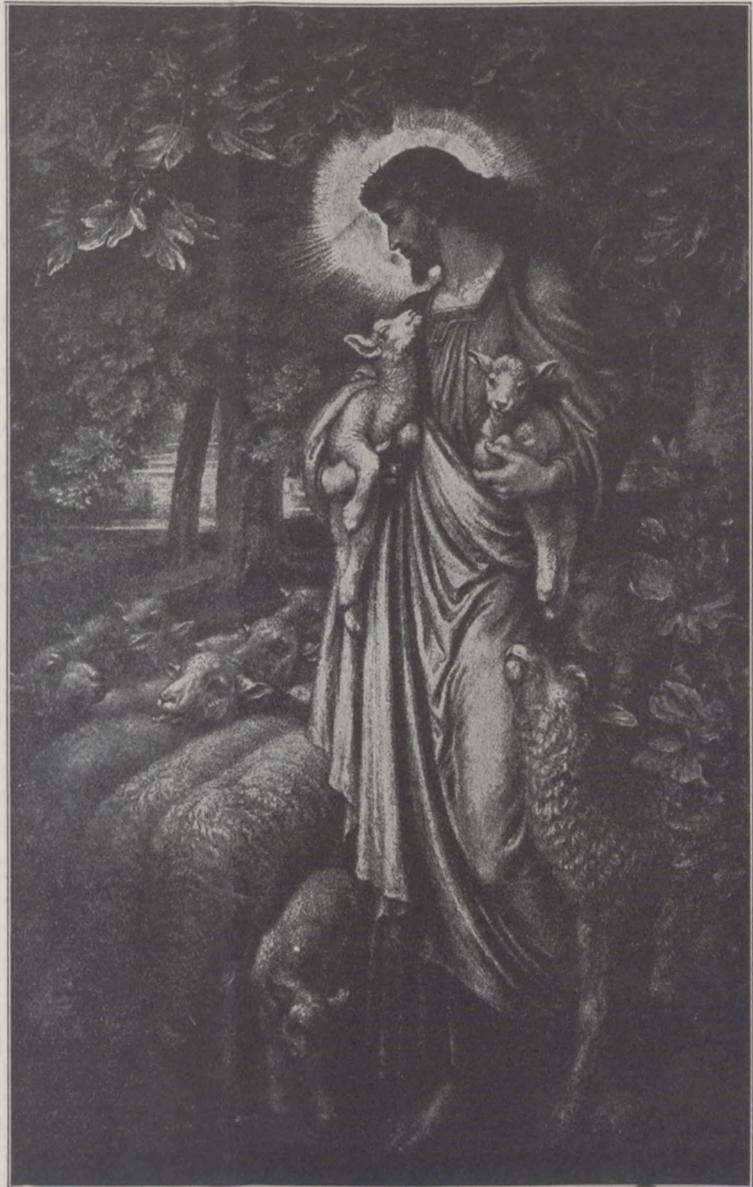


The



NEW CHURCH MESSENGER



October 7, 1936

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THE NEW-CHURCH MESSENGER

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THE SACRAMENTS

BAPTISM AND THE HOLY SUPPER ARE THE HOLIEST ACTS OF WORSHIP.

BAPTISM AND THE HOLY SUPPER ARE AS IT WERE TWO GATES, THROUGH WHICH A MAN IS INTRODUCED INTO ETERNAL LIFE. AFTER THE FIRST GATE THERE IS A PLAIN, WHICH HE MUST TRAVERSE; AND THE SECOND IS THE GOAL WHERE THE PRIZE IS, TO WHICH HE DIRECTED HIS COURSE; FOR THE PALM IS NOT GIVEN UNTIL AFTER THE CONTEST, NOR THE REWARD UNTIL AFTER THE COMBAT.

—"True Christian Religion," nn. 667, 721.

I.—BAPTISM

BAPTISM WAS INSTITUTED FOR A SIGN THAT A MAN IS OF THE CHURCH AND FOR A MEMORIAL THAT HE IS TO BE REGENERATED. FOR THE WASHING OF BAPTISM IS NO OTHER THAN SPIRITUAL WASHING, WHICH IS REGENERATION. ALL REGENERATION IS EFFECTED BY THE LORD THROUGH TRUTHS OF FAITH AND A LIFE ACCORDING TO THEM. BAPTISM, THEREFORE, TESTIFIES THAT A MAN IS OF THE CHURCH AND THAT HE CAN BE REGENERATED; FOR IT IS IN THE CHURCH THAT THE LORD IS ACKNOWLEDGED, WHO REGENERATES MAN, AND THERE THE WORD IS, WHERE ARE TRUTHS OF FAITH, BY WHICH IS REGENERATION.

—"Heavenly Doctrine," nn. 202, 203.

THE SIGN OF THE CROSS WHICH A CHILD RECEIVES ON THE FOREHEAD AND BREST AT BAPTISM IS A SIGN OF INAUGURATION INTO THE ACKNOWLEDGMENT AND WORSHIP OF THE LORD.

—"True Christian Religion," n. 682.

II.—THE HOLY SUPPER

THE HOLY SUPPER WAS INSTITUTED THAT BY MEANS OF IT THERE MIGHT BE CONJUNCTION OF THE CHURCH WITH HEAVEN, AND THUS WITH THE LORD. WHEN ONE TAKES THE BREAD, WHICH IS THE BODY, ONE IS CONJOINED WITH THE LORD BY THE GOOD OF LOVE TO HIM, FROM HIM; AND WHEN ONE TAKES THE WINE, WHICH IS THE BLOOD, ONE IS CONJOINED TO THE LORD BY THE GOOD OF FAITH IN HIM, FROM HIM.

—"Heavenly Doctrine," nn. 210, 213.

The
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The Food of the Gods

SOME thirty years ago we read one of the romances of Mr. H. G. Wells, *The Food of the Gods, and how it came to earth*. In that story two men of science compounded a substance which, mixed with ordinary food, had a remarkable effect upon the glands which control and regulate growth. Under the influence of this compound, wasps grew to the size of large fowl, rats assumed dimensions of a wolf, and human beings grew to be forty feet in height. Of course the story was only a literary extravaganza, but it held the germ of the idea that on the physical plane human beings are largely conditioned by their diet.

We were reminded of this story when, early in September, at the Conference of the American Chemical Society in Pittsburgh, Dr. E. P. Armstrong, president of the Association of British Chemical Manufacturers, seriously recommended the improvement of the physical and mental condition of mankind by means of food. "One of the great problems of tomorrow," he said, "is to discover what chemical substance in food, if any, can give intelligence, courage and alertness to the inhabitants of a city."

Dr. Armstrong did not seem any too certain

about the results, but he evidently thought the experiment worth trying. Nearly all thoughtful people would endorse his views. None would doubt that proper food in proper quantities is necessary for the right growth and development of the human body. If there be any reasonable method whereby physical weakness and imperfection can be eliminated from the human race, let us by all means discover and practice it. The chemist, with his knowledge of vitamins and the right chemical combinations of the elements in our food, may play a great part in restoring to man something of the image and likeness of God. The improvement of man on the physical plane is greatly to be desired. Something more, however, will be needed if real beauty is to become the heritage of mankind. Proper food may nourish the body, but true physical beauty can come only as an outward expression of a beautiful mind.

The securing of a strong and graceful body for all people, rich and poor alike, is a problem that deserves proper solution; but the acquisition of a well-trained and godly mind is something vastly more important. We have yet to learn that physical stature and external

grace are of any great worth apart from a spiritual excellence that can dominate them and make them of real use to the world. "A sound mind in a sound body" is an imperative ideal for humanity, but it would be of small benefit were we to secure a healthy, graceful body and neglect the culture of the mind. The most important "food of the gods" is found in those things that nourish and develop the spiritual and mental qualities of man.

Exuberant health in the physical frame is not necessarily followed by spiritual improvement. Indeed, it is possible for us to place too much emphasis on physical development and growth. Possibly the chemist may be able to add a cubit to human stature, yet this of itself might have no practical value. The aborigines of Patagonia are on an average ten inches taller than the Japanese but they do not seem to be of any greater value in the world. Sir Isaac Newton would have made but a poor physical competitor of Sandow, but he enriched human thought far beyond any benefits ever derived from men of physical prowess. Professor Einstein would cut a poor figure in a military gymnasium, but his contribution to mental progress will be remembered long after the Olympic champions are forgotten.

This standard of real worth and use is still more apparent in the moral and spiritual realm. No one to-day knows or cares about the weight and height, or even the physical health of the great spiritual leaders of mankind. Was Buddha tall or short? Was Confucius weak or strong? Did Moses always manage to get a balanced diet? Or was the apostle Paul any less effective as a missionary through his chronic ill-health? Certain it is that Paul laid the right emphasis on the human body: "Know ye not that your bodies are the temples of the Holy Ghost, who dwelleth in you."

If by means of the chemist we may discover the secret of raising the human body to the level of excellence that was the ideal of ancient Greek art let us welcome the gift of health and beauty; but let us also learn that we need spiritual food for the soul, and that "our daily bread" should be the gift of heavenly good from the Lord.

A. W.

Enlarged Issues of "The Messenger"

AT the meeting of Convention in June a request was made by the Council of Ministers for an enlarged MESSENGER each quarter of the year to permit of longer articles than those that appear in our usual issues. It was felt that there are subjects of real interest to the Church that cannot be adequately dealt with in the fourteen-hundred words that are regarded by the editor as sufficiently long for our ordinary issues. The request was granted and the General Council instructed the editor to provide for these quarterly issues of four extra pages. The present issue is the first of this new series.

The Frontispiece

THE picture which appears on our front page was designed by Frederic Shields. He started life as a designer in Manchester, England, and painted many watercolors of domestic subjects. Among his well known subjects are illustrations for *The Pilgrim's Progress*, and mural decorations in Eaton Hall Chapel. Many of the splendid religious pictures on the walls of the Chapel of the Ascension, London, are by his gifted hand. For the use of the cut we are indebted to the generosity of Mrs. Sigrid Odhner Sigstedt, of Bryn Athyn, Pa. In the picture the Saviour is pictured as the Good Shepherd in the midst of His flock. The only light in the picture comes from the radiant head of Christ. There is a rare beauty and tenderness in the face of the Saviour, and the sweet symbolism of the scene is apparent at a glance. "He shall feed His flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

Affirmation

"HE ONLY IS MY ROCK AND MY SALVATION; HE IS MY DEFENCE; I SHALL NOT BE GREATLY MOVED."—Psalm lxii. 2.

The Doctrine of the Lord

By Charles H. Kuenzli

IN considering the fundamental doctrines upon which our Church organization is founded, we realize that even with long study we cannot hope to understand this teaching fully because of its very nature, and because of our limitations. Nevertheless, unless we, as members of the New Church, are to some extent conversant with these doctrines, our Church organization will not be the power for good that it should be in the light of the Second Coming. Unless we remind ourselves of these doctrines, unless we talk of them as we have opportunity, and unless we teach them to our children, the very purpose of and reason for the existence of our separate organization may be forgotten.

The first and most important of the teachings of any Church is, of course, its knowledge and acknowledgment of God. The fact that the human race as distinguished from the animal kingdom is so formed that some sort of worship is essential is well known. This fact has been shown throughout the ages, and has been expressed in many forms of superstition, ignorance, and fear. A study of the beginning of the religious life in the individual and in the race shows a germ of beauty, and an upward, outward, and forward urge which provides the nucleus of a true faith if the worshiper is honest, earnest and sincere in his beliefs. This same urge may be perverted and translated into all sorts of insanities, resulting from the love or worship of self.

Our teaching regarding God is clear and definite. Quoting from the Gospel of *John* i. 1-5, 14; iii. 19 and xii. 36, 46), Swedenborg says (*D. 1*):

From these passages it is evident that the Lord is God from eternity, and that this God is the selfsame Lord who was born in the world; for it is said that the Word was with God, and God was the Word, and also that without Him was not anything made that was made; and it is added that the Word was made flesh, and they beheld Him.

And again in *E 1097*:

Thought about one God opens heaven to man, since there is but one God, while on the other hand, thought about many gods closes heaven, since the idea of many gods destroys the idea of one God. Thought about the true God opens heaven, since heaven and everything belonging to it is from the true God; . . . Thought about

God as Man, in whom is the Divine Trinity, that is, the Trinity called the Father, the Son, and the Holy Spirit, alone opens heaven; while on the other hand, thought about God as not man, which idea is presented in appearance as a little cloud, or as nature in her least parts, closes heaven, . . . For this reason thought about the Lord as being the God of the universe is what alone opens heaven.

Jesus asked his disciples, "But whom say *ye* that I am?" To Peter's acknowledgment He gave His blessing and assured us for all time that it is upon the acknowledgment, "Thou art the Christ!" that His Church must forevermore be established.

Every Sunday in our service we repeat "The Faith." When we say, "We worship the one God, the Lord, the Saviour Jesus Christ," we give our answer to the Lord's question, "Whom do men say that I am?" It is of the utmost importance that we formulate some definite idea concerning the object of our worship, for if our necessity for worship goes forth and finds nothing upon which to rest, it will turn again and center upon self. All humanity *must* worship, just as truly as it must breathe. We are taught that the idea of God constitutes the center of thought with all who have religion, because all religion and all worship have regard to God and relation to life. Unless a true idea of God prevails, there can be no communication with heaven. We are taught that in the spiritual world every nation is located according to its conception of God *as a Man*, for in this conception only is there an idea of the Lord whom "to know aright is life eternal." A man's state of life after death, and to a greater degree than we realize, his state of life in this world, is according to the idea of God in which he has confirmed himself, or which he has established in his mind.

Since all doctrine must be drawn from the letter of the Word, we will draw from the Word to substantiate our claims concerning Him who was to come into the world to bring salvation, redemption, healing, and peace. Throughout the prophets Jehovah promised that He Himself would come into the world and save mankind (*Isaiah* ix. 67):

For unto us a child is born; unto us a son is given;

and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and of peace there shall be no end. . . ."

The manner of His coming was also foretold. In *Isaiah* vii. 14 and xxv. 9:

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and shall bear a son, and shall call his name Immanuel. . . . And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we will be glad and rejoice in his salvation.

The Child was to be the Son of God, and the Gospels declare that Jesus was born in fulfillment of these prophecies; that He was the Child who was to be born; the Son Who was to be given; that He was more than man—that He was Immanuel, God-with-us; the Word made flesh; the Saviour and Redeemer.

The effect of His coming is pictured in *Jeremiah* xxxi. 33, 34, and in *Amos* ix. 11:

. . . This shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity and will remember their sin no more.

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; . . . And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

The angel who announced the "good tidings of great joy" declared that the name of this Child should be called Jesus (Saviour) for He would "save His people from their sins." Jesus said of Himself (*John* viii. 19; xiv. 9, and x. 30):

Before Abraham was, I am. He that hath seen me, hath seen the Father. I and my Father are One.

The apostle Paul says: "In Jesus Christ dwelleth all the fullness of the Godhead bodily."

This "fullness of the Godhead" was formerly understood to mean a Trinity of Persons, but is now commonly accepted as what Swedenborg defines thus (*D.* 57):

A Trinity of *Person* is this: That the Lord's Divine is the Father, the Divine Human the Son, and the Divine Proceeding the Holy Spirit. When this Trinity is understood, the man can both think of and say One God.

These statements are all strengthened by the declaration of the risen Lord to John in the *Revelation* (i. 8):

I am Alpha and Omega, the beginning and the end-

ing, saith the Lord, which is, and which was, and which is to come, the Almighty.

This testimony, drawn from the prophets, the Gospels, the epistles, and from *Revelation*, shows that while Jesus was man, He was and is also God, and "Beside Him there is no Saviour." We are taught concerning the distinction between the Son of Man and the Son of God, as applying to the Divine Human in the one case, and to the Word in the other, and in both cases adapted to the capacity of humanity to receive and to make use of this transcendent teaching.

Among the many signs of His Coming we note the miracles of healing recorded by the early disciples, as well as the no less miraculous occurrences of this age. As in the days of the Incarnation, so to-day there are perversions and insanities which would claim to be equal in accomplishment to the wonders of "the Lord's doing (which) is marvelous in our eyes!" Yet if we will but receive and acknowledge and obey the Lord, *in* such reception, and acknowledgment of and especially in our obedience to His Word, we may be sure that we will receive the assurance that the power of the Lord is not diminished, "neither is His arm shortened that it cannot save." Paul declares that at the name of Jesus every knee shall bow. Peter, who healed the lame man at the gate Beautiful said: "In the name of Jesus Christ of Nazareth, rise up and walk." To Æneas, who had been sick of the palsy for eight years, he said, "Æneas, Jesus Christ maketh thee whole. Arise, make up thy bed! And he arose immediately" (*Acts* iii. 6 and ix. 33, 34).

The "greater works" of which the Lord spoke, and of which these outward evidences are but symbols, is the healing of the spiritual life, the soul of mankind; the redemption and salvation from sin. These results follow the Lord's subjection of the hells from which all evils flow; the bringing into order of the heavens; and the establishment of a Church (*T.* 86).

At the time of the Incarnation, even women and children were possessed by evil spirits, who not only entered into the minds, and prompted to evil acts, but also took possession of their bodies, being manifest in various kinds of disorder and disease. Such possession is described

in various publications purporting to reveal the dangers of what is called "Spiritualism," which danger is fully described in Swedenborg's writings. These disorderly states could have been met and overcome only by the Divinity of the Lord, acting through His Human, "conceived of Jehovah the Father . . . born of the Virgin Mary. (L—Index.)

The Lord's work of redemption delivered man from the bondage of evil, and set him spiritually free. It restored to *all* the freedom and the rationality which had been so nearly destroyed. It made spiritual progress possible by restoring the equilibrium between good and evil—that is, the ability and power to *choose* between good and evil. This freedom of choice is ours to-day, yet conditions of sin and disease prevailed to an extent which made the promised Second Coming of the Lord necessary for the salvation of humanity from the utter destruction which self-love or self-worship must inevitably bring.

Going back to our premise of the inexorability of the urge to worship, from the very nature of the God who has revealed Himself to us, we find also in ourselves the inclination or pull toward the lower things of our nature, the things from which the Lord came into the world to save us. Our spiritual development must come through our freedom of choice, and the education which will lead to the decision that "between two evils (we will) choose the lesser." Such choices lead to a higher and ever higher level of life, in response to the Divine attraction of the Lord God omnipotent. We must worship—we must have a religion—from the very nature of us. Unless we find that object of worship and that source of religion in God Himself, we are turned in perversity to an idolatrous love of self and of the world, which we are taught is a perversion of all that for which we were created. We are taught that if we attempt to know and worship God, the Infinite Creator, the Divine Essence, apart from the Divine Humanity of the Lord, such worship is dissipated and lost. Our capacity for comprehension cannot conceive of "an infinite without infinite things in it" (*W.* 7), nor can it attain to the height and depth of "the Divine soul of God-Man . . . He who has existence in

Himself (and who) is God, from whom all things are" (*W.* xiv. 16). A vague and visionary uncertainty concerning the nature of God obtains among those who have not learned to know and accept Jesus as "the Saviour of the world." We find among the learned an unbelief and skepticism which permeates all that they say and do, which is felt by those with whom they associate, and is taught to those who look to such for instruction. Here we find an example of what we understand by "spheres," for there are those among the clergy who would fain conceal their unbelief, but cannot. We find to-day a repetition of the condition which Paul found among the Athenians in the first Christian era—a worship of many gods, and a complete ignorance of the one true God, whom "to know aright is life eternal."

A knowledge of the Lord as to His essential and eternal Divinity, His glorified Humanity, and His unchanging laws as revealed in His Word, is necessary for our salvation from the greater evils of this world, and for our entrance into heavenly blessedness. Without a beginning of such understanding, when the opportunity is offered, we are as definitely denying and rejecting the Lord as did those who cried out, "Crucify Him! Crucify Him!"

Each one of us is replying to the Lord's question, "Whom do ye say that I am?" by our way of life. We may not deny Him with curses; we may not betray Him with a kiss; yet through our indifference and neglect, our failure to learn and obey His teaching, we *are* denying Him, betraying our fellow men, and rejecting the heavenly joys for which He came to save us.

We are taught that "The Lord is God Himself, from whom and concerning whom is the Word; that the Lord is called Jehovah, the God of Israel and the God of Jacob, the Holy One of Israel, the Lord and God, the Anointed; that God is one, and the Lord is that God. (L—Index 8.) We are taught that "By successive steps and by means of temptations (the intensity of which we may not even imagine) the Lord put off the human taken from the mother, and put on a Human from the Divine within Him, which is the Divine Human, the

Son of God, the Lord, who is both Father and Son." (L—Index.)

We ought to know these fundamental truths so well that they become a part of our very nature, and are incorporated into our being. How otherwise shall we accept so great a salvation as that offered as our heavenly inheritance and how else may we make of our religion a living, vital force! We should be informed concerning the contribution which the heavenly doctrines offer to this age, so that we may do our work in the task which the Lord assigns to us, as His apostles of the Second Coming. Through such knowing and doing, we may grow into an angelhood of happiness and of service, an angelhood which may well begin in this world, and which is our birthright.

A recent magazine article on "Our Family Doesn't Do That," tells of the necessity for fastidious discrimination in the choice of friends, of books, of occupation, and of recreation. We find in certain scholastic circles a definite trend toward the ideals upon which the Christian Church was founded. We find an increased interest in the spiritual, as a motivating force actuating the natural man. Dr. Alexis Carrel, author of *Man, the Unknown*, has given us an exposition of the wonder and the mystery of the physical life of man, and he is said to have attacked the problem "at the very core of our existence—the secret of life itself." Dr. Carrel says:

Intelligence, will power, and morality are very closely related. But moral sense is more important than intelligence. When it disappears from a nation, the whole moral structure commences to crumble away. Moral activities have not received the importance they deserve. Moral sense must be studied in as positive manner as intelligence. . . . Without any doubt, moral activities are located within the domain of scientific observation. Much more than science, art, and religious rites, moral beauty is the basis of civilization.

Where shall we find a more perfect example of "moral beauty" than in the incarnate Lord, who says: "I am come that they might have life, and might have it more abundantly," and whom "to know aright is life eternal."

Charity Defined

EVERY man who looks to the Lord and shuns evils as sins, if he sincerely, justly, and faithfully performs the works that belong to his office and employment, becomes a form of charity.—(C. vii.)

Workers in the Church



THE REV. LESLIE MARSHALL

The Rev. Leslie Marshall was born in London, England, February 8, 1890. His father was a newspaper publisher and editor; in his youth acquainted with Charles Dickens, a younger brother having been born in Bleak House, Broadstairs, scene of one of Dickens' famous books. Educated in private schools, Mr. Marshall was about to follow in his father's footsteps when the family fortunes disposed otherwise; and when seventeen years old he sought more ambitious fields in America where an only relative beckoned. A three-week trip on a cattle boat was preliminary to several years' hard knocks and good experience in accounting and sales work in the Chicago stockyards, whence he was appointed a traveling auditor. This led him eventually to executive positions with Heinz, of 57 varieties fame, and with Dr. William Scholl, now widely known for his foot-comfort enterprises. The future promised well when he became treasurer and partner in a large golf business in Chicago, but

the war intervened and upon Mr. Marshall's return from overseas he made a new start in advertising and newswriting work for Good-year, in Akron, and later, Firestone, where he was also editor of its house organ. At this time, and since his youth, he had been a member of the Christian Science church, and a correspondent for its newspaper the *Monitor*. Discovering Swedenborg's writings, he and a number of other Christian Scientists left that organization and established a New-Church Society in Akron of which he was lay leader after Mr. (now Rev.) and Mrs. Charles H. Kuenzli, left for the New-Church Theological School. The Marshalls shortly felt the same call and upon the Rev. Paul Sperry's election to the presidency of the Convention Mr. Marshall was engaged to fill his place as general secretary of the Board of Missions, which position he still holds. He is also president of the Evidence Society; chairman of the Lecture and Publicity Bureau, and Convention Publicity; editor and chairman of the *Daily Readings* Committee; a member of the Board of Managers of the Theological School; Pension Fund Trustees; MESSENGER Advisory Board; Tract Committee, etc., etc. He is pastor of the Paterson (N. J.) Society which society, until his becoming secretary of the Board of Missions in 1930, had been without a minister for nearly thirty years; but which nevertheless had carried on most of the uses of a Church Society. He has lately become chaplain of Paterson Masonic Lodge, Ivanhoe No. 88.

Cooperation

SERVICE is such a necessary action, and self-sacrificing service shows the spiritual comprehension of the necessity for cooperation in all the living of life.

Nature is a complete symphony of cooperative service, the only discordant theme of which is human life. The service of the wind to the pollen, of the lakes to the clouds, of the clouds to the flowers, of the flowers to the bees, of the sun to all, composes a foundation or divine cooperation which man, shamefully arrogant in divine image, repeatedly scorns in the igno-

rance of greed, hate and egotism. Shame to all who in pitiful, selfish blindness refuse to accept this lesson of divine cooperation.

God intends that human life shall be as beautiful, as wise, as blissful, as cooperative as the other forms of His life, but can beauty, can happiness, can culture be found in finance, in slavery, in wars? Of course not, for instead of being based on a foundation of cooperation they are based on a foundation of selfish greed and power.

Let us destroy the monster of selfishness. Let us in the majesty of humbleness endeavor to attune ourselves to the Great Symphony.

"Know to attune thine ear by quietude, by uplifting thy spirit to the Almighty Eye of the Universe. Behold the Celestial Song, and on the summits of the mountains, pine not for the flowers of the roadside. Dreams are realized not in fairy tales but through the happy communion with the Ways of the Blessed Ones."

G. F.

The Trinity; the Fulness of God's Being

THEY who are truly men of the Church, that is, who are in love to the Lord and in charity toward the neighbor, know and acknowledge a Trine. Still, they humble themselves before the Lord, and adore Him alone, inasmuch as they know that there is no approach to the Divine Itself, called the Father, but by the Son; and that all that is holy, and of the Holy Spirit, proceeds from Him. When they are in this idea, they adore no other than Him, by Whom and from Whom are all things; consequently they adore One.

—*Arcana Coelestia*, n. 2329

God is one in essence and in person. This God is the Lord. The Divinity itself, which is called Jehovah "the Father," is the Lord from eternity. The Divine Humanity is "the Son" begotten from His Divine from eternity, and born in the world. The proceeding Divinity is "the Holy Spirit."

—*Divine Providence*, n. 157.

Education for Character

Annual Address at the Commencement Exercises of Urbana Junior College,

By Paul Sperry

I

AN experienced teacher who speaks with recognized authority in the field of higher education has recently said that "more and more the school is being looked upon as a place for growth—personal, harmonious growth of each of its members. And the idea of growth is being broadened to include social, moral and spiritual growth." An institution of learning is essentially engaged in the stimulation and guidance of good growing, and learning is only a part of growing. There is an increasing recognition that the undertakings of formal education, from the kindergarten to the College and University have long been too limited, because the student has been regarded as a mind to be filled rather than a character to be trained and developed. It does of course matter much what young people study, but it matters much more how and why they are attracted to subjects they study, and what they are inclined to do with what they have learned. You remember the significant remark of the recently deceased Mr. Dooley that "it does not matter much what the children learn so long as it is disagreeable enough." Likings and affectional choices are as important as ideas. Education is not a pouring in of knowledge, even though the knowledge be made intensely interesting. The test of a successful educational process has too frequently been what and how much the student has learned, rather than what the developing person has become in the process, and what disposition he has in the use of what he has learned. Education has come to be regarded by the many as an end in itself, a process of culture to be applied to youth in advance of the period when moral and social responsibility begins, a drawing of advance pictures of what life is going to look like. Education is referred to as a preparation for life, not life itself, growing and developing. The storing of knowledge is thought of as preliminary to the necessary making of

important decisions and the establishment by choice of personal qualities, with character development safely deferred until after the learning is comparatively complete. "Knowledge in and by itself does not exercise any strong influence either in molding character or as power, unless it is deliberately directed to these ends." If education were simply a process of learning what men have thought and when, what things have been done and how, with no emphasis on the why of thought or the reasons for things being done, then the conventional process of academic training might stand unchallenged. Such education might do if students were but intellects to be trained and manipulated, and not volitional beings, having moral and social responsibility, and subject constantly to strong and varying impulses. Students, human personalities, are dual beings, with intellects and wills actively assertive and at work. Their desires are at least as important as their thoughts, their inclinations are as significant as their conceptions. Education should seek to help them in their full experience, in all their experiences of mind and heart. Its great aim must be to influence them toward constant betterment in experience and behavior, both in the present and in the future, both in their thinking and in their willing. And an educational institution has not only the right but the obligation to concern itself quite as much with the emotional welfare and development of the human beings studying under its guidance as with their intellectual advancement.

II

With realization that in modern times there has been serious neglect of this primary function in the organized training of youth, many who feel vitally concerned with how society through its teaching agencies provides for the welfare of its young, and also for its own betterment in the immediate tomorrow, have begun to speak persistently of character educa-

tion as a great need of the hour. Especially in public education has the demand for change of emphasis been most insistent, but also in college planning a more definite program for character education has been insistently urged. A great convention of educators has adopted not very long ago the declaration that "Character is the major outcome of education. All activities of the school should contribute to the habits and attitudes which manifest themselves through integrity in private life, law observance and intelligent participation in civic affairs." One of the leaders in the movement asserts that "The people of the nation believe that the development of character is the primary function of the school, and maintain that information is secondary to that aim." Education for character involves a shifting of primary emphasis from the intricate training of the mind to a more important part of human nature, the volitional.

Formal education may be thought of as a process provided by human society as a means of preparing its oncoming generation for more complete and thorough service to its most essential needs. Its function is to provide a favorable environment and real development-opportunities for whatever innate endowment of ability and acquired capabilities the student may have, and to assure the most complete all-round growth. The emphasis may well be less upon subject matter learned than upon the personal student actively engaged in the vital process of learning by experience. To teach students primarily, rather than subjects, becomes the real aim of education, to develop in them, or encourage them to develop in themselves moral and social qualities more valuable by far than what they learn. It is to cultivate in them appreciation of values and the disposition to choose, by real preference, the higher and the more abiding values. The full development of ethical character is to be accomplished less by academic training in subjects than by experiences of right choosing, with the facts fully known and the moral reasons for choice personally felt. Character education seeks to help the student to build for himself a sound and consistent philosophy of life, to credit as desirable, and

to adopt, a worthy pattern for living. All the inestimable values of knowledge acquirement and mental discipline will fall properly into their just place in such a philosophy of life. A college administrator of note has recently pointed out "the necessity for a constant effort to unify and synthesize the whole educational process into a life philosophy and a pattern for living."

A broad definition of education has recently been published, which contemplates not only the school period but also looks beyond to the whole range of life experience. "Education may be defined" it says "as any change produced in the habits, attitudes, behavior, skills and knowledge of the individual through his actions and reactions to his environment." College education attempts this changing at the period of student life when purposes as well as ideas are reaching maturity, when character is susceptible to the influence of ripening experience and when habits of thought and act are assuming some fixity. Traditional education as a system of training has placed small emphasis upon the development of personal character, except as character appeared incidentally in scholarly attainment and conventional decorum. To encourage voluntary commitment by students to a worthy philosophy of life, to develop integrated and well proportioned personalities, has not been the primary aim of collegiate training. Such character growth has generally been left to the casual and chance influences of out-of-school hours. And yet any and all elements of personal growth, emotional as well as intellectual and even physical, are the vital concern of organized education.

III

What has been called a Congressional Demonstration in character education has been in process in the city of Washington for about two years, in the public schools, from the lower grades through the high school. Its senatorial sponsor has said, "I contend that there is something in education more vital than sharpening the mind. That something is the development of personal character." The aim declared by the Superintendent of Schools is "to give each child his utmost chance to

achieve the best possible development of his own character." To reach this objective there has been a shift of primary emphasis from the present elaborate and intricate training of the mind to the culture of the more important part of human nature, the volitional. It means individual guidance rather than group training, even without much change in class instruction. It means intimate discovery of the individual student, his aptitudes and his handicaps, his inclinations and his inhibitions. It means knowing and directly helping persons as such. It encourages the development of ethical concepts and makes apparent the value of applying such concepts in all affairs of interest in and out of school. It contemplates each student as an essential partner in his own education, ambitious to absorb and not simply passively willing to be taught. It accelerates the learning process by encouragement of satisfaction with good work done. It stimulates free choosing in the light of known values, and in situations which are very real and important. The student is constantly encouraged to see the social as well as the scholarly values in the things he is studying and led to behavior in accord with those values which are personally recognized. In everything he is encouraged to think independently, in the fields in which he is at all qualified, and is not simply required to accept and remember what he is told from the desk or in books. There is involved manifestly a complete reorganization of the school program, with character development as the main objective. Surely the real test of successful education is not to be found in marks, or mere ability to effect creditable handling of subjects, but in character development under training, in living grasp upon knowledge and experience as essential elements in preparing for better present and future participation in the active life of human society. Plans for the experiment in character education, as conducted in certain of the Washington schools have been most thorough and far-reaching. Already valuable results have been evident. Unfortunately, the continuance of the experiment is already endangered because of congressional unfriendliness, although only two-thirds of the period allotted

for trial have passed. Its ideals have been however, brought impressively to the attention of the public and the serious deficiencies of present educational practice have been made apparent. At least the importance of character education, both for the betterment of youth and for the welfare of society has been put into new prominence.

IV

Urbana Junior College, in whose honor we are today assembled, is deeply concerned with character education. It might be fairly asserted that character training is the principal if not the sole justification for a church to enter the field of higher education and maintain a college. If the advantage of a college training were entirely academic, benefiting only the mind by accretion of knowledge and discipline in thinking, then the church would have no special contribution to make to education. But true education, a process of bringing out and developing the best abilities and qualities of young people, does include basically the disciplining of character. The church is primarily concerned with human character and when the church undertakes the exacting and yet inspiring tasks of education, the primary aim is not to produce scholars but worthy men and women, persons of character, high in purpose, broad in knowledge and deep in sense of social responsibility. This means no lowering whatever of the standards of scholarship or lessening of intellectual demands; rather it elevates studies to a higher level, by giving a more significant reason for their pursuit. Character is never strengthened by any form of yielding, but by constant rising to meet all the worthy exactions of the modern world. It is an educated world to which the student looks forward, and in which he expects to fill a worthy place. But the world is also a bettering human society, where character also counts heavily in the attainment of worthy success. This participation in human society is not postponed until after graduation. The student enters college as a significant member of human society, one of a group to which society looks for help, for constructive contribution, not only of knowledge but of cooperation and service. A student trained in mind

but with character undeveloped by high motive and sound conceptions and experience in choosing higher values over lower, is a liability to human society rather than an asset. The college in which he studies must share some of the responsibility for his ethical failure. Conversely, a college finds its highest reward for the years of training it gladly bestows, not so much in the academic standing of its graduates, much as it values this, as in the qualities of good character which it has been able to encourage and which it has seen ripen into a worthy graduation.

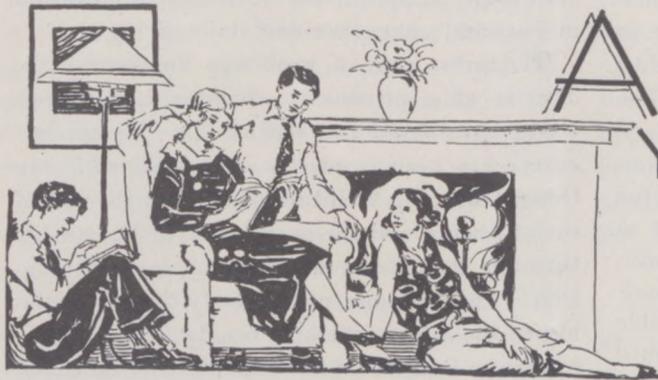
V

A Bulletin of Urbana College speaks of courses in liberal arts and pre-professional studies being linked by creative teaching to spiritual values. The recognition and pursuit of spiritual values will inevitably develop character. Education for character cannot proceed to high accomplishment without primary recognition that the educand is a spiritual being, clothed with matter; that will and understanding abide in an environment of desires and thoughts; that human society is fundamentally a realm of operation for powers that have superior origin. Human behavior has meaning not only in the social and economic realm, but also in the region of human interests which transcends the visible world. Ethical concepts, by which so much of human society is willing to be governed, have their values established from higher sources than the trial and error experience of humanity. Right and wrong have deeper significance than mere expediency can interpret; true and false mean more than the record of human "findings-out" can identify. Education cannot safely proceed with indifference to these facts, character cannot fully develop in disregard of these realities. Character rating cannot be made adequately in terms of mere conduct, but must be measured in terms of spiritual values. Urbana College seeks to arouse in its student group a true sense of spiritual values and a disposition to regulate behavior in the light of the known elements of higher human nature. It seeks to stir desires for the orderly, the noble, the true and the beautiful, to cultivate those aroused yearnings and feed them with

knowledge adequate for their best expression in personal character and daily living.

The press only a week ago announced the decease of a prominent educator and former college president, and said of him "his general career has been primarily concerned with two things, bringing scientific method to the aid of social science and the enrichment of human life through the intelligent direction and stimulation of the emotions, particularly those pertaining to the appreciation of beauty." Character education is an effort toward "the enrichment of human life through the intelligent direction and stimulation of the emotions." It cultivates wise preferences, while it is revealing relative values; it sets the spiritual above the natural, the inner before the outer and seeks to develop the whole personality. John Stuart Mill defined education as "whatever we do for ourselves and whatever is done for us by others with the express purpose of bringing us somewhat nearer to the perfection of our nature." Under such a definition, whatever is done by us or for us to improve our character as willing, thinking and acting beings is not only an important part of our education, but the most important part.

To you young graduates who are leaving Urbana for other fields of education, whether institutional, professional or industrial, for practical life is education, let it be said that we, your friends, honor you for what you have done in your studies, what you have gained in the technique of handling facts and principles, but most of all for what you have developed of good character, for your integrity and consistency of purpose, your intellectual honesty, and your enlivened sense of social responsibility. Two months ago, in a colored school in North Carolina, I saw framed on the auditorium wall, as a motto for graduation, words quite familiar to me from regular Sunday use, "Here endeth the first lesson." So now you move forward to further lessons. Urbana has endeavored to impress upon you a first lesson in character education. The sequel is in your hands, better things are to follow if you appreciate them and want them and will "bet your life" that they are worth having. Keep in mind always spiritual values and yours will become, if it is not now, an educated character.



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Facing Toward Heaven

IN the prophecies of Isaiah there is a command given by the Lord, "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."

When I was a small boy in Sunday-school I had to memorize that verse. And I have never forgotten it. But I have to confess that it used to puzzle me. I could not see how men could be saved merely by looking towards the Lord. Nor did I know where to look, except I looked to the sky, where, as a child I thought God dwelt. Since then I have learned something of what that command means. Looking to the Lord by gazing at the stars will never reveal His dwelling place. We look to the starry heavens and know that almost every star is a sun. And we think it very wonderful that the Lord keeps every star in its right place. "The heavens declare the glory of God, and the firmament sheweth his handiwork."

You cannot find God by looking up in the sky. You can only look to the Lord by obeying Him. When you keep His commandments your heart is turned to Him, and you are looking to Him with your spiritual eyes. You turn your face when you turn your heart. And as you turn your heart to God you are saved from your sins.

In ancient Rome they had a very curious practice. As soon as a baby was born they used to turn its face to the sky. They thought that if its forehead were turned to the stars

the child would seek for glory in the world. That was only an old superstition. But the Lord has taught us the reality that lay behind it. If we turn to the Lord we shall one day inherit a glory greater than anything of which the ancient Romans ever dreamed. He will put the glory of heaven in our hearts and minds. He will fill us with a wonderful love and light. He will mould us into His own image and likeness. We look unto Him and are saved.

That great man, Emanuel Swedenborg, whom the Lord permitted to see into the spiritual world has told us some very wonderful things about the people there. He tells us that all the angels have their faces turned towards the Lord, but all evil spirits turn their backs to Him. An angel always turns to the sunshine. An evil spirit always turns away from it. They do this because of the state of their hearts. The heart of the angel is turned to the Lord. So his face always turns to the sun. The heart of the evil is closed to the Lord. So he shuns the sunlight of heaven. One loves the light and the other loves the darkness and gloom. One craves for brightness, the other hates it.

We are really doing the same thing on earth. Either we turn our faces to the Lord or we turn our backs upon Him. Sometimes we are one way, sometimes the other; but we never stand sideways in the sight of God. There is a

curious little lizard called the chameleon. It can look two ways at once. With one eye it can watch you as you move towards it. With the other it can look at the fly on which it is going to dine. That is good for a lizard, but

not for a Christian! We must look one way or the other. And the best way is to obey the command of the Lord, "Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else."

The Regeneration of Men

(Continued from preceding issue)

Part III

A BIT of clear reasoning right here will help to set forth the deep and severe nature and universality of the Lord's temptations in their distinguishment from our own. We have already made splendid use and repeatedly so, of the wonderful fact that all things are related. Granting the existence of anything we at once acknowledge that all other things are related to it. If such thing as the so-called subconscious mind exists then there is relationship between it and the conscious mind. Notions greatly differ as to what the subconscious mind is but most people believe it exists. The interior truths of the Bible in treating of the Lord's temptations and other experiences bring to light the things which constitute the subconscious self. They show that the subconscious self is even now a veritable part of a spiritual universe inhabited by both angels and devils. Some of these angels, so the Bible informs us, ministered to the Lord in His temptations. If angels can minister in times of temptation may it not be that devils perhaps induce temptation?

Granting the existence of evil spirits or devils and a home place for them called hell they are related to men if for no other reason than that all things are related. This means that they affect men. Revelation proves the existence of evil spirits or devils. We are plainly told that the Lord was tempted of the devil, and that He cast out a *legion of devils* from one wretched man. We are also informed that there were many in His day who were infested with devils. What did it mean when the Lord while in temptation said "Get thee behind

me Satan"? By just a little bit of spiritual discernment any one may see from the Scriptures that by the word devil is meant the totality of the infernal crew and that it does not refer to one superman type of a personal devil whose stature is such as to make of him an eternal menace to God. If this were the case how could there have been a legion of them in the one demoniac?

Listen now to a little logic as relating to the nature and the power of the devil. It is impossible that the devil should be infinite for the simple and sufficient reason that it is God alone who is infinite. The infinite cannot be divided. Self-existent Reality as a Unit can be truly conceived of by us as being infinite. But the thought of two such Units is absolutely unthinkable. When we try to think of two such Units we find that any true conception of the infinite vanishes and that the thoughts focus on two finite things neither one of which has within itself all power and all self-existent reality. The Greeks had numerous gods as if Deity could be divided into a dozen or more infinities. By so doing they destroyed all true idea of the Infinite and hence they were worshipers of finite gods which is idolatry. To divide the Infinite into two or three personalities with the expectation that each would remain Infinite is as rationally absurd as to divide It into a dozen or more of so-called gods. From fear or from some accepted external arbitrary authority men can and do say that they believe in two or three or a dozen infinite Beings. But when they do this they cast aside their own reason as is evident from the fact that any man can

truly conceive of one Infinite Being but he cannot conceive of two or more infinite Beings. If he thinks he can he may see if he will, that he is thinking of two or more finites and not of any Infinite. No conception of the infinite is a true one as is self-evident which is not inclusive of the whole of self-existent Reality from which and by which all finite realities flow. "Hear, O Israel, the Lord thy God is one God." This is the Lord's own prelude to the first and greatest of all the commandments. It means that there is but one infinite Being. "I am God and besides me there is no Saviour." (*Isaiah* xliii. 2.) This is typical of scores of Old Testament passages. From this bit of logic it becomes plain that the devil is not infinite. If he is not infinite he is something that is finite and everything finite is a derivative of the infinite and *therefore the devil's existence must be accounted for just as that of any wicked man is accounted for*. Evil and wickedness and the devil or infernal spirits and the like originate as already pointed out not in God but in man's disloyalty to his responsibilities which arise out of his spiritual freedom and rationality. These latter originate in God.

Reiterated revelations from hundreds of passages from both Old and New Testaments inform us that the temptations of the Lord, which continued, from the first one already pointed out, continuously, although with intervals of rest and joy between, till the final one on the cross, were caused by devils and the evil genii of all the hells. By interior "influx," as we say, the infernal forces of the hells attacked, made assaults upon, the Love of God as it existed in the interior mind of Jesus Christ and the way they did it was to excite, by influx, the imperfect and evil things which resided in the external mind of Jesus which were there from the mother. By analogy it is the evil things in our natural selfhood and not the good things acquired from the Lord which are excited by influx from evil spirits whenever we experience temptation.

Now listen. Every one of the almost innumerable temptations of the Lord was a very realistic thing. It was as realistic as when one man assaults another or as when one army at-

tacks another. The Lord resisted every assault and every attack and was in every instance the victor. Now, what usually happens when, in self defence a righteous man subdues the criminal who assaults him? The criminal is placed under authority and in some form of servitude. And the righteous man is himself disciplined and strengthened from the encounter. Here is reciprocity, give and take, affecting and being affected, which is a law of relationship. As all of this applies to the Lord and his temptations it means in simple words and abbreviated statement two things in particular. (1) The devils were conquered and, consequently the hells of the spiritual universe were reduced to order and to the end that they should forever thereafter be held under such restraints that they could never destroy the spiritual freedom of men which would be to destroy the human race itself, or ever become a menace to heaven. (2) The imperfect and evil things from the mother which were resident in the exterior mind of the Lord were extirpated and purified to such extent that the assumed Human Nature as a whole became Divine and one with the Father.

A word right here to those who have been of the notion that they are potentially Jesus Christs. What man is so crazy as to believe that he, single handed and alone, could withstand the enmity and the aggressive warfare of the millions of infernal genii who compose the hells of an illimitable spiritual universe? Jesus Christ did this very thing. But it was because He was Divine that He could do it. And His divinity is attested by the fact that He did do it. And due to it the regeneration of men continues to be possible and will forever continue so. But for any finite man to face such a task would be like one man's facing the allied military machines of all nations that were allied in the purpose of killing him. No. The difference between a man and Jesus Christ is the difference between a man and God. But we see in such experiences of Jesus Christ as have just been pointed out some of the sublime things that God is and has been doing for men.

In brief then we identify Christ's victories in temptation first with a complete and permanent

control over the hells, for the sake of man's regeneration and, second, with the union of His humanly inherited nature with His divine nature which is also for the sake of man's regeneration.

These revelations from the interior sense of Scripture enlarge, transform and purify our ideas about salvation and redemption. They show that the most fundamental Reality in existence, more real than matter, interior even to truth and in that sense more fundamentally real, is *Love*—unselfish, kindly, merciful, self-sacrificing Love. Wisdom that is divine, unerring, infinite, all powerful is the Agency of Love. What a delectable conception. And it is revealed plainly and to a certainty. God is not a stern Ruler and Judge making arbitrary decisions that change to suit newly developing whims and fancies of His own. God does not hate. He is never revengeful. He does not even punish except to prevent greater suffering. His sense of Justice is the same as His Spirit of Love. He would protect the guilty, in so far as is possible in justice to innocence, from their own folly. But it is only rationality gone mad to believe that God lifts guilt and its inevitable retributions from the guilty to place them on the shoulders of Innocence. This absurdity was one of the chief falsities which contributed to the consummation of the Christian church. That innocence should be made to suffer as a substitute for the guilty is not a reasonable interpretation of justice. But when we think of Divine Love as the veriest of all reality equipped with Divine Wisdom by means of which it ultimates Itself in uses or good works, we should not be surprised at learning from Divine Revelation that God devises His own orderly means and methods for coming Himself into the world for the salvation or regeneration of men. In doing this thing we need not be surprised to learn that God who is Love made His own self sacrifices because it is of the nature of love to make such self-sacrifices as may be necessary for the end it has in view.

(To be continued)

Religious Liberalism at Harvard

REPORTS on the status of religious interest in colleges continue to reflect every sort of opinion. By some we are told that a revival of religion is about to sweep college campuses; others continue to declare that religion is being torpedoed in every classroom. But those who are unbiased and who have the daily task of trying to make religion a vital factor in student life are, by and large, making no rash statements. They are looking for light and practical methods of accomplishing their high purpose.

In the meantime, a writer in *The Christian Leader*, Frederick R. Griffin, declares that "it is a fortunate circumstance that the Harvard Tercentenary comes at this present time when religious liberalism is sorely needed and when it is in jeopardy in many parts of the world." He recalls a statement made in September, 1907, by Charles W. Eliot, when, in an address before the Congress of Religious Liberals in Sanders Theatre, he said: "There cannot be a place in the wide world where a great body of religious liberals can be more welcome than at Harvard University. The principles which unite this congress, these believers, are the principles on which Harvard University was founded and ever lived—true religion, perfect freedom, voluntary cooperation in the service of mankind."

Mr. Griffin stresses the ways in which this ideal has been preserved at Harvard, emphasizing that "there is religious freedom which involves real risks. But it is the faith of the university that the risks and dangers of freedom are less serious and threatening than those of conformity and authority." And setting forth what is involved in maintaining this ideal at Harvard the writer says:

Harvard religion is Christian, but not in any restricted creedal or dogmatic sense. Its life originated within the Christian Church, and it gladly keeps its place within the Christian tradition. The worship of its Church is Christian in its central loyalties to God and to the way of life which was manifested in Christ. It is so thoroughly Christian that non-Christians are at home in its Church. America is never more truly America than when citizens of other countries find congenial domiciles here and,

while retaining old loyalties, enter into a new loyalty to an international nation.

Harvard religion is quite as much an affair of this world and of man's achieving as education, government and art. It is human conduct aroused and sustained by great faith and great trust. It relates quite as much to buying and selling, to banking and manufacturing, as to praying and worshipping in churches. It can pardon many errors and omissions, but not disloyalty to truth, which is essentially atheism, and not to inhumanity, which is anti-Christian.

Harvard religion is not an easy affair. To be the friend of freedom is often costly, while to-day it may be extremely dangerous. To exemplify the second great commandment in the law requires all that a man has to give, while to love God with the mind as well as with all else, is about the most difficult task which a human can undertake.

Religious liberals throughout the world may well offer congratulations to Harvard in this tercentenary month. Her religious life has grown with her years.

What is true at Harvard is true at many other colleges. But perhaps at not enough.—
[From *The Churchman*.]

NEWS OF THE CHURCH

BOSTON, MASS.

The fall meeting of the members of the Society was held on Monday evening, October 5th, at which church plans were submitted and discussed for the coming year.

CAMBRIDGE, MASS.

The opening service for the new season at the Theological School was held in the chapel on Monday morning, September 28th, at ten o'clock. All members and friends of the Parish were invited.

This Society is happy to welcome to its church life the Rev. and Mrs. Franklin H. Blackmer and family. Mr. Blackmer is beginning his work as President and Instructor in the Theological School.

The sacrament of the Holy Supper was administered at the morning service on Sunday, October 4th, and new members were received into the Society.

Miss Harriet Hite and Mrs. Franklin Blackmer are welcome additions to the teaching staff of the Sunday-school this year.

A series of six Sunday evening parlor meetings in the school building will begin on October 18th, at eight o'clock. The subject is to be "The Life of Charity," and the textbook which will be used is "The Doctrine of Charity."

The Rev. Everett K. Bray has been chosen as minister for this Society, the Rev. William L. Worcester having resigned at the annual meeting of the Society held on June 12th, because of failing health and strength. Mr. Worcester's resignation was accepted with sincere regrets. He has served this Society for more than twenty-five years and it is hoped that he will take part in the Sunday-school from time to time.

Mr. George Fobes and the Rev. Lewis Hite were elected to the Church Committee to serve for three years.

BROOKLINE, MASS.

The opening service after the summer vacation was held on Sunday, September 27th, and the opening session of the Sunday-school was conducted at noon on that

same day. The Superintendent pleads for teachers in the School. Can't you give him a hand?

During the morning service on Sunday, October 4th, the sacrament of the Lord's Supper was administered.

PROVIDENCE, R. I.

The fall business meeting of this Society was held on Wednesday evening, September 30th.

Sunday, October 4th, was observed by this Society as "Home-coming" Sunday. Following the morning worship at 10:45 the sacrament of the Holy Supper was administered. At the close of this service a brief session of the Sunday-school was held.

The Ladies' League will meet in the church parlors at 2:00 p.m. each Wednesday during the month of October.

The first meeting of the season for the Men's Club is scheduled for 8:00 p.m. in the church parlors on Friday, October 16th.

The Providence Society was organized in October, 1839. Services in honor of its ninety-seventh birthday will be held on Sunday, October 11th.

Regular church services were resumed on Sunday, September 13th, with a good attendance. Sunday-school sessions were resumed on October 4th.

The pastor, the Rev. Harold R. Gustafson, preached on September 20th and 27th in Brockton, Mass., while his pulpit at Providence was occupied on these two dates respectively by the Rev. John Daboll, President of the Massachusetts Association, and Mr. Sherman Newton, of the Theological School in Cambridge.

KANSAS CITY, MO.

The women of this Society met at the home of the Rev. and Mrs. Isaac Ens on September 16th for the purpose of organizing a Woman's Alliance. They elected for President, Mrs. C. P. Graves; Vice-President, Mrs. I. G. Ens; Secretary, Mrs. S. D. Barrett; Treasurer, Mrs. L. J. Reiser, and Social Chairman, Mrs. John Johnson.

The immediate purpose of the Alliance is to raise funds toward the establishment of a Sunday-school; to stimulate the social activity of the church and to meet monthly for the study of the church doctrines.

PATERSON, N. J.

The Paterson Society resumed Sunday morning services September 20th, and is making plans for an active church year ahead. Throughout the summer it has maintained a Bible School where the spiritual meaning of the book of *John* was studied. Classes were well attended and the interest good. September 19th the Society held a flower show, open to the public. It proved very successful, there being numerous exhibitors and a good attendance. Many manifested interest in the literature table, and in general it is thought that such an innovation is well worth while. A public lecture has been planned for the first Sunday evening of each month. The Ladies' Auxiliary inaugurated its season with a demonstration luncheon, which was well attended. A Sunday-school worker is canvassing the neighborhood for children not now attending any Sunday-school. It is interesting to report that the large Bible class of the local Young Women's Christian Association secured from our bookroom fifty copies of the Rev. Hiram Vrooman's radio addresses which were published in book form some time ago. These addresses are used in conjunction with the young women's Bible study.

Frances Twitchell Memorial Fund

All the friends of "The Fryeburg New-Church Assembly" will be glad to hear that the committee

appointed to solicit subscriptions for the Frances Twitchell Memorial Fund can now report as already received the sum of \$518.00 in addition to the Table Fund which was passed in before the close of the Assembly.

For the Committee,

ASA E. GODDARD,
Chairman.

Coming Association Meetings

The Canada Association will meet at Kitchener on October 10th-12th.

The Massachusetts Association will meet at Bridgewater on October 12th.

The Ohio Association will meet at Pittsburgh on October 23rd-25th.

FROM OUR READERS

To the Editor of THE MESSENGER:

I was interested in Mrs. Malcolm Robb's paper entitled, "How Can Our Teachings Be More Fully Disseminated Among Our Neighbors," which was published in September 9th issue of THE MESSENGER.

I agree with Mrs. Robb's statements that we should pay more attention to the practical application of our teachings, and not devote all our time to theological subjects.

Among other things Mrs. Robb approves of healing by means of the Word and the Doctrines. It is unfortunate that New-Church people as a rule have been opposed to healing, and therefore, have not given it much attention. The subject, however, will not down, and the longer the New Church ignores it, the more embarrassing it will become.

There is very little in the writings of Swedenborg that directly approves of mental or spiritual healing, but there may be found any number of statements which, if carried out to their logical conclusions, support those who think the New Church should enter this field.

Perhaps, however, seeing that most New-Church people are opposed to such a course, it would be better for New-Church students interested in healing to work together and see what can be accomplished in this direction.

W. H. DENNISON.

Personalia

Robert L. Gustafson, son of the Rev. and Mrs. Harold R. Gustafson of Providence, has commenced his mechanical engineering course at Rhode Island State College, Kingston. The other son, Howard R. Gustafson, has resumed his studies at Burdett College, Boston.

OBITUARIES

STIFF.—Elizabeth Wood (Whitaker) Stiff, wife of James P. Stiff, passed into the spiritual world at her residence, 1370 Smith Street, North Providence, Rhode Island, on September 18, 1936. Resurrection services were held from her late residence, September 21, 1936; the Rev. Harold R. Gustafson, Pastor of the Providence Society officiating.

Mrs. Stiff was born at Elizabeth, N. J., January 20, 1866. She was the only child of the late George W. Whitaker and Sarah L. (Hull) Whitaker. Her father was a well-known artist, and for many years he was a member and officer of the Providence Society.

For many years she lived on Fruit Hill in North Providence, but for a period of about ten years she had spent her winters in Brockton, Mass. With her husband, she has attended most of the annual Conventions of the Church for the past several years, and together they had toured the United States, making a point of calling on New-Church people from coast to coast. She had an unusually wide friendship among New-Church people all over the country.

She was married to Mr. Stiff April 16, 1895, by the Rev. H. Clinton Hay, who at that time was pastor of the Providence Society. She joined the Providence Society on April 25, 1886.

Burial was at Swan Point Cemetery in Providence.
H. R. G.

SHULER.—Charles Lebrick Shuler was born in Liverpool, Pa., January 25, 1878, and departed this life Sunday, September 13, 1936, aged fifty-eight years, seven months and nineteen days.

He was a member of the Church of the New Jerusalem in Montgomery's Ferry, where he had resided since childhood. He is survived by his wife, Anna; one daughter, Mrs. Emmett Troutman, and twin granddaughters, Flo Anna and Sarah Virginia Troutman of Pfoutz Valley; and one brother, Chester E. Shuler of Newport, Pa. With the passing of Mr. Shuler the church has lost one of its most devout students and members, and the community has lost a highly honored and much beloved business man. The resurrection services were conducted by the Rev. C. W. Clodfelter at the home in Montgomery's Ferry, September 16, 1936.

CALENDAR

October 18.

Twentieth Sunday after Pentecost

THE CHRISTIAN LIFE

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

Lesson I. II Kings viii, v. 16.

In place of Responsive Service, Sel. 193: "I cried with my whole heart."

Lesson II. Luke xx.

Gloria, Benedictus and Faith.

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

385: "In Jesus' Love abiding."

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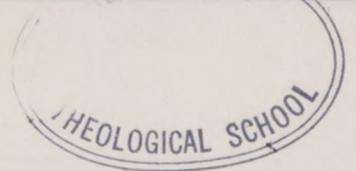
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The
**NEW CHURCH
MESSENGER**



October 14, 1936

In This Issue

A Famine of Bread

Othmar Tobisch

The Regeneration of Men

(Part IV)

Hiram Vrooman

Vesper

Dorothy Howells Walker

A Page for the Younger People

Price 10 cents

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THE NEW-CHURCH MESSENGER

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THE SACRAMENTS

BAPTISM AND THE HOLY SUPPER ARE THE HOLIEST ACTS OF WORSHIP.

BAPTISM AND THE HOLY SUPPER ARE AS IT WERE TWO GATES, THROUGH WHICH A MAN IS INTRODUCED INTO ETERNAL LIFE. AFTER THE FIRST GATE THERE IS A PLAIN, WHICH HE MUST TRAVERSE; AND THE SECOND IS THE GOAL WHERE THE PRIZE IS, TO WHICH HE DIRECTED HIS COURSE; FOR THE PALM IS NOT GIVEN UNTIL AFTER THE CONTEST, NOR THE REWARD UNTIL AFTER THE COMBAT.

—"True Christian Religion," nn. 667, 721.

I.—BAPTISM

BAPTISM WAS INSTITUTED FOR A SIGN THAT A MAN IS OF THE CHURCH AND FOR A MEMORIAL THAT HE IS TO BE REGENERATED. FOR THE WASHING OF BAPTISM IS NO OTHER THAN SPIRITUAL WASHING, WHICH IS REGENERATION. ALL REGENERATION IS EFFECTED BY THE LORD THROUGH TRUTHS OF FAITH AND A LIFE ACCORDING TO THEM. BAPTISM, THEREFORE, TESTIFIES THAT A MAN IS OF THE CHURCH AND THAT HE CAN BE REGENERATED; FOR IT IS IN THE CHURCH THAT THE LORD IS ACKNOWLEDGED, WHO REGENERATES MAN, AND THERE THE WORD IS, WHERE ARE TRUTHS OF FAITH, BY WHICH IS REGENERATION.

—"Heavenly Doctrine," nn. 202, 203.

THE SIGN OF THE CROSS WHICH A CHILD RECEIVES ON THE FOREHEAD AND BREST AT BAPTISM IS A SIGN OF INAUGURATION INTO THE ACKNOWLEDGMENT AND WORSHIP OF THE LORD.

—"True Christian Religion," n. 682.

II.—THE HOLY SUPPER

THE HOLY SUPPER WAS INSTITUTED THAT BY MEANS OF IT THERE MIGHT BE CONJUNCTION OF THE CHURCH WITH HEAVEN, AND THUS WITH THE LORD. WHEN ONE TAKES THE BREAD, WHICH IS THE BODY, ONE IS CONJOINED WITH THE LORD BY THE GOOD OF LOVE TO HIM, FROM HIM; AND WHEN ONE TAKES THE WINE, WHICH IS THE BLOOD, ONE IS CONJOINED TO THE LORD BY THE GOOD OF FAITH IN HIM, FROM HIM.

—"Heavenly Doctrine," nn. 210, 213.

The
NEW-CHURCH MESSENGER

Vol. CLI, No. 16

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The Pope Protests the Spanish Civil War

THE civil war in Spain has evoked a vigorous protest from the Pope, in which he condemned all those policies of the authoritarian state "which makes all but impossible the practice of Christian living and the fulfillment of the duties which the church imposes to nourish the inner and spiritual life." This protest was made in an address to refugees from Spain. The Pope's hearers were Roman Catholics and, of course, the speech was exclusively Catholic in tone. It was broadcast from the Vatican, and a digest of it was given in English. There were parts of that speech that deserve the attention of the world.

"Give us," said his Holiness, "a society wherein there is genuinely free and untrammelled opportunity for teaching that which the church and the Catholic religion unfailingly teach and inculcate with the force of law and essential direction, as the will by God and controlled and sanctioned by God, as a form for individual conduct in the dignity of private and public, social and professional justice and for the sanctity of the family; teachings on the origin and exercise of authority and other spheres, on human brotherhood lifted to divine level in Christ. His mystical body, the church, on the dignity of labor regarded as a divine undertaking of expiation and redemption look-

ing to an ineffable and assured reward; teachings on the obligation of mutual charity of which the sole rule and criterion is the good and the needs of our neighbor, as these are felt and measured by love which can have no bounds because it is like the love to which God Himself has the right.

"Give us a society in which there is full and undisputed influence and authority of those teachings and of those other principles, theoretical and practical, organically related to those teachings as premises or legitimate conclusions or imperative applications, and we ask how and by what means can the church and the Catholic religion make greater and better contributions to real well-being, whether of the individual, the family or society.

"The church and religion do, in fact, something better, for they offer to provide every one of good-will the means which make it possible to derive from those teachings and principles the whole of that practical good whereof they contain the secrets and the generative power."

Many people will say "Amen" to those demands. But the Pope's plea for peace, freedom and justice would be much stronger had it been made in the name and interests of the

whole Christian religion. A little less emphasis on the Roman Catholic Church, and a recognition of the sincerity of Protestantism would do much to unite the whole of Christianity against the godless forces that are rearing their heads in the world. The day has come when there should be a frank recognition of the fact that animosity between Protestants and Catholics is almost dead, that atheism is a common foe, and that in opposition to atheism the Christian Church should present a united front. Matters of church government and theological opinions are of secondary importance. The whole Christian Church should lay emphasis on the fact that the Church exists to lead men to a life based on the teachings of the Saviour and established on the golden rule.

A. W.

The Spirit of Discovery

WE have just passed a date, October 12th, memorable in the history of great discoveries. Many a school child is taught to memorize the event commemorated on that day—"In fourteen hundred and ninety-two, Columbus sailed the ocean blue." And the further information is given that it was on October 12th of that year that the great discoverer landed in the West Indies. That memorable voyage of seventy days into unknown watery wastes added a new hemisphere to civilization and gave to mankind vast territories destined to be the future home of religious and political freedom. Almost four and a half centuries have elapsed since the momentous discovery of the New World, but the memory of it is still treasured by many people. In twenty-seven States of our country October 12th is regarded as a holiday, and the name of the great navigator is kept green.

The character of Christopher Columbus has been the subject of much debate; there has been much dispute as to whether he was really the first European to land in the New World; but there is no doubt that he was the first man to make the Western continent widely known to Europe. He was really the father of transatlantic travel. And whatever his character

may have been, generous or mean, ambitious or humble, the fact remains that he experienced base ingratitude at the hands of men.

"What treasure found he? Chains and pains and sorrow—
Yea, all the wealth those noble seekers find
Whose footfalls mark the music of mankind!
'Twas his to lend a life: 'twas Man's to borrow:
'Twas his to make, but not to share, the morrow."

The last line of the above quotation from Theodore Watts-Dunton reminds us of another great discoverer, Emanuel Swedenborg, who has been fitly called "The Spiritual Columbus." The Genoese navigator added a new hemisphere to human thought and endeavor, but Swedenborg added a whole new universe—the realm of spirit. It is to Swedenborg we owe our knowledge of the nearness and substantial character of the spiritual world; to him we owe our realization of man as an organized spiritual form.

Because there was no material benefit accruing to this new knowledge and concept of the nature of spirit, because it could bring no dividends in material wealth, and because it ran counter to old-fashioned ideas of the nature of the human soul and of the resurrection, Swedenborg's discoveries have not received speedy recognition from mankind. Yet we venture to assert that the day is not far distant when the value of his revelations will be appraised at their true worth, and when he will be universally acclaimed as the greatest discoverer mankind has known.

A. W.

The Spiritual Sense Described

THE spiritual sense is not the sense that shines forth from the sense of the letter of the Word when one is studying it and so construing it as to confirm some dogma of the Church. That may be called the literal and ecclesiastical sense of the Word. The spiritual sense is not apparent in the sense of the letter. It is interiorly within the literal sense as the soul is in the body, as the thought of the understanding is in the eyes, or the love's affection is in the face. It is that sense chiefly that makes the Word spiritual, not only for men but for angels also; and therefore by means of that sense the Word has communication with the heavens. As the Word is inwardly spiritual it was written purely by correspondences. (T. 194.)

A Famine of Bread

By *Othmar Tobisch*

I

DURING the past few months we have watched the progress of the calamitous drought over the states of the Middle West, and our sympathy has gone out to the many sufferers involved. Now, as always, prolonged drought has brought ruin to many.

Great droughts are reported several times in the Old Testament. "There was a famine in the land, besides the first famine in the days of Abraham. And Isaac dwelt in Gerar." And there came the seven years of dearth, and the famine was all over the face of the earth. In every generation from Abraham to Jacob there occurred a great drought and famine.

In the reign of the wicked King Ahab of Samaria, Elisha predicted a great drought: "As the Eternal, the God of Israel lives, whom I serve, there shall be neither rain nor dew, but according to my Word." And even the brook Kerith dried up finally.

In the external sense of the Word this was taken to be the will of God to inflict punishment upon a sinful people, and many preachers have utilized this occasion to preach such to their people. But the doctrines of the New Church do not permit such interpretation. As the Lord is Divine Love He cannot act against His own nature. He cannot and does not will to punish men by natural calamities. He reluctantly permits them that men themselves might consider their transgression and mend their ways.

In previous centuries, the laws of nature were not as well known as they are to-day. Therefore, great droughts were inevitable. But to-day, man is at fault for not providing against the recurring lack of rain. In spite of a disastrous absence of rain, there need not be any drought. There are the great lakes from which water can be pumped. There are the great rivers in the Middle West which can be dammed up and of which can be made large reservoirs. We know a great deal of irrigation,

the storage of flood waters, its proper distribution. It is lack of initiative on the part of men to provide for such exigencies, which causes the suffering of hundreds of thousands to-day. If we probe deep enough we may discover two things that are at the basis of all "natural" calamities: stupidity and greed.

We cannot now say how far even the policy of crop-curtailment will intensify the suffering of those who will cry for food and will have none. A simple knowledge of the Bible, in its external wisdom, should have told us better. In years of plenty, it is the duty of the government to store up this plenty, not to destroy it.

We cannot excuse that farmer either, who out of this holy ground of the earth produced harvests not for the welfare of his fellow men, but for the sake of the profit that went into his pocket. He also is guilty of not providing for the days of want, but of demanding the keeping up of prices at the Wheat Pit, and the consequent destruction of God-given food.

O that the Lord would give us enlightened statesmen and a generous people!

Still, with all that before us, we must probe deeper. There is a famine in the land, more grievous than the famine of grain . . .

"Behold, the days are coming, saith the Lord Jehovah,
When I will send a famine on the land,
No famine of bread, no drouth of water,
But of hearing the WORD OF THE LORD,
Till men go wandering from sea to sea,
And run from the north to the east,
In quest of the WORD OF THE LORD—
And shall not find it.

In that day shall the fair virgins and the young men
faint for thirst." (*Amos viii.*)

II

This is the real famine that ravages our generation! He who has eyes to see will notice the disquietude of the people, their frantic searching for something they cannot define. They wander from sea to sea, which in spiritual language is the wandering from one knowledge to another, from Theosophy to Christian Science, from Christian Science to Rosicrucianism, to Vedanta, to Bahai-Ullah, to some other master, teacher, savior presented by some new devotees.

They also wander from the cold light of the

sciences (north) to the empty mysteries of the East. They are looking for a Word from God and cannot find it, because their eyes have been too long out of focus and they cannot see the things which are nearest to them, the Sacred Scriptures of Israel.

Yes, this is the day of the great famine for the fair virgins and the young men, who in our colleges and universities faint for thirst, for spiritual thirst. They cannot find the water of life, because their teachers have filled the well with the rocks of physical facts and have erected a large warning sign as you see in the desert: DANGEROUS WATER, POISON, BEWARE OF RELIGION.

But upon them will fall the indictment of explaining why they have destroyed the faith of ten thousands, and undermined the moral foundation of our generation. Woe also unto them who withhold the bread of life from one of these little ones, for they are starving the soul of this child, and make it unfit to meet the temptation—assaults of evil in adolescence and adulthood.

Yes, the absence of divine truths cause the drought and after it the famine in the spiritual realm of man and humanity. Let us store up these divine truths at a time when we are near the Lord, when we understand what He has to say, when we perceive His purpose. Only when we lovingly accept His truths can they survive in us, and be preserved for the time of "famine." These will stand us in good stead, when round about us people will seek for God and not find Him; when people will "faint" in the streets of the city, beaten by life, frightened by the absence of love, despairing of the tomorrow. Had they only stored up a little meal in the jar and a little oil in the flask, like the widow of Zarephath! For her handful of meal is the remnant of the love of the neighbor, and the little oil, the residue of the love of the Lord. To these remains can the Lord send a prophet, to keep them alive, until again the rains come abundantly over the land, until again the perception of divine truths is ample to give life to all thought and love.

III

How tenderly does the Lord speak of the

man who has strayed from his "father's house" and gone into the far country of selfishness. He wasted riotously all he had received in natural abilities and talents—as any man does who remains in an unloving state. And when he had spent all of it, there arose a terrible famine throughout that country and he began to suffer want. He went to beg for food and was made swineherd. He was so famished that he began to eat with the swine, but no man gave him any other food. And then he bethought himself; he said: "How many servants of my father have more than sufficient food, while I perish from hunger."

This parable teaches beautifully the state of a man who thought himself strong and resourceful enough to stand on his own, needing no God. But the famine did finally come along and he was caught in it with his means gone, so that he finally had to resort to the most revolting necessity of accepting the immoral and blaspheming company of human animals. But the Lord had provided for this deepest humiliation and degradation. He had equipped man with the wonderful faculty of reasoning. He was able to compare and to consider. And so he entered a state of repentance and by it started the long journey homeward, the beginning of his regeneration. He was humiliated, but not before God. He was cast away by men, but not by his Heavenly Father. And so he appeared again before his "Father's House" anxious whether he would be received at all. He was humble now, and contrite. But this very thing made him acceptable and a feast of heavenly food was spread for him. This the Lord of Divine Food provides continually for all who accept Him to be the Provider of Life. When we are in Him, there is no famine.

What man needs is bread, bread for food of the body and bread of life for his soul. The Lord provides both. Only the stupidity and the greed of men waste both. "Behold the eye of the Lord is upon them that love him, upon them that wait for his lovingkindness, to deliver their soul from death, and to keep them alive in famine." "They shall not be put to shame in the time of evil, and in the days of famine they shall be satisfied."

There shall be more than sufficient bread for

the thousands and thousands who are listening to the Lord. For He took the seven loaves and the few small fishes, blessed, brake and gave to his disciples. They gave to the multitude. All ate and were satisfied. Likewise, as we seek the bread of life from Him, we are His disciples if we love one another as He has loved us. For

His love is the bread of life. He gives to us. We give to the "multitudes" of the fellow-men. In His love we are all satisfied and love remains over. Such love keeps us alive in "famine." Such love will finally banish *all* famine from the earth.

The Regeneration of Men

(Continued from preceding issue)

Part IV

THE account of the Lord's temptations as given in *Matthew*, *Mark* and *Luke*, which coincide and are practically one account, show from their internal sense that they are an epitome of his temptations. One account closes with the words, "the devil departed from him for a season." This implies that he would return. Indeed temptation returned at Gethsemane. And at such times as He left the disciples to go into a mountain alone to pray where at times he remained in prayer all night he experienced temptations. Wherever wild beasts and deserts and fastings and forties and perverted pinnacles and perverted mountain tops and the like are to be found in the Old Testament the internal sense reveals things pertaining to the Lord's temptations.

All spiritually minded students of the Bible believe, in a general way, that the deliverance of the children of Israel from slavery in Egypt, and the leading of them through the wilderness for forty years, and the entrance by them into the land of Canaan, pertain to the regeneration of men, by which the characters of men become changed from selfishness to unselfishness and thereby made fit to become citizens of the heavenly Canaan hereafter. Many of these however find it difficult to get the definite and concrete information from these accounts that throw light on the pathway. Lack of space prevents our giving more of such information than simply enough to show that it is available in great abundance for those who want it.

I will now quote and then interpret very briefly one key passage of Scripture as applying to this subject. "And it came to pass, when

Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt; but God led the people about, through the way of the wilderness of the Red Sea." (*Ex. xiii. 17, 18.*) The literal sense shows a short-cut from Egypt to Canaan but says that on this near route the Philistines would be encountered which meant war of such character that a retreat would be inevitable. The key word then in this Key passage is Philistines. What do the Philistines represent or what does the word signify? They represented and their name signifies a certain sin or evil which we call *the pride of self intelligence*. Every changed and regenerating man should have forewarnings of this particular evil because it is so deep seated and subtle and powerful that the Lord protects every one from its particular type of warfare or temptation until he has first been prepared and strengthened by the trials of the forty years in the wilderness for meeting it. This is only in keeping with the general belief that Providence does not permit burdens beyond one's spiritual strength for bearing them. Did not the Lord after foretelling of his crucifixion say to his disciples "And now I have told you before it come to pass, that, when it is come to pass, ye might believe." (*John xiv. 29.*) Hence, to know in a general way something of the nature of the pride of self intelligence and of the kind of war it can wage, is spiritual preparedness against that day when the temptation showdown with it will take place in the

man whose regeneration takes him that far on the way.

"Returning to Egypt when they see war with the Philistines" signifies backsliding, which the Lord is careful to protect regenerating men from. That is why He permits some to progress more slowly than others in the regeneration. The word cherubim, wherever it appears in the Word, signifies things which explain the many ways by which most cases of backsliding is with those who really never were reborn so that their conduct really is not that of backsliding. However, there are innumerable appearances of backsliding which are not backslidings but temptations, which take on the forms of temporary lapses. These are usually painful and humiliating. And the duration of them may be brief or long. The changed man emerges from them much purified from the humiliation.

Goliath of Gath was a giant of the Philistines and militant in his representation. David the shepherd boy killed him with a stone. David the same as Abram was a representative character and also represented the Lord. David, however, represented certain regal aspects of the Divine nature. He had in his representative background the experiences of a shepherd. Lambs and sheep and shepherds are mentioned in many places in the Bible and they signify wonderfully beautiful things. A lamb corresponds to innocence and that is why the Lord is called the Lamb of God. Sheep signify heavenly affections. The Lord is also addressed as our Shepherd. These names all radiate the mellow spirit of unselfishness and guidance and love. David as a shepherd boy signifies early stages in regeneration. In these early stages of regeneration where the good qualities of unselfishness signified by sheep became dominant some of the temptations were those signified by his killing both the lion and the bear in order to protect the sheep. These temptations were preparatory to the combat with Goliath the giant of the Philistines whose attitude was that of defiance against the armies of the living God.

A foregleam on the nature of what any regenerating man's fight is to be when he meets up with Goliath is to be had from the spiritual meaning of the stone with which David slew

Goliath. Stones in Scripture signify truths from the Word or, in a bad sense, their opposites. As regeneration advances two things take place: first, the quality of unselfishness improves gradually and continuously, and, second, knowledges of truths from the Word continuously increase. Improvement in the quality of one's ruling love creates capacity for acquiring new truths from the Word. And, improvement in quality of one's affections cannot go forward except in the light of an ever increasing intelligence. Such is the spiritual meaning of the Lord's reply to the devil who in time of temptation had said, "Command that these stones be made bread." The Lord replied, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Here "bread" signifies unselfish love and "every word that proceedeth out of the mouth of God" signifies the truths from the Word. It means that love cannot live without adequate truth. Hence the purer and deeper the love becomes the more truth it requires. Furthermore, purer quality and greater love becomes an increased effort towards doing good to others and this requires an improved spiritual intelligence by means of which good works can be increased. Love and truth are equals in the sense of being counterparts. Love becomes the prey of falsities unless it has its own defending and guiding truths—in which case it turns to selfishness which is its destruction. For these reasons any reborn or changed man who takes the sophomoric view of the sufficiency of his "at present" spiritual information must either change this view or backslide.

David selected five smooth stones from the brook. The brook signified doctrinal knowledges which were now considerable. This means his background of spiritual learning of truth. Five signifies little or few. The one smooth stone which he took from his bag was one suitable truth from the Word for destroying the giant of pride of self intelligence. It sounds like the action of the high-potency remedies of homeopathy. But as between truth and falsity "one shall chase a thousand and two shall put ten thousand to flight." (*Deut.* xxxii. 30.) But David had to be selective in the stone he used. He could not have been selec-

tive (representatively) had he not had the background of shepherd boy. Where it is said "It will be given to you in that hour what ye shall say" (*Matt. x. 19*) the implication is that every regenerating man as to the intellectual phase of his regenerative growth acquires at the proper time the new and advanced truths from the Word that are to be the means of victory in any temptation ahead. When he meets his Goliath for example which are subtleties of sophistry originating in the deep seated pride of his self intelligence which discredit the essential truths of the Word He will find in his intellectual possession such newly acquired spiritual information as will cause the sophistry to collapse in death. Thus he will kill Goliath. And yet it is not he but the Lord in him.

(To be concluded)

A Message to My New-Church Friends of San Francisco and Berkeley

By Charles Theodore Cutting

(Read at the California Association Meeting)

WE do not have to be told that we are living in an era of materialism. It's very obvious. On all sides values are appraised by money or power worth. In other words, after all these years of religious influence, during which the world has had before it the teachings and the life upon earth of our Lord, we still apparently give little or no heed to spiritual values, hence the turmoil we see all about us, bloody wars, social unrest, economic failure and uncertainty, which always has and always will produce unholy fears, unhappiness, poverty, sickness, and a world, which with all its wondrous beauties, its unlimited resources given to man by the loving and all-wise God, presents evidence of the two major evils let loose in all their fury, self-love and world-love.

But we wonder if in reality it is all as bad and hopeless as it seems, or is it a part of the divine program of the Lord in His Second Coming to force men to Him? I think it safe to say that in spite of appearances, there never has been in this world such a movement toward

a spiritual awakening as *right now*. True, many do not attribute this desire for better things to the Spirit of God moving on the waters. Yet that is what it is.

Material man sees what to him is the chasing of rainbows, and he calls it visionary, utopian, absurd and impractical, this great urge to know the deeper things of life, to study spiritual causes. God within us is speaking, whether we hear Him or not, and men and women are realizing that there must be something to life here, other than what we can demonstrate by the physical senses; that there must be some great purpose to life; that there must be a reason for its problems, disappointments, tears and sorrows, hence men and women are seeking as never before, for an understanding of the real or spiritual man and what this schooling on earth is for, and whether after all it is but a preparation of the eternal life to come. When we brush aside *appearances* and look deeply into the hearts of people, we find them ready for the doctrine of love and wisdom. They have been disillusioned by the events of the last twenty years.

God grant that we may be ready at all times to impart such information as we have, concerning the spiritual man and of the Lord's purpose to establish a heaven right here upon earth, to these inquiring souls. To engage in this missionary work seems to me to be a real individual responsibility resting upon every New Churchman who is striving to make the Doctrines a potent factor in his or her life, not alone for self but *for others*.

Standing as we do in the midst of this gigantic battle between material and spiritual forces, let us not forget that the battle is being waged within us as individuals, and until individuals cease to think and act selfishly, for power and for glory, the world, which is nothing but a huge collection of individuals, will not change. But the Lord bids us to carry this message to all: "Seek and ye shall find, knock and it shall be opened unto you." When enough really see and enough really knock, then spiritual things will come first and all things material will take their proper place. Love to the Lord and to the neighbor will be substituted for self-love and world-love. Are we not justified in the

belief that such a great change *will* take place and that the beginning of the change is *now*?

Highways and Byways

By C. S. C.

MADAME GALLI-CURCI, the famous Italian singer, has recovered from goitre, after an operation last year, and is to make her second operatic *début* in Chicago in November. The *Boston Transcript* of September 16, in making this announcement, among other interesting facts about Galli-Curci, says, "One summer she read the complete works of the Swedish theologian, Emanuel Swedenborg, a feat regarded as abnormal. Clarence W. Barron, financial authority, confessed it had taken him fourteen years to read the works. He explains Galli-Curci's unusual accomplishment on the ground that her intuitive possessions had made the Swedenborgian ideas easily intelligible to her." It is interesting to note that the famous singer turned to the reading of Swedenborg after the death of her mother, and found in it comfort and inspiration.

* * *

An international religious group met this past August at the Isle of Shoals, New Hampshire, where the 250 young people attending the conference of the Leyden International Bureau were urged to true liberalism. Young men and women from the United States, England, Copenhagen, Rotterdam, and Czechoslovakia listened to stimulating addresses, among these, one by the Rev. Henry H. Cheetham, a young Unitarian minister from Manchester, England, who urged his hearers to protest against "the trend in which man serves the machine and in which there is implicit obedience to parties rather than to principles in politics."

* * *

The Oxford Group held a large house party last spring at Stockbridge, Mass., and on September 5th and 6th had social and religious meetings at Bar Harbor, Maine. In Boston, September 15th, the Group held a meeting at Hotel Statler, attended by 2,000 persons. At the last meeting the leader and founder, Dr.

Frank N. D. Buchman, addressed the assembly, as did also members of the Oxford Group International Team, including persons from Great Britain, France, Latvia, and South Africa. The Oxford Group emphasizes the doctrine of God-control and God-guidance, and believes that by this means individuals and nations will find spiritual recovery and happiness. Its four watch-words are: complete honesty, purity, unselfishness, and love.

* * *

The Oxford Group has been admired, ridiculed, and criticized fairly and unfairly. A fair appraisal of the purpose and methods of the Oxford Movement—its strength and its weaknesses—is given in two articles by Henry P. Van Dusen: "An Apostle to the 20th Century," the *Atlantic Monthly*, July 1934; and "The Oxford Movement," *Atlantic Monthly*, August, 1934. A. J. Russell's unique book, "For Sinners Only," called "the Book of the Oxford Groups" (published by Harper Brothers), gives a revealing account of the author's own experiences with members of the Oxford Groups and of the surprising help they gave him and others.

* * *

The Harvard Tercentenary reached its climax on Friday, September 18, in the historic Harvard Yard in the tercentenary theatre, in the presence of more than 15,000 alumni and students and a notable company of scholars from the countries of the world. Franklin Delano Roosevelt, President of the United States, speaking as a son of Harvard, said, "The nation needs from Harvard to-day men like Charles William Eliot, William James, and Justice Holmes, who made their minds swords in the service of American freedom. They served America with courage, wisdom, and human understanding. They were without hatred, malice, or unselfishness." Dr. James Bryant Conant, President of Harvard University, after his tercentenary oration in which he pleaded for tolerance and open discussion of all matters, conferred honorary degrees upon sixty-two of the leading scholars of the world. Of special significance was the opening of the ceremonies of the day by the booming of bells in the Cathedral of Southwark, London, England, John

Harvard's birthplace, brought by radio across the water.

* * *

Another highlight of the Tercentenary Ceremony on September 18th, was the presence of John Masefield, English poet laureate, and his reading of a poem, "Lines suggested by the Tercentenary,"—a thoughtful tribute to John Harvard. The alumni ode to Harvard, written by Hermann Hagedorn, '07, "Harvard, What of the Light?" was delivered at the Tercentenary exercises of the Associated Harvard Clubs on September 17. It closes with these lines:

"What of the night, Harvard?
A wilderness uprears, with talons raised!
What of the light, Harvard?
The light you bore, you breathed on, you may live?"

Once more, runners with torches?
Beacons, proclaiming
Once more, once more, the ineluctable Christ?
Harvard,
Once more, the wilderness? And a new world?"

* * *

Apropos of the Harvard Tercentenary, New-Church people will be interested to know that President James Bryant Conant's grandparents on both sides were Swedenborgians, members of the Elmwood (East Bridgewater, Mass.) New Jerusalem Church. His great-aunt, Jennet Bryant Edson, and her husband, Jonah Edson, were among the founders of this church. President Conant's mother, Mrs. Jennet Bryant Conant, was a member of the same church until she moved from Elmwood. She still keeps up an active interest in the Woman's Alliance of the New Church.

* * *

Christians in Germany and the 20,000 who have left that country because of Nazi hostility to their religion are in a critical situation today. Dr. Harry Emerson Fosdick invited a conference of fifty representative leaders of Protestant denominations to a conference held in the Riverside Church, New York City, Tuesday, October 6th, to consider the situation of these Christians and also of the Jews exiled from Germany because of the hostility of the

Government. Dr. Albert C. Dieffenbach, in making this announcement in the *Boston Transcript* of September 25, says, "It is recognized as a time of crisis in Germany, which it is believed by many informed observers may abolish the Christian religion and establish in its place a nationalistic and tribalized faith."

* * *

We came upon an unexpected reference to Swedenborg one day in reading a delightful book by Anne Shannon Monroe, "The World I Saw." The author, as a young woman in quest of a quiet place in which to write her first novel, on a woodsy road at a little place between Tacoma and Seattle, came upon a hospitable woman who allowed her to share the rough home that her husband was building. Here, although all was crude and unfinished, Miss Monroe found on the reading table magazines and unexpected books. She says, "I found Emerson there, and Plato, and Confucius, and Swedenborg—writers who held lanterns."

Vesper

By Dorothy Howells Walker

IF, when you close your eyes at night
Upon this earthly scene,
You purge your mind of selfish thoughts
And, quiet and serene,
You set your spirit free to soar
To Heaven's starry rim—
There you shall find tranquillity,
And learn to walk with Him.

And while you seek Him ardently,
His Spirit will impart
The fire of love to burn upon
The altar of your heart.

Affirmation

"THE LORD IS MY ROCK, AND MY FORTRESS, AND MY DELIVERER; MY GOD, MY STRENGTH, IN WHOM I WILL TRUST; MY BUCKLER, AND THE HORN OF MY SALVATION, AND MY HIGH TOWER."—Psalm xviii. 3.



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

“Blessed Are The Merciful”

ALL young people ought to know by heart the beatitudes, the blessings, spoken by the Lord Jesus when He was on earth. Let us give some thought to one of them—“Blessed are the merciful; for they shall obtain mercy.”

A wonderful word, a word full of beautiful meanings is the word merciful! It means to be full of mercy; and mercy means forgiveness of injuries, compassion, kindness, a willingness to forgive debts and obligations. The Lord assures us that they who are merciful shall obtain mercy. They who are merciful towards others will be treated with mercy. They who are full of compassion will find tenderness and kindness at the hands of others.

The Lord does not mean that we should do good in the expectation that those who receive it will return it to us. We ought to do good, to practice kindness and forgiveness and helpfulness, hoping for no return. And yet it is an undoubted fact that the people who are kind and loving in their lives, and whose actions are full of consideration to others find these things returned to them with ever increasing interest. A loving heart invites love and gains it almost wherever it goes. Our actions have a strange way of returning to us. If we do good, good comes back to us. If we do evil, evil returns.

Many centuries ago a man thought he would please a somewhat harsh and unkind ruler. So he took to him a model of a bull made of brass, and hollow, so that a person to be punished

could be put inside. Then when a fire was lit under this brazen bull the poor man inside would cry out with pain; and his cries would sound something like the bellowing of a bull. The cruel ruler was very pleased with this new invention. He had the fire lit, and ordered his servants to put the man who had made the bull inside it so that he could see how it worked. The inventor's own cruel thought and action came home to him in a terrible way.

That is only one side of the picture. Our good actions come home to us just as surely, to gladden our lives and make us happy. The mercy we show to other people returns in strange ways to us. And though we ought always to do good, hoping for no return, we can also rest assured that the Lord will bless us for the mercy and kindness we show to other people. He Himself has set before us the most wonderful example of mercy the world has ever known. When He hung in agony on the cross, cruelly put to death by His enemies, amid all His pain and suffering He thought of those who so cruelly injured Him; and he prayed, “Father, forgive them, for they know not what they do.”

“But in the mud and scum of things
There always, always, something sings.”

—Emerson.

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Diary of League Field Secretary

Dear Diary:

There is much human kindness in this world that is little dreamed of, and I just must record the occasion in which I came face to face with it.

Last Wednesday (why, it is almost a week since I started on my trip), I stopped at a restaurant some few miles outside of Pittsburgh. The main dining room was not open at lunch time and people were being served in a small room off the main room. There were four tables in this small room, and I took the only available one. After giving my order, I began (as I always do) to study the people at the other tables. At a table across and opposite from me were two ladies and a man. They were all attired in riding clothes and carried a carefree manner. Their conversation centered around their horses and the trail they were going to take to the park.

Two business men sat at the table next to these horse lovers. I know that they were business men because they had papers before them, and they were planning some form of action to make on a deal of some kind.

At the table next to me sat an old man who was poorly dressed and who seemed to be devouring his food in an appreciative way. The waitress, after bringing me my order, hovered over the old gentleman, asking him if he had enough of everything. He left before I had finished my lunch, and I discovered, to my great delight that he had been generously served in a charitable way. How I admired that waitress for the consideration she gave while serving the old man. She really had given him more attention than she gave all the rest of us.

Later, while driving along, this thought came to me: Pleasure, business, poverty, and kindness were all represented in that small room, and with them sat the Field Secretary of A. N. C. L.

Well, dear Diary, I must fold you away as the Arabs do their tents, and get to work on a letter to the A. N. C. L. President, Mr. Hayden Johnson. You see, I have much to report to him concerning the splendid League spirit I found at Pittsburgh and Cleveland.

Yours scrutinizingly,

JULIA.

Mission Board Note

The following interesting report of a two-thousand mile missionary trip in central and southern Japan, has been received from the missionary minister there, the Rev. Yonezo Doi:

I left Tokyo on the twentieth of July and I

visited a Christian home in Omiya and stayed there. This family has quite recently become interested in the New-Church doctrines through one of our members in Tokyo. They have already received some fundamental doctrines of the New Church on the Lord, life, and reality of the other world. Though they belong to the local Presbyterians, they are losing their faith in that church. I am sure they will be confirmed in the New Church in the near future. In Nagoya I visited two families (not members) and in Ogaki one New-Church family. Then Saturday evening we had service in Kyoto at the Izukas, with ten attendants. Next evening we met at Dr. Kitagawa's house. A young gentleman (Mr. Shimizu) became a member on that occasion. Sixteen people attended. Now we have nine members and a dozen more who have more or less interest in the heavenly doctrines, and come regularly to the New-Church services there. Then in Sinta I visited one family; in Osaka three friends; in Tojonaka one family (New-Church members), in Kyoto two families (one of them New-Church). August 2 I joined my family in Wakayma where we stayed three days at my sister's home. Then I visited three families. From August 4-29 we stayed at my brother's home in a little fishing village, my native village, named Hino. There I have succeeded in getting two people interested in the heavenly doctrines. One of them is a member of the local Episcopal church. Hino village is about a five-hour trip from Kyoto, and I visited people and attended Sunday services there each Sunday in August. Each time there were ten to fifteen attendants. I also visited several cities near Kyoto. And this was a great joy and encouraging to the people in those places.

One Hundredth Anniversary of the Maine Association

The Annual Session of the Maine Association was held with the Bath Society on Saturday and Sunday, September 19 and 20, 1936. Delegates were present from the Fryeburg and Portland Societies.

The business sessions of the Executive Committee and Association were held Saturday afternoon. The following officers were elected:
 President.....Rev. Louis A. Dole of Fryeburg
 Treasurer.....Arthur B. Stearns, of Bath
 Recording Secretary..Harry L. Cram, of Portland
 Corr. Secy.....Anne Carey Bradley, of Fryeburg

At the evening session the record of the organization of the Maine Association at Bath, Maine, on August 27, 1836 and the reports of the Bath, Portland and Gardiner Societies, then comprising the Association, were read by the President, the Rev. Louis A. Dole. This was followed by an inspiring address by the Rev. Fred Sidney Mayer,

of Baltimore, Maryland, President of the General Convention.

Services Sunday morning were conducted by the Rev. Louis A. Dole, with sermon by the Rev. Henry C. Giunta, of Mansfield, Massachusetts, with Holy Communion administered by the Rev. Mr. Mayer, assisted by the Rev. Louis A. Dole.

Other ministers present were the Rev. Norman O. Goddard, of Portland, and the Rev. Herbert C. Small, of Gardiner.

We were favored with fair weather after a severe storm, and had very interesting and hopeful meetings.

The Bath Society is at present without a regular pastor, but there is a good prospect that it will soon have one.

European New-Church Ministers

The Continental Council of Ministers of the New Church has just held its tenth session from the 10th to the 14th of August in Zurich. It is always a great privilege and a much appreciated one, too, to be a guest of the Zurich Society; but on this occasion it is no exaggeration to say that this New-Church family seems to have surpassed itself in the heartiness of its welcome and the warmth of its hospitality, thus creating a most enjoyable atmosphere which has left us all with very happy memories.

By a curious coincidence, this last pleasant meeting opened exactly on the very date on which the Council was founded sixteen years ago, the 10th of August, 1920. Unfortunately failing health and various reasons prevented several of the continental ministers from attending. Thus we deplored the absence of the Revs. Janecek, Flon, Mercanton and Edmonsky. Nevertheless, fairly good work was done, as the reader will gather from the following resolutions which were all voted unanimously, after very full discussions of the various papers presented:

I. In regard to the Oxford Group Movement, the increasing activity of which has been recently attracting so much attention all over the world.

"The Council expressed its unanimous commendation of the following characteristics of the Movement:

- (a) Its acknowledgment of the Lord Jesus Christ,
- (b) Its rejection in practical life of the "faith alone" principle,
- (c) The earnest endeavor of its adherents to live according to the Divine precepts.

Nevertheless, the Council is of the opinion that inasmuch as the Group has no doctrine, it cannot understand the Word properly, when

yet the quality of good is entirely according to the Divine truths forming it. It blames the practice of public confession, though not denying that in certain cases, private confession may prove helpful to certain people. It considers the teaching that God will reveal directly or immediately to each individual what he shall do, as false and fraught with danger to soundness of mind, seeing that all Divine revelation is made mediately through the Word."

II. In regard to Birth Control or Contraception, the Council resolved unanimously that:

"Inasmuch as:

- (a) Marriages on earth are for the procreation of offspring (*A. C.* 382a).
- (b) The sphere of Conjugal Love makes one with the sphere of procreation (*M.* 387)
- (c) The love of procreating implanted in the conjugal love with women, feeds and nourishes that latter love in her (*M.* 463, 254)

the practice of contraception is against Divine order and is destructive of Conjugal Love.

Hence the entering upon marriage with the intention of avoiding the procreation of offspring is damnable and constitutes a profanation of marriage itself.

However, considering that cases of extreme hardship may arise when, in spite of the desire of married partners for offspring, means are totally lacking for the bringing up of a child, the use of contraceptive methods, though it remains an evil, may be resorted to temporarily without necessarily destroying the conjugal principle."

* * *

III. On sterilization, the opinion of the Council was expressed as follows:

"Whereas many States have recently adopted the practice of sterilization, the Council, after serious and careful consideration of the subject, especially from its religious aspect, has come unanimously to the conclusion that:

Inasmuch as it is a Divine law of Providence that man should cooperate with the Lord by acting from freedom according to his reason formed by Divine Truths revealed in the Word,

and inasmuch as it is not according to reason that a man should knowingly procreate offspring afflicted with either moral, mental or physical infirmity of a serious nature,

it is his duty both towards God and Society in such cases to abstain from procreating.

Whence it follows that weak-minded people who are deprived of common responsibility should as much as possible be looked after and provided for by Society and not allowed to contract marriages and procreate offspring; and that the State which would shirk this responsibility would be acting wrongly.

Further, that inasmuch as people addicted to certain species of grievous evils which constitute crimes toward Society are liable to procreate children loaded with grievous hereditary evils, it is the duty of the State to protect Society from such persons and prevent the latter from procreating, and that it would be acting wrongly if it left them in freedom.

Nevertheless, recognizing that there can well be individuals who, though neither dangerous criminals nor irresponsible enough to be provided for in State asylums, are afflicted with infirmities, physical or moral, which according to the best medical advice would be harmful for their posterity,

the Council is of the opinion that with the consent of such people, sterilization might be permitted as a lesser evil to avoid a greater one."

* * *

IV. As regards the propagation of New-Church teaching, the Council expressed unanimously its opinion that

"nothing should be neglected in the ways of propaganda work for interesting people in the doctrines of the New Church,

that contact should be kept up with every newly-interested person and

that ministers should keep in closer touch with each other between meetings in view of greater cooperation in this work."

* * *

Yet a fifth subject came before the consideration of the assembled ministers, namely: "What should be the attitude of the New Church to the Old Church?" But as opinions varied too much, it was felt advisable to leave the question on the table, to be taken up again at the next meeting which in all probability will take place in Sweden on the invitation of the New-Church Society there.

* * *

One thing that can with difficulty be conveyed to the reader's mind is the sphere of cordiality which animated throughout these discussions from beginning to end, so much so that it is not easy to say which of the two was more enjoyable, the business meeting or the recreation part, when young and old foregathered, and indulged in music and in the singing of those lovely old folk-songs in which the German Swiss people seem to excel!

One of them especially created a deep impression on the writer's mind, for its charming innocence and simplicity which all who do not know it yet will appreciate:

"Deiner Hände Werk sind wir
Dass ich fühle, dass ich bin
Dass ich dich, du Grosser, kenne,
Dass ich froh dich, dass ich froh dich, Vater nenne,
Vater nenne,
O, ich sinke vor dir hin!"

N. E. MAYER.

Bronze Memorial to Three New-Church Ministers To Be Unveiled At Brooklyn, New York

On Sunday, October 18th, at a service beginning at eleven o'clock, a bronze memorial tablet is to be unveiled at The Church of the Neighbor, Brooklyn Heights, New York City. It is to perpetuate the remembrance of and unselfish service of the men and women of Germanic inheritance who in past years have labored within the metropolis in behalf of the New Church. Especially is it to recall the devotion of three well-remembered members of the ministry, viz.: the Rev. Ferdinand Muhler, the Rev. William Diehl and the Rev. William H. Schliffer. Officiating at the service will be the Rev. William Frederic Wunsch. Two great grandchildren of the men to be honored will unveil the memorial.

OBITUARIES

CONNOLLY.—John T. Connolly of Flushing, New York, born on November 6, 1859, passed into the spiritual world on September 2, 1936.

In his boyhood he was a regular attendant at the 35th Street church in New York City. His father, John P. Connolly, was a great worker in the 35th Street church, and was one of those who helped to get the funds to build it. His brother, George R. Connolly, was the first baby to be christened in this same church. Surviving him are Mrs. C. E. Hibberd, of Brooklyn; Miss Emma J. Connolly, of Richmond Hill, L. I.; William Connolly, of Nevada, and Miss Clara A. Connolly, of Hollis, N. Y.

Resurrection service was conducted by the Rev. Arthur Wilde on September 5, 1936, at Flushing, N. Y.

CALENDAR

October 25.

Twenty-first Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 144: "Make a joyful noise."

Lesson I. II Kings, xv, to v. 15.

In place of Responsive Selection, Sel. 194: "Consider mine affliction."

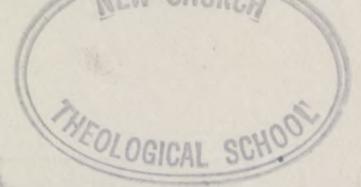
Lesson II. Luke xxiv, to v. 32.

Gloria, Benedictus and Faith.

Hymns 83: "This is the day of light."

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

The



NEW CHURCH MESSENGER



October 21, 1936

In This Issue

The Crusades

Wilfred Gould Rice

The Regeneration of Men

(Part V)

Hiram Vrooman

Workers in the Church

The Open Forum

News of the Church

Price 10 cents

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THE NEW-CHURCH MESSENGER

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WHAT THE NEW CHURCH TEACHES

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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

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

The
NEW-CHURCH MESSENGER

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The Lure of Easy Money

DEEPLY seated in the unregenerate heart of man is a love of gambling. Nearly every civilized country in the world has recognized the existence of the appeal of gambling, and most of them have passed laws to restrict the more pernicious forms of this vice.

As far back as 1244 B.C., Palamedes invented dice for gambling, but instruments for gambling purposes existed at a much earlier date. Many of the uncivilized races were inveterate gamblers. The Indians of North America were such victims of games of chance that they would stake and lose everything they possessed.

There are two main factors in the allurements of gambling: *first*, the thrill of excitement; *second*, the love of avarice. There are many gamblers who are not avaricious: their worship of the goddess "chance" is inspired by a mad desire for excitement. But by far the greater number of gamblers are stimulated by avarice. They hope that risking a small sum of money they may acquire riches.

It would be foolish to severely condemn as wrongdoers all those who love the excitement of games of chance, lotteries, etc. Many of them see no harm whatever in the staking of small sums. Apart, however, from the matter of culpability the gambler does disservice to

the community. The desire to acquire something from your neighbor without giving an adequate return is opposed to the doctrine of use, and is therefore inimical to love of the neighbor. At the root of gambling there lies the lure of easy money.

At the present time there is a form of gambling that is making tremendous strides in popularity in this country. Apparently it is quite within the letter of the law, but it is none the less pernicious in its effect upon the public mind. At many of the moving picture theatres "Play Lucky" and "Prosperity Night" are now weekly features. Money prizes to the holders of lucky tickets range from two to two hundred and fifty dollars. On the nights when these awards are made the theatres are crowded. It matters very little what pictures are shown on the screen. Any old film will do. Each member of the audience has come with the hope that he may draw a lucky number and go home with one of the money prizes. The audience is largely composed of adolescent boys and girls.

Not only the theatre proprietors but many store-keepers and tradesmen are ministering to this lure of easy money. Your neighborhood grocer or druggist offers a monthly prize of

several hundred dollars to the recipient of a lucky ticket.

Some of our readers may decline to believe that these things are forms of gambling and may urge, as do those who promote these prize schemes, that it is a distribution of part of business profits among the customers. To us, however, it appears to be a pernicious form of gambling, one that saps the moral independence and honesty of all who participate. It is diametrically opposed to the honest, rugged individualism of the early colonists and pioneers. It encourages in young people the desire to acquire money for which they have given no return in service. It is calculated to break down the spirit of endeavor and perseverance.

One of the lessons the young people of to-day need to learn is that no money is of real value unless it is the reward of service. A dollar well earned is worth more to the character of the worker than a thousand dollars won by chance. The lure of easy money undermines character, destroys the spirit of industry and militates against every noble ambition. It is time the public conscience was awakened, and these temptations to easy gains recognized as a subtle and dangerous form of gambling.

A. W.

The Keys of the Kingdom

FEW statements of the Saviour have been more grievously misunderstood than the declaration made to Peter when the latter confessed his belief in the divinity of Christ,—“I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”

We to-day believe that it was to the principle of a living faith in the divinity of the Lord that this promise was made. By his acknowledgment of that divinity, Peter had become the living symbol of faith. In the Middle Ages the Roman Catholic church, in the assumption that the Pope was the inheritor of privileges conferred on Peter, claimed to possess the keys of the Kingdom of heaven. We believe this claim is still made, though in this age of religious freedom the soft pedal is used

in countries where Protestants are in the majority. Yet even to-day it is believed by devoted Catholics that masses for the dead may make it easy for the soul in purgatory and expedite entrance into the realms of the blest.

Not only in the Roman Catholic but in other churches have claims been made for power to secure admission to heaven. The doctrine of absolution from sin held in the Anglican church assumes that the repentant sinner can be absolved from all sin by the priest and may thus be sure of admission to heaven. Such claims can only be effective where there is a large measure of innocent but misguided credulity in the minds of the laity.

It is difficult for us to realize how much credulity still exists in Christian lands. Swedenborg tells us that “Now it is permitted to enter intellectually into the mysteries of faith.” We recognize the widespread intellectual examination of the tenets of the Christian religion. We see that in many lands people have been emancipated from thralldom to man-made religious superstitions; but this emancipation is a long way from completeness. There are still some dark corners in the religious world. Evidence of this may be found in the United Press report that in Bucharest a former church sexton has been arrested for selling heaven to ignorant peasants. He claimed to sell space in heaven for 16 lei (about 15 cents) a square yard. This is probably the first time that heaven has been brought into the real estate market. The most pathetic aspect of this man’s action is not that he was able to extort money by false pretenses but that the nature of the Kingdom of heaven should be so little understood by his victims.

Honor for Miss Keller

EVERY New-Church person in this country is familiar with the name of Helen Keller. Her book, *My Religion*, is in nearly every New-Church home. Her achievements and service to mankind, her triumph over blindness and deafness, are familiar to us all. It is gratifying to note that another honor is to be added to the many she already has received. Roosevelt medals, which are bestowed for outstand-

ing service in many fields of human endeavor, are to be bestowed jointly upon Miss Keller and her lifelong teacher and companion, Mrs. Anne Sullivan Macy.

The Roosevelt medals commemorate the life of Theodore Roosevelt, and the selection of Miss Keller and Mrs. Macy for the honor this year will be made "for a cooperative achievement of heroic character and far-reaching significance." The presentation will be made in New York City on the seventy-eighth anniversary of Theodore Roosevelt's birth—October 27.

All who know them will rejoice that the life work of these two heroic women is to be thus honored. But the most lasting memorial to them will be the encouragement given to blind people in this and succeeding generations to live happy, useful lives even under the limitations of physical darkness. Helen Keller's successful education, her contribution to literature, and above all, the inspiration that her triumph has given countless despairing souls will stand as a memorial to her for many, many years.

The Vanity of Criminals

A RECENT Convention of criminologists at Kansas City constructed a composite picture of the typical American criminal of to-day and asserted that he is inordinately vain. The police chiefs of many of our leading cities agreed upon this great part that vanity plays in the development of the criminal. But even more disquieting was the pronouncement of the Chief of Police of San Francisco, William J. Quinn. He told his hearers that the age of the modern felon ranges from seventeen to twenty-four years. The large majority of six thousand inmates of San Quentin prison are under twenty-four years of age. There is a tragic note in the statement that "Broken homes contribute the bulk of new recruits for crime's vast army." If this be true, many of these criminal youths are more sinned against than sinning. Hasty and improvident marriage, easy divorce, and ingrained selfishness are the things that make these broken homes and leave young people without the active guardianship that will keep them in the paths of righteousness.

We need a greater public emphasis upon the value of home and marriage. It may be quite true that the young criminal suffers from inordinate vanity. It is equally true that lack of proper home training and influence allows that vanity to grow.

A. W.

The Difference

The Resurrection

The old Christianity taught:—

That the Resurrection is to take place at "the last day," when the world will come to an end, and the bodies of the dead will rise again, and the sea also will give up its dead.

The New-Church teaches:—

That the Resurrection of man takes place immediately after death—his severance from his material body being fully completed by the third day. The material body is thus rejected for ever: the man, who is then an inhabitant of the spiritual world, finds himself in a human form precisely similar in appearance to the body in which he had died, with the only exception that all bodily infirmities are entirely absent. The soul is form and doth the body make.

Modernism teaches:—

That death cannot end all, but that what then happens is at present hidden from us. It is *this* world which now demands all our attention and interest.

—From *The New Age*.

The Resurrection Process

AFTER this separation, the spirit of man continues in the body for a short time, until the heart's action has wholly ceased; which happens variously in accord with the diseased condition that causes death; with some the motion of the heart continuing for some time, with others not so long. As soon as this motion ceases the man is resuscitated. This is done by the Lord alone. Resuscitation means the drawing forth of the spirit from the body, and its introduction into the spiritual world; this is commonly called the resurrection.—(H. 447.)

The Crusades

By Wilfred Gould Rice

I

THE word "crusade" is derived from the Latin, and means, "to mark with the Cross." It would be hard to find a more fitting name for these gigantic expeditions, for that was their chief purpose: to engrave for all time the sign of the Cross upon the Holy City, Jerusalem. In the time of the Crusades, the Cross was an emblem of power; besides venerating it as a memorial of the Lord's supreme sacrifice, the primates of the Church used it as a weapon to force their will upon all who dissented. They had only to brandish the Cross, with righteous indignation, of course, and the ambassadors of many a war-like nation would bow in submission.

As an example of the temporal power of the Cross, consider one of the most important speeches ever made by mortal man. Toward the close of the eleventh century the eastern part of the Roman Empire was threatened by the Turks, and an appeal was made to the rest of the Christian world for help. At the Council of Clermont in 1095, Pope Urban II made the speech which has been mentioned. When he saw that the European countries were not inclined to engage in a war that offered little profit, he had a positive inspiration. Pointing to the crosses that all the delegates wore, he asked them how they could bring themselves to wear these sacred emblems when the Holy Land itself was in the hands of heathen Turks. He then called upon everyone who worshiped the Cross to unite against the infidels.

Without knowing it, perhaps, Urban appealed to motives that were stronger than the love of Christianity. We, who live in a land of peace and order, can scarcely understand the incentive which his words aroused. There is little plunder in modern warfare, most of us are forbidden to carry arms, and we regard a life of adventure as the last field in which to make one's fortune. In the eleventh century,

however, things were different; soldiers would gladly enlist in any war that promised plunder, everyone bore weapons, and the life of adventure was regarded as the one sure means of gaining a fortune. Many have wondered why so many millions of people would be willing to leave their homes and loved ones in the service of the Church, but the answer is not hard to find: men of spirit everywhere saw in the Crusades the most wonderful opportunity ever offered. Here they were free to do exactly as they pleased; to kill the Turks, to bring home a king's ransom in jewels and gold, to gratify their love of adventure at no expense to themselves, and, best of all, to do these things in the name of the Church and under its protection. Convicts secured their freedom by enlisting in the Crusades, merchants repudiated irksome contracts by following the Cross, and even kings freed themselves from political obligations by leading an army to the Holy Land. From beginning to end the Crusades were based upon temporal ambition; the pity of it is that so many who really loved the Lord were misled into a cause that did not deserve their support.

II

The words of the Pope fell upon willing ears. While the nobles were planning a huge, three-year expedition, the common people, stirred up by Peter the Hermit, were too impatient to wait. In the spring of 1096 about half a million men, women, and children, without even waiting to gather supplies, started for the Holy Land. It is sad to relate that those who survived the hardships of the journey and finally reached Constantinople soon became so unruly that the Emperor sent them to Asia Minor, where almost all were massacred by the Turks.

A few months later the nobles led their armies to Constantinople and real warfare took place. The cities of Nicea and Antioch quickly fell, but, with victory in their grasp, the leaders disagreed. Long before they reached the

walls of Jerusalem a fierce argument arose as to who would be King of the Holy City in the event that they captured it. After much discussion one of them won the coveted honor, but before they entered Jerusalem he died, and the controversy raged anew. They might never have taken the Holy City if a wily Frenchman named Godfrey de Bouillon had not seen a way to settle the argument. After forcing the other leaders to admit that the widow of the fallen king had the only real claim to the throne he stole a march upon his rivals by marrying her and proclaiming himself King of Jerusalem. There remained, of course, the matter of capturing Jerusalem, but this was finally done at the expense of 80,000 lives. Once the city was taken, Godfrey and a few of his troops remained, while the rest of the Crusaders went home, heavily laden with plunder.

The other Crusades may be summarized briefly. As a rule the Turks regained the City in a short time; sometimes the Crusaders were able to take it again by force of arms; once, as in the case of Frederick II of Germany, they secured it by treaty, but usually they were sent home in defeat. All in all, the Crusades lasted for one hundred and seventy years, about twelve million people lost their lives, and the Holy City remained in the hands of the Moslems.

Though the Crusades failed to regain the Holy City permanently, they accomplished ends that were much more practical. Closer communication was established between Europe and the East, trade routes were greatly enlarged, and each civilization profited from its contact with the other. The advance of the Moslems into the West was checked for all time by carrying the war into their own country. Though the Crusaders were unable to hold their objective they still, probably without knowing it, won a decisive struggle between the East, with its Mohammedanism, and the West, with its Christianity. Most valuable of all were the intellectual treasures brought back to Europe even by the defeated Crusaders. Though often unable to cope with the Turks in arts of war, they learned other things of greater value. From captured prisoners they learned of new

developments in science; algebra and psychology, for example, might not have reached Europe for centuries if it had not been for the Crusades, and philosophy would not have reached its present height without this enforced contact with the Turks.

III

This list of benefits might be added to indefinitely, but enough has already been said to show that Divine Providence has the power of making the best of any emergency, of so guiding the affairs of men that some good is accomplished, no matter what the cost may be. It may seem a hard thing to us that twelve million lives should be lost in such a pointless struggle, but who are we to question the ways of Divine Providence? Because the Lord permitted these lives to be given, our own lives are all the richer; should we not consider this fact an invincible proof that, no matter what the means may be, the end of Divine Providence is always the greatest eternal good of the greatest number? The Crusaders are gone, but their memory lives on. Because they dared much and suffered bravely for the Lord they blindly worshiped, we now may call upon His name in perfect freedom and peace.

If the Crusades were important only from a military or economic point of view, there would be no reason to dwell upon them at such length. The fact of the matter, however, is this: in the history of the Crusades one may trace the zenith and nadir of the Christian Church. When the Pope was able to enlist all of Christendom in a religious war the Church was at the peak of its temporal power; when, on the other hand, the Christian world became weary of fighting for an ideal, there began that decline which, according to our doctrines, culminated in the last judgment of the Christian Church.

We believe that the Christian Church has outlived its usefulness; like the Jewish Church it was given a certain mission to accomplish, and, for about 1700 years, its members were the chosen people of God. When a certain purpose is accomplished, however, the stage is cleared for a new and greater work. The external organization of the Christian Church remains, just as certain bodily functions con-

tinue for a time after the spirit has fled, but for all practical purposes, the Christian Church is dead. This fact need not fill us with alarm; men and Churches may come and go, but the spirit of God moves on forever.

A new, more spiritual Church has already been formed, a Church composed of those who worship the Lord in His glorified Humanity as the one God of heaven and earth, who find in the deeper sense of Scripture a new revelation of Divine Truth. As yet the Lord's New Church, which St. John likened to the Holy City, the New Jerusalem, has not come into its own. Before we go in and possess the land we must be prepared to fight as valiantly as did the Crusaders of old for their Holy City. Just as it grieved them to think of their shrine in the hands of infidels, so it should fill us with shame to think that the cause of true Christian religion lies for the most part in the hands of men who will not acknowledge the divinity of our risen Lord and Saviour.

A great and glorious Crusade lies before those who long for the establishment of the Lord's kingdom upon earth. Our duty it is to set free the Holy City, to make it possible once and forever for all men to worship the only Lord God, our Saviour Jesus Christ, in spirit and in truth. In this high undertaking may we be more consecrated and more self-sacrificing than the Crusaders were in theirs.

The Use of the Church

AS this is the season in which church activity is again getting under way it might be well to remind ourselves of the uses the church is designed to promote. Keeping these in mind we shall work the better toward our goal which is that of a thriving, useful, happy and traveling-heavenward group of pilgrims towards that Land which so surely lies before us. I give you here seven Uses of the Church, though many more might be added.

- (1) The highest use of the Church is to lead us to Jesus Christ as the one and only God of heaven and of earth—the Divine Love and Divine Truth in hu-

man, winning, and approachable form.

- (2) The second use of the Church is to open our understandings to the Divine Truth—the Word of the Lord—truth constantly outpouring to men and angels to promote their highest and eternal happiness.
- (3) Another great use of the Church is to help us to progressively surrender ourselves to the Divine Love and Truth as it is in the Lord—growing thereby into less and less self-willed leading of ourselves.
- (4) The immediately practical use of the Church is to train us to live and work cooperatively on every plane of life: economic, social and international. This is the true meaning of love to the neighbor.
- (5) Another immediately practical use of the Church is to help us spiritualize our daily living, i.e., to put spiritual and heavenly motives into every thing we do: into our work, into our business, into our play, into marriage, into everything we think and do.
- (6) The use of the Church is to help us feel more and more strongly as we grow older that life in the body is only a brief training in Time for life ahead, above the body and eternal.
- (7) A use of the Church, stimulating and inspiring, is its encouragement to us to grow daily keener in self-understanding, deeper in sympathy with others, and progressively useful to ourselves and to others, in this usefulness expressing our love to our Lord and our fellows.

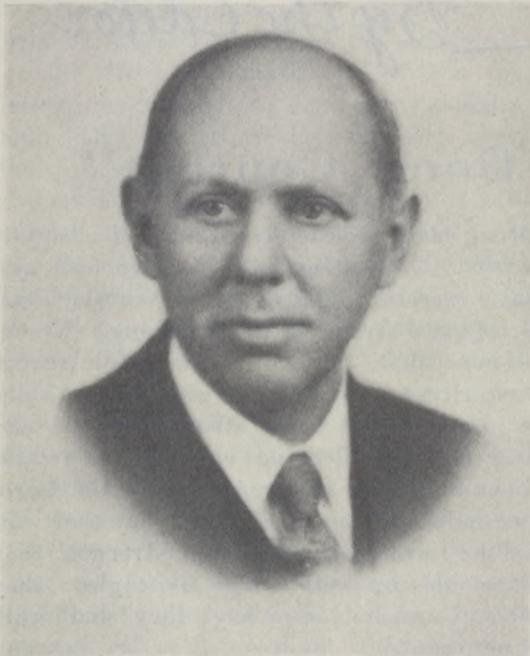
To the foregoing should be added this statement from the Doctrine of the New Jerusalem as revealed for the New-Christian Church now in process of establishment in the heavens and on the earth by the Saviour-God working through those who look to Him as the Supreme and Only:

“The Lord's Church on earth is the means of union between heaven and the human race; it (the Church), i.e. the Lord's Church on earth, is like the heart and lungs, and those who are outside the Church are like the

parts of the body which are supported by and live from the heart and lungs. Hence it is evident that without a church somewhere on the earth in which the Lord is worshiped and the Word read the human race could not subsist." (*A. C.*, nos. 2852 and 10763.)

—From the *New-Christian Minister*.

Workers in the Church



THE REV. CHARLES W. CLODFELTER

Charles W. Clodfelter was born in Mercer County, Missouri, on September 11, 1875. His parents were Methodists, and he knew nothing of the New Church until after twenty years of age. He married Adeline Lawrence on August 18, 1909. Mr. and Mrs. Clodfelter had four children, only three of whom are still living.

He attended Kansas City University from 1898-1901. He was a student in the New-Church Theological School from 1915 to 1918; and was pastor of the Fall River New-Church Society (Mass.) from 1918 to 1927. Since 1928 Mr. Clodfelter has been the pastor of the Lancaster (Pa.) New-Church Society.

Considerable time and effort have been spent by Mr. Clodfelter in the sale and distribution of Swedenborg's works. During the period from 1907 to 1911 he obtained orders for more

than five thousand volumes. While associated with The American Swedenborg Printing and Publishing Society, as Advertising Manager, from 1911-1914, the annual sales and distribution of books by the Society increased from approximately 4,000 to more than 20,000.

In Lancaster he is making an earnest effort to correlate the activities of the New Church with local conditions and interest, by working with the Ministerial Association, the Law and Order Society, County Sunday-school Association, and several other local organizations. During the past few years the New Church in Lancaster has joined with the Unitarian Church and the liberal branch of the Jewish Church in the Annual Union Thanksgiving Service. The following excerpt is from a sermon preached by Mr. Clodfelter in the Jewish Temple of his town, a few years ago.

"In this union thanksgiving service we meet for the mutual purpose of acknowledging the One God of love, mercy and justice. In the spirit of one common brotherhood we sing our praise to the one only God 'Who made all things by Himself alone, and without Him was not anything made that was made.' We are not disturbed by the thought of three personal Gods as some are, for us there is just one *and no more*. Less essential and irrelevant matters in which we may not perfectly agree shall not stand in the way of our high objective. Brothers may wholesomely differ in many ways and yet hold sacred the loyal ties of home and parenthood. As brothers it will be helpful for us to consider some of the ways we look upon life and the blessings we enjoy. This is a good day to examine ourselves and see whether we are disposed to thanksgiving or complaining."

In addition to his pastorate in Lancaster, Mr. Clodfelter has served during the past five years as pastor of the Montgomery's Ferry Society where he and his church workers are at present planning and soliciting funds for a similar addition to the church building as that which is being made in Lancaster. (See May 6th MESSENGER.)

Affirmation

"IN MY DISTRESS I CALLED UPON THE LORD, AND CRIED UNTO MY GOD: HE HEARD MY VOICE OUT OF HIS TEMPLE, AND MY CRY CAME BEFORE HIM, EVEN INTO HIS EARS."—*Psalm xviii. 6.*

Heaven

HEAVEN is such that all who live well, from whatever religion, have a place there.—(*P.* 330.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

“Be Strong and of Good Courage”

YOU probably know the command given to Joshua when he was about to lead the children of Israel across the Jordan into the promised land. It is written in the first chapter of *Joshua*, and it is repeated three times in that one chapter: *Be strong and of a good courage.*

Men have always admired strength—physical strength, mental strength, spiritual strength. These are the forms of strength that make heroes and heroines of men and women. We think of the enormous strength of Samson—that was physical strength; of the wonderful brain power of Edison—that is mental strength. We think of the Saviour on the cross, praying for those who put Him to death. “Father, forgive them, for they know not what they do.” That was spiritual strength.

The Lord is a great lover of all forms of strength that are put to good use. He is the source of strength. And I am sure that He loves to see strength even on the physical plane. He wants us to have strong, healthy bodies, as well as strong, clear brains. A man’s “daily dozen” performed every morning for the development and maintenance of physical strength meets with the divine approval. But the Lord is much more concerned about spiritual strength. He wants us to be strong to resist evil; strong in the pursuit of good. Strength of heart was what He wished for Joshua when He said, “Be strong and of a good courage.”

There is a law of spiritual strength just as there is a law of natural strength. To have

a strong body requires constant and adequate nourishment, together with regular and systematic exercise. That is the way in which our muscles grow strong and keep strong. Everyone knows that. But very few people realize that spiritual strength is governed by the same law. If you want to be strong of heart and courageous in well doing you have to receive a constant supply of strength from the Lord. So we find the psalmist saying, “They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.”

Waiting upon the Lord means prayer, it means the daily reading of the Word. It means quiet communion with the Saviour. If you do not seek spiritual nourishment you cannot hope for spiritual strength. “Haydn, the composer, was talking with two friends once on the subject of sorrow and mental depression. One said, ‘When I feel down, I take to my wine, and that cheers me up.’ The other said, ‘I take to my music; that cheers me and comforts me, and I feel lifted out of my sorrow and heaviness.’ Haydn said, ‘When I feel sad I take to prayer. It is my Lord that cheers and comforts me as nothing else can do.’” That great composer had found the real source of spiritual strength. If you want to be strong against temptation, and courageous at heart to meet the difficulties you must go constantly to the Divine Source of strength and help. Thus only can you obey the command, “Be strong and of a good courage.”

The Regeneration of Men

(Concluded)

Part V

ONE of the subtle sophistries of the pride of self intelligence is to justify the breaking of the ten commandments. This sophistry is hydraheaded and puts forth numerous types of plausible arguments. The aim always is to preserve unrestricted right to commit sin, and at the same time make sure of the joys of heaven, or at least to escape any penalties of hell. One branch of this sophistry convinces many people that they can buy the right to commit such sins as they cherish most with the coin of good works. These are loud in berating the negatives of religion as they call them and in praising the positives. Sin as much as you please just so you do a lot of good is their creed. They do not realize that the quality of life that indulges and justifies known sin on the ground that good deeds will be made to more than offset them is the quality of life which, if opportunity offered, would capture the riches of heaven by force, if such thing were possible. The secret of their error is that they do not understand that heaven is essentially a quality of life which shrinks from the sins of the commandments as living flesh shrinks from lakes of fire. To acquire this quality of life the commandments must be obeyed. Listen: The quality of life which shuns evils as sins is the only quality that either can or does try unselfishly to do good work. The quality of life that does good works to buy the rights to sin is as selfish as hell. It makes merchandise of good works and is a quality which always seeks from others more than is given in return. The quality of the love of angels on the contrary is such that their very happiness is derived from the uses they perform for the good of others. Regeneration is the growth by which this unselfish quality of love is acquired. Any person who from true religious principle shuns evils as sins against God will do good works as naturally as water runs down hill.

There is one deeper abyss still of hell in this Philistine sophistry which goes even so far as to show how heaven can be captured and hell avoided without either obeying the command-

ments or doing good works. It makes God a God of cruel justice, who divides his infinity so as to create a second infinite Being, and who in a sense is His opposite in that instead of being cruel is merciful and is Innocence Itself who takes upon himself the consequences of the sins of the guilty. And then it entices and persuades all the subtle depravities of the human heart to place their confidence in the sophistry that simple faith in this conception or idea of God is alone sufficient to give heaven, take away hell and release men from obligations to the commandments and give them rights to shirk all duties and good works. This particular falsity, which is an insane as atheism, is the thing signified by the dragon in the book of Revelation.

Finally, the state of regeneration is a state of human happiness. The state of degeneration is, for the most part, one of sufferings and torments. These sufferings are not punishment from God. They are nothing but inevitable retributions. These are utilized by Providence for preserving such order and such semblance of civilization as is possible with a citizenry of degenerates. Degenerate men can be ruled in no other way than by fears and punishments. Such is the social order of hell. Hence degeneration is a state of slavery. Inasmuch as it is first of all a slavery to hatreds, lusts, revenge, cruelty, love of dominion and the like it is also and inevitably slavery in its social expression. But regeneration is happiness to the full. It is liberty and freedom. In doing good to others or in performing uses there can be no retribution. Restraint is not necessary. In so far as any man or woman is regenerated he is happy. His sufferings are always to be attributed to areas within him not yet surrendered to God which must be changed by the purifying fires of temptation. But there is always to be with each person a last and final temptation from which date the regenerated man will have passed completely out of suffering into unending happiness of such wonderful kinds as to surpass any thing which the imagination can depict. The Lord's last and final temptation was on the cross.

Is it not evident from the foregoing observations that the truth which promotes regener-

ation is the intelligence which leads to happiness, and that the lure which entices to degeneration is the sophistry which leads to suffering? Hence it is that when the world becomes ready to treat the phenomena of happiness and suffering in a scientific way it will find that this doctrine of the regeneration of men drawn from the Word of God is the same thing as happiness scientifically treated. Regeneration then can truly be called both the science of happiness and the philosophy of altruism.

FORUM

Church Vacations

Editor of THE MESSENGER:

As the summer draws to a close and we turn from our vacation activities to some of the duties laid aside during the holiday, I would like to call attention to a question which has often troubled me, namely, the closing of our Churches during the summer.

The question was brought forcibly to my mind early in July when, because the New Church to which I would otherwise have gone, had just been closed for the summer, I accepted the invitation of a near neighbor to accompany her to the Episcopal Church which she attended.

The sermon, addressed primarily to young people, was on Gideon and the earnest young clergyman who was serving the congregation during the vacation of their rector, spoke of Gideon as the brave soldier, the devoted worker, the obedient follower; and while I listened to him I wished from my heart that he could give to his hearers some of the inner meaning of the glorious lesson he was using, that the lamp, the sword, the trumpet of Gideon might mean something more than earthly objects to him. I had so strongly in mind the deeper lesson that a preacher with the light of the New Church and a knowledge of correspondences could give his flock that it was only after I reached home that I remembered that the New-Church congregations in this vicinity were receiving absolutely nothing because all their Churches were closed for the summer. In the one Church which had been kept open with the idea that members of the different Societies would join in the worship, a very much shortened service and sermon were read in the Sunday-school room to a very small audience.

In the face of such a situation why do we still ask the question, "Why does the Church not grow?" or if we are quite honest with ourselves, "Why is our Church membership dwindling?" To

my mind the answer is found in the Churches locked up for the summer with the consent of both clergy and laymen.

I am not what is called a rigid Sabbatarian and I recognize the necessity of a vacation for all workers, and I do not wish to blame any particular person or society for this situation; we are probably all guilty, but in acquiescing in such an arrangement over a long stretch of time, we seem to have forgotten the importance of worship and to place an emphasis on the intellectual acceptance of our wonderful doctrines, to show a lack of the humility of spirit that is an essential part of worship.

Swedenborg's statement that the true worship of the Lord consists in the faithful performance of one's duties was never meant to conflict with the act of public worship, which should be a powerful aid to fulfilling uses.

To admit that ours is the only Church organization which treats divine service as if it were a class or a club to be laid aside like an arduous task when the weather is hot may help us to realize an unfortunate ailment we are suffering from and possibly to cure it before it is too late.

A chance acquaintance at a hotel unconsciously gave me a side light on the contrast between our attitude toward the act of worship and that of her Church when she was telling me of her family's plans for their motor trip home and their desire to reach a certain point by Sunday evening. "I suppose that means a very early start," I said. "Well, we can't start very early on Sunday," she said, "but we'll go to early mass and leave immediately after." Is that recognition of the necessity of kneeling in prayer in church an important factor in the, to me, almost incredible growth of the Catholic Church?

The fact is that the doors of other Churches are open every Sunday of the year for those who "hunger and thirst after righteousness," while those of my own Church, which I love and revere, are locked for the summer. Is this as blighting a condition as I feel it to be?

Can we, with the divine assistance, come to the humble state of mind where we can say from our hearts, "I was glad when they said unto me let us go unto the House of the Lord"?

NEW-CHURCH WOMAN.

The California Association

The twenty-ninth annual session of the California Association was held in San Francisco, the busy harbor city of mighty bridges, and in Berkeley, the East Bay home of the University of California, and of the newest house of worship of our Church in America. The meetings took place from Friday afternoon, September 4th to Sunday night, September 6th. On Monday, September 7th, a

picnic was held on the Oneonta Ranch, the New-Church home in Napa, California.

The business meeting on Friday afternoon, September 4th, was called to order by the president, the Rev. Othmar Tobisch, in the lovely Lyon Street Church. A friendly address of welcome to the president of Convention, the Rev. Fred S. Mayer, and to the delegates and visitors, was given by Mr. Edward Nutter, the president of the San Francisco society. At this opening meeting were heard the reports of the societies, of the missionary pastor and of the superintendent of the Oneonta Ranch in Napa. A memorial was read of the life and work of the late Dr. Thomas French, General Pastor of the California Association. The President of the Association read a brief annual address on the promise of growth for the New Church.

In the evening two addresses sounded the theme of this session of the Association, "Growth In New-Church Life." The first was on "Growth in Degrees of Membership," by the Rev. Andre Diaconoff, who spoke of the need of three classes of members, junior, associate and regular, and brought out the definition of conditions and the privileges of regular membership. The Rev. William R. Reece, of Portland, Oregon, was with us. He spoke on "Growth in Life." He led us to see the three essential steps of the regenerating life represented by the three feast days of the law: liberation from falsities and from the dominion of self in the Passover, the implanting of truth into the heart and life, as the feast of first fruits, and the life of love, intelligence and glad service in the feast of ingathering. He stressed the New-Church teaching that, from the first, learning springs from affection for truth, which is the true teacher.

The trips by ferry from and to Berkeley and the hours when we sat down to lunch and dinner together gave us the delightful opportunity, which is so vital a part of our Church gatherings, of forming and renewing bonds of true friendship.

The Saturday meetings were held in Berkeley. They opened with a meeting of the State Women's Alliance in the lovely home of Dr. and Mrs. Charles Boericke, and with the annual reunion of the men of the California Association in the parlor of the new church at the corner of Essex and Adelaide Streets.

The Women's Alliance had an interesting and successful meeting. Mrs. Swinney gave a paper on "Constructive Thought and Growth" which was much appreciated. She also reported about the meeting of the National Alliance in Brockton, last June. The occasion was made into a birthday party in honor of Madame Moody, the beloved mother of the Association's treasurer, Mr. Wm. M. Moody. A delightful luncheon was served by the hostess.

The Men's Meeting was presided over by the

Rev. Walter B. Murray, who introduced the subject, "What is the gospel for the New Age?" with an inspiring talk on the sending of the twelve into the spiritual world and all that the proclamation of the Second Coming contained. He pointed out the need of the world to pass from the dominion of self to the inner and outer rule of the Lord Jesus Christ. The discussion that followed addressed itself to the subject of how to give out the new gospel as well as to what constitutes the gospel; much was said that was forward-looking, to make the former serve the purpose of the spread of the New-Church truth and life. The lunch hour came all too soon.

If the discussion of the morning meeting was live and forward-looking so was the afternoon business meeting of the Association in the Berkeley Church. The plan and sphere of the auditorium itself was an inspiration for which the Association congratulates the Rev. Othmar Tobisch, the Berkeley and the San Francisco societies and all who helped to plan it. The chancel is at one end, a stage at the other end of the auditorium, with a curtain partition near the middle that can be drawn across or back as needed. A fireplace is there, across the room from the main entrance. Its high mantle and wide hearth give the feeling of home. Here is a Church, the fruit of strenuous cooperative work, with a plant that is evidence of progress and an earnest of full rounded activities for the implanting and cultivation of the true New Church.

The business meeting established an Association missionary fund, a fund to send one minister a year from the Pacific Coast to Convention in cooperation with the General Convention, and moved to study the formation of a Pacific Coast Association. Mr. John C. Perry of Riverside was elected president of the Association, Mr. J. Woodruff Saul, secretary and Mr. William M. Moody, treasurer. A unanimous vote of thanks for the fine hospitality and program organization of the entertaining societies closed the business session.

The Sunday-school meeting that followed was under the chairmanship of Mrs. Emilie P. Bateman of Berkeley. There was a panel discussion on "Cooperation between Church goals and home goals." Members of the panel were Mrs. John Perry, Mrs. Chas. Burnham and Mrs. Emilie Bateman, the Rev. Messrs. Fred S. Mayer, W. R. Reece and Dr. Charles Boericke, the Rev. Andre Diaconoff presiding. The aim of the Sunday-school and of home training is to make truly spiritual men and women. The home life of the children tests the Sunday-school work. The virtues and habits and attitudes of order find expression in the home so the school helps to develop them. Try to bring the child to apply spiritual instruction in the home and let the pastor and the teacher follow through, liv-

ing with child and remembering his holidays, joys and tribulations. There was a discussion in which the Rev. John L. Boyer spoke of the growth of the Sunday-school work in San Diego, where the attendance of a Sunday morning averages over sixty members, and grades are based on grouping according to secular school standards; he also emphasized the need of regular calling and contact with the parents.

After supper, served by the Women's Alliance, we were delighted with a presentation by the Junior League of Berkeley, led by Mrs. Bateman, of a dramatized chapter from "The House At Pooh Corner," by A. A. Milne. We felt deeply with good-hearted, jolly Pooh and Piglet in their puzzled endeavor to feed bouncy Tigger breakfast, and were so happy when, with the aid of the one and only Christopher Robin, breakfast was found at the house of motherly Kanga, and—o wonder! darling Roo's strengthening medicine filled the bill. The curtain fell and a new show was ready when it rose: a day at Split Mountain Camp, presented by the League; breakfast with calls for "titian" and blonde jam, the announcement by the director (Friar Tuck) of the horseback ride, washing the dishes in line, and, when the campfire glowed red in the evening, songs, in whole and in parts, and Cosmo reading the *Splitting News*, and the prayer-hymn sung by all at the close: "Now the Day Is Over."

Sunday came. In the morning the Association service of worship was held in the Lyon Street Church in San Francisco. The Rev. Fred S. Mayer led the service. The Rev. John L. Boyer preached a stirring sermon on *Jeremiah xxxii. 7-8*, calling for the faith that acts on the knowledge of the coming and victory of the Lord. The atmosphere was beautiful. The musicians who helped to inspire it are to be thanked.

On Sunday afternoon at four o'clock the Association gathered for the service of dedication of the Berkeley Church. The reading desk was decorated with a fresh cluster of grapes, an olive branch and a fig tree branch. The service was led by the Rev. Othmar Tobisch. The sermon and the dedicatory service were given by the Rev. Fred S. Mayer, who also officiated at the Holy Supper immediately following. This whole service was the high mark of this inspiring Association. Taking for his text the Lord's words: "I am the door . . ." *John x.* the Rev. Fred S. Mayer spoke beautifully of the constant relationship of the interior realm of love, truth and life with the external world, that receives all its real meaning in that way. All meaning is from within and the rational alone is the bond. He showed how inclusive is the task of the Church and how vital the position of this new Church by the open door, the Golden Gate and the great bridges facing the Pacific. The Holy Supper brought us the sense and seal of the Lord's presence. Over 150 parti-

cipated, many of them friendly visitors. This Association brought the record attendance of seven New-Church ministers for California.

The Berkeley Alliance served a delicious supper, when the devoted and efficient work of Mr. W. M. Moody and of Mr. Mark Manning, the architect for the new church, were recognized with heartfelt thanks. So closed a memorable Association Sunday and program.

On Monday morning at ten some fifty people met at the church in Berkeley and started out for a picnic visit to the Oneonta Ranch in Napa, California, forty-three miles north of Berkeley. Mr. and Mrs. John Doughty are residing there, looking after its use. They opened to us their well-appointed home, the orchard where we found sweet prunes under the trees, ripe and sun warmed, and Mr. Doughty led the way to the river, to a little clearing and beach in the midst of young trees. Here all who came this far across orchard and vineyard, corn field and pasture cooled off and feasted. And, from this land of fruitful trees and waters, we started back for home.

A. P. D.

Annual Meeting of the Ohio Association of the New Church at Pittsburgh, Pa.

October 23 to 25

- | | |
|-----------|---|
| Friday, | 1:30—Meeting of the Executive Committee and Mission Board. |
| | 2:30—Opening Service by the General Pastor. |
| | 3:30—Ohio Woman's Alliance. |
| | 8:00—Subject of Discussion: "The Church and Social Work." "The Need of Social Work," the Rev. Donald C. Gustafson. "Can Social Agencies Meet It?" the Rev. Russell Eaton. "What Can the Church Do?" the Rev. Norman R. Gutry. |
| Saturday, | 9:30—Opening Service. Business. |
| | 11:30—Western Young People's League. |
| | 2:30—Ohio Sunday-school Association. |
| | 6:00—Social Gathering. |
| Sunday | Sunday-school. |
| | Morning service conducted by the Rev. Charles D. Mathias. Sermon by the Rev. F. S. Mayer, President of Convention. Sacrament of the Holy Supper. |

Delegates expecting to attend will kindly communicate with Mrs. R. L. Heddaeus, 717 Klemont Ave., Bellevue, Pa.

NEWS OF THE CHURCH

BERKELEY, CALIF.

The monthly supper of the Society was served on Monday evening, October 5th, in the church, and was followed by a church warming when the fire in the fireplace was lighted for the first time. A program of music and talks furnished ample entertainment for the evening. At the conclusion of this social get-together, a meeting of the Board of Trustees was held.

The Women's Alliance met for its regular monthly meeting in the church on Tuesday, October 20th, at 2:00 P.M.

The Junior League will meet according to announcements from the Secretary. The League Counselor is Miss Esther Perry.

"A number of donations were made for the garden of the Berkeley church, enabling us to plant a lawn and decorative shrubs on the north and west sides. The back yard is being cleaned and dug by Mr. O'Toole, preparatory to making it an outdoor schoolroom with shrubs, trees and lawn. Mr. O'Toole has kindly devoted all his time to the improvement of the surroundings and to keeping clean the interiors. We are very grateful to him for his zeal." O. T.

BROCKTON, MASS.

This Society is having a get-together meeting in the church vestry on Thursday evening, October 22nd, at 6:30. After the supper, there will be a social evening, with music by a string trio.

CINCINNATI, OHIO

The President and the Church Council of this Society cordially invited everyone interested in the church to a home-coming service in commemoration of the thirty-year pastorate of the Rev. Louis G. Hoeck, on October 4, 1936, at 11:00 A.M.

CONFIRMATIONS

SEIDEL.—Richard Seidel, Dunellen, N. J., September 27, 1936, the Rev. Leslie Marshall officiating.

MANN.—George Mann of San Francisco, a thorough student of the Writings has been baptized and confirmed in the Faith of the New Church on Sunday, September 20th.

OBITUARIES

WARREN.—Ida E. Warren, aged eighty-seven years, at Washington, D. C., on September 28, 1936. Funeral services were held September 30th, conducted at her request by the New Church. Interment was in Fort Lincoln Cemetery in Washington, D. C. While resident in Chicago Mrs. Warren became a reader of New-Church teachings and with deep interest she continued while resi-

dent in Washington, though ill health prevented attendance at the church. P. S.

HODGKINS.—Jennie Hodgkins (Mrs. Jefferson Hodgkins) on June 8, 1936, at Washington, D. C., in her eighty-sixth year.

Mrs. Hodgkins was brought up in the faith of the New Church. She was the daughter of William Lewis, one of the first members of the Orange, N. J., Society. When at home in later life in Chicago, she attended regularly the Kenwood Parish, and still later, while living in Washington, she attended regularly the Church of the Holy City. She was always a devoted and confirmed student of the teachings of the New Church.

Funeral services were held in Washington on June 10th, conducted by the Rev. H. Fairfield Butt. Interment was in Chicago.

PERSONALIA

Mr. and Mrs. John H. James of Urbana, Ohio, are visiting Mrs. F. F. Schellenberg in Palos Verdes. Mrs. Schellenberg gave an informal reception at her home on Sunday, September 27th, making it possible for her guests to see Mrs. James' various portraits. Mrs. James has had several engagements in Palos Verdes to do portrait work.

BAPTISMS

BRUCE.—On June 24th, Beverly Temple Bruce, the Rev. Antony Regamey officiating.

VAN METER.—Lawrence William and Annie Elenor, children of Mr. and Mrs. David Van Meter were baptized August 23, 1936, at Moose Range, Sask., by the Rev. John E. Zacharias.

McMILLAN.—John Allen Kenneth, infant son of Mr. and Mrs. John McMillan and Mrs. Allice McMillan were baptized on September 10, 1936, at Herbert, Sask., by the Rev. John E. Zacharias.

CALENDAR

November 1.

Twenty-second Sunday after Pentecost

ALL SAINTS DAY. THE BLESSED IN HEAVEN

(B. W., pp. xxii and 512.)

Sel. 239: "Then shall the eyes of the blind be opened."

Lesson I. Deut. xxxiii.

Responsive Service XVII. The Holy City.

Lesson II. Rev. vii.

Gloria, Benedictus and Faith.

Hymns, 395: "O Mother dear."

410: "For all the saints."

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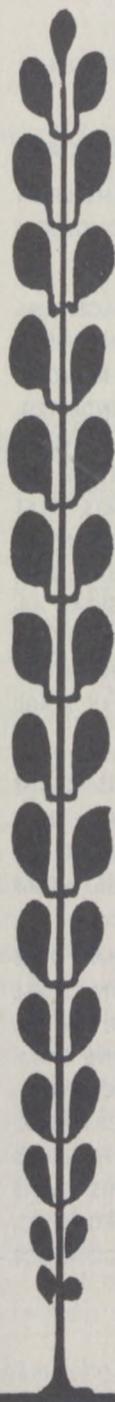
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The



NEW CHURCH MESSENGER



October 28, 1936

In This Issue

"Unto the Angel..Write!"

Antony Regamey

Power Over Evil

Russell Eaton

**"Ask, and It Shall Be
Given You"**

Vera Brown Hall

A Page for the Younger People
News of the Church

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WHAT THE NEW CHURCH TEACHES

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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

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

The
NEW-CHURCH MESSENGER

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Immortality

A SHORT time ago we received a letter from one of our readers asking us to give some common-sense reasons for our belief in immortality. "What rational basis outside of Scripture," he asked, "can we find for the universal belief in a future life?"

Because we believe that this is a problem that presents itself to many people we will endeavor to answer it in this column.

Evidences of the reality of life beyond death are of a two-fold character:

(1) The spiritual nature of man. (2) The Divine revelation made to man. Let us confine our present consideration to the nature of man.

From the psychological standpoint man's ability to conceive of immortal life is a really extraordinary thing. We regard it as a miracle that the human mind can conceive of resurrection, of a spiritual world and unending existence in that world. It certainly demonstrates the fact that man has mental faculties enjoyed by no other earthly creature. Even if immortality were but the baseless shadow of an earthly dream we should still wonder how it has come about that man could form a conception of that spiritual realm. It would mean that man's thought differs from that of the animals not merely in quantity but in qual-

ity. If there were no basis for the hope of immortality, man's belief therein would seem to be a most extraordinary matter.

But there are within man spiritual evidences of the absolute necessity for the existence of a spiritual plane of life. Those evidences lie in the timeless quality of man's affection and intellect.

Spiritual qualities do not grow old. The body ages, but memory and affection can and do resist the ravages of time. The brain may lose its elasticity; the fires of ambition may burn low; the boldness of youth and the strength may diminish; but the greatest qualities of the soul suffer no loss. Purity, honesty, pity, charity, forgiveness—all the qualities involved in love to God and the neighbor continue to grow. In all its chief essentials the soul of man is impervious to the ravages of time.

As the years of our lives roll on, there comes to us a realization of the inadequacy of this world to provide proper opportunities for the full development of our genius. We realize that if we were emancipated from the limitations of time and space we could do greater things than we have hitherto achieved.

In this life no man has ever fully realized

his ideal or fully satisfied his spiritual aspirations.

“No great thinker ever lived and taught you
All the wonder that his soul received;
No true painter ever set on canvas
All the glorious vision he conceived.

No real poet ever wove in numbers
All his dream; but the diviner part,
Hidden from the world, spoke to him only
In the voiceless silence of his heart.”

Either the Creator has produced a creature greater than his environment or there is a future life in which the soul of man will find the opportunities for development denied to it here. For all creatures inferior to man this world provides full satisfaction. They give no evidence of having found this earthly life inadequate for their satisfaction. There is not a vestige of proof that any creature below man has ever lamented the limitations placed upon it by nature, or dreamed of a fairer, wider, and better environment. Every animal appears to be perfectly contented with his lot. But here is man, “A being of large discourse, looking before and after.”

Full of great dreams and ineffable longings, conscious of the possessions of genius for which the brief span of earthly life offers no adequate field for expression, he is convinced that God has “set eternity within his heart.” “He thinks he was not made to die.” In each of us dwells the potentiality of a Shakespeare, a Newton, a Beethoven. Either the Creator has made a mistake and has produced in man a wealth of genius doomed to extinction, or there is, beyond the portals of death, a wider and nobler plane of being. Why should our affections grow stronger with the flight of years if the grave is their end? Why should such vast potentialities of mental and moral grandeur be planted within us unless there be somewhere a state of life in which they can come to full fruition? Why should each man feel himself, to borrow a phrase from Victor Hugo, “the tadpole of an archangel”? Surely it is within ourselves, in our mental and moral

nature that we find some of the strongest evidence of the reality of the life hereafter.

In a future issue we hope to consider the subject from the standpoint of revelation. For the present it will suffice if we have shown that in man’s spiritual and mental qualities we find a basis for our belief in resurrection and immortal life.

A. W.

Bible Revision

A REVISION of the Douai version of the Bible (the version used in the Roman Catholic Church) in order to simplify it for popular understanding and study is now under way in this country. One of the chief differences between the Douai version and the authorized and Revised Versions in the Protestant Church lies in the fact that the former contains the books commonly known as the Apocrypha. There are fourteen Ecclesiastical books that were omitted from the Protestant authorized versions of the Bible. Luther held them not equal to Holy Scripture, but as good and useful for reading. Most of these books were included in the Vulgate, of which the Douai version is the lineal descendant. The first English translation of the Vulgate was issued in 1582, the first of the Old Testament in 1609, since which dates several revisions have been made. The English “Douai Version” in general use to-day is a revision made in 1749-50 by an English prelate, Bishop Richard Challoner.

The revision now under way has been hailed as “one of the greatest steps ever taken to promote the study of the Bible by Catholics in the United States. The fact that it is being undertaken with the full approval of the Vatican should help to remove the false impression held by many people that the Roman Catholic Church does not encourage the study of the Bible by the laity.

It is expected that on completion, the newly revised Bible will be adopted for use in the 18,000 Catholic parishes in this country.

A. W.

The Worker and His Hire

AT the recent Eastern Conference of the Methodist Protestant Church held at Atlantic City it was announced that recently increases in some of the salaries of ministers have been made.

The announcement was made by the Rev. Clifford S. Kidd of Brooklyn, president of the Conference, who said, however, that "the standard of salaries is below the ability of the churches today, and below the need of the ministers for a modest living." He might have truthfully added that there are many ministers whose salaries today are less than half the amount received by many workers under the W. P. A. The two hundred dollars per month paid by the government to many professional workers under the W. P. A. would seem like riches to many a poor parson, many of whom, even in good times did not get more than half that amount.

It is comforting to realize that improved business conditions are permitting better provision for men who give their lives to the maintenance of religion. A wealthy clergy would be a doubtful blessing to any church. It would soon degenerate into a slothful hierarchy. On the other hand, an underpaid and half-starved ministry cannot give to the church the stimulus and the leadership it needs. No man who labors under financial anxiety is likely to give the best that is in him.

A. W.

The Difference

Life After Death

The old Christianity taught:—

That at death the soul enters upon a long period of waiting until such time as it can be reunited with its body at the resurrection at the Last Day. The soul's place of abode is termed Paradise, but life in this state is very restricted—almost comparable with a sleep, because the soul is meanwhile in close association with its body in the grave.

The New Church teaches:—

That life after death is immediate and complete. At once the newly-arrived spirit enters upon his career in the eternal world. The life of that world is the life of his love and the attaining of the delights that belong to his love. His desire to see dear ones who have passed on before him is early gratified. He will, however, urgently seek *his own life*. The manner of his attaining this is what is called in Scripture the Judgment—and this is effected by the simple process of his exercise of his own choice. He will indeed continue to live as he had done in this world; he will finish what he had begun.

Modernism teaches:—

That life after death is likely to be impersonal, that the prospect for the wicked is annihilation, and for the good an ultimate merging into the Deity from which we sprang.

—From *The New Age*.

Immortal by Endowment

MAN has been so created that as to his inward being he cannot die; for he can believe in God, and also love God, and thus be united to God in faith and love; and to be united to God is to live to eternity.—(*Heavenly Doctrine*, 223.)

From World to World

WHEN the body is no longer able to perform its functions in the natural world, a man is said to die. Still the man does not die; he is only separated from the bodily part which was of use to him in the world. The man himself lives. He lives, because he is man by virtue, not of the body, but of the spirit; for it is the spirit in man which thinks; and thought together with affection makes the man. It is plain, then, that when a man dies, he only passes from one world into the other. . . . The spirit of man after separation remains awhile in the body, but not after the motion of the heart has entirely ceased. This takes place with a variation according to the diseased condition of which the man dies. As soon as the motion ceases, the man is resuscitated. This is done by the Lord alone.—(*Heaven and Hell*, 445, 447.)

“Unto the Angel... Write!”*

“Unto the angel . . . write.”—Revelation ii. 1.

By Antony Regamey

SUPPOSE that a letter were to be mailed “Unto the angel of the Church in Boston.” Who would claim it?

We can picture the mild amazement of the Post Office clerks into whose hands it would fall. Then presently our missive would join that of the little girl who wrote to Santa Claus in anticipation of Christmas. To those who carry and deliver our correspondence, one address would appear to be just as intangible as the other. Angels, if any, they would think, belong to the other world.

Yet John was commanded by the Risen Christ, whom he saw, to write letters unto angels. “Unto the angel of the Church of Ephesus,” . . . and of the Church in other places. Seven in all. And the letters found their way to those for whom they were intended. How do we account for that? Was the Roman Empire Post Office better informed on angels than we are now? Or did John’s parchment roll bear the puzzling inscription on the inside only, whilst for the guidance of such mailmen as were then, more intelligible directions were given on the outside?

Whatever the case may have been, there is no doubt that the persons unto whom the letters were sent lived at the time in this world of flesh and matter. They were actual persons. A reading of the book of *Revelation* shows them to have been the early Christians of the churches in Asia Minor. In each of these churches, collectively, as a congregation, they are addressed by the Lord as if they were one angel. This is made plain by the substance of the letter in every case, which is obviously a survey of the spiritual conditions in these primitive centers of Christian worship and life; with praise for the good accomplished and stern rebuke for shortcomings. “I know thy works, and thy labour and thy patience . . . nevertheless I have this against thee, that thou hast left thy first love.”

* Sermon preached on All-Saints Sunday, 1935, and published by request.

But why were these people written unto as if they were angels? Because they were, in God’s sight, at least potentially. They were angels in the making, just as every normal, fully alive human being should be.

In our days, whenever this term “angel” is used, it is sure to meet with a certain amount of diffidence. It is sure to arouse, on the part of some, a smile of tolerant incredulity. For, to the popular mind, it still suggests halos and wings, and golden crowns, and harps, long hair, cumbersome floating garments, and sandals. In short it suggests unreality. Nevertheless, we have here an instance of a perfectly good word gone wrong, through mediæval fancy and the childlike art of some old Italian painters. And it would be a fine thing if we could restore it to its true Biblical meaning; which is that men and angels are the same beings but in different stages of their existence.

In the Scriptures, wherever angels are mentioned, they are spoken of as men. When three angels appeared to Abraham, it is written, “he looked, and lo, three men stood by him.” When Jacob is told us to have wrestled with an angel, we read that, “there wrestled a man with him until the breaking of the day.” And when in the Gospel story of the Resurrection the women went on Easter morn unto the Lord’s sepulchre, the statement is that “two men stood by them in shining garments.”

Furthermore, we are told that God created man in His image and likeness. Could angels, then, be a separate creation? What is there more that they could be, than an image and likeness of God? And why should not all men have been created angels at once, without having to be exposed to the dangers, and pains and temptation and struggles of this material world of ours, if the same end could have been attained without it?

Again, there are some Scripture passages which refer to certain men by the name of angels. John the Baptist is one of them. And of him it is written, “Behold I send my angel”

—or “messenger,” the same Greek word—“before thy face.” And when discussing marriage with some of the Sadducees, our Lord plainly stated that men in the Resurrection would become as angels in heaven. Then, from the book of *Revelation* we hear that “the measure of a man is that of an angel”—by which are not meant inches, but character and personality.

An angel, in other words, is a man who made good the spiritual possibilities which God implanted in him at birth. An angel is a man whose character is settled, centered—not upon selfishness, but upon love toward the Lord and the neighbor. He is a man truly born again—for the ancient Bible story of the creation of the world without is but a divine parable of our spiritual awakening and creation within. As Swedenborg puts it, “man is born animal, but then still has to become a man” in the true sense of that term. And as he perfects his manhood, he becomes an angel, first in this world, then in the spiritual world where to this perfecting there can be no end. “Behold the Kingdom of God is within you.”

Our Lord gave unto John the command to write to the early Christians in Asia Minor as if they were angels, because they were angels in the making. Because although he lives in this physical world, in a physical body for a time, man is not man from his body but from his spirit. As such, he lives in the spiritual world here and now already, but without that fuller consciousness of the fact which comes only after the final separation of the body from its spirit. And it is to that spirit, which is in perfect human form, to that immortal personality of ours that God always addresses Himself. In other words, to our angelhood, to our spiritual possibilities.

In all He has to say to us, God addresses Himself to that deep sense within us that we belong essentially to His eternal order. As He reveals Himself to us in His Holy Word, He appeals to these longings and expectations which He has set in our hearts for something more than a purposeless existence in a material world can offer. He calls to our instinct of immortality and stirs us up, until with upward-looking face we cannot rest without finding some answer, even though it may be a partial

one only, to the purpose of our life, and the mystery of all things; until with the feeling that we are akin to the things that abide, and yet that by ourselves we can do nothing, least of all know our true selves, we turn to Him for strength, for guidance and enlightenment. As we do so, moreover, we find that He Himself is the answer. And with all these things, that He gives us such an understanding and love no earthly father ever could give unto his own children, and above all the grace of His abiding presence.

Lorado Taft, the American sculptor, is reported to have remarked to one of his friends recently, “What we sculptors need more than anything else at the present time, is to get back into our work the hint of eternity.” But not only artists need this. All true men do, and whatever their work may be. Without it they cannot realize their true manhood. Neither can they realize it, unless they sense first of all that “hint of eternity” in their own souls, where God Himself has hidden it, and arise to its challenge.

Eternal life begins here and now, as we become conscious of the promise and growth of our own angelhood. As in all we love, think and do we give first place to these higher realities of the spirit, which are to remain forever, in us and about us, in this world and the next, love to the Lord and deep and sincere concern for the neighbor's welfare. “For it is life eternal to know thee and him whom thou hast sent.” It is life eternal to know and do the will of God our Father in heaven. In heaven first within, that it may be at last in heaven without as well.

“Unto the angel, write!” It is for this reason that the Lord's Word is not primarily concerned with ancient history, or poetry, or science, as it appears to be in the letter, more or less, but with the inner life of man's spirit, with the story of man's regeneration, with the power and incentive it gives us ever to rise above ourselves, as it does in its deeper sense. That is “deep calling unto deep,” God's own clarion call to us—every man on the way to angelhood, and so mankind itself, the kingdom of heaven upon the earth, or the “Grand Man,” to use the term of which Swedenborg is so fond when he refers to our redeemed social order!

"Unto the angel, write!" But why was then John commanded to address the early Christians in any one of the little churches in Asia Minor, as if they all together were but one angel?

Because, besides individual regeneration, there is also that of a group. Because there is such a thing as a larger, collective spiritual life, as a common Christian enterprise, in which any given number of individuals may contribute, and without which any isolated member is practically powerless. And such a harmonious and united effort can be best embodied in a Church. It was to the collective angelhood of these early Christians, as it was expressed in their working together, that the Lord was speaking through John, and through that collective spiritual life, that He reached every individual! In some of the apostolic epistles this collective angelhood is at times called also the communion of saints.

To these Christian followers of old, the Lord gave the assurance of His close presence, and care, "I know thy works, and thy labour and patience . . . nevertheless, I have this against thee." Can we do less than to believe that at this day God is not further away, and that He cares none the less? Can we find strength and incentive according to our need in the same assurance? Our need of Him, and our need also to receive and revivify ever-increasingly the loyalty and zeal and self-denying which were so manifest in the early days of our own existence as a New-Church Society?

For all the good which through Him we have been able to accomplish, there are words of praise and comfort, words of divine encouragement. "I know thy works, and thy labour and patience." But what of this admonition, "Nevertheless, I have this against thee, that thou hast left thy first love"?

To-day, All-Saints Sunday, does there not come within our consciousness the names of ever so many zealous workers of by-gone days, in the labor of whom we have entered, yea some of them spiritual giants, without whose unquestioning devotion we simply would not exist? Thomas Worcester, James Reed, Caleb and Sampson Reed, Theophilus Parsons, John Wilkins and Mrs. Wilkins, and David Webster,

and others in later years, whose memory is and shall be a blessing to our children and grandchildren, in many generations still to come. Then in years still more recent all those beloved ones whose place in our heart is not empty, and unto whose continued spiritual presence and influence we are even more sensitive.

There is no death. Heaven is all about us, if we simply receive it in ourselves. Our dear ones, gone hence in the Lord's love and fear, are just as close therefore to us as is our never-dying affection for them. But they have won the victory. They have given unto us all, and unto God, of their best. Though they still are doing so, the rebuke is no more for them, but for us, lest we grow unworthy of their work and sacrifice.

The Church, and the new life for which it stands, was their first love; first in importance if not in time. Is it ours? They are, with us, all of them, included in our collective angelhood. For the Church is a spiritual organism as well as an outward organization, and in the former of these they still play an important part. Our loving remembrance of them at this hour is more than an activity of the memory. It is alive, urgent, and as real an experience as their own personal nearness is real, though not physical any more. Can we, dare we, then disappoint them? Fall short of their expectations? Would they not feel, if we did, as we would feel if our children and grandchildren made the labor of our hands for the Lord a vain thing and a mockery?

"Unto the angel, write!" It is only as we enter into their work and make theirs our first love also, even the love of our God and Saviour Jesus Christ, in His Second Spiritual Coming among men, with such buoyancy of the spirit, and zeal, and readiness to give of our own selves without measure; it is only as we are one with them in that full sense, that, in the depths of our souls, we shall hear the Lord's voice, and feel the assurance of His presence; "unto the angel, write," His love and truth written deep in our heart and character.

It is only as we keep close unto Him that we shall know that our dear ones still are close unto us in His love. It is only thus that we shall be sure of our blessed hope of a final reunion with them, because we shall know then that they never actually left us.

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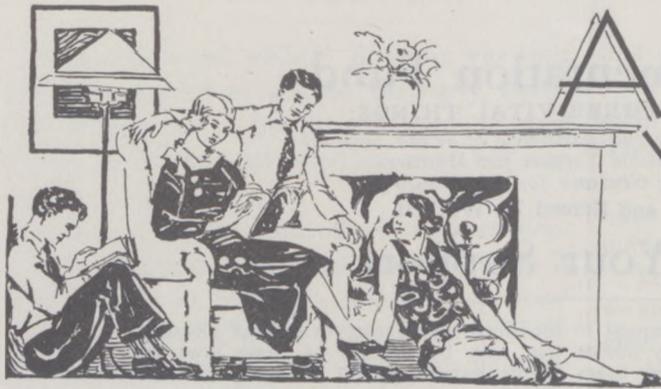
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A PAGE FOR THE YOUNGER PEOPLE

By the Editor

The Inner Voice

NEARLY all people know the story of the Prodigal Son. It is a parable told by the Lord to many publicans, pharisees and scribes that had gathered around Him. It is a story of a young man who left his home, went to a far country, and there wasted all his money in riotous living. While the money lasted he feasted and drank and enjoyed himself. He indulged in every extravagance, and found many friends who were willing to indulge with him in his wasteful fancies.

For a time all things seemed to be going well. But at last he came to the end of his money. His friends all forsook him, and he was reduced to poverty and despair.

But the parable tells us that he repented and went home to seek and gain his father's forgiveness. And the story of his repentance begins with a very expressive phrase. "And when he came to himself." There is a world of expression there. It is evident that the Saviour regards a man who indulges in folly and sin as not being in his right mind. It is not the real man, not the best part of his nature that finds pleasure in doing wrong.

Hunger and sorrow brought that young man back to himself. He could see how foolish his riotous living had been. He came to himself.

While it is true that his common sense and better nature were awakened by his self-induced misery, there was something else involved. There was within him a still small voice, telling him of his wrongdoing.

We call that voice, "the voice of conscience."

It is the voice within that, when we are doing wrong, calls us back to ourselves.

A little distance away from my home dwells a man who has an alarm clock. It rings out early every morning to awaken him. Of course he doesn't know it, but it also wakens me. Through the open window I can hear that little bell ringing. But I know it isn't ringing for me, and in a few minutes I am asleep again.

I dare say the day will come when the alarm clock will not awaken me. An alarm clock is no good to anyone unless he jumps out of bed the moment the bell begins to ring.

Conscience is a good deal like an alarm clock. When you do wrong its warning voice comes to you; and if you heed the warning you can turn from your folly, and "come to yourself." But if you neglect its voice, conscience soon gets stifled.

In our early days conscience is very active. But many of us seem to choke it. The more often we do wrong, the easier wrongdoing becomes. The heart becomes like a frozen pond. When the first severe frost comes, there forms on the surface of a pond a thin film of ice. It is not much thicker than notepaper. Throw a pebble on to it and the ice breaks up. But if we have two weeks of hard frost, the ice on the pond becomes so thick that you can drive your automobile over it, and the ice will not crack.

So with your conscience; give heed to it and it brings you "to yourself": neglect it and it will soon get buried so that you cannot hear it. And a dead conscience means a dead heart.

Power Over Evil

By Russell Eaton

PRIOR to the life and death of Jesus the Christ, for us there was an overwhelming influx of evil from the other world into the lives of men of such a nature that, but for His Coming, the race of men must shortly have been destroyed.

One part of the Saviour's work in the world was to conquer and forever subjugate the hells. The Gospel presents this teaching that His work was done in the spiritual world, with angels, spirits and devils. For instance we hear Him say when the seventy returned from doing His work in the world, "I beheld Satan as lightning fall from heaven." (*Luke x. 18*). His work was not a thing of this world alone.

To illustrate this teaching a little further turn in thought to the beginning of the Gospel story of His work in Galilee, how on a certain Sabbath day He came into Capernaum and, as He taught them an unclean spirit within a man in their congregation, cried out saying, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him."

St. Luke says of this same miracle, "When the devil had thrown him in the midst he came out of him and hurt him not." St. Mark adds, "And they were all amazed, insomuch that they questioned among themselves saying, What thing is this? What new doctrine is this? For with authority commandeth He the unclean spirits and they obey Him."

Another illustration of His power over evil spirits is recorded in the Gospel account of His descent from the mount of the Transfiguration. The contrast between the life at the top of that mountain on the day of the transfiguration and life at its base is startling. At the top Jesus had shown Himself in His glory to His three disciples; with Him were heavenly beings talking with Him, the light was too bright for

Peter, James, and John, and a bright cloud must be drawn over all the glory of heaven.

But as they came down, the multitude of earth met them once more and among them a man kneeling down to Him and saying, "Lord have mercy on my son: for he is lunatic and sore vexed, a spirit taketh him, and suddenly he crieth out; and it teareth him . . . and bruising him hardly departeth from him. Ofttimes he falleth into the fire and oft into the water. He is my only son! And as he was yet a coming the devil threw him down and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father."

The work of the Lord Jesus Christ in this world, before the eyes of men, was simultaneous with a great work that He did in the spiritual world before the eyes of its inhabitants. To enter into this heavenly teaching about the work of the Lord Jesus Christ, a teaching, by the way, which elevates to a divine plane the Gospel record of His life, we need to know that there are two worlds, a world of matter and a world of spirit. These two worlds are commonly called earth and heaven.

We need to know something about the relation between these two worlds that underlies the life of earth, and made it possible for the Lord Jesus to do mighty works on earth that were repeated, on a tremendous scale, in heaven. What simple facts do we know about the relation of spirit and matter? Spiritual forces are the causes of every thing that takes place on earth, and this dead world of matter is merely the servant and tool of spiritual realities. It is an instrument in God's hand for developing human beings. The laws and forces of nature reveal God to His creatures.

The relation between the two worlds is as close as this. Heaven is not further away than this.

The other world is with us every moment of the day, and the material world is but the expression of that other more real world. We know our own bodies as the servants of our minds, we may also know that the whole world of matter is but the servant of the world of spirits.

From this mountain top of thought we may

gain an appreciation of the mighty work of the Lord Jesus Christ in setting this spiritual world in subjection as to its evils, and in order as to its heavenly life. He could say at the end, "All power is given unto Me in heaven and on earth."

"Ask, and It Shall Be Given You"

By Vera Brown Hall

A SHORT time ago, someone inquired if it were right to pray for material blessings. She seemed to be searching for a positive confirmation, a reliable foundation upon which she might erect her house of faith.

I do not intend either to challenge or affirm the statements that have been made in regard to the efficacy of prayer, but I would like to tell the stories of three prayers that all have a direct bearing on the material aspect of life.

Swedenborg tells us that man is the means by which the natural world and the spiritual world are conjoined. His acts are uses in form, and correspondences, and through these he is conjoined to heaven, so far as he is in love to the Lord, and in charity towards the neighbor. (*H. H.* xiii. 112.) He cannot control the spiritual world, but he can ask for the means to help him conquer the wrongly directed forces of the natural world, and uses that will aid him in conserving and utilizing the beneficent forces.

Years ago, a mother and her four young children lived on a run-down New England farm about six miles from a city. The mother worked in the town, and was obliged to walk quite a distance from her home to a trolley car line.

Her wages were small, and she deprived herself of necessities in order that her children might go to school well fed and properly clothed. One intensely cold winter, she went forth to work in a thin sleazy coat that gave little protection on that long walk to the trolley car over a bleak wind-swept country road.

This worried her young daughter; the child was afraid her mother would catch cold and become seriously ill. She tried to think of some way to get a coat for her mother, but there

seemed to be only one way to solve the problem. She went off by herself, and asked God for a coat. Before long, her mother received two warm coats from unexpected sources.

In *Matthew* vi. 28-34, we are told that we should take no thought for raiment or food, yet we ask for daily bread in the Lord's prayer. Is not verse 34 of chapter VI the keynote? "Seek ye first the kingdom of God." It would be impossible for us to receive any spiritual good unless we first acknowledged our dependence upon Divine Providence, and opened the way for a heavenly influx that flows down even to the outermosts, thus making man a mediator between the natural and spiritual worlds.

Recently, an elderly lady was badly injured in an automobile accident. Her hip was fractured and the hospital doctors feared that she would never walk again. One of her neighbors, a little girl of eight years, was greatly distressed by the news. She gathered a number of her schoolmates about her, and they prayed together for the unfortunate woman. Today, she is walking with the aid of a crutch, and she is recovering rapidly. The little girl is certain that God answered those prayers.

When the body is ill the mind is ill, and it is difficult for a person to appeal for spiritual healing for himself. By praying for a sick friend or neighbor, are we not performing an act of charity, and at the same time, acknowledging our mutual dependence upon our loving Lord?

A young girl once became stranded in a city. It was two o'clock in the morning, and a terrible snowstorm was raging. All traffic was blocked, the stores were closed, and she did not have money enough to hire a hotel room.

A friend of her mother's lived in that city but she had never visited her, and she was unfamiliar with the streets. With only a vague idea of the direction, and a prayer on her lips, she stumbled through the drifts. She met a policeman, and learned that she was going the right way. He watched her until she reached the street corner, then he disappeared.

Here she was faced by a new difficulty. The street lights were not lit, and she could not see the numbers on the houses. It was hard to guess which house was the one she desired to locate because two large vacant lots had

undoubtedly altered the sequence of the numbers.

She stood on the sidewalk in the midst of that swirling snowstorm, and prayed for guidance. Then she walked up to a house and rang the doorbell. Her mother's friend opened the door.

In *Genesis* we are told that man was created to have dominion over all things in the natural world. However, he cannot do this by his own power; he must ask God to send His angels to assist him. The angels cannot see the objects in our natural world, but they can see correspondences, and thus aid everyone that prays for material needs, healing, and guidance.

Armistice Message

The Federal Council of the Churches of Christ in America, through its Department of International Justice and Goodwill, has issued a call to the churches to rally on Armistice Sunday, November 8, against the ominous threats of war. Militarism and fascism have kept peace and democracy on the defensive most of the time during recent years. The present international cooperation for the stabilization of currency has shown that it is possible to turn the tide.

The annual Armistice Message to the Churches declares that the churches, by loyalty to their convictions, could save the world from war even now. The title of the Message is "The Churches of Christ in a World of Conflict." The crisis in international relations is seen as a challenge to the churches—"To accept a counsel of despair when clouds gather and storms break is to deny faith. The Christian's faith in justice and goodwill is as valid and necessary when violence and hate become active as when they are quiescent."

The causes of tension and the areas of conflict in the world scene are reviewed in a realistic acknowledgment that the situation is grave. However, along with this, is a program of action looking toward the solution of the difficulties in the interest of justice and goodwill among the nations.

The message quotes some of the resolutions of the churches renouncing war and then makes these comments: "The world has heard these bold pronouncements which represent the conscience of the churches. Serious-minded people ask what meaning such statements have in the face of the terrible facts of the present international situation. To what extent will the behavior of the churches be consistent with their conscience when conflict deepens?"

Open Up the Churches

Many letters have come in to me from ministers regarding my recent "Messages" relative to the need of more church services and shorter ones. These letters show that the space did not permit a full explanation of what laymen have in mind.

In appealing for "five services each Sunday," laymen do not ask for a return to old conditions. The Sunday evening service, as it then existed, was given up largely at the request of laymen—not ministers. But the old program then was based upon the idea that the same people would go to all the Sunday services. This petered out.

Laymen believe there now is an opportunity again to open the churches all day, *but with the idea that the same person need attend only one service.* Each person, however, would have his choice—there is Communion, Worship, Instruction, Music or Discussion. I am sure such a plan would raise the *total* of those "going to church" on Sunday. This is a goal for which we should all aim.

Ministers should not be troubled about *numbers* at any one service. Probably three of the services should be held in the church parlor. Never mind, if only five—or even one—attend some of these services. Often a bank or store will have no customers for some period each day; but this is no reason for them to close. They keep open just the same.

Laymen believe that no sermon should exceed twenty minutes; but that a minister can repeat the same sermon two or three times each Sunday. As to music, only a leader is needed. Most laymen prefer "congregational singing"—to paid quartets. However, if a choir is desired for the regular preaching service, this can continue as is. The only change contemplated in this regular preaching service is to cut it down to one hour.

Laymen want to see the church property used more. They want to have a choice of services to attend and not all be forced to take the same "medicine" at the same hour. They want a choice of hours—from 8:00 A. M. to 8:00 P. M. Of course, this would make more work for some ministers; but this would not be more than their fathers and grandfathers carried when they were preachers. I am sure that such a program would increase interest in your church. Why not try it?

ROGER W. BABSON,

Moderator of National Council of
Congregational and Christian Churches.

Affirmation

"THE HEAVENS DECLARE THE GLORY OF GOD; AND THE FIRMAMENT SHOWETH HIS HANDYWORK."—Psalm xix. 1.

Annual Report of the Board of Missions

Due to continued shrinkage in the funds of the Board, it is unable to distribute its annual report this year. Therefore a summary of its activities for the twelve months ending March 31, follows. We are sure it will be found of interest. Those not ordinarily subscribing to the Convention Budget Appeal, may send contributions direct to the Board's treasurer, Mr. Lloyd A. Frost, % Cambridge Trust Co., Cambridge, Mass.:

Organized and maintained for many years on a self-sustaining basis, the Board for some time has found it necessary to appeal to the Convention for funds, and the General Council has underwritten nearly one-fifth of our expenditures. This has permitted a continuance of the missionary staff practically intact, though salaries and other expenditures have been sharply reduced. In addition, nearly all missionary-ministers in foreign fields have suffered even further due to loss in changing American dollars into local currencies. The Convention has on two annual occasions appropriated sufficient for partial reimbursements of these losses in exchange.

While we regret to open our report with financial matters, the situation is so serious that it seems wise to give it this importance. In several respects the missionary work of the New Church differs from that undertaken by other church bodies. Practically all of our missionaries occupy settled pastorates, which are centers from which they reach out to as wide a field as possible. Some of them meet their own travel expenses and receive little in the way of local remuneration. Thus, until a mission develops into a recognized Church Society, nearly all the expense of its maintenance falls on the Board.

Despite these perplexing problems, however, reports from our missionaries strike many an encouraging note. The devotion of isolated members both at home and abroad is particularly helpful. Times of trial undoubtedly tend to a sense of solidarity and give impulse to more intense effort. In this connection the Board is especially grateful to the Swedenborg Foundation whose cooperation in many directions has brought fine results. The Convention's Board of Publication also came to our aid again with another large grant of books and literature, while we must once more express our thanks to the Societies which in the face of conditions seriously affecting their own incomes nevertheless have not forgotten the importance of home and foreign missions.

In the direction of economies, a system of co-ordination has been formulated between the Conference's Overseas Missions Committee and this Board. The exchange of the respective commit-

tee's Minutes of meetings; personal conferences between Mr. Arthur Pownall of the Conference and members of this Board, in the course of his business visits to America; consultations by mail with the Overseas Committee; redistricting of certain fields, etc., are all proving helpful in placing the work of the international New Church on an even sounder and more progressive basis.

Largely due to residential restrictions, though economy was a consideration, it was necessary to discontinue the services of the Rev. Henry Algeron, for some years in charge at Paramaribo, Dutch Guiana. While a minister of the orthodox church, he became interested in our teachings, later uniting with the New Church and devoting himself zealously to our cause. But two years ago he left Paramaribo for Georgetown, British Guiana, principally on account of the sickness of his wife and children. This was practically the only change in our staff the past year. The work in that country is being continued under lay leadership.

There have been contacts with several new fields at home and abroad, notably at Vancouver, B. C., South Bend, Ind., Boulder, Colo., the Virgin Islands, Jamaica, B. W. I. In Burma two more small missionary centers have been started by lay workers. We learn of active interest in Haiti and Trinidad, in the West and East Indies. A revival of activities is reported in Dresden and Stuttgart, Germany.

The missionary Society in Berlin continues to hold its own despite financial difficulties due largely to loss on foreign exchange. The political situation does not seem to affect the church growth there. In Switzerland, the Rev. Adolph L. Goerwitz maintains his effective work among several Societies, including Trieste, Italy.

With the ordination of the Rev. Igor Edomski, by General Pastor Goerwitz, the work in Latvia has received considerable impulse. In addition to the long established Society at Liepaja (Libau), there is a small group at Riga, principal port of that country, which shows evidence of soon becoming an organized Society. It is likely that Copenhagen will soon have a resident minister (since this was written the Rev. Bjorn Johannson, formerly of Portland, Ore., has been called to the pulpit), but the work of the French Federation still suffers from the earthly loss of the Rev. Gustave Regamey.

Progress is being made in Japan. Encouraging reports from the missionary minister, the Rev. Yonezo Doi, are confirmed by American New-Church people resident in or visiting that country. Effective work is still being undertaken in China by that zealous volunteer missionary, Professor Frank C. Martin of Hong Kong (now in Australia). *Heaven and Hell* and other New-Church books are actively under translation through his good offices.

The extension and follow-up work handled directly from the office of the Board has if anything been intensified. As against a record free distribution last year of 14,000 pieces of literature, in the past twelve months 23,200 pamphlets and leaflets have been shipped to Societies and individuals, including volunteer workers in nearly every state. Also about 200 second-hand books. The development of these volunteers into group leaders; the direction of colporteurs, largely on behalf of the Swedenborg Foundation; the follow-up of past correspondence, etc., has led to organized work in a number of new centers including Vancouver, B. C., Salem, Ore., Tacoma, Wash., Denver, Colo., Rochester, N. Y., Coffeyville, Kans.

Due to the success of the Sunday Sermon Service conducted by the Rev. Frank A. Gustafson, missionary minister in the South-Eastern field (since this report, Dr. Gustafson has become pastor of the Pretty Prairie, Kans., Society), and now distributed weekly to about 125 addresses, several more Circles or smaller groups may be counted in the South and elsewhere. The Census of the isolated, now approaching completion, has added nearly two hundred Associate members to the Roll of the Convention, assuming the respective associations duly record them in their membership figures.

The Board takes this opportunity of thanking those who have contributed to its funds or otherwise cooperated in its work. It is looking forward to another useful year's activities.

NEWS OF THE CHURCH

BOSTON

We quote from the *Church Manual* of this Society: "Through the good offices of our Archives Committee, the beginning of our Sunday-school, which coincides with the opening of a day school for the Boston Society conducted on New-Church principles and located on Mt. Vernon Street, has been traced back to October 17, 1836." Many interesting facts concerned with these early days of religious education and the Society's century of varied experience in this field were called to remembrance in the course of the Society's tea party which was held on October 16th of this year. Many friends from neighboring New-Church Societies took part in the Centenary celebration.

The flowers on the altar on Sunday, October 11th, were in loving memory of Walter O. Blaisdell, and were given by his wife, Mrs. Anna Randall Blaisdell, and his children.

BRIDGEWATER, MASS.

The Bridgewater Church of the New Jerusalem held its fall reopening service on Sunday, September 6th. The church has been completely redecorated inside and repainted outside; the kitchen has been improved by additional windows and a new work-table and electric range; and a new room has been created in the basement for

the Primary Department of the Sunday-school. Sunday-school was resumed on September 27th, after the Sunday-school teachers had attended the Massachusetts Sabbath School Conference in Cambridge and their first regular local meeting in Bridgewater. A new class was added to the Sunday-school on October 11th, when eight children between the ages of eighteen months and three years old were enrolled in a Cradle Roll class.

The Junior and Senior Young People's League meet alternate Sundays at The Barn. The Senior Young People's League was host to the Leagues of Brockton, Mansfield, and Elmwood on Friday, October 2nd, at an outdoor *wiener* roast. This was followed by a meeting to plan the union programs for the year, and by practice under Mr. Horace Blackmer, of Boston, for a choir to sing at the meeting of the Massachusetts Association on October 12th.

The Ladies' Sewing Circle began the fall season by a nickel lawn party held at 44 Mt. Prospect Street, September 22nd, which was very well attended. A full supper menu was served, cafeteria style, with each portion costing five cents. Regular meetings began in October, and on October 8th a hot-dish lunch was served at noon by the members of the Board.

Serving Circle of The King's Daughters held their regular rummage sale September 29th at a downtown store, and began regular meetings October 1st. Members of this Circle and of the Ladies' Sewing Circle united in planning the luncheon for the Massachusetts Association, on October 12th, as their October project.

SAN FRANCISCO

On Wednesday, October 7th, at the monthly meeting of the Women's Alliance, the minister, the Rev. Othmar Tobisch, began his discourses on the gospel of *Mark*.

The Golden Gate League will meet by announcement from the Secretary, Mr. David Gamon.

NEW YORK

The quarterly general meeting of this Society was held on Wednesday evening, October 21st.

The subject of the pastor's monthly lecture given on Sunday, October 18th, was "Why We Believe in Immortality."

The pastor's Bible Class meets each Sunday in the church library at 10:15 A.M. A course of lectures on "The Days of Creation" is being given at these meetings.

WASHINGTON, D. C.

Regular morning services were resumed after the summer recess, on Sunday, September 13th. The first Holy Communion service of the season was held on Sunday, October 4th; and the Sunday-school was reopened.

Provision has been made to care for the small children in the Parish House during the hours of the Sunday morning service, making it possible for parents to bring their children and join in the worship.

The semi-annual meeting of the Society, preceded by a supper provided by the Ladies' Aid Society, was held in the Parish House on October 15th.

The Ladies' Aid Society resumed its meetings on October 7th, and was delightfully entertained at the home of Mr. Owen B. French. Mrs. Harry Lawton was elected President, filling the vacancy following the withdrawal of Miss Rachel Sewall. The second meeting, on October 14th, was held for the purpose of sewing on vestments for the enlarged choir.

A Young People's League meeting was held on October 9th, at the residence of the President, Mr. Harry Swanton.

COMING EVENTS

The Maryland Association will meet at Wilmington, Del., on November 21st and 22nd.

ENGAGEMENT

The engagement of Miss Virginia Swinney, daughter of Mr. and Mrs. E. B. Swinney of Los Angeles, to Mr. Grover Johnson of Los Angeles, has been announced. Miss Swinney is Western Vice-President of the American New-Church League, and Mr. Johnson is Vice-President of the Los Angeles League.

MARRIAGE

HAGER-McBURNAY.—Mr. Alfred Hager and Miss Mary Evans McBurney, residents of Buffalo, N. Y., were married September 28, 1936, at the parsonage of the Church of the Divine Humanity, the pastor, the Rev. Geo. E. Morgan, officiating. They reside at 241 DeWitt Street.

PERSONALIA

Miss Amelia A. Burkert, connected for many years with the famous Mt. Berry Schools, at Rome, Ga., is recovering from a serious operation for appendicitis. Her many friends missed her at the Convention meeting last June, which she has attended faithfully so long.

Miss Velma Bates of the Boston New-Church Society has been visiting Mr. and Mrs. William T. Hoeck of Washington, D. C. Miss Bates assisted in the choir of the Washington New Church and sang a solo during the service on October 11th.

Mr. and Mrs. O. B. French of the Washington Society have recently made a two-week trip to Pittsburgh and Cleveland.

The Washington Society was glad to have Mrs. Charles M. Saeger in Washington for two Sundays visiting her son, Mr. Geoffrey Saeger, of that city.

OBITUARY

JACKSON.—Benjamin A. Jackson, of Wickford, Rhode Island, passed into the spiritual world on

September 29, 1936, in his eighty-second year.

Born in Providence, the son of Danied and Anna (Potter) Jackson, he became associated in the drug business after his graduation from high school. First in business with Thomas Robinson, he later became associated, in 1881, with the George L. Claffin Drug Company of Providence, which absorbed the Robinson company in that year. In 1892 he was admitted to the firm as a junior partner when the business was incorporated. In 1902 he was made Secretary; and later he was advanced to the Vice-Presidency, continuing in that office until his retirement in 1926. For several terms he served as Vice-President of the New England Drug Exchange, composed of wholesale druggists throughout New England.

While in business Mr. Jackson acquired many antiques, mostly glass and clocks, and after his retirement he continued his hobby as a business. His home at Wickford Hill was filled with many beautiful and valuable antiques.

In 1892 Mr. Jackson married Mrs. Mary Ella (Darling) Kettner, daughter of Samuel Darling, at that time head of Darling, Brown and Sharpe. She passed into the spiritual world in 1915. He is survived by two brothers, Albert and Russell Jackson; and a son, Ralph D. Kettner, of Worcester, Mass.; and several nephews and nieces.

Mr. Jackson joined the Providence Society May 19, 1878. He was a most devoted and loyal member. He has held several important offices in the church throughout the years. For forty years he was Treasurer of the Providence Society, retiring from that position simultaneously with his withdrawal from active business and his removal to Wickford. For forty years Mr. Jackson and his close friend, the late George E. Manchester (who became a member of the Providence Society May 19, 1878), served as ushers in the church. During this whole period they seldom were absent from their duties. Mr. Jackson has held several offices and committee memberships in the Massachusetts Association and in the General Convention during the past fifty years.

Resurrection services were held from the funeral home of Boyce Brothers, in Providence, October 2, 1936, and were conducted by the Rev. Harold R. Gustafson, pastor of the Providence Society. H. R. G.

BIRTH

POOLE.—A daughter, Faith Lear Poole, on October 15th, to Mr. and Mrs. Stewart Poole (Leonore Dresser) of the Wilmington, Del., Society.

CALENDAR

November 8.

Twenty-third Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 261: "I will heal their backsliding."

Lesson I. Hosea xiv.

In place of Responsive Service, Anthem IV: "Violence shall no more be heard." B. W., p. 330.

Lesson II. John vii, v. 32.

Gloria, Benedictus and Faith.

Hymns, 362: "Hark, hark, my soul."

169: "We may not climb the heavenly steeps."