assurance and confidence in the ability of Elisha, "the man of God"; and her declaration: "It is well with the child," in the face of all evidence to the contrary; this is deserving of our careful study.

In the books of *Ezra* and of *Nehemiah* we read of the necessity for teaching the laws of the Lord to the children. In the book of *Daniel* we read of other captives—of the carrying away into Babylon of the children of Israel, and of the desire of the king that "the princes, children in whom there was no blemish, but well favored . . . whom they might teach the learning and the tongue of the Chaldeans," might serve in his palace. These children, too, had been taught the laws of the Lord, and "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." These children had been taught to have convictions, and the courage of their convictions. The story of their experience is a revealing and a stimulating story, for here again we have such evidence of the value of the storing up of "remains" in the minds and hearts of our children, that the maintenance of Church, Sunday-school, and family worship is justified and blessed.

From *Ecclesiastes* comes the challenge: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Zechariah gives us the picture of Jerusalem: "And the streets of the

city shall be full of boys and girls playing in the streets thereof."

In the New Testament first of all and above all we find the Child Jesus—the fulfillment of all prophecy—whose whole earth life is shown in the deeper meaning of the Old Testament Scriptures. We know the story of the shepherds and the "glory of the Lord" which "shone round about them"; and of the wisemen and the guiding star; of the worship and of the gifts. We know, too, the tragic story which was prefigured in the infancy of Moses, long before, when the death of every boy baby was decreed. In the annunciation to Mary, pictured in the promise to Hannah, and in the response given in each case, we have most precious instruction regarding the preparation for motherhood.

Other children mentioned in the New Testament are the daughter of Jairus, ruler of the synagogue; the demoniac child who was healed; and the little lad who gave willingly of his "two small fishes," and the multitude was fed. We wish that we might know something of the later life of these three children who came so immediately into the healing sphere of the Lord during His life on earth.

The record of infancy and childhood given throughout the Word of the Lord does not confine itself to children brought up by reverent and devout parents, nor to children who responded to the efforts of such parents. In the case of Eli the priest, and of the faithful, consecrated Samuel, himself a child of prayer, their sons "turned aside" from the ways of their fathers. We read of the children, "little children," who came forth out of the city, and mocked Elisha," as he went about doing good. "And he turned and looked on them," and forty-two of them were torn by bears which came out of the wood. We all know, from experience and from observation how early and how easily the innocence and affection of childhood may be perverted, corrupted, and destroyed. This account deals especially with the danger "of ridiculing the Lord's Word on account of its letter, and denying that it is holy. We cannot do this without danger to our souls, without destroying the beginnings of heavenly life." (*Sower Notes*, Vol. II.) It

is this purity, tenderness and trustfulness of which the Lord spoke when He said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." We read that the Lord called one of the children unto Him, and said to His disciples: "Whosoever shall receive one of such children in my name, receiveth Me, . . ." "And whosoever shall offend one of these little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea."

The highest type of child psychology and instruction for parents and teachers is based upon the truths taught in the Commandments, as given centuries ago for our instruction, and as guides by which to direct our children. The problems and temptations of to-day are more complicated than ever before, but the Lord's Second Coming in the opening of His Word has equipped all who will accept, receive, and learn from Him with ample means for meeting the special needs of a new age, for we have the Lord's own teaching, opened for us and for our children.

Accidents and Fortune

By *George Henry Dole*

THE dictionary defines accidents and fortune as things that happen by chance. In this sense there never was and never will be an accident, and nothing fortuitous ever did or ever will come to pass. It may be generally supposed that accidents occur, but this is because opinions are formed from surface appearances, and vision does not penetrate the curtain that hangs between the natural and the spiritual.

There is a point of view from which this statement, though it may appear absurd, may be clearly seen. The Lord God controls all things. All things from the highest in heaven down to the floating atom of dust are in His omnipotent grip. A particle of dust may seem dead and useless; yet within it is a fiery furnace of unmeasurable power. If the living power of

the Lord did not constantly flow into it, it would vanish into nothing. Now, if this is true of the dust of the balance, what of a human soul that God created for heaven!

Again, use created. If use created, use rules, and nothing created can escape the power that created. As use creates, or, what is the same, the creative power operates according to the law of use and is omnipotent, nothing can occur contrary to use. Consequently there can be no accident, nor is any happening by chance. Chance is impossible against omniscience, omnipotence, and omnipresence. Every least thing must be under the control of the Infinite, for the Infinite includes all; nothing is outside of it.

Statements concerning this in our doctrines are therefore the conclusions of irrefutable logic namely, everything called fortune is from the Lord's Divine Providence: What is apparently accidental, or fortune, is Providence in the ultimate of order.

This providence is concealed until it is past, for if it were disclosed man's liberty and freedom of choice would be taken away. There would be utter mental confusion. For providence to bring always the highest blessings, faith in its perfection must not waver. Moses was not permitted to see the Lord coming, but when He had passed, he was permitted to see Him from behind. So now the Lord is willing for one to see the providence over him when it is past, but for man's regeneration it is imperative that particulars of things to come be not revealed.

The laws of Divine Providence are the laws of Divine Love. They operate from conception throughout life, and always so act as to conjoin one with Him, and for the highest possible good and blessedness in the life everlasting. There is most effective consolation in knowing this, for who would want anything that would cause loss in the life that has no end. Someone, unknown, it seems, has expressed this in terms of deep thought, well worth remembering and inscribing upon the heart.

In patience then, they course of duty run.
 God never does nor suffers to be done
 But what thyself would choose, if thou couldst see
 The end of all events as well as He.

The Great Centre

By Charles W. Morse

IN a supreme sense, a centre may be said to be a living nucleus around which primary things of life are collected and governed by an all-powerful attraction. The sun of heaven is the encompassing sphere of the Divine nucleus—the Lord Jesus Christ. All power in heaven and on earth is concentrated in this Divine Nucleus since the incarnation of the Creator. Before the incarnation, the natural world was not governed immediately by the Creator, but mediately through good and evil spirits: “The earth hath He given to the children of men.” But the intermediate spiritual world had become so congested with evil spirits, through the direful influences of the hells, that scarcely a ray of good influx could enter the higher degree of man’s mind. Every intellectual conception, and every affection of man’s will, come to him from the intermediate spiritual world through good and bad spirits; and if the Divine Centre had not descended into the natural world, hell would have claimed us all. We who, through the writings of Emanuel Swedenborg, have an indisputable knowledge that the Lord Jesus Christ and the Creator in him are one Divine Person, have not the least doubt that civilization would have perished if the Creator had not manifested himself to the world 1,938 years ago when hell ruled the world. But the critic may say to this, is there not evidence that civilization has already perished when we see nation rising against nation, and such fiendish cruelty in the slaughter of unoffending women and children by the mad soldiers of the world? No; these woeful signs imply the fulfilment of the very conditions which prophecy foretold concerning such a terrible time that was never before known in the history of the world. See *Matthew* xxiv. It is the Second Coming of the Lord, through the opening of the spiritual sense of the living Word, that is producing all the mental unrest of the world, and only a few at present are aware of it from inner and outer evidence. The Divine Centre has been lifted up in the natural world, and is drawing all men to Him in spite of themselves. It is the Holy Spirit

of the Lord in this His Second Coming that is exposing the dreadful evils of the world through wars and bitter conflict among men; for the regeneration of the nations is similar to the regeneration of the individual. When the Spirit of the Lord opens the spiritual degree of man’s mind, he discovers himself to be a vile beast, and the deadly foes of his mind legion. It is this inner war against his own evils and falsities that reveals to man his shockingly depraved nature, and not until he is humbled down to the gentle disposition of a little child can he escape hell. It is precisely so with the nations of the world.

Now all things in heaven originate from the sun surrounding the Lord in the spiritual world through its proceeding heat and light, which are constituted of His divine Love and Wisdom. There is a similar centre in the natural world from which all material things derive their origin. But the sun of the natural world has no life in itself. Its secondary force, holding our planetary system in its grasp, is derived from the heat and light of the spiritual sun continually pouring into it from within. The natural scientist is perplexed concerning the source of our sun’s energy. He does not even know the ultimate nature of the natural sun; but it is gratifying to find that some of our natural scientists are discovering a spiritual significance in the things of nature. They may yet discover that every object of the natural world is a correspondence of some subject of the spiritual world. When they discover that the Centre of our solar system (the sun) is a correspondence of the Great Centre of heaven, from which all life, and all the phenomena of the natural world are derived, the natural scientist will be no more perplexed about the source of our sun’s perpetual energy. What is said of man may be said of all the planetary systems of the vast universe: “Without Me, ye can do nothing.”

At the transfiguration of our Lord, it is written, “And his face did shine as the sun, and his raiment was white as the light.” This was a manifestation of our Lord’s perfected natural degree assumed at the incarnation. In His inmost degree (the Celestial) no man could look upon Him and live, so ardent is His

love and so dazzling His wisdom. But Saul had a momentary glimpse of the brilliancy of the Lord's divine light of His spiritual degree, which blinded Saul when on his way to Damascus. Now Swedenborg's mental faculty was in some way altered by the Lord to enable him to view the things of the spiritual world and the natural world at the same moment. He frequently saw the sun of the spiritual world encompassing our Lord. But the Lord has been seen by many when not encompassed by the sun of the spiritual world. These are some of the stupendous facts the Christian churches have yet to learn. No man can now plead ignorance of the nature of the spiritual world, of heaven, of hell, or of the divine nature of the inspired portions of the Bible; because they have been clearly revealed in the writings of Emanuel Swedenborg. Moreover, many of the facts concerning the spiritual world, in the writings of Swedenborg, are corroborated by the spiritual experiences of the regenerating Christian, in which he discovers that time and space have no meaning. The Lord is not conditioned in time and space; yet He pervades all time and space. He is omnipresent, even in the remotest planetary system of the vast universe, which would take billions of years to be reached by the fastest flying machine: "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." But He is not mingled in his works by continuity, but by contiguity. If He filled an atom of matter, in the sense of being bodily in it, it would be God. Yet He is contiguous at every point of the universal ether that occupies all space, as He is at every created thing; for the ether is only a higher form of ordinary matter composed of the hundred or so of elementary particles of which all things of this natural world are made. As our Lord cannot possibly be conditioned in space and time, but in divine states of Being, it is not difficult to conceive that all things, seen and unseen, are comprehended in His Omniscience and Omnipresence. Even the hairs of the heads of all men are numbered; and not a sparrow falls to the ground without the

knowledge of the Great Centre of all life. The churches have yet to learn that this living Father of all creatures and the Lord Jesus Christ are one Divine Person.

Mission Board News

The Rev. Yonezo Doi, New-Church missionary in Japan, reports that although the church there closed for the summer months, he had several of his sermons printed and distributed during that interval among the members and others interested. Mr. Doi recently made a number of visits to isolated sections where he conducted several Sunday services. On July 16, there was a Sunday-school picnic which was largely attended.

Confirmation

Logan G. Barnes was confirmed at the Sheridan Road Church (Chicago) on August 27th by the Rev. Henry K. Peters.

Engagement

Mrs. Grace Stearns Selee announces the engagement of her daughter, Mary Scripture Selee, to Mr. Sheldon D. Clark, son of Mrs. Hazel Baker Clark of Cleveland.

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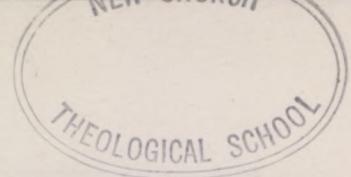
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**NEW CHURCH
MESSENGER**



September 20, 1939

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The Youth of the Church

Othmar Tobisch

**New-Church Origins:
Philadelphia and New York**

Frederic R. Crownfield

Gambling

William H. Beales

A Memorial Chapel

A Page for the Younger People

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THE NEW-CHURCH MESSENGER

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The Red Road of War

THE outbreak of war in Europe has grieved the heart of nearly every thoughtful person in this country. It has produced a feeling of sadness not merely because of the loss of life and the distress and suffering which war inevitably entails but because it shows that in the hearts of a few influential men in Europe the lust of dominion and an appeal to force are stronger than the influence of reason and desire for peaceful counsel and arbitration.

One of the most distressing aspects of the situation lies in the fact that this war has been thrust upon the world despite the firmly established knowledge that the vast majority of people in the nations involved are definitely in favor of peace. This is as true of the German people as of the English, French and Poles. A world wide plebiscite would reveal the fact that at least ninety per cent of civilized people are opposed to war. It is tragic that in a civilized world one-tenth or fewer of the people should have the power to drag nations into bloody conflicts. But that tragedy will not be removed until the human race has devised some method whereby the men who provoke war shall either be locked up in prison or forced into the front-line trenches. As long as modern dictators can sit in security while the youth of the nations are slain on the battlefield so long will

they be callous and careless in their provocation of conflict.

In *Divine Providence* Swedenborg wrote some illuminating things concerning the origin of war:

“It is not from the Divine Providence that wars exist, because they are united with murders, depredations, acts of violence, cruelties, and other enormous evils, which are diametrically opposed to Christian charity. Still, they cannot but be permitted, because the life’s love of man since the time of the most ancient people meant by Adam and his wife has become such as to desire to rule over others, and at length over all, and to possess the wealth of the world, and at length all wealth.

“These two loves cannot be kept bound, because it is according to the Divine Providence for everyone to be allowed to act from freedom according to reason; and without permissions man cannot be led from evil by the Lord, and thus he cannot be reformed and saved. Unless evils were permitted to break out, man would not see them, thus he would not acknowledge them, and

thus he could not be led to resist them.

"Hence it is that evils cannot be repressed by any Providence; for so they would remain shut in, and like the diseases called cancer and gangrene, they would spread and consume all that is vital in man."

The *Divine Providence* was first published, in Latin, in 1764. A few years later, 1795, another great philosopher, Immanuel Kant, wrote a remarkable book, *Perpetual Peace*. He was then seventy-one years of age, one of old Germany's mental giants. It would be interesting to learn the reaction of the present German government to some of Kant's ideas of the necessary steps towards perpetual peace.

"Here are some of the ways toward perpetual peace, as the philosopher marked them out:

"No treaty of peace shall be deemed valid on which is tacitly reserved matter

for future war.

"Any state, of whatever extent, shall never pass under the dominion of another state, whether by inheritance, purchase, exchange, or donation. No state shall interfere with any other state.

"Every state, by its constitution, ought to be republican. All agreements 'in order to have their effect, stand in need of publicity,' and politics and morality must in fact be combined."

What the future of Europe is to be no one at this hour can tell. The struggle may be as bitter and lengthy as that of 1914-18. On the other hand, if the combat can be localized, and not spread into a world wide conflict it may be brought to an end before civilization is endangered. Let us hope that under Divine Providence the strife may be brief and that the foundations of a lasting peace may be laid.

A. W.

The Youth of the Church

By Othmar Tobisch

ANOTHER session of Split Mountain Camp ended. Again young people of our church have been able to gather and experience exhilarating mountain scenery, a serene river, towering trees. Not only that, but above all, they were creating for themselves a social body, an emotional and intellectual body of common interest which is to them the only too brief experience of how a heavenly society lives. There is no more intensive period or place in the training of the church's youth, than these two weeks in the valley of the Kern. In it, the young people and their counselors form a community of work and recreation which must serve them for a whole year as guide and inspiration. That Split Mountain Camp does become, for these young people, the high-light of their year's life, we need not doubt. In a voluntary questionnaire passed by one camper, nearly every one asserted that the two times of the year to which they looked forward with greatest desire was Christmas and Camp.

Why? They answered: Because, it is a time of happiness, in which we give and receive.

Split Mountain Camp is unique in the church's effort to acquaint young people with its teachings. First, because it is run by the young people themselves. Secondly, because it is for boys and girls together. Other church camps are run by adult directors, and they are never for both boys and girls. In Split Mountain Camp we have a training ground unique, a social laboratory, if you please, in which our future church leaders will be born. So we hope. That the young people of to-day, and more particularly those of and in the church, have the highest ethical ideas I shall now show by actual evidence. I shall cite to you some of the "sermonettes" which the campers always prepare for Sunday night camp fire. In introducing you to their ideals, I will mention that the age of these young people runs from fourteen to twenty-five, that the greatest majority of them have not yet completed high school,

that they received no professional help and no advance information, except that the theme of camp was given, "Reality in Living." You will notice that two things stand out in their thoughts, first the presence of God in nature, and second the necessity to live in a society where love is the ruling force.

The first group of these sermonettes has in it some special mentioning of camp. It gives you a glimpse of what camp is accomplishing, what it is establishing in the youth of the church. No names are mentioned for contributions to camp carry no names.

"Reality in living means to me that you find reality when you are near God. You find that at Split Mountain Camp. The surroundings are all God's thoughts and His handiwork. The camp itself expresses Reality in Living in the way it is conducted. It is a society of perfection without a flaw. It brings out good qualities in a person that in common society are not brought out. That is why I consider Split Mountain Camp a camp of perfection."

"The out-door life of camp brings to view the finer hidden qualities of the individual. When in a camp such as this, everyone is contributing to the benefits of others, their actions and impulses are coming from the heart and not from a false front of customs and connections. Everyone should leave camp with the idea of giving others help and should continually apply the unselfishness and understanding to their every day living."

"Unselfishness is a wonderful quality to have. The majority of people in the world have suffocated this quality, because they feel that life is hard and difficult. With this idea in mind they have become bitter towards the world and humanity. Their lives are monotonous, dull, and dreary. Why? Because they made it that way by being selfish and thinking only of themselves. Those people who have this generous quality within themselves live happy and cheerful lives. It tends to develop the very best nature within us—that of making other people happy. True unselfishness is in forgetting myself and giving with no thought of return. Here at camp unselfishness is a large part of the camp spirit. It has contributed a great deal to the success of this camp, and will continue to do so in the future. Unselfishness should

not start at camp and stop just as soon as we leave for our homes. It should be like an ever flowing river, running throughout our lives."

"Each year I come to camp it has a new meaning for me. The first year I came to have a good time and I did have a good time. Swimming, baseball, and camp fires were lots of fun. But my enjoyment just lasted while I was here and not throughout the year. The second year I found that camp could improve my personality and character. This lasted the whole year. However, this was just taking and not giving. This year it seems much more important to add some thing to the spirit and life of the camp. In other words, one must have an unselfish motive to live a really full life."

"In this life we are living now, we see much of the reality of God. Many people doubt there is such a person as God, because they cannot see Him, and they want something real for proof. Such people must be blind for they need but to look around to see God's reality. The skies, the trees, and the animals are all the handiwork of God. Take the river for example. It is the symbol of God's cleansing truth, cleaning and purifying those who come in contact with it. When we see a magnificent piece of scenery it impresses us and it lives with us for a long time, not just because it is an enormous rock, or an exceptionally tall tree, but because there is something real about it. It must have been made by something superior far beyond our conceptions. So when we do see the wonders of nature we must realize that it is a part of our wonderful Creator that He has allowed us to see."

"The greatest reality in life is service, service to others. Unconscious service is splendid, but great joy can be experienced by the knowledge that one is serving his fellow man. This can be adapted in your vocation. If the thing you like to do best, happens to be a service to fellowmen, and all vocations are, you will find you have discovered the real way of living. Any vocation can be a service if you enter it thinking that you will use it always to better mankind. The answer to the question 'What is the goal of life?' is always: 'Happiness.' But the greatest happiness you can find will be in unselfishness."

fishly serving your neighbor."

"When I came to camp it was with the idea that Reality in Living meant real things, like death, birth, pain and real down to earth things. But I have since then learned that reality in living is something you cannot touch or see, but only feel inwardly. But, you say, is not the solid ground real? Yes, it is, materially real, but spiritually it is not real. Spiritually, reality in living is something that will last, as love, unselfishness and serving. Our bodies are materially real, but only our soul will live, therefore, it is spiritually real. I believe the endeavor of Christians should be to develop their ideas of reality in living and act and serve according to them."

"God I think is the greatest reality. He isn't a reality to you until you get acquainted with Him. The way to get acquainted with Him is through prayer. You can pray when you are in trouble and thank Him when you are happy. It is a very wonderful thing to be guided when in trouble and don't know which way to turn. You don't have to pray for yourself only. It is a great help if you pray for other people too."

"Sometimes people get discouraged and the sunniest day seems cloudy. They pray to the Lord 'Thy kingdom come,' but are disappointed. But may be they don't realize that prayer is not effective unless they live it, for they must do their part to make it real. In order to raise better fruits man has studied what was best for the plant and has kept the laws of nature. He also must keep the laws of God, the commandments which the Lord has given us to bring forth fruits of happiness to his fellowman. We must be careful not to be tempted by falsities, such as selfishness. Every little deed of kindness and word of love counts to let the Lord's will be done on earth as it is in heaven. The more we give the more real happiness we receive."

The Youth of the church spoke. It is heartening testimony. Let the elders listen. It will gladden their hearts and rouse their conscience. If these young people are the future of the church, it will be well.

New-Church Origins: Philadelphia and New York

By Frederic R. Crownfield

IF the oldest organized New-Church society in the United States was to be found in Baltimore, a still older group of readers of Swedenborg could have been found in Philadelphia. This group grew immediately from the lectures of Glen, but it was a good many years before it took on an organized form. Particularly active among them was Francis Bailey. Bailey was a printer, as was Hindmarsh in England, and like him Bailey was of great service in providing books for the widening circle of readers. He reprinted Clowes' *Summary View of the Doctrine of the New Jerusalem Church*, Swedenborg's *True Christian Religion*, *The Doctrine of Life and Conjugal Love*. He also printed and distributed a Catechism. Bailey was well known in Philadelphia, the publisher of the *Freeman's Journal* and the friend of Benjamin Franklin. Franklin, along with Robert Morris, was one of the subscribers to Bailey's edition of the *True Christian Religion*.

Bailey was not the only one interested by Glen, however, and those who were, interested still others. The result was a little group which met at times quite regularly, at other times not so regularly, chiefly for the purpose of reading the doctrines together and talking about them. There was a great deal of such group reading in those days because the books were not then as easily available as they are now. Most of them had to be imported from England, they were expensive, and in any case not everyone could read them for himself. The result was much reading in groups.

In 1792 this group was strengthened by the arrival of Ralph Mather. Mather came first to Philadelphia, and taught and baptized and preached there, although not as the minister of a society. Later William Hill lived in and near Philadelphia.

About the end of the century interest seems to have died down. It will be recalled that this was a period in American history when many young people with pioneer blood in them were moving west. Perhaps it was that sort of per-

son that was most likely to take up with the doctrines of the New Church. At any rate the chief figures in the society leave it. Judge Young, who was one of the original hearers, moved west as early as 1790. In 1798 Ralph Mather went to Baltimore. Then in 1800 Francis Bailey moved to Lancaster, because, we are told, of financial difficulties. This may or may not have been influenced by his interest in Swedenborg's works. At any rate, while the people that had been interested did not give up their interest in the teachings, all activity seems to have died down. There was nobody that had the energy—or the something—that brought people together.

William Hill wrote about 1800 that he expected to see a church in Philadelphia soon, but it was not until about 1808 that things began to start up again. At that time we find them holding regular meetings once more. It is barely possible that these meetings continued all the time in the interval between 1800 and 1808, but if so they have left no trace. Moreover, when in 1804 Adam Hurdus passed through Philadelphia on his way to Cincinnati, he was able to find only one New Churchman. That may not mean that there were no others, or that he could locate only one; but if there had been a strong active society, it is highly probable that the one he met would have led him to the others.

The meetings of which we begin to find traces in 1808 were attended by about twelve persons. They had much the same sort of exercises as before: readings from the Word and from Swedenborg, prayer, and, we are told, "conversation." It is not specifically stated, but we may be pretty sure the conversation was about the Theological Works and not about things in general.

Shortly after the close of the War of 1812 the group took another step forward. This new activity and interest seems to have been the result of the accession of a certain William Schlatter. William Schlatter was a merchant, and a wealthy one, who had become interested in the doctrines through his friendship with one of the members of this group. His interest began about 1814, and the first stirrings of new life began about 1815. The first thing done was formally to organize a body with the im-

posing title of "The American Society for the Dissemination of the Doctrines of the New Jerusalem Church." This society sent a communication to all the members of the New Church in this country that they knew of, with the hope of getting suggestions from them as to how to go about their work. Schlatter meanwhile proceeded on his own account, publishing several of the smaller books in good-sized editions. The total number of copies was about five thousand of various writings of the Church. These Schlatter gave away whenever he had an opportunity. He even sent out copies of such works as the *Doctrine of the Lord* and the *Doctrine of the Sacred Scriptures* with shipments of merchandise. He also built at his own expense a temple for the society. A liturgy was published in 1817; presumably he contributed to the cost of that and of the magazine *The New Jerusalem Church Repository* which was published by this Philadelphia group.

Finally in December, 1816, a religious society was organized, and on December 31 of that year Maskell M. Carll, a school teacher, one of the members of the group who had been interested at least since 1808, was ordained, at the request of the Philadelphia Society and with the sanction of the society in Baltimore, by John Hargrove who came to Philadelphia for the occasion. On the next day, the first of January, 1817, the temple was opened. A little later in that year the Philadelphia group invited other members of the New Church in America to meet with them and hold a convention. To that convention and its proceedings we may return at some later time.

In the meanwhile let us turn to the society in New York. The first New Churchman we know to have been in New York is Joseph Russell who came in 1792. It was 1793, however, before we find any group meeting, and we have indeed no mention of Russell's having any connection with it. This may or may not indicate anything, for our records for a knowledge of the society in New York are comparatively meagre. It seems to have been composed chiefly of three families from England, by the names of Bragg, Mott and Banks. The Braggs and the Motts were from Birmingham, and the

Banks family was from Norwich. Together they held regular meetings on Sundays. We have the recollections of one of the Braggs who was a child at that time, who seems to have remembered chiefly the things that the children did. They were taught the catechism from Proud's Liturgy; they learned a hymn from the New-Church hymn book. We may form a conjecture of what the adults did from the fact that unless there is formal religious worship there is not much that can be done except to read from the Scripture, to read from Swedenborg, to discuss this, and to pray. All of the societies whose practice we know fall into this procedure, not from theoretical considerations, but because it is so obvious. That is doubtless what happened in New York.

It was these people whom William Hill visited in 1795 and again in 1796, and it was the Bragg children whom he baptized.

In the latter years, however, the society came to an end, when both Mr. Mott and Mr. Bragg, the heads of the families, died of yellow fever, and the other members of the families returned to England, with the exception of William Mott, who had been apprenticed to a chair-maker. He stayed behind.

There is from 1796 to 1805 a gap in our information which doubtless corresponds to a gap in the society. On December 22nd of the latter year a New-Church reading circle, on the usual pattern, was organized at the house of Mr. Edward Riley. Riley, who emigrated from London, seems to be the moving spirit at this time. When the circle met in his house, there were present the William Mott who had stayed behind, now with a wife, and in one account a Mrs. Gallon is mentioned.

The stages by which that society grew are not known. The next step was the organization in 1811 of a religious society by which readers were appointed to conduct a more formal sort of worship. These readers were Samuel Woodworth, best known as the author of *The Old Oaken Bucket*, and Riley. There is no clue to what was done at these meetings except the bare statement that they were for "social worship and mutual edification." In 1812 the society published a periodical which rejoiced in the title of the *Halcyon Lumi-*

nary. The first periodical in America was the *Temple of Truth* published by Hargrove. This was a weekly paper chiefly of local interest, and it survived only three months. The *Halcyon Luminary* was much more pretentious, in contents if not in title. It was a monthly of forty-eight pages, edited chiefly by Woodworth and paid for by James Chesterman, another of the leading members of the society. It had a considerable circulation but had to be abandoned after two years because of the depression caused by the War of 1812.

On the 27th of January, 1816, another step was taken with the organization of the Association of the City of New York for the Dissemination of the Doctrines of the New Jerusalem Church. It may be supposed, although it would be hard to prove, that this was suggested by the society of similar title in Philadelphia organized just about a month before. The title is almost the same, except for the addition of the words "City of New York" which would be necessary to distinguish it from the Philadelphia society. They, following the Philadelphia plan, advertised their meeting, and they opened communication with England asking for a shipment of books on consignment. At this time morning and evening services were being held in New York, though this was not one of the activities of the association.

In 1817 we learn that public services were held in a school room on Broadway near Antony Street. At that time there were about forty-five members, and fifty to sixty usually attended the services. The services were conducted according to the liturgy brought out in Philadelphia—another evidence of intercommunication. The intercommunication between these three societies—Baltimore, Philadelphia and New York—and the relative isolation of the Boston Society is a fact which may help to explain some of the later phases of our history.

Merit

MAN cannot merit anything by the good he does, for it is not his but the Lord's; meriting or merit has respect to man and so is joined to self-love and to an idea of self-pre-eminence, consequently to contempt of others.—(A. C. 3956.)

Gambling

By William H. Beales

DURING the past few weeks, the Attorney-General of the United States has been turning his attention to the subject of gambling in connection with horse-racing. He has been assisted by federal agents, and it is reported that grand-jury action may be expected shortly.

The need for such action on the part of the Attorney-General seems borne out by statements appearing in a recent issue of a national weekly (*Newsweek*). Among these are the following: There are some 60,000 handbook-makers, operating in cigar-stores and pool-rooms throughout the country. Over 15,000,000 persons attend the races annually, a majority of whom place money on the results. It is estimated that the tremendous sum of \$1,200,000,000 goes into the pockets of the book-makers, as their profits. This staggering sum is greater than the total amount paid by states and municipalities for their share of relief and public emergency works, *per annum*, during the past few years, which is placed at \$1,018,000,000. And this, it should be noted, represents the profits received by the book-makers, and does not indicate the total amount wagered on the horses. Also, these figures cover only gambling on horse-racing. What of the sums lost and won at poker and bridge in private homes, so-called "social clubs," pool-rooms and the like? What about the wagers placed on the results of baseball, football, hockey, and other sports, professional and amateur? Surely, gambling is one of the greatest activities, shall we say, in which we human beings indulge, probably exceeded only by the use of tobacco and intoxicating liquor.

In seeking to check this wholesale gambling in connection with horse-racing, it is probable that the Attorney-General is not moved by any considerations of a religious or moral nature. There does not seem to be any definite feeling in the public mind that gambling is wrong; it would probably be very difficult to convince any average group, even of so-called church people,

that such is the case. We must therefore look for some other reason for the launching of the present campaign against gambling.

This, I think, will be found in the recognition of the social and economic ills which follow in the track of the book-maker. The gambling industry has established a surprisingly extensive system of communication, which gives every corner cigar-store and pool-room, where gambling is carried on, up-to-the-minute track side information on the races. In spite of the fact that many states and cities bar this as illegal, it is carried on all over the country, often with the full knowledge of the police, who are perhaps largely powerless because of the protection afforded by corrupt politicians and small ward-healers. And the effect of this wholesale system of gambling, upon the lives of many in the community, especially the younger generation, is all too apparent. Money is lost which is needed for the proper up-keep of the home. A state of mental restlessness is created, which makes the gambler unfitted for the normal carrying on of his work. Instances are constantly brought to our attention, of embezzlement, theft and other defalcations, directly due to losses at the race-track, the gaming-tables and the stock-market. These are some of the fruits of gambling which a sane person cannot ignore; and they strike directly at the community, giving the community the right to try to check the practice—if it can.

Of course, these social and economic ills which are associated with gambling, do not prove that gambling, in itself, is an evil. Other forms of human activity, which are in themselves perfectly orderly and right, are often so abused as to bring about tragic effects. Powers conferred upon mankind by the Almighty, for the purpose of affording the greatest happiness, are often made productive of the greatest misery and suffering. It is unwise to condemn anything merely on the basis of its effects upon the lives of some persons. We must look deeper, if we would determine whether the thing is wrong in itself, or whether the ill-effects are due to its abuse. And this holds good in respect to gambling.

I was very much interested, some years ago in a debate on this subject; especially in the

position taken by a man in whose judgment I put considerable confidence. Briefly, his position was this: I have two dollars, which I am willing to part with for an evening's entertainment. I may buy a ticket for the symphony concert, or I may put in the evening playing poker, and lose the two dollars. Whichever I decide upon, I secure an evening's enjoyment, and part with my two dollars as payment. Why should not one method of putting in the evening be as orderly as the other? Of course, the answer is: No one going to a symphony concert hopes, even remotely, to return home with his two dollars in his pocket, and a two-dollar bill which has been extracted from the pocket-book of the man who sat next to him, even though the man may have been willing (?) to part with it. Also, no human being with the spirit of a gambler, sits in on a game *knowing beyond all question that he will lose his money*. If he knew, beyond all doubt, that he would return home every night he played, minus his two dollars, his ten, or his hundred dollars how often would he play? And the same applies to gambling on the horses. How often would anyone "play the horses" if he knew beyond all doubt that no matter what horse he backed, he would lose? And if such a thing were possible, and *everyone* who placed money on the horses should *lose*, how much of that billion, two hundred million, would find its way into the pockets of the book-makers by the end of the season? The thing is perfectly clear. The attraction of gambling lies in the possibility of winning—of getting something for nothing. The loser may be a "good sport," and say "Better luck next time": but there is generally the thought of the "next time," and then *he* will go home with *my* money in his pocket, instead of my having his. The willingness of the gambler to take his losses in a friendly or philosophical way, does not change the fact that the desire is to win something for nothing.

Is there anything wrong in that desire? A nationally-known gambler—a "big shot," as these men are called, recently defended his activities in this way: "The farmer who plants potatoes gambles. He takes a chance on getting back more than he put into the ground." Well, the answer to that one is: Granted that

the farmer wins—who loses? And the answer to that is—no one. The harvest which the farmer reaps is the just reward of his labor: it is the increase which the Creator promised him. Much the same argument is put forward in the case of the manufacturer. He, also, is said to "take a chance" when he turns out his products; he does not know, for certain, whether he will market them at a fair profit. Such sophistry misleads no intelligent thinker. Nothing is certain in this life. We "take a chance" every hour of the day. Are we, therefore, all "gamblers" in the sense in which we use the term in connection with the client of the bookmaker or the stock-market? Further, the farmer and the manufacturer give value for value. They add to the cumulated wealth of the community: they are producers, not parasites. Not so the gambler. He adds nothing by his gambling, to the wealth or comfort of mankind, no, not even to the sum of human happiness, for the satisfaction of the winner is often more than off-set by the regret, even the serious trouble, of the loser.

Of course, these considerations, even if recognized and acknowledged, would have little weight with the confirmed gambler. Even the man who enjoys a little "penny ante" would hardly be deterred by them. But for those who sincerely desire to know the true nature of gambling—whether, in itself, it is disorderly and therefore wrong, I believe that the answer is clear. Gambling is wrong. It is the result of a desire which is contrary to the basic law of use, which is the very foundation of all human progress and happiness. In a recent issue of THE MESSENGER attention is drawn to a letter written by a Swedish nobleman, Count Von Hopken, which reads, in part: "I have sometimes told the King (of Sweden) that if ever a new colony were to be founded, no religion could be better as the prevailing, established one, than that developed by Swedenborg from the Sacred Scriptures." And one of two reasons given for this conviction was: "This religion, in preference to, and in a higher degree than any other, must produce the most honest and industrious subjects: for this religion places the worship of God *in uses*."

That term "uses" occurs many, many times

in the Writings. What does it mean? "To love uses" we are told in *A. E.* 1193: "Is nothing else than to love the neighbor." It is to love and do those things which will advance the happiness and the well-being of all, even as that love is the very nature of the Divine. Again; "As a man has been created to perform uses, and as this is to love the neighbor, therefore all who come into heaven must do uses. All their delights and bliss are according to them. Heavenly joy is from no other source. He who believes that such joy is possible in idleness, is very much deceived. No idle person is tolerated, even in hell. The difference between heaven and hell is, that in hell uses are done from fear, while in heaven they are done from joy." (*E.* 1194.)

If we are inclined to think this a very unattractive teaching, we should remember that everything that adds to the real happiness and well-being of ourselves and others, comes within the scope of that word "uses." Painting? Music? The drama? Of course. These all give pleasure. Parties? An evening at cards with congenial friends? Yes. Recreation of all kinds, if not carried on for the sake of gain at the expense of another, may be called "use." For see! If the love of the neighbor is already well-established in the heart, it will give of its own quality even to our recreations. In the *Doctrine of Charity* n. 189, we read: "Banquets, feasts, entertainments—and games at home, played with dice, balls, and cards, are useful diversions for the recreation of the mind." But, we are warned, these take their nature, in us, from the nature of the affection which dominates all our other actions. Does this bar the giving of prizes at social gatherings where games are played? I do not take it so. In *Conjugal Love*, n. 17, we are told of the games in which the young engage in heaven. Among these, are games of skill, much like those played on earth, and, it is added, "To the more active, some laurel leaves are given as reward." I question whether we should be altogether satisfied with a wreath of laurel leaves as a "prize," here on earth, but certainly the bestowing of a reward upon the victor is not unknown in heaven. It may be, however, that the spirit in which we play for the prize,

sometimes, will have to undergo considerable change, before we are prepared to enter into the games in heaven.

The true nature of gambling, then, may be determined by its relation to the doctrine of use. On that basis, I cannot see that it has anything for which to commend it. Its so-called gains are always at the expense of the loser. It adds nothing whatever to the genuine happiness of anyone, not even the winner. Because it encourages the desire to get something for nothing, it discourages the spirit of useful industry, upon which all genuine progress rests. Because it is totally discordant with the love which rules in heaven, it draws about the one who indulges in it the sphere of evil, selfish spirits. It breeds parasites and none-producers, whose delight is to live on the industry of others. Basically, it seems to be unquestionably wrong; and experience has shown that it is often the cause of great suffering and misery. The true New-Churchman will keep as far away from it as possible.

Piety

If a man thinks pious thoughts and speaks pious words and does not shun evils as sins, the pious things which he thinks and speaks are not pious.— (*Life* 23.)

The New York World's Fair

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

THE SWEDENBORG FOUNDATION
51 East 42nd Street—Open Daily.
9 A.M. - 5 P.M.—Saturday, 9 - 12.

THE NEW YORK CHURCH PARISH HOUSE
112 East 35th Street.
9 A.M. - 5 P.M.—Saturday, 9 - 12.

THE NEW-CHURCH PRESS, INC.
108 Clark Street, Brooklyn Heights
Open Daily.
9 A.M. - 5 P.M.—Saturday, 9 - 12.

THE NEW YORK CHURCH, 118 East 35th Street.

THE CHURCH OF THE NEIGHBOR, Clark Street and Monroe Place, Brooklyn Heights.
Re-opens October 1.



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Footprints

NEARLY all young people are familiar with the story of Robinson Crusoe. They have read how he was shipwrecked on an island on which he lived alone for several years. He had a dog, a cat and a parrot, but he had no human companions. Then one day he saw the print of a man's foot in the sand of the shore. That footprint told him there had been at least one other visitor to the island. And those of you who have read the story will remember that Crusoe ultimately rescued the native who became his servant and was known as man Friday.

We all leave footprints on the sands of time. Not actual marks made by our shoes but impressions made by our character and conduct. Take George Washington as an example. We all know him as a great patriot, the father of his country; but the greatest impression he has made on the minds of all people is that of a man who wouldn't tell a lie. The story of the boy Washington cutting down his father's favorite cherry tree may not be true, but people believed it because George Washington was too honest to tell a lie. He left the footprint of absolute honesty and truthfulness.

The Lord Jesus left footprints on the sands of time. He left the mark of absolute sinlessness and perfection for all men to see and follow. In one of the hymns we sing there are the lines,

“O let me see Thy footprints
And in them plant mine own.”

The footprints of the Lord Jesus are the records He has left of a life of stainless purity and never-failing love.

Day by day as we go through life we leave the impressions of our character on the lives of other people. Some men leave the footprints of heroes, like Father Damien, the missionary who ministered to the poor lepers at Molokai. Others leave the footprints of debased criminals.

Recently I heard that an English friend of mine had been called to the other world. And as I read the letter that told of his death the thought came to my mind that in all the many years that I had known him I had never heard him speak an unkind word. He had left on my memory footprints that revealed his unflinching kindness of heart.

Many years ago a clergyman named Sheldon wrote a book that was translated into nearly every civilized language in the world. It was called “In His Steps.” It pointed out that all true Christians must walk in the footsteps of the Saviour, and that if all men would do this we should soon have a happy, peaceful world. And this is true. The way of the Lord is the path in which we should tread, the path on which we should leave the footprints of true Christian character. We should aim at leaving behind us impressions of kindness, truthfulness and purity of life.

These mental and spiritual footprints reveal your character. They leave a record of your affections. To leave behind you an impression of devotion to the Lord is the greatest thing that you can do in life. The psalmist says of his enemies, “They mark my steps.” It is not only one's enemies that do this. Your friends

will do the same thing; but they do so from good motives and with a real appreciation of all kindness and honor in your conduct.

Learn to leave good impressions, honest foot-prints. They are not only a credit to yourself. They are an example to all who follow you.

Convention Radio Broadcasting

The General Convention Public Relations Bureau radio committee has arranged to assist in a new series of New-Church radio broadcasting in Los Angeles, Calif., by the Rev. Walter Brown Murray. It has continued for several years special radio programs in connection with the Annual Meetings of the General Convention. Its radio committee, before and during the 1939 Annual Meeting in Philadelphia, Pa., was fortunately able to put on programs over Station WCAU, WIP and an announcement over Station WFIL. On Sunday, June 11, 10 to 10:30 A.M. (Church of the Air Period) WCAU, members of the First Church of the New-Jerusalem choir, with Dr. Rollo Maitland, at the organ, supplied the music as both the Pastor, the Rev. Charles W. Harvey and the Assistant Pastor, the Rev. Richard H. Tafel, were occupied with duties connected with the Sunday-school; the Rev. John W. Stockwell was asked to give the radio talk, his subject being, "Where Do I Belong?" Mr. Stockwell also gave two thirteen and a half minute addresses over Station WIP 11:30 to 11:45 A.M., on Sundays, June 11th and June 18th, the subjects being "Within the Outside Door" and "The Book of Forgotten News," both referring to and quoting from, *Heaven and Hell*. During every one of these three broadcasts reference was made to the General Convention Annual Meeting and special notice was given of the address by Dr. Joseph Fort Newton in the First Philadelphia Church, Monday evening, June 19th. Station WFIL also, and without charge, announced this meeting.

The California Association

The California Association shows an increased membership as given in the Society reports at the session held in San Francisco. When the President, John C. Perry, called the meeting to order in the Lyon Street Church on Friday afternoon, September 1st, there were delegates from all of the California Societies and also from Oregon who were welcomed. The opening religious service was conducted by the Rev. Walter B. Murray, who was later chosen as President of the Association. Edward H. Nutter, President of the San Francisco

Society welcomed the members and friends of the Association and by request explained special features of the Church building which is one of the show places of San Francisco.

There was some discussion of a proposed amendment to the Constitution which would provide for election of officers so that a Presiding Minister would act as President of the Association and a Vice-President act as Chairman of the Board of Directors. For a number of years a layman has acted as President of the Association. The Secretary is J. Woodruff Saul and the Treasurer is William M. Moody. The Napa Ranch which was at one time considered as a possible site for a Church Home may be sold and the funds used for the same purpose in southern California where a more suitable piece of property is available near San Diego. Mrs. Edna Hill is offering a house of ten rooms and 4½ acres of land to the Association, and the Board of Directors has been given power to acquire this property. The location is at National City, some thirty minutes ride to San Diego.

On Friday night four ministers spoke on the New Conditions that Face the Church to an audience that crowded the Lyon Street building. The Rev. Andre Diaconoff explained the New Psychology; the Rev. Walter B. Murray spoke on "New Religious Competitions"; the Rev. John L. Boyer considered the state of society as it affected Family Conditions; and the Rev. William R. Reece gave his experience with Economic Conditions in their relation to the Consumers Cooperative movement. The Rev. Othmar Tobisch acted as chairman of the meeting.

On Saturday the Association meetings were held in the Berkeley Parish, the California Women's Alliance meeting at the home of Mrs. C. C. Boericke, while the men held their Open Forum in the garden of the church. There was a large gathering of League members from many sections and they added their attractions to the session of the Association, most of them had attended the Split Mountain Camp and they brought the spirit of enthusiasm to San Francisco. One feature of the afternoon was the meeting of the New-Church Council of Educational Workers under the leadership of Mrs. Alice Van Boven. At night there was a preparatory service led by the Rev. Andre Diaconoff.

On Sunday morning the members and friends met at the Lyon Street Church for service and Communion, with special music for the occasion; the sermon was by the Rev. Fred Sidney Mayer, and the service was led by the Rev. Othmar Tobisch. The building was again crowded to capacity.

On Sunday afternoon there was a Vesper Service held at the Temple of Religion on the Exposition Grounds of Treasure Island. The musical program was under the direction of Miss Constance

Power, organist; with violin solos by Frank Hess, and solos and duet by Mr. and Mrs. J. O. Lindquist of the Lyon Street Church choir. There were scenes presented by Miss Rosamond Joyzelle from her Life of the Master preceding the Vesper Service. The Rev. William R. Reece was the speaker of the afternoon and his subject was "The New Church in a New World."

On Monday which was a holiday there was a choice of trips to the Napa Ranch that is some forty miles north of Berkeley, and to the Golden Gate Exposition which has attracted many visitors

to California this year, and perhaps helped to increase attendance at the Association meetings. Next year the Association will meet at the New Church in Riverside; the Rev. Othmar Tobisch will be the Association representative at the Boston Convention.

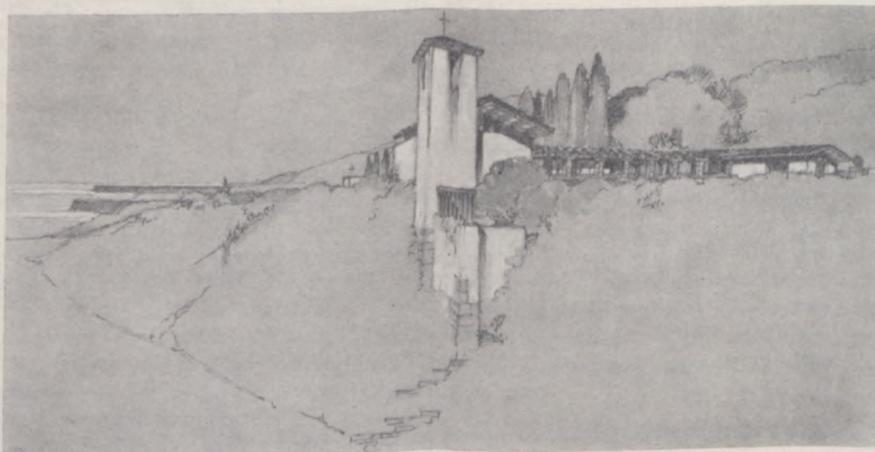
Thus does California show the way to other Associations that are to meet in October in various parts of this country, and to those that meet next spring, that they may have confidence and courage and be inspired by the truth of the New Age.

A Memorial Chapel

"Wayfarers Chapel" is the name urged for the new Swedenborg Memorial Chapel to be erected on the Pacific Coast, at Palos Verdes, California. The site is a knoll commanding a vast view of the blue Pacific, about twenty-five miles from Los Angeles. It is situated on a peninsula of some 16,000 acres of highly restricted residential property. The coast highway along which it is estimated over 6,000 automobiles drive on a Sunday afternoon, passes directly in front of the Chapel property. About four acres of this valuable land in a location of impressive beauty, have been of-

ferred to the General Convention of the New Jerusalem by Mr. and Mrs. Frank A. Vanderlip. An architect has drawn plans for a simple but very beautiful chapel, with accompanying gardens and grounds, which can be erected and furnished for \$30,000. The Chapel would be under the direct control of the General Convention of the New Jerusalem and vesper services would be conducted regularly by a New-Church minister. It is not the intention to develop a parish but to serve as a mission to the thousands who come weekly

so near its doors. And it is proposed that a resident New-Church person would be always at hand to act as host and to operate a book room daily. Contributions for the erection of the Chapel and development of gardens and grounds are needed at once. It is hoped that the amount necessary can be quickly provided by many contributors, with both large and small subscriptions. All contributions should be sent to the Treasurer of the General Convention, Mr. Albert P. Carter, 511 Barristers Hall, Boston, Mass. Pledge subscriptions may be mailed to the Chairman of the Com-



mitted to the General Convention of the New Jerusalem by Mr. and Mrs. Frank A. Vanderlip. An architect has drawn plans for a simple but very beautiful chapel, with accompanying gardens and grounds, which can be erected and furnished for \$30,000. The Chapel would be under the direct control of the General Convention of the New Jerusalem and vesper services would be conducted regularly by a New-Church minister. It is not the intention to develop a parish but to serve as a mission to the thousands who come weekly

mittee or to any member of the Committee, as named below.

REV. PAUL SPERRY, *Chairman*,
1824 Park Road,
Washington, D. C.

MR. H. L. CRAM
MR. W. W. CUTLER
MRS. C. S. MACK
MR. C. N. MASON
MR. E. H. NUTTER
MR. G. PAUSCH

MR. G. H. QUERMANN
MR. F. H. SCHNEIDER
MR. R. A. SHAW
HON. A. M. STEARNE
MRS. F. A. VANDERLIP
MR. G. C. WARREN

MR. J. ZETTEL

BIRTH

On September 8, 1939, a daughter, to the Rev. and Mrs. Klaas Leo Peters, Louisville, Ky.

Change of Address

The address of the Rev. and Mrs. Antony Regamey is now: 50 Worcester Lane, Waltham, Mass.

NEWS OF THE CHURCH

BROOKLYN HEIGHTS, N. Y. C.

Sunday services will be resumed on October 1st. The first get-together luncheon will be served following the morning service.

The sacrament of the Lord's Supper will be administered at the close of the morning service on October 1st.

Sunday-school sessions will be resumed at the usual hour of ten o'clock on the opening Sunday.

The Pastor's topic for October 1st will be, "Tarrying in Jerusalem." On the remaining Sundays of the month the topics respectively are as follows: "The Highest Humane Education," "The Confidence We Trust In," "Most Arresting of Books," "God: Sanctuary, Stumbling-Stone or Snare?"

We take the following paragraph from the September news bulletin of The Church of the Neighbor:

"On an evening of the week yet to be determined, two series of talks by the Pastor are planned. One will be a Discussion Class. In the meetings of this Class, the discussion will be the present validity and need of religion. The other group will be a Devotional Circle. The members of it will try to repeat for themselves the ways of training in the Christian Life, which the Lord followed with His first disciples. Join one or the other or both! A card will announce these meetings for the year, with dates and special topics."

NEWTONVILLE, MASS.

This Society resumed Sunday services on September 10th. The subject of the pastor's sermon on that day was "The Secret of Contentment."

OBITUARY

YOUNG.—Mrs. James Everett Young (Grace Cutler) passed away August 10th, after a long illness. She was the daughter of the late E. Waldo and Caroline Henderson Cutler, old and devoted members of the Boston Society. Services were conducted by the Rev. Antony Regamey, her pastor.

In her earlier years she was an active worker in the

Church, serving on many committees, a member of the Ladies' Aid, the Women's Alliance, the Brookline Ladies' Aid, and a charter member and founder of the Thimble Club, formed in 1897, of which she was twice President.

A charming and gracious hostess, she loved to entertain her friends in her home at Chestnut Hill and later at Waban. Her sweet and attractive personality and loyal friendship will be missed by many. Always devoted to her old friends, she had the happy faculty of constantly making new ones and was loved by all who came to know her.

She leaves an invalid son, Edward, and a brother, William Worcester Cutler. A nephew, Waldo Cutler Peebles, is a member of the Boston Society.

MISSION BOARD NEWS

The Rev. Bjorn Johannson, minister in Copenhagen, Denmark, writes that during the summer he made a visit to Jutland to call on two isolated New-Church families. He had planned to give a few lectures during July and August, but found that during this season the attendance would be too small to make it worth while. Mr. Johannson reported visiting a town called Aalborg where twenty-five years ago there was a New-Church congregation, but was unable to find anyone left of that Society.

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CALENDAR

October 15.

Twentieth Sunday after Pentecost

THE CHRISTIAN LIFE

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

Lesson I. II Kings v.

Responsive Service VII, The Two Great Commandments.

Lesson II. Luke xviii.

Gloria, Benedictus and Faith.

Hymns (Mag.) 306: "The God of Israel praise."

385: "In Jesus' love abiding."

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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

(Published Weekly)

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Freedom Through Truth

IT is a Christian tradition that the Saviour was born in a period of world peace. Throughout the greater part of Europe, Western Asia and Northern Africa there was no war. Rome reigned supreme in the civilized world. She had trodden out every spark of freedom in the then known world. And in a brief period of peace the Lord Jesus Christ was born.

How much truth there is in that tradition we cannot say. It appears to be true that no major war was in progress in the year I. Yet despite the outward appearance of peace the world was in the most direful condition in the history of mankind. Brute force ruled the world. The social order was rotten at the core.

Thirty years later a breath of new and vitalizing air swept across the world. It was felt first in Palestine, but it soon moved over all civilization. A new Preacher was giving men a new doctrine of life, a doctrine of freedom that would result from truth. "Ye shall know the truth and the truth shall make you free." He sealed His teachings with sacrifice of His life. The story of the Cross and the Resurrection was carried from land to land, and out of the Gospel of Christ came a new ideal of spiritual freedom.

What was that truth that was to give free-

dom to mankind? The Saviour taught a whole new system of truth. He taught the fatherhood of God and the brotherhood of man. He taught the supremacy of love. He restored belief in the future life. He taught forgiveness of injuries. He put before mankind ideals of honesty, purity, obedience and mercy. He advocated no political system, urged no revolution, encouraged no slave to break his physical bonds. He taught no opposition to Rome. He put before His followers the fundamental principles of religious life; and in those principles lies the basis of all true freedom.

Our ideal of external freedom asserts the right to hold and profess one's own religion; the right to one's own political opinions; the right to live under the flag of one's own people; the right to hold all possessions won by honest toil and effort, and the right to move about freely in the world without trespassing on the rights or property of other people.

Where in the Gospel of Christ is this franchise specifically outlined? Frankly, nowhere! But there is no doubt that the ideal of physical, mental and moral freedom is contained in the gospel and fostered by the Christian ethic. The Golden Rule itself is a charter of freedom. "Whatsoever ye would that men should do to

you do ye even so to them." Which means that we must grant to others the freedom we claim for ourselves. War would be impossible if all men obeyed the Golden Rule; freedom would be the law of life for all.

At the present time the national and political freedom of mankind is receiving severe blows. The dictators are on the warpath, and smaller nations are being blotted out. Austria and Czechoslovakia have gone; Poland appears to have been irretrievably lost. Freedom in nearly half China has been destroyed. And there is little doubt that the liberty, perhaps the very existence, of other nations will be in jeopardy. Why the Lord in His inscrutable wisdom permits these things few men can understand. But there is one form of freedom that is unassailable by any earthly power. Internal freedom that comes of obedience to the Ten Commandments can be enjoyed even by the slave.

"He is the freeman whom the truth makes free,

And all are slaves beside."

Spiritual freedom is guaranteed to all men. Only man himself can destroy it. Obedience to the divine law gives to man freedom of the soul. And this internal freedom is really the basis of all true liberty.

A. W.

Perversions

SWEDENBORG has a statement that it is by the use or misuse of the rational faculty that man is able to pervert good into evil, truth into falsity. An illustration of the truth of this statement is seen in the mechanized army equipment now being used in the destruction of Poland. The speed with which a vast area can be overrun by enemy forces is due to an invention that at its inception held promise of great blessing to mankind. The history of the internal combustion engine stretches back for two and a half centuries, but it is within the lifetime of the present generation that the gasoline engine has been perfected. With the introduction of a reliable automotive engine mankind received a new applied force mechanism to help him in transport, farming and industry. It held in itself the promise of release from

much grinding manual toil, and it should have proved to be one of the greatest blessings man had inherited on the material plane.

That it has brought great power for use cannot be denied, but at the present time it is proving itself a veritable Frankenstein. Even in the pursuits of peace and pleasure the automobile exacts an annual toll of nearly one hundred thousand lives. But the worst aspect of its perverted use lies in its application to the purposes of war. It has given to mankind the mechanization of armies. It has made it possible for Germany and Russia to overrun Poland in about three weeks. Supported by the aeroplane the army tank has given to the apostles of force an almost irresistible weapon. Henceforth small nations can exist only by sufferance on the part of the greater ones. An instrument of use has been perverted to the abuses of violence. An aid to human industry has become a death-dealing scourge.

Of course at the back of this lies a profound spiritual cause. Before men pervert the things of material life they have been guilty of perverting the principle of charity. They have stifled the spirit of justice and freedom. Then the inventions that should have brought untold blessings bring death and destruction to mankind.

A. W.

"A Strange World"

THE newspapers have already told us of the evacuation of school-children and sick people from the London area. Many of our readers will be interested in a letter which has just reached the Editor.

"Sept. 5th, 1939

"Well, a strange new world has begun for us. The authorities hustled us (the school and staff) out of London at 7 A.M. on Sunday morning, and some of us are at this lovely place. The school is scattered over three villages—but we are the fortunate ones. Some are in tiny and not too clean cottages. We are in a kind of Hampton Court, a mansion with 365 win-

dows, twelve staircases and *one* old-fashioned bathroom. There are great cellars, and the walls are a yard thick.

"About forty scholars and six teachers are here, and a staff of men and maids are doing everything in their power to keep the children from homesickness. We gather each day at the village school for gas-mask drill and a few games. Later we hope to start a little school-work when we get materials for ourselves and the hundred other youngsters billeted in the village.

"That is the situation at present, but liable

to change any moment should the Board of Health so order. Never in my wildest dreams did I expect to be waited on by butler and footman, and it would be amusing were it not so grim. . . . We were aroused this morning at about seven by air sirens. The children were got to the cellar in coats and shoes very easily, and later we brought them back to breakfast.

"On the coast the planes, I imagine, were very busy, but here all we saw were flights of British planes, thick as bees, flying in orderly formation towards the east. . . ."

A. W.

Early Days in Boston

By Frederic R. Crownfield

BOSTON was the last to develop of the four original centers of the New-Church teaching and activity along the Atlantic seaboard. The work of James Glen laid the foundation. He left two converts, Major Hiller and Joseph Roby. William Hill also made numerous visits, published several books and prepared people's minds by preaching wherever opportunity offered, and made several more converts. Directly as a result of Hill's work there were about twelve persons in and about Boston, and in the next decade a few more were added. There was no strongly centered group and no trace of any regular meetings together. These people corresponded with one another, and talked together when they chanced to meet, and talked to their friends when they had an opportunity, but that was all.

The formation of an organized society was chiefly the result of the work of Samuel Worcester. Samuel Worcester about 1814 was teaching school in Dedham, and Dedham was a place where William Hill had spent much time and where he had left, as he always did, copies of the *Theological Work*. Amongst those with whom Hill had talked was a man named Dowse. Dowse was mildly interested: he thought the teachings were rather curious and he never accepted them. But occasionally he talked about

them, and he happened to talk with Samuel Worcester, who was more interested. He borrowed such books as Dowse had, and soon accepted their teachings with enthusiasm. When he had done so, he immediately began to tell everyone else that would listen to him about what he had found, and began to try to get together the people of whom he heard as being interested in Swedenborg. Amongst those whom he interested particularly was his brother Thomas. Thomas Worcester was a student in Harvard at the time, and spoke of the Doctrines of Swedenborg to various classmates. These efforts finally bore fruit and by 1823 nine of these men had joined the society. The fact is extremely significant for these men soon became the leaders of the Boston society and gave to it a prevailing tone quite different from that of the other societies.

It was not however until Samuel Worcester moved to Newton in 1817 that he could do much in bringing people together. The first meeting was held in April 1817 at the home of Mrs. Prescott, the daughter of Major Hiller. At this first meeting at Mrs. Prescott's house, on Washington Street, there were ten present. Meetings were held once a fortnight and were conducted by Mr. Roby, who had known James Glen. They consisted, according to the usual

pattern, chiefly of reading from Swedenborg, and discussion. Some of Clowes' sermons and other pamphlets and tracts were also read.

In August they moved to Dr. Mann's house, and they began a new form of exercises, a more formal development along the same lines. An interesting resolution was passed, that members were not to talk during these exercises, and in this we see an approach to something of the nature of a church service. The exercises consisted in the reading of *Psalm 68*, the Lord's prayer, extracts from the writings of Swedenborg, the 12th chapter of *Isaiah*, and Chrysostom's prayer. The remainder of the meeting was devoted to what was called intelligence, that is news from other New-Church centers and their doings, no doubt chiefly in the form of letters. Finally there was discussion of any doctrinal points and any business which might come up.

Boston was a little behind the other societies in beginning public services, and it was not till the summer of 1818 that they were proposed. On July 31 it was decided to organize as a religious body, and the members were on the point of sending Thomas Worcester to Philadelphia to be licensed when they heard that Mr. Carll, the minister of that society, was on his way to New York to ordain Mr. Doughty. They therefore wrote to him asking him to come to Boston to organize them into a society and to give Thomas Worcester a license to preach.

Carll came to Boston, and on Saturday, August 18, held a meeting for the formal organization of a society. About twelve signed the articles of faith as they were held by the Philadelphia Society, and Carll pronounced the members a Society of the New Church. On Sunday they held two public services at Boylston Hall, at which Carll preached. In the morning he conducted the service according to the liturgy of the Philadelphia Society, and at the close celebrated the Lord's Supper. About five hundred attended the morning service, and twenty-six stayed for the communion service. There were eight hundred at the afternoon service. These numbers seem large even if we make a generous allowance for overestimation. It must be remembered, however, that this was a period

of great interest in religion throughout America. There was a steady revival of interest from 1800 on, but it was not an interest which was confined to orthodox forms of religion, with which indeed there was much dissatisfaction, having its ultimate origin in eighteenth century rationalism. Here in New England it was the period of the great growth of Unitarianism. In this atmosphere of turmoil anyone could get a hearing, but it was another matter to make a permanent impression. These large audiences gradually dwindled and left at last only the original nucleus.

It is important to notice the fact that whereas the other societies grew up in close intercommunication one with another, the Boston Society grew up in relative isolation. There were letters passing between Boston and the other societies, but letters are not quite the same as personal contact. More important, however, is the character of the membership. If one compares the Boston and Philadelphia Societies, he will find that whereas in the Philadelphia Society merchants predominate and the leader of it, William Schlatter, is a merchant, in the Boston Society the leadership is predominantly intellectual. Thomas Worcester and the Harvard group gave the color to it, and it is also significant that these men were young. Thomas Worcester went directly from college into the ministry. The result was that the Boston Society was always ready to develop a theory in detail and then conform its practices to it. The other groups were more likely to let events take their course and let practical considerations dictate action on such questions as the organization of Convention and the character of societies. Out of this difference came eventually a clash which had its reverberations for many years.

Faith and Conscience

FAITH is inseparable from conscience, so inseparable, indeed, that whether you say faith or conscience, it is all the same. By faith is meant the faith by means of which there is charity and which is from charity, thus charity itself; for faith without charity is no faith; and as faith is not to be had without charity, so neither is conscience (A. 2325.)

THE ALLIANCE PAGE

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

—(Psalm lxxviii. 11, R. V.)

THE Religious Committee Chairman is indebted to Mrs. Beimes, of the Illinois Association Alliance, for a number of papers written by women of the New Church, some of whom have since awakened to the spiritual realities of existence in the other life. The list of papers, with the writer's name, follows, and they are on file for use by the women of the Church:

Friendship in the Home.....	Frances A. Schreck
Spiritual Marriage.....	Mary Adams
Marriage	Emma Landenberger
Marriage	Mrs. Percy Billings
What Can we do to further World Peace?	Lucy S. Silke
What Can the New Church do to promote World Peace?.....	Gladys Dickenson
How Do the New-Church Doctrines affect our Lives?.....	Edith W. Beimes

The following is an extract from the life of Mrs. Elsie Wilson, of Johnson, Vt., sent in by Miss Louise Fobes, of Cambridge, Mass.:

I was taken to church when a tiny child, and by the time I was eleven years old had read the Bible through, reading every word, and enjoying the Old Testament as much as I did the Gospel stories my mother told me. It seems that this reading, together with my mother's teaching, has been an anchor, holding me through many a storm and conflict. I think the Lord planned to give me the New-Church teaching before my mother was born. My maternal grandmother was born and brought up in New York State, and came to Vermont to teach, and was married here.

When I was about six or seven years old, a great-grandmother from New York came to my mother's mother to be cared for, bringing her New-Church blessings with her. One of these was Swedenborg's *Heaven and Hell*, and a book of lectures delivered at Brighton, England. This little book is a very clear exposition of our doctrines.

This studious, dignified old lady tried in vain

to interest my grandmother, who did, however, become a great reader of these truths, after her mother's death. They became, in turn, a living thing to my mother, but to me they were a foreign language. I determined to read *Heaven and Hell*, although at first it meant nothing to me. Suddenly the Lord removed the film from my eyes, as I read, line by line, laying the book aside after reading a page or so—and the heavenly truths contained therein were made clear to me.

In the heart of each one of us, there is a household corresponding to that which is about us in the external world. The ruling intellectual principle within us corresponds to our father and the ruling affection to our mother. Below these are subordinate principles and affections which are as brothers and sisters to us and again there are other principles and affections developed in our minds, which are as sons and daughters. All these must be regenerated before we can come into a state of peace. The being born again is not a thing of generalities; but of particulars and of details. All the principles and affections must be changed from natural to spiritual, from earthly to heavenly, before we can form a peaceful household.

It is no easy or peaceful task to bring all the members of this household into subjection to the laws of truth and goodness. There will be wars, and rumors of war, so long as pride, ambition, worldliness, vanity, envy, discontent, anger, and all the other hydra-heads of our unregenerate nature . . . assert their claims for indulgence. . . . Not until we can abstain from all wrong, because we love the Lord and our neighbor, is our warfare over, and our peace attained. (From *Death and Life*, by Mary G. Ware.)

Training for Christian Democracy

By Charles W. Harvey

*Commencement address at Urbana Junior
College for the Class of 1939*

IN England there is liberty of speech and writing," says our great theologian, Swedenborg, writing from his spiritual point of view. "In London," he says, "they do not tolerate any ruler who commands or dictates to them what they must do, for they want to be in full liberty" (*Last Judgment*, post.). He was writing thirty-odd years before our Revolution. Had he lived long enough for that, he would have recognized that we had brought these foundations of democracy with us from the old home and mother country, and, despite her later efforts to the contrary, kept them, and surely intend never to give them up.

The eminent preacher, Dr. Fosdick spreads this obligation world-wide, but he lays the main burden on America's shoulders. In a recently published sermon he says, "There is no more important social task on earth than to make democracy successful. . . . At a time when so few nations are left to represent it, that is so great a responsibility, that to re-establish it in the conscious and intelligent devotion of this country, is one of the most exigent tasks of our time." And yet he recognizes what a task it is: "In complicated problems of our civilization," he asks, "how can we make democracy work"?

Our answer is simple and perhaps too obvious. We can do so only as each and every one of us steadily trains and develops his and her own God-given powers for Christian neighborly living. For this is true democracy. It is every citizen doing his part, each in his own place, governors and governed, to form the State. It is the opposite of that which the Great Louis of France described when he said, "The State, it is I." It is Lincoln's government of, by and for the people—an axiom we apply to the general government without at all seeing the corresponding obligation of each one of us, that namely, of self-government, and gov-

erning ourselves always for the common good. It is of these God-given powers of each one of us, and of the right government of them, that our whole Christian training of school and life tries first to make us aware, and then to develop and guide them into actions most truly profitable for their possessors and so for all of us.

See how definitely this principle was recognized by the Founders of our democracy. Dr. John McDowell of the Presbyterian Board of Education quotes it briefly: "the men who met in Independence Hall in 1776 had a very distinct conviction in their minds, and they had the capacity to express it in clear language. They believed that 'government derives its just powers from the consent of the governed.' They believed that 'men are born equal, not in personal gifts, but in their rights to life, liberty and the pursuit of happiness.' . . . They believed that men unequal in their endowments shall be equal in the rights to develop them; that every talent shall have equal chance to earn another talent. They insisted that government in America must stand for a free field and no favor and must be responsive to the interests of all."

Thus were we started by the Fathers towards making freedom the goal of our American democracy. Some think we have now overshot the mark. The *Christian Century* cites from a recent sermon four major foes of democracy: "freedom of thought that actually means loose thinking and thoughtless impulse; freedom of speech and of the press that means reckless disregard of truth and decency; freedom of individual initiative that means a wild scramble for private gain; and freedom of religion that means either bigotry or neglect of religion and indifference to it." This criticism—of which we all must recognize the justice—shows that our democracy must have something more definite for its life-aim than the general idea of freedom. Berdyaev, the great Russian religious writer, refugee from the old, persecuted Rus-

sian Church, in a recent article appeals to our country to stand firm for her ideals of living, against European totalitarian fatalism. He reminds us that "democracy, even if imperfect, preserves certain human liberties; it has never denied humanity," as, he shows, these other principles and ways of living do. But he urges that human liberty must be qualified by recognition of "the beneficent power of God and the inner illumination of universal Christian truth."

This then raises the question, which of our many human "liberties" must a Christian democracy preserve and which must it deny? Evidently it must not give freedom for every man to do just as he pleases, just as his own self-will and self-indulgence and lust for power over others dictates—even so far as others, of similar aims, will let him. That is but the freedom of hell, as we know from experience in this world, to say nothing of the other. No. To make anything of real human living, any heavenly way of living together here, this lower self of ours, this "strong man" of the Gospel, must be bound, and his goods spoiled. His lust for power must be taken from him and power given to the better man, the higher nature in us, and so be changed into power for good. Only this freedom for the better nature in all of us, under "the beneficent power of God" and the illumination of Christian truth can make our democracy worth the Fathers' sacrifices, or worthy of our devotion.

These two natures in us, the new man and the old, we recognize first, when, as the Gospel puts it, we begin to be born again; when, that is, we first come to clear sight of our designed relations to God and to our fellowman. The two men in us, the good and the bad and their continual conflict were felt already by St. Paul in his classic protest, "the good I would I do not; the evil that I would not, that I do." Modern psychology distinguishes them as the "I" and the "me" in all of us. Swedenborg goes deeper and describes our two wills. There is the will to good, to love and serve God and man. This better will, he says, the Lord "insinuates" into us, along with His original endowments of us, and thence forward, by means of every good influence which He sends us right from our very conception and babyhood on through life. But there is also the will to evil which is the will

for any kind of selfishness, self-gratification, and selfish pleasure; a will seeking its ends at whatever cost to others' good, to our own real good, and to the common good of us all. It was the freedom of this better man in all of us which the Fathers surely had in mind as the right of every man to life, liberty and the pursuit of happiness; it is the right of all of us to the utmost possible freedom to develop each our own endowments from God, consistent with the rights of others to do the same.

The Lord Himself in His Christhood really gave us the root idea of this freedom when He said, "the truth shall make you free." Consider what is the basic truth of our whole human existence; in other words, what it is that alone can make us live true to the purpose of God in creating us. Why does He have us born each in our own family, in our community, in our country, closely set among fellow human beings? Is it not that we may gradually awake to the idea of our mutual dependence; our dependence first on mother and father for our very physical life, and then, on that widening circle of others, for its preservation and development and ever increasing enrichment; that which is completed in our dependence upon Him "that sitteth upon the circle of the earth," the dependence of all of us on God. For God not only created us into this form of life, but was Himself its perfect embodiment in His Sonship on earth. So He closes His teaching of the truth with the fact, "If the Son therefore shall make you free, ye shall be free indeed."

The true freedom of our Christian democracy, then, for which we must all work, is a state the opposite of oppressive, man-made regimentation. It is the freedom Dr. McDowell quoted from the Fathers, intelligently, Christianly interpreted—the utmost possible freedom and encouragement for everyone to find and discover his own God-given endowments for the true advantage of himself and of all those with whom the Lord in His providence puts us, in home, community, country and the world at large—in short for the common good of His whole kingdom on earth.

How are we to train ourselves for our parts in this Christian democracy? By thorough understanding of and obedience to the second

great Commandment, "Thou shalt love thy neighbor as thyself." He addressed it to every one trying to be a worthy disciple of Him. Am I then to love myself? That is surely what He says. But does he not say more emphatically that I am to deny myself, and take up my cross to follow Him? Certainly, as emphatically, but not more so. The older Christianity made this its main, almost its sole burden. Deny yourself in every way possible. Bear the hard crosses of this life patiently. You will win your compensation in the life to come. Our newer Christianity of these days does not repudiate that teaching, but reverses the emphasis. It is the case already cited. Deny indeed, knock down, the lower, selfish self whenever it raises its wicked head crying out in us for satisfaction. But don't stop at that. Turn the attention at once to the good, God-given self that you will always find a little deeper down within you. Thank God for it. Stir your love for it, your love to be all this man or woman the Lord made you for, gave you the power to become, then search and find or make for it the utmost possible freedom of development, and so of increasing life-long satisfaction.

Our illumined Christian expositor is very helpful as he interprets the situation. "The love of self and of the world," he says, "are from creation heavenly, for they are the love of the natural man serviceable to spiritual love as foundations are to houses. For from the love of self and the world, one wishes well to one's body, to be fed, clothed and the like; for, by these, one keeps one's self in condition to serve the Lord and the neighbor. But when this is not the end (or purpose) but only that of serving one's self from the world, then those loves, from heavenly, become infernal, sinking one's mind and character in the self-hood which, in itself, is nothing but evil." "Everyone," he says again, "ought to provide food and raiment for his body. This must be his first object, *but to the end* that he may have a sound mind in a sound body. And everyone ought to provide food for his mind, *viz.*, such things as are of intelligence and wisdom *to the end* that he may be in a state to serve his fellow citizens, human society, his country and the Church,

and thus the Lord. The end then declares in what manner everyone should be his own neighbor and provide for himself first." "In a general sense, the good effort that is in anyone, is the neighbor to be served," and "good effort is different with everyone." "Hence the good efforts that the Lord puts in us, and has us feel as if our very own, are our first neighbors to be served in the sense of being the nearest; and as all good is from the Lord, He is our neighbor in the highest sense." (*D. L. W.*, No. 396ff.)

Your training here in Urbana Junior College is definitely, explicitly to this end. That we regard as the highest Christian purpose of life. We try to provide each of you with food for your mind, namely, such things as are "of intelligence and wisdom." And wisdom, mark you, is not knowledge merely, but the hoped-for outcome of knowledge, wisdom of life, life seen in anticipation here, to be realized more and more in all your later experience. The knowledge we would have you gain is knowledge of your special worthy aptitudes and interests, and the wisdom, that of seeking and finding the utmost scope for their realization always in cooperation with others, never in domineering over them. It is all, as we said, to the end that you may be in a state to serve your fellow citizens, personally at home and publicly abroad, in your social and business and civic relations, whether you land among the governors or the governed. So you serve not only the country but also the Church, our higher neighbor, in whatever branch of the church you belong, for thus you serve the Lord, the highest Neighbor of us all. The natural food for your minds we trust you have gathered from all your courses here. The spiritual, or more strictly Christian food, we try to give in the chapel exercises, the church services and in the Bible and doctrinal courses, all of which point to the Christ-God, in prophecy in the Old Testament, and fulfillment in the New Testament. But so far as you have studied anything here—your books, your teachers, your companions in work and play—in order to find your best place of usefulness and so of happiness first in this little family and thence in the great human family of our common Father and Saviour God, so far all your work here has been spiritual as well as

mental, and has trained you, to that extent at least for true citizenship in our Christian democracy.

It has been most gratifying to find this aim of our college so much more fully appreciated of late in the steady maintenance of our larger yearly enrolments. But this has made us recognize that we are becoming cramped in our accommodations. So we have determined that we must increase them. The first steps towards this goal already have been taken. Last year we were enabled to announce the wonderful gift of fifty acres of adjoining land. This Miss Margaret James has added to the first gifts of land to the college from her devoted family at its foundation nearly ninety years ago. Now Miss Louie and Miss Addie Williams, as we all affectionately call them, have added to the indebtedness of the College to their forebears by leaving to the College both the library and the old family homestead of their father, our first President, Dr. Milo G. Williams, hoping that the home might become that of our present and future Presidents. And to-day we are able to announce that through the exceptional efforts of the executor of the estate, the old friend of the College, Mr. John H. James, the usual long process of transfer has been shortened and all legal requirements met and the beautiful old homestead and grounds are the absolute property of Urbana University. The work of rehabilitation is beginning at once.

Meanwhile the larger enterprise also has been started. This last year we have been getting architects' sketches, plans and estimates for new buildings for additional class rooms, athletic field-house and chapel to be put up on the new James field.

Where can the money come from? We are making the most earnest enquiries among our church and other friends in city and state, not forgetting our own alumni. It is a hard task as we all know these days. But if we all work together to give ourselves and to discover any possible help from outside, we shall accomplish it. Our College must be helped to continue and extend its work of training for the new and true Christian democracy. Recall again the quotation with which we began, "There is no more important task on earth than to make democracy successful, so successful in

what it does for its own people, that mankind, seeing its results, will turn to it as the lodestar of their hopes." And to do this we must find both the spiritual and the material means to help the church and the College "reestablish it in the conscious and intelligent devotion of our own country."

Maine Association of the New Jerusalem Church

The Annual Meeting of the Maine Association of the New Jerusalem Church will be held at the Church of the Bath Society, Bath, Maine, on Saturday and Sunday, October 14 and 15, 1939. The business meeting will be opened at 3:00 P.M., on Saturday, October 14, preceded by a meeting of the Executive Committee at 2:30 P.M.

A social will be held Saturday evening.

Sunday service will take place at 10:30 A.M. The sermon will be delivered by the Rev. F. Sidney Mayer, of Baltimore, Md., President of the General Convention. Communion Service at the close of the Morning Service.

Ministers and their wives and delegates will be entertained by the Bath Society.

All those planning to attend are requested to notify the Rev. Louis A. Dole, 887 Middle Street, Bath, Maine, as soon as possible.

REV. LOUIS A. DOLE, *President.*

HARRY L. CRAM, *Recording Secretary.*

Association Meetings

The Canada Association will hold its seventy-fifth session at Toronto, October 6th to 8th.

Massachusetts Association at Newtonville, October 12th.

Ohio Association at Urbana, October 19th to 22nd.

Maryland Association at Wilmington, probably October 28th and 29th.

Silent Hearts

WHEN I was young, I chose an adage old,
 "To speak is silver, silence is as gold."
 So walked aloof and silent. Soon I found
 Love's echo only wakes at love's sweet sound.
 Now older grown, I choose the message new,
 "Love ye each other as I have loved you."
 There are too many silent hearts, so tell
 Your love in loving words—in deeds as well.

ANNA TAFEL.

An Exposition of the Psalms

By William R. Reece

Psalm 6

This Psalm describes a state of intense spiritual trial.

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

1. O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2. Have mercy upon me, O Lord; for I *am* weak: O Lord, heal me; for my bones are vexed.

3. My soul is also sore vexed: but thou, O Lord, how long?

4. Return, O Lord, deliver my soul: oh save me for thy mercies' sake.

5. For in death *there* is no remembrance of thee: in the grave who shall give thee thanks?

6. I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

7. Mine eye is consumed because of grief; it waxed old because of all mine enemies.

8. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my supplication; the Lord will receive my prayer.

10. Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

The Lord, or "Jehovah," as this should be read, is never angry. The cause of His seeming to be so lies in ourselves,—in our rebellious moods. Hot displeasure has reference to insurgent thoughts.

Mercy refers to Divine Love. The word "weak" should be read "withered away." We are withered away spiritually when we lose the feel of the Lord's presence. Bones sore vexed or troubled, are not literal bones, but are sensuous or sense-originated thoughts. These only agitate and get us nowhere. The soul that is troubled is our life in its deeps. If we are making progress spiritually we cry out in such states for the return of remembered states of peace and well-being.

This refers not to death of the body but to spiritual death. Spiritual death is a state of life in which things spiritual are completely absent. In such states we sink into self-love and are overwhelmed by delusive thoughts. The grave means self-love. Self-love never gives thanks.

Groaning has reference to profoundly disturbed emotions—states in which we are shaken to the very soul. Night is a state of mental confusion and obscurity. To make one's bed and couch to swim in tears means to be in a state of utterly hopeless thought. The eye that is consumed is not the eye of the body but the intellect worn out and exhausted by futile thinking. The eye waxed old is man's power to think emptied of all vitality through wrestling with falsities. Enemies mean evils.

Workers of iniquity are falsities. In temptation states, evils and falsities are both communicated to us and stirred up in us by devils and satans in the hells. Voice of weeping means grief over lack of truth. Supplication and prayer mean the opening of mind and life to Divine Influx.

Enemies are the opponents of our best good. They are ashamed and troubled when defeated or weakened as to influence upon us. For "return" read turn back. These words described the great power of good over evil. Evil spirits dare not approach the person in whom good or love has become regnant.

The Only Living Church

By Charles W. Morse

THE only living Church is represented as a most beautiful woman — the Lord's New Bride. This is beauty in its inmost essence, and the primary correspondence of all correspondences, the embodiment of essential love and essential wisdom, and the heart and lungs of the world. All through the ages woman has been known as the correspondent of a Church, and a Church as a receptacle of the undefiled Love and Wisdom of the Lord. Such was the most ancient Church of this planet, where good and truth were closely joined together in a holy marriage. It is also known that a wife, a daughter, and a virgin signifies a Church. When a man acts perfidiously against the Church of the Lord, and consequently can no more receive the truths of faith, it is, "Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously." Many who have no knowledge of the sublime law of correspondences will naturally conclude that this passage in Malachi refers to unfaithfulness of a husband toward a wife. It is this uncertainty as to the meaning of the Scriptures that is the cause of the world's troubles; for all our ideas and impulses are derived by influx from the spiritual world, which at the present moment is in a state of the greatest turmoil from the antagonism of evil spirits against the establishment of a living Church to enlighten the world on the true meaning of the Bible. Such a Church must necessarily consist of leaders of unusual intelligence, gained through the fire of spiritual affliction. The false cry that this beautiful Woman, now struggling to bring forth to the world her child of pure Christian doctrine, is "too intellectual," is from those in it who never realized the depth of divine wisdom in it, men who have not the courage to face the foe, or the willingness to allow their brethren to do so. Unless such men among us come to their spiritual senses, they will be sifted out.

Now, not only is a woman a correspondence of a Church, but all the things connected with the worship of a Church are correspondences

of the goods and truths of the Word of the Lord. All prior Churches, at their commencement, were endowed with those goods and truths in their purity; but, as the love of evil gradually displaced the love of good, men dealt treacherously with the wife of their youth. In the very words of our Lord, as though He were speaking to us face to face, Ezekiel, through inspiration, shews the treachery of the men of Samaria toward the Israelitish spiritual Church, and of the men of Jerusalem toward the Jewish celestial Church; shews how perfidiously they dealt with the wives of their youth, just as the orthodox Christian Church is doing to-day. The Word of the Lord came to Ezekiel saying, "Son of Man, there were two women, the daughter of one mother (divine truth); and they committed whoredoms in Egypt"; that is, with natural scientifics devoid of all spirituality; "they committed whoredoms in their youth; there were their breasts pressed, and there they bruised the teats of their virginity. And the names of them were Aholah the elder, and Aholibah her sister; and they were mine, and they bare sons and daughters," which were divine truths and divine goods adulterated and defiled by those Churches. "Thus were their names; Samaria is Aholah, and Jerusalem Aholibah." In their youth these Churches were inwardly beautiful through the appropriation of the Lord's creative Ideals embodied in his words, which are Spirit and Life: "And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I put upon thee, saith the Lord God." By the influx of the Lord's holy Spirit, not only their spiritual bodies but the natural bodies of the Jews were made beautiful. Even to-day you may see evidence of that beauty in Jewish women; but that generation of the Jews is to pass away owing to its hatred of the only living God; and a more beautiful woman than Aholibah is destined to take her place to rule the world. Faithful men and women of the New Church constitute that beautiful Bride of the only living God John saw coming down from heaven into the hearts of the faithful, whose inner personalities will be perfect through the comeliness of their Lord, even though their lower natures are now persecuted from city to city on the intermediate plane, and there spite-

fully and cruelly illtreated. But those among us who see no difference between this gloriously divine Church and other churches, and who foolishly imagine that the sacred law of correspondences (which belongs to the New Church alone) may be applied to elucidate the wild speculations of heathen religions, are sadly mistaken. The words of the inspired portions of the Bible are the unadulterated creative Ideals of the Lord Jesus Christ the Creator, to which all other religions must ultimately come for reformation, or perish from the face of the earth. For where is there a Church in the whole world can explain all that is written about Aholah and Aholibah for instance? In the 23rd chapter of Ezekiel, concerning the Israelitish and Jewish Churches, every word is a correspondence of some spiritual principle or quality, and only the New Church can explain them. Yet we see apparently sensible men and women of this only living Church leaving the bread of life for the dead husks of the swine; and others seeking for shelter under the robes of that filthy woman mentioned in the 17th chapter and 5th verse of *Revelation*.

Send Us Your Old Stamps

With the vacation season over, stamp collecting is in full swing again with the result that the Board of Missions is increasingly in need of supplies for collectors. We are raising funds through this means and depend for it largely on the interest and generosity of the church membership to send us its used stamps. Those in present use, whether United States or foreign, are welcome, but we particularly are anxious for the older issues in which case we would like to have the entire envelope or postcard. This refers especially to those dated before 1920. After that time, just tear the stamps off with a little paper around. We get many used old picture postcards, but could use thousands more, and will gladly pay cost of sending them to us. New-Church collectors with duplicates can be of special help, and where a collection is available, some of the stamps being valuable, we will be glad to have an appraisal made and will share proceeds with donor if desired. Church societies which are not already accumulating old stamps from their memberships might write direct to us for information respecting our plan whereby the group can earn a little something for their funds under this arrangement. When weighing more than eight ounces used stamps can be sent by parcel post. It will be of interest to add here that

a useful branch of social service work, if it may be termed such, has grown up as the result of supplying damaged stamps to shut-ins. We send all stamps which are unsuitable for collectors to a central source, which then makes up packages for cripples and incurables who get a great deal of joy out of their collections, but who cannot afford to purchase stamps. We have seen many touching letters of gratitude for this service. Please direct all inquiries and packages to Board of Missions, 380 Van Houten St., Paterson, N. J.

Fryeburg New-Church Assembly

On August 24th the final meeting for the year was held by the Woman's Auxiliary of the Fryeburg New-Church Assembly. Receipts from the Sales Table, in general charge of the Secretary, Mrs. James E. Loder, amounted to more than sixty dollars, and it was voted that the entire sum be used for needed repairs to the Tank in use at the Assembly.

Reports from the Chairman of the Grounds Committee, Mrs. Horace B. Bellows, showed many needed improvements by this Committee, to whom general supervision of the grounds was given.

Officers for the coming year were elected as follows: President, Mrs. Malcolm E. Nichols; Secretary, Mrs. Charles H. Kuenzli; and Chairman of the Sales Table, Miss Helen C. Claxton. A rising vote of thanks for the faithful service of the outgoing officers expressed the appreciation of the Auxiliary.

Those attending the Fryeburg Assembly are more and more impressed by the value of the work which is being done there. Each visitor and member has some contribution to make which adds to the success and use of this important New-Church project. Much gratitude was expressed to all who have helped in any way to make this year a happy and successful one.

VIVIAN M. KUENZLI,
Secretary.

MARRIAGES

WOODWARD-McKEE.—The marriage of Allyn Child Woodward and Helen Elizabeth McKee was solemnized by the Rev. Dr. Raymond Lang in St. John's Episcopal church, Newtonville, Mass., on July 8, 1939, the Rev. Horace W. Briggs assisting.

SOLARI-DOYLE.—Edward Joseph Solari and Elaine Cyr Doyle were united in marriage at the Bridgewater Church of the New Jerusalem on Sunday, September 10th, at 3 o'clock. The minister, the Rev. Charles H. Kuenzli, officiated. Following the ceremony, a reception was held in the church parlors.

Alliance Number

The first issue of the MESSENGER in October will be devoted to the Convention proceedings of the National Alliance of New-Church Women at its annual meeting held in Philadelphia, June, 1939.

BIRTH

On July 13, 1939, a son, Robert William, to Mr. and Mrs. (Elizabeth H. Ruhl) Jacob William Heins of Noroton, Conn.

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OBITUARIES

BARRINGTON.—John Stark Barrington passed into the spiritual world on August 3, 1939, in his eighty-second year.

He was born in Toledo, Ohio, on September 15, 1857. He was baptized and confirmed in the New Church in Washington, D. C., in 1893, and remained an active member of the Society to the end. He was employed by the Money Order Division of the Post Office Department for forty-five years, and retired in 1931. He leaves a wife, Emma L. Barrington, and a son, Lewis Barrington, who are both active members of the Washington Society.

L. G. H.

McELHENNIE.—Fred P. McElhennie, of Bridgewater, Mass., and a faithful attendant of the New-Church Society, died at his summer home at Rocky Nook, on August 8, 1939. Services were held at

his home in Bridgewater on September 10th, with the Rev. Charles H. Kuenzli officiating. His wife, Ina Cushman McElhennie, survives him.

ASHLEY.—Mrs. Lura M. Ashley, aged ninety-six, entered the other life on August 6, 1939. All her years were passed in the membership of the Church of the Redeemer, Lakewood, Ohio, and she was active in its fellowship to within three years of her death. Her grandfather, Mars Wagar, was the first pioneer settler, early in the nineteenth century, of what is now Lakewood, and later gave the land on which the Church of the Redeemer now stands. Her father, Israel Wagar, built the stone house which remained as the family home till the time of its removal three years ago. Mrs. Ashley was born in East Rockport (the present Lakewood) and lived all her days in the same community. Serving for a while as a public school teacher, and to the very last keenly interested in passing events, Mrs. Ashley was one of the best known characters in Lakewood. She attracted friendship by her genial personality and energetic disposition. Surviving of her immediate family are, Mrs. Elizabeth W. Goodell, of Lakewood, and Mrs. Adah I. Browne, of Boulder, Col.

Services were conducted on August 9th by the Rev. Earl C. Hamilton, at the Branch-Kauffman Funeral Home in Lakewood. Interment was in Lake View Cemetery, Cleveland.

E. C. H.

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CALENDAR

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

Lesson I. II Kings xii.

Responsive Service VIII. The Law of Love.

Lesson II. Luke xxii, v. 54.

Gloria, Benedictus and Faith.

Hymns (Mag.) 83: "This is the day of light."

376: "The King of love my shepherd is."

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