

*The*

**NEW CHURCH  
MESSENGER**



November 4, 1936

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In This Issue

**The Surrendered Life**

*Walter Brown Murray*

**Highways and Byways**

C. S. C.

**The Cleric in the Field**

*H. C. Small*

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Workers in the Church

A Page for the Younger People

News of the Church

*Price 10 cents*

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**THE NEW-CHURCH MESSENGER**

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## Falling Stars

**A** REPORT from Newfoundland tells of a remarkable shower of meteors that fell on October 19. Showers of meteors are usually seen at night time but this one came at 2 o'clock in the afternoon. Some of the meteors were judged to be over ten feet long. "So brilliant was the illumination that people rushed to their windows in alarm. In one small settlement it was thought that the end of the world had come."

We are all familiar with the sight of falling stars. They are usually small particles of matter that enter the earth's atmosphere and by friction therewith are rendered incandescent. Usually not larger than a small pea they are entirely dissipated before reaching the lowest stratum of the atmosphere. Occasionally, however, larger bodies of matter are drawn within the radius of the earth's gravitational force and fall to the ground. Meteorites are fairly common exhibits in our larger museums.

Superstitious people nearly always regard them as heralds of woe. English peasants believe, and the same belief exists in many parts of Europe, that every time a so-called star falls to earth some man, woman or child is doomed to die. Since about fifty million people

die every year it is easy to see that some soul goes to its eternal home whenever a shooting star appears. But there is no connection between the meteor and the death.

Inexplicable things have always given rise to superstitions. A few months ago the Russian government arranged for an almost nation-wide course of instruction concerning an approaching comet, so that a superstitious peasantry should not get panicky and conclude that the end of the world was at hand. We find this same superstition referred to in Shakespeare's *Julius Caesar*, in which Calphurnia says,

"When beggars die there are no comets  
seen;

The heavens themselves blaze forth the  
death of princes."

Not only ignorant people but many who have had all the advantages of education believe that man's life and death are in some way bound up with the movements of the stars. To have been "born under a lucky star" is the hope of many thousands who believe in astrology and who cheerfully pay a ten-dollar fee to some widely advertising quack for a horoscope.

There was a time when astrology was an

almost worldwide belief, but as a result of the work of Isaac Newton astronomy emerged from mystery and its former mythical aspect passed into the hands of the astrologer. Except insofar as they form part of the orderly movements of the cosmos, and thus help to form the perfect whole that we call the universe the stars and their movements play no part in the development of human life nor the fortunes of human beings.

"The fault, dear Brutus, is not in our stars,

But in ourselves, that we are underlings."

The same Divine Wisdom that holds the stars in its Power is also the Divine Providence that protects and guides us through our lives. Swedenborg's doctrine of "The Grand Man" assumes that there is a place in heaven for every regenerate soul. Man reaches that place, or state, for which by genius and self discipline he has been fitted, not because he was born under any particular zodiacal sign, but because it was the will of God that he should be born and fitted for it. To believe that the position of the planets has any effect upon our success or failure in life is as wise as to believe that a baby born on a railway train will find his destiny influenced by the engine that was drawing his mother to New York or Chicago. It is not in accord with the teachings of Him who tells us "that even the very hairs of our head are all numbered." Our fate is controlled not by the stars but by the Divine Humanity of Him who made them.

A. W.

### Into the Fuller Light

**T**WO weeks ago we mentioned the honors (The Roosevelt medals) that were to be conferred upon Miss Helen Keller and her teacher, Mrs. Anne Sullivan Macy. A few hours before that announcement appeared Mrs. Macy passed into the spiritual world. For nearly fifty years she had been Miss Keller's faithful teacher and companion. To her patient and remarkable devotion was due the fact that her pupil was able to overcome the terrible handicap of blindness and deafness and to become internationally famous for her achievements.

New-Church people are grateful to Helen Keller for her advocacy of New-Church doctrines; but that advocacy became possible and practical through the ministrations of Anne Sullivan Macy. It was she who taught Miss Keller to read and speak and know the world about her by the use of her finger tips. The lives of these two heroic women were so closely interwoven that it is difficult to think of them as being temporarily separated and there is a pathetic note in Helen Keller's words, "Teacher is free at last from pain and blindness. I pray for strength to endure the silent dark until she smiles upon me again."

Mrs. Macy was honored in many lands. In 1931 she received the honorary degree of Doctor of Humane Letters from Temple University, and the Order of St. Sava from the King of Yugoslavia. In her later years blindness due to cataract came upon her and she received tuition in Braille from her aforesaid pupil.

We learn that the proposed presentation of the Roosevelt medal to Miss Keller has been postponed from October 27th until next year.

A. W.

### An Insult to Genius

**D**URING the Great War many people in the Allied Nations found themselves handicapped by the fact that they bore German names. And many cities realized that they also bore German titles. There was quite an epidemic of name-changing. Mr. "Prentz" at once called himself "Prince." All the "Muellers" became "Millers," and many City Councils ordered the re-christening of their respective communities. It was not merely a case of "a rose by any other name would smell as sweet"; every taint and odor must be removed from names that might stem from a German ancestry.

For those good people who were in a hurry to disassociate themselves from every thing that might link them with the enemy there was the genuine excuse that their names might lead to misunderstanding on the part of their patriotic neighbors. But there is no excuse

for a literary "purge" now reported from Germany. The Biblical text of Handel's world-famous oratorio "Judas Maccabeus" has been changed and a new German text has been substituted. Jewish blood in the Handel family is reported to be the cause of this action. It isn't possible to change the wonderful music, but it is easy to discard the Biblical text selected by the gifted composer. A message to *The New York Times* also stated that "Some time ago several German composers received orders to write new music to 'A Midsummer Night's Dream' to replace that by Felix Mendelssohn-Bartholdy."

Genius belongs to no nation. Its product is the heritage of the human race. A truly great man is a divine gift to the world.

Paul said of the new religion given by the Saviour, "Wherein there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." Something the same is true of genius. Swedenborg tells us that the Lord governs the human race as one man. In the divine sight all individuals are component parts of the Maximus Homo. The great law-givers, poets, artists, and discoverers are the common heritage of the race. It is an insult to the spirit of genius that the possessor of gifts, used unselfishly for the good of mankind, should be discriminated against on grounds of nationality and religion.

A. W.

## The Surrendered Life

By Walter Brown Murray

**T**HERE are three kinds of Christians—those in obedience to authority, those in obedience to truth, and those in obedience to love.

Those in obedience to authority are governed by respect for external authority, as are children. They are still natural-minded, but they have also a certain degree of spiritual development. They keep the Commandments of God, very much as the rich young ruler who came to Jesus to learn how to inherit eternal life. They may have only as much good in them, or the spiritual expansiveness of the kingdom of heaven, as the grain of mustard seed, but in the next life they come into an experience of heaven corresponding to the degree that they open their life to God.

Those in obedience to truth are governed by the love of spiritual truth. They love the truth. They are in a certain sense intellectual in their religion, but they bow to the authority of the truth as it is revealed to them from doctrine drawn from the Word of God. They are rationally led by truth into brotherly love; but they are, as Swedenborg states, partly led

by God and partly led by self. When the truth is shown to them, they love to do the truth. They constitute in the after life the spiritual angels or the inhabitants of the spiritual kingdom, the truth kingdom, the second heaven; just as the first named people in the after life constitute the first or natural heaven. It is all a matter of the degree of reception of the life of God.

Those in obedience to love are those who are governed by love to God. This love to God proceeds from the love of God received by them. In them it goes out as love given back to the Lord and outwardly in mutual love to all others. It is the highest degree of the reception of the Divine into human souls. It is the ideal state of man. Swedenborg writes: "The celestial man acknowledges that the Lord is the life of all, that He gives to think and to act; for he perceives that it is so; (through a Divine perception that flows from the love of God in his soul); nor does he ever desire a selfhood of his own, yet although he does not desire a selfhood still a selfhood is given him by the Lord which is conjoined with all per-

ception of what is good and true, and with all happiness."

This acknowledgment that God is the source of all his life and love and joy is the tree of life in the center of the garden of his perceptions; other perceptions related in order to the central one—the tree of life—are the other trees of the garden. This is the true paradisaical state of man into which we may come by regeneration. This regeneration is a progressive thing, its first degree being the life of man in the first or natural heaven; its second degree the life of the spiritual angel in the second heaven; the third degree this life of the celestial man in the perfect state, paradise regained. It means a full surrender of the natural selfhood in order that the life of God may reign supremely in the man, and God's perfect will be done. It is unlike the Nirvana of the Hindu religions; it does not rob him of his identity, but it gives him ideal freedom and conscious cooperation with God.

This is what Jesus told the rich young ruler to do, namely, to go and sell all that he had, and give to the poor, and to come and take up the cross, and follow Jesus. This meant to get rid of all the impediments to a perfectly consecrated life in following Jesus, to lay down the self life, to die to it so that he might live a new life from the Lord in his soul. To become in the Lord a new creature, in the image and likeness of God. A perfectly surrendered soul.

Swedenborg says that "the celestial love in which angels are is such that for the sake of saving a soul from hell they entirely disregard death, and if they could they would undergo hell for that soul." They thus love as Jesus demands of all His disciples, "that ye love one another, even as I have loved you." It is thus the standard which Jesus set, this celestial standard of perfectly self-abnegating love. It is a love so deep and true and self-forgetful that it is the perfect human expression of the Divine Love.

We are told further that "the man of the church advances from the natural to the spiritual, and through this to the celestial." And that "the third or inmost degree is opened with those who immediately apply Divine truths to life, and who do not first reason about them,

and thus send them into doubt; this degree is called celestial."

This is the kind of love by which Christians are to be known: "By this shall all men know that ye are my disciples."

We are all aware that the standard which Jesus thus sets is too hard for most of His disciples; but the case is very much like children who start out to get a complete education and leave off after grammar school, or after high school; few reaching the university. But the Lord aims at the highest. And He is very definite about what He wants. He says: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it." But He puts it even more strongly in another place when He says: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Now that is putting the matter rather strongly, forsaking all the things of the selfish life which keep us from the perfect surrender to Jesus, from perfect service for Him, from perfect following of Him. Possibly to many of us it will come as it did to the rich young ruler. It is too much to ask. "When the young man heard that saying, he went away sorrowful: for he had great possessions." To ask the natural man to give up his selfish life is like asking him to accept death. "But whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Truly "straightened is the gate, and narrow is the way, which leadeth unto life, and few there be which find it." All because of the selfishness of our natural life.

Am I trying to make the Christian life in its ideal state appear to be difficult? Actually the true Christian, the one who forsakes most of his self-centered living, is the happiest person in the world. He is the only happy person. There is no lasting or sincere happiness in selfish living. It is true that Jesus tells us of the difficulties of forsaking the selfish life, but He also said to His disciples: "These things have I spoken unto you, that my joy might remain in you, and that your joy might

be full." Jesus created us to be happy. That is the reason why He wants us to give up that which destroys true happiness.

That is why He preaches a complete surrender, that we may be happy, that we may be able to receive the blessings of the Divine Love which is altogether selfless and bent on the happiness of all others. In our selfish state the cup is full. There is no place for the blessedness that God intends. Until we empty the cup of hatred and revenge and impurity and dishonesty and self-love in all its forms there is no place for heavenly joy.

But I have another object in this talk on surrender to Jesus. In fact, its supreme objective is to enable us to see that the thing we all long for is absolutely impossible until Jesus has full charge of our life and we thereby become His servants to do His will on earth.

The one thing which Christians desire is the spread of Christianity. But what does that mean? With too many it means only that other people shall perceive the truth of our beliefs. The New Church, for example, spends most of its time and money for the spread of what we call New-Church teaching. And yet we know that one may possess all truth and not be able to get across the threshold of the first heaven. To hear people say, "We read Swedenborg" is one of our greatest joys. It is true that it is indispensable to know the truth, but the truth in the memory does not necessarily affect the life in a truly spiritual way. These things we ought to do and not leave the something else indispensable undone.

Now I boldly affirm that until there shall be in the New Church completely consecrated people, people consecrated to the work of leading people into touch with the Lord Jesus Christ, in order that thereby they may get the divine love, wisdom and power into their lives, there will be no spread of the New Church. What the Lord demands is perfectly surrendered people, who have forsaken the self life and live for the Lord and the neighbor, eager to tell from personal experience of the love of God in their own lives, and the perfect deliverance from every kind of evil of everyone who comes to Jesus. Without such people we will not have the religion that Jesus taught.

Whatever we may think is religion, it is not truth only; it is life, the life of God in the soul; and the life of God gets into the soul through personal contact with Jesus, and in no other way. We have many people in our churches who are obedient to authority in the Church and to Swedenborg. We have many who are partly led by the Lord and partly led by self. These people are not going to bring in the kingdom of God on earth. Only those who truly love the Lord in perfect self surrender and want to bring others to Him in a personal way can do the job.

### Face About!

THE divine pathway which leads to perfection is wisely marked by cultural signs of beauty, love, compassion, mercy, devotion and other qualities of the heart—of the Spirit—of God. No formula has been given for the amassing of gold. None for the usurping of political power. None for the satisfaction of personal selfish ambitions in any form. If gold, if political power, if selfishness were necessary to human perfection, Divine Wisdom would have so indicated. Yet almost the whole of life today is scarred by the striving towards these uncultural goals.

With its back to the Light, stumbling along in the darkness of its own shadow, humanity flounders in these quicksands of evil while at the same time dating its inconsistency from the birth of an Indicator of opposite precepts.

"It is told in all ancient Teachings—"Do not turn thy back to the Teacher." This command can be understood slavishly or reverently. Conscious reverence is like the flower of Light. One cannot compel it, only the expanded consciousness will permit the experience of the preservation of spiritual values. How to describe to the blind the entire stony path? How to forewarn the deaf by a call? But the experience of life will show the significance of the Command. "Do not turn thy back to the Teacher."

Face about! Turn thy back to selfishness, to war, to greed, to all uncultural darkness. But ever mindful of the divine origin of all Light. "Do not turn thy back to the Teacher"!

G. F.



## A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

### The Burning Heart

THE artist Hofmann once painted a beautiful picture which he called "The Walk to Emmaus." It depicted an event treasured in the mind of nearly every Christian.

After the resurrection of the Lord, He walked with two disciples to a village called Emmaus. At first they did not recognize Him. He called to their minds many things written in the Scriptures. He entered into a house and broke bread with them. And in the breaking of bread He became known to them. He went away from them; but they were quite excited about their strange experience. And one of them said, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

Because of that saying these two men have sometimes been called the apostles of the burning heart.

I do not suppose their physical temperature increased at all; but they felt a warm glow of loving satisfaction, when the Lord Jesus walked and talked with them.

Warmth is a wonderful thing. In the district in which I live the temperature has been higher than usual during the past few weeks. As a result of this the leaves are staying on the trees two weeks longer than usual. The gardens are still gay with flowers. Last week I even saw some sparrows building a nest. They had evidently mistaken a late fall for an early spring.

Warmth makes things grow. This is also

true in the human heart. If the Lord Jesus has His dwelling place there He gives us a warmth of love that sets the joy-bells ringing in the mind. The burning heart is a heart that is full of love. It is love for the Lord, love for the neighbor, love for all things pure and good and true. When we walk with the Lord our hearts burn with a glowing affection for all good things.

Not long ago I read a statement by a man of science that if the temperature of the United States could be raised five degrees, winter and summer, the glaciers in the Rocky Mountains would all melt away, and mountain tops that are now covered with snow would be clothed with trees and flowers.

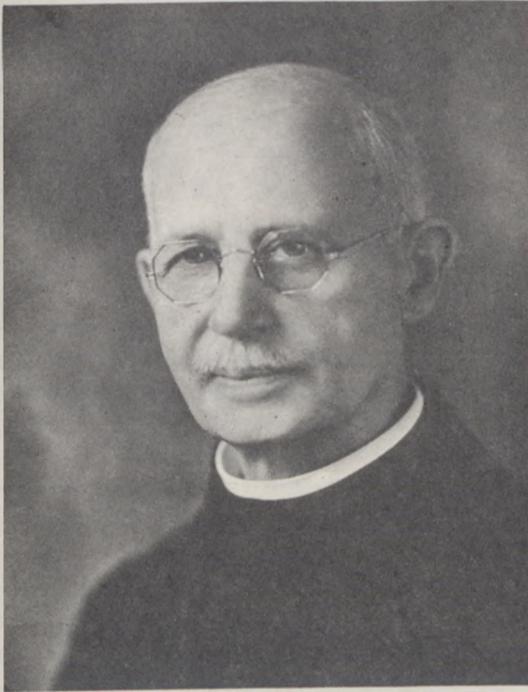
I do not know if that would really happen. What I do know is that when our hearts burn with love to the Lord, the cold and icy thoughts of selfishness melt. Love banishes coldness in the mind. It turns the soul into a garden of the Lord. It takes away the winter of our discontent.

The wise writer of the book of Ecclesiastes gave this advice to young people nearly three thousand years ago, "Remember now thy Creator in the days of thy youth."

He gave many reasons why the young people should turn to the Lord; but he forgot the most important of them all—the burning heart.

Find a place for the Lord Jesus in your daily life. And He will bring you a joy and happiness attainable from no other source.

## Workers in the Church



THE REV. GEORGE E. MORGAN

George E. Morgan was born September 4, 1866, of New-Church parents. He was christened by the Rev. J. R. Hibbard, and was given the name Emanuel after the great Swedish seer.

The family connection with the New Church began in the time of George's grandfather, who was led thereto by reading "Noble's Appeal on Behalf of the Doctrines of the New Church." This grandfather, Amasa Morgan, was one of the early pioneers in California, journeying thither twice before the advent of the railway.

Amasa's son, William H. Morgan, emigrated to Kansas and became a newspaper publisher at Osage City. In that city George Emanuel Morgan was introduced to the printing business as a part-time worker, at the early age of twelve years.

He was graduated from High School as valedictorian. Not until 1903, when he had a wife and two children, was he able to realize his dream of entering the Theological School at Cambridge, where he studied for three years, maintaining himself and his family by his own efforts.

Graduating from the Theological School, he became minister at Toledo in 1907. During his stay in Toledo he studied law at Ann Arbor, where he took the degree LL.B. In 1915, he became pastor at St. Louis, where he issued *The New-Church Visitor* for many years. He has done a great deal of editorial work, all of it voluntary, and all of it immensely useful.

In 1924 he was called to Pittsburgh, Pa., where he remained for ten years. He is now the pastor of the Buffalo Society, where his unselfish work has endeared him to the hearts of the people.

Mr. Morgan has a married son, William C. Morgan, of Boston; two married daughters, Mrs. Virginia Obrig of Brooklyn, and Mrs. Marie Lauck of Kansas.

## Highways and Byways

By C. S. C.

"I AM going to take you to hear Kagawa!" a friend in Portland, Oregon told me enthusiastically one day last June.

"Who is Kagawa?" I asked naively.

"Why, the great Japanese religious leader—everyone is going to hear him."

The church where Kagawa was to speak was crowded with eager listeners. This modest, intelligent Japanese leader spoke largely upon the New Testament and its applications to life, not upon the Co-operative Movement, of which he is such a powerful supporter in Japan. We found him difficult to follow, in spite of his effective diagrams on a blackboard, and yet he held our attention closely. I do not recall a single statement that Kagawa made, although I do remember that he made striking comparisons between Japan and America, sent home with shafts of humor and friendliness. But I can still see vividly that simple Japanese figure as he stood before that great audience—serenity and humility in his face and bearing.

My friend told me that Kagawa, as a result of his ministrations to the sick and suffering in the slums, had contracted trachoma, dread disease of the eyes, which had greatly impaired

his eyesight. I do not recall that he made any reference to his own work. But because of what that "friend of the poor" had done, his presence made a far greater impression than what he said.

\* \* \*

In these days when we hear much about the decline of the Sunday-school it is heartening to read of that meeting of the World Sunday-school Association at Oslo, Norway, this past summer. Here 3200 delegates gathered from Asia, Africa, Australia, Europe, Latin and North America, representing sixty nations. We are glad to know that 900 of the delegates were from the United States and Canada. Adelaide Teague Case, professor of education in Teachers College, Columbia University, reported many discouraging features in the field of religious education to-day. This great convention was not dismayed. Albert C. Diefenbach, in the *Boston Transcript* of September 19th, discussing the attitude of the Convention, states, "There is no turning back, and no discouragement, but valiant going on." Luther A. Weigle, dean of Yale Divinity School, was re-elected chairman of the World Council. Some of the sessions of the convention at Oslo were attended by his Majesty, King Haakon VII of Norway.

\* \* \*

Dean Willard L. Sperry of the Harvard Divinity School is quoted as believing that the chief business of the Sunday-school is to teach children how to worship. Roger W. Babson, the well-known economist, who is keenly interested in church and Sunday-school development believes in a "children's church," which would take the place of the Sunday-school; he believes also in "fewer but better teachers" in the church school—leadership "which must be spiritual as well as trained"; Mr. Babson thinks that the chief value of the church school lies not in the size of attendance, but in the way children are "spiritually awakened." He evidently believes that children who become truly "awakened" in church school will later carry over their interest into the church.

\* \* \*

Found in Emerson (Essay—The Over-Soul): "It was a grand sentence of Emanuel

Swedenborg, which would alone indicate the greatness of that man's perception—"It is no proof of a man's understanding to be able to confirm whatever he pleases; but to be able to discern that what is true is true, and that what is false is false, this is the mark and character of intelligence."

\* \* \*

It is significant to know that Dr. Einstein at the convocation of the University of the State of New York attacked the Nietzsche philosophy—"the doctrine that the world belongs to the strong." An editorial in the *New York Times* of October 18th, in commenting on this, says, ". . . At this juncture of the world's affairs, when Fascist nations are proclaiming their superiority over the rest of mankind, their readiness to prove it by force of arms, their joy in the struggle for supremacy, it is well to hear one of the great thinkers of our time picture man as something finer than Nietzsche's Superman who knew no mercy."

\* \* \*

Rebelling at humdrum household tasks and longing for autumn sunshine, I made a bee line for the country. What a golden, hazy, satisfying afternoon it was! Here at the hill-top farm I have often visited, I found a good companion, the mother of an old friend of mine. We sat on an old bench under the grapevine, now brown and crackling, and looked off over orchard, fields, and river. As I heard about her joys—her children and grandchildren, her church and friends—and a little about her troubles, I saw a flash of blue against an old apple tree. A bluebird, whose dull red breast contrasted with his bright wings! And then a sorer sight—a cat coming resolutely across the field with something in his mouth. As I ran up to rescue what I thought was a bird, I heard piteous little squeals—faint, very faint.

"It's not a bird but a mouse," I exclaimed.

"Oh well," my elderly friend replied with a sage chuckle, "Let him go if it's a mouse."

As I slowly rejoined my companion I wondered. To be sure, mice are harmful; we do not court their company; but should we rescue only bird victims? Strange how across a per-

fect autumn landscape, soft with Corot haze, bright with the flash of a bluebird, a cat should stalk—its prey, a helpless little mouse! Life is sometimes like that, isn't it?

\* \* \*

In the Boston Church of the New Jerusalem on the afternoon of October 18th a bronze memorial tablet was unveiled bearing this inscription: "To the glory of God and in loving memory of Thomas Worcester, D.D., pastor 1818-1878, the Rev. James Reed, pastor 1860-1921." The *Boston Herald* of October 19th contained a picture of the tablet and those who took part in the unveiling exercises: Mrs. W. W. Towle, daughter of the donor, the late Benjamin Pettee; Miss Ruth

Vassall Reed, granddaughter of the Rev. James Reed, who unveiled the tablet; Col. Benjamin B. Shedd, chairman of the church committee; and Harry M. Hight, clerk of the society, who presented the tablet for the Pettee family. During the service a memorial resolution of the members of the Boston society was read in tribute to the long and devoted ministry of the late Rev. H. Clinton Hay, their third pastor. It is significant that the pastorates of the first three ministers of this church: the Rev. Thomas Worcester, the Rev. James Reed, and the Rev. H. Clinton Hay covered a period of 118 years. The Rev. Antony Regamey, present pastor of the church, officiated at this service.

## The Cleric in the Field

### Potato Philosophy

#### I

**N**ATURE is constantly propounding riddles and suggesting philosophies to any one who hath an eye to see and an ear to hear. Not the beautiful alone, nor the unusual, has the power of suggestion, but the homely and the commonplace may arrest attention and teach lessons. Even a potato field may become a school of science and a rough tuber sit in the chair of philosophy.

While harvesting the potato crop a year ago and watching with interest the wealth of each hill roll itself out at my feet under the impact of my hoe, I was struck by the clearness with which the varying yields could be classified. Some hills would produce a good number of moderately large potatoes evenly graduated down to the small ones. These composed the great body of the crop. Other hills contained one or two unusually large tubers, the rest being all small. A third kind of hill abounded in potatoes scarcely larger than marbles, with not an edible potato in the whole lot. As many as forty such have been counted in a single hill. Fortunately these hills were comparatively few in number. The same differences are noted again this year, and are, of course, common in every potato patch.

The first impression conveyed to one ob-

serving this, is that the total amount of potato substance produced in each of the three classes of hills is nearly equal. In my own case I did not attempt to verify the truth of this impression by actually weighing the potatoes, but I think that it is roughly true. It were as though an equal amount of energy resided in each bit of potato seed, and that the differences in yield were not so much quantitative as qualitative, due to some hidden cause in the seed itself or some peculiar conditions attending its growth.

Impressed with the likeness of this situation to human life and its exemplification of character products in individuals, I could but exclaim: How like potato hills are we all! We begin with a certain general average of vitality, mental capacity, and social opportunity. While there are extremes at both ends, I am of the opinion that there is not the wide difference of native powers between races, families, and individuals as is sometimes imagined. As in the parable the Lord gives to every one his "pound" and bids him "occupy," or make use of it, until He comes. And in the sum total of quantity of achievement men are not so far apart. It is in the quality of their output that they differ so widely. Their equivalent fund of energy, as in the potato, is spent in such different directions and with such different ideals and ends

that a three-fold classification is made possible.

First there is the great bulk of humanity, the large majority of the "common people," men and women who are neither superlatively good nor bad, wise or stupid. They are not illustrious one way or another but lead broad, sensible, industrious lives, are highly useful and capable members of society whose varied and balanced labors constitute the bulk of the world's achievement.

## II

In addition to these are many persons whose achievements are outstanding. Through a special talent, or by constant and concentrated application to one pursuit they outstrip their neighbors and companions. Their works are truly great, exciting the admiration not to say the envy of their fellows. Yet what they gain in greatness they lose in extent. The field of their operations is limited. They are more brilliant than versatile. The law of physics, that what is gained in power is lost in speed, applies to their productions. They may know little of life beyond the confines of their particular vocation. Their potatoes, it may be, are much above the average in size, importance and nobility, yet correspondingly few. The whole "pound" of their abilities is spent on a few exceptional results. Devotion to one great and all-consuming purpose and pursuit with a consequent ignoring of the many smaller but highly necessary interests characterizes this class of persons. They do no more than others, perhaps not as much, of the many things that need to be done, but they do a few of them with exceptional success. They are the geniuses, the artists, the heroic figures of the world, the potato hills of a few great and a few small achievements.

## III

On the other hand, however, we have those perfectly useless persons who fritter away their energies in little nothings. They are busy enough from the standpoint of activity, they may not have an idle second, but as they have no serious purpose in living and feed their souls on the vanities and pleasures of the moment they contribute nothing lastingly useful to society or to themselves. The world is not greatly

enriched by their presence in it, neither would it be greatly impoverished by their removal from it. The superficial hum of their doings would only give place to a welcome silence. Departing they would leave nothing to awaken grateful and inspiring memories, and they would soon be forgotten. The little potatoes of such may be very numerous but they are too inconsequential to be of service to any one.

As one brings to the light of day these hidden and varying products of his planting can he escape the inquiry, "What sort of hill am I in the potato field of the world? Am I capable of outstanding achievement and sustained devotion to some noble work that needs doing? If not, am I filling, can I find, have I sought as broad and helpful a place in the sustaining uses and functions of Society as would cause me to be missed should I withdraw? Or, ignoring the deeper responsibilities imposed upon me by God and man, am I content to waste my years and my native abilities in petty concerns that are both selfish and anti-social, whose pursuit requires an expenditure of energy equal to the noblest service, yet yields a harvest not worth the gathering?" Whatever the answer may be, standing hoe in hand and gazing down at one's feet upon the earth-born but eloquent types of these three spiritual conditions, one is not long left in doubt as to the kind of potato hill he *ought* to be.

H. C. S.

## What Do I Talk Most About?

**T**HIS is a question we ought frequently and searchingly to ask ourselves. Do I talk most about myself and my own personal concerns? Do I talk about my sicknesses and those of my family? Do I talk about my divorced acquaintances? About the terrible state of politics? About the weather? About my hard luck? About all those things which have little or no significance to the real good of humanity?

One way to check up on ourselves is to take note of what other people talk most about (which is just the things aforementioned), and then ask ourselves if we are doing the same. If we find we are in such a habit we should

make a definite effort to think on good things; to see and talk about what is good in life, in other persons, in human affairs, in nature, in the Lord's providence, and then to let this sunshine of recognized goodness radiate through our faces and enrich our voices. Of course, there is evil in the world: every garden has its weeds and pests; every joy has its pang of sorrow; every Christ has his Judas. We simply cannot destroy this fact, but we can help being overwhelmed and submerged and made thoroughly miserable by dwelling upon the weeds, the pangs and the Judases. "Let both grow together until the harvest" is the counsel of the Divine Wisdom, meaning, don't worry and talk so much about the sadness of life and the evils of circumstance but do the best you can, where you are, with what you have, and you will eventually come out on top. When the final reckoning is made, and this comes to us all when we pass from the body, if the balance be on the side of things positive, good, helpful and hopeful, we will surely rise above and be set wholly free from the other. We can easily see that this would be heaven. Let us watch our thoughts and guard our talk. Let us see more and more of the good and so strengthen it that it overcome the evil.

WM. R. REECE  
in *The New Christian Minister*.

### Kansas Association

The Association held its 1936 meeting at the Church in Pawnee Rock on Saturday and Sunday, October 10th and 11th, and a joyous and stimulating meeting it proved to be—more like a real home-coming than a formal, cut-and-dried, religious business meeting.

There was business, to be sure, plenty of it, and speedily despatched, and then old friends and companions gathered at the rear of the auditorium, in the basement dining room and kitchen, on the walks and lawn, for both days were ideal with such sunshine as is only possible in Kansas, for renewal of old-time relationships. And formal greetings were few and far between. There was little "Mister-ing" or "Misses-ing"—these men and women were hailed by their "first" names, for they for the most part were truly brethren to one another, and in almost every instance acquaintance was of long standing. Yes, it was much more than

a formal gathering of church folks—it was a true home-coming. I have attended many Association meetings, in various parts of the country, but never one where this spirit of fellowship and brotherhood was so outstanding and remarkable.

And the young people! There seemed to be no end of them! And, wonder of wonders, they did not avoid either the business or the religious meetings. They were there in full force, and thoroughly interested. Just think of that!

The entertainment was fairly lavish. Homes were opened up and fairly overflowed with welcome and hospitality. One was really made to feel that it was the host rather than the guest who was being entertained. And then on Sunday for the two meals, dinner and supper, in the dining room of the church—such a dinner and such a supper! Just plain, wholesome, substantial food, but with such flavor! And such generous portions, and, above all, such a spirit of wholesome fellowship!

Attendance was close to two hundred and from all parts of the really big state of Kansas—the drive of from one hundred and fifty to two hundred miles to be there seemed as nothing at all—the auditorium was well filled at each and every session.

And there was food for thought as well as for body. Some very good talks—Mr. Cook on "Youth and the Demands of the Growing Fund of Knowledge with Which It Must Contend and Must Master"; Mr. Gainer, from Kansas City, relating his experiences in coming into acceptance of the New Church; Mr. Ens' splendid oration, "A Stranger in a Strange Land," and its mighty appeal to loyalty to the Church and the Writings; the Sunday morning service at which your scribe was privileged to preach; and, on Sunday evening, the forepart of music by the young folks, followed by Mr. Peters' address on "The Problems of Modern Youth" fittingly brought to a close a session which I can only qualify as "memorable."

It was good to have been there and it might be well enough for other Associations to appoint delegations to visit future Kansas meetings to catch the spirit and bring home something of this thrill of brotherhood and fellowship.

FRANK A. GUSTAFSON.

### Michigan Association

The annual meeting of the Michigan Association, held in the Detroit Church on Saturday and Sunday, October 3rd and 4th, was unusually interesting, marking as it did the formal opening and dedication of the additions to the Parish House. The business meeting was held Saturday afternoon, presided over by the Chairman, the

Rev. William H. Beales. Reports were received from the different groups in the Association, including Almont, Lansing, Ann Arbor and Boyne City. The officers were reelected, including the Chairman, also the Secretary, B. G. A. Laitner, and the Treasurer, Frank Hamilton, of Almont.

In the evening a social gathering was held in the Parish House, members of the choir providing an excellent musical program, assisted by some of the young people. Refreshments were served by members of the Ladies' Society. The service on Sunday morning was conducted by the pastor, the sermon being delivered by the President of Convention, the Rev. Fred Sidney Mayer. Following the service, the sacrament of the Lord's Supper was administered to over eighty communicants. The musical offerings of the choir were unusually acceptable. At the close of worship, the congregation adjourned to the Parish House, where a bountiful meal was served by the ladies. After a brief interval, the members gathered in the fine new lounge, where Mr. Mayer conducted an impressive dedicatory service.

The additions and improvements are the gift to the Society of Mrs. John Trix, and are in memory of her mother and father, the late Mr. and Mrs. Ralph Phelps, who were among the earliest members of the New Church in Detroit. They include the erection of a new "wing" to the Parish House, covering the vacant ground to the west of the original building. Downstairs there is the large new lounge, which can be closed off from the remainder of the building, heated separately, and used for meetings of the Ladies' Society, the League and the choir. Upstairs the Sunday-school room has been greatly enlarged and entirely remodeled. The small, dark stage at the south end of the room, which those attending the Convention in Detroit will remember so well, has been taken away and replaced by a fine, well-lighted and commodious stage to the west. This stage is fully equipped for dramatics, and will be used many times during the season. The auditorium has been enlarged by nearly fifty per cent, and two fine classrooms added. The old heating plant has been removed, and a modern steel oil-burning furnace installed. These improvements, together with other minor changes, have put the Detroit plant in excellent condition. The members appreciate the generosity of Mrs. Trix, in making these improvements, and plans have been laid for an exceedingly active and, it is hoped, successful year.

W. H. B.

### MISSION BOARD NOTES

The activities of the New-Church Mission at Rosthern, Sask., are back on regular schedule. The

Rev. Peter Peters, the missionary, reports that services have been conducted all summer with the exception of a few Sundays, but now, Mr. Peters says, "we have continued again with regular Sunday-school, Sunday evening Study Class, and choir rehearsals. In our adult Sunday-school class we have just finished a study of the Gospel of *St. Matthew*. Next Sunday we will begin on the book of *Revelation*. In the Study Class we are taking up the Doctrine of Life, from *Four Doctrines*. The children's Sunday-school classes are studying selected lessons from the Gospels. The work in Rosthern is keeping me quite busy. The attendance at church and Sunday-school is good. Some thirty to fifty adults at church and some thirty at Sunday-school. This attendance will keep up as long as roads and weather permit. On October 25th I am going to Wingard, where there is a small New-Church family, to conduct a service in the afternoon. Mr. William Bergen, there, is an active member who will have a group of more or less interested neighbors invited."

Mr. Almug Boo, chief New-Church missionary in Burma, reports the arrival of a new baby boy at the Boo home and that both mother and child are doing well. He adds the interesting information in his report of this happy event that the babe will be named George Saw Boo, the first name being in honor of Mr. George C. Warren, long a friend of the Burma Mission. We have not learned the source of the second name, and we hesitate to make a pun of it.

### New-Church Library

The British Conference maintains a library of New-Church books in London, and the Hon. Secretary, Mrs. A. E. Friend, is asking every author to send her one bound copy of each book published. The New-Church Board of Publication, of Brooklyn, N. Y.; the Massachusetts Union, of Boston, and the Western New-Church Union, of Chicago, have forwarded copies of books, printed by them, to the Library and Documents Committee at 20 Hart Street, London, W. C. I., England, and have the thanks of the Conference. Any American visitor to the Library will be gladly received and shown the valuable Swedenborg mementoes.

F. SIDNEY MAYER.

### PERSONALIA

Mrs. Charles S. Mack, who has been spending the summer with her son Gordon at Turkey Foot Lake, Ohio, was hostess at a surprise dinner party on the occasion of her birthday, October 12th. The following ten ladies were present: Mrs. Albaugh

and her daughter, Elta, Mrs. Pfister and her daughters, Dora and Rose, Mrs. G. Y. Anderson, Mrs. Sheldon Clark, Mrs. Donald Gustafson and Mrs. Charles C. Mason. This party, which took place at Shutter's Inn, was also in the nature of a farewell, for Mrs. Mack is leaving Ohio for California, where she will spend the winter.

Members of the Portland, Ore., Society gave their pastor, the Rev. William R. Reece, a surprise party on September 13th, in honor of Mr. Reece's fifty-fourth birthday.

Mr. and Mrs. Lawrence French of Sebastopol, Calif., are opening an office in Portland, Ore., for the distribution of the French Oil Burner, and will probably make Portland their permanent home. Mr. French is the son of the late Dr. Thomas French, who was minister of the San Francisco Society for many years.

Mrs. Noah Peterson, of Portland, Ore., is training the members of the Sunday-school in singing, following the morning service. "If you like to sing, whether young or old, join in with this group and loosen up your vocal cords," Mr. Reece, the pastor of the Portland Society, urges.

## NEWS OF THE CHURCH

### BUFFALO, N. Y.

The *Buffalo Evening News* of October 26th reported on the Rev. George E. Morgan's morning address of the day before on the subject of "Spiritual World Emanations."

The election of officers on October 20th gave the following results: President, John Hagamann; Vice-President, K. S. Acton; Secretary, A. H. Palmer; Treasurer, Mme. Luetti; New Trustees, Thomas Paul and Mrs. F. Stoldt. Before the meeting, a church supper was served.

Plans to entertain the children of the Society on Hallowe'en met with success.

### BOYNE CITY, MICH.

News comes from Boyne City, Mich., that the Rev. August Rienstra, who organized, and has had charge of the New-Church Society in that northern town since its inception, has been ordered to take a complete rest for an indefinite time. Mr. Rienstra has been having considerable trouble with his voice, which grew so serious that a thorough examination was necessary. As a result, he was found to be suffering from tuberculosis of the throat and upper part of the right lung. Having been called to the colors during the later months of the War, he has been readily admitted to the Military Hospital at Milwaukee, where he is receiving the best of care. Mrs. Rienstra and their four children are also being well cared for during the trying time. It is hoped that there will be complete recovery, as the trouble has reached only the early stage.

Although deprived of the leadership which has made the Society an active New-Church center, the other members are determined to "carry on." Mr. Albert A. Johnson, who has been with Mr. Rienstra from the first, has been chosen Leader. It has been thought wise to discontinue holding regular Sunday services for the pres-

ent, and to confine the activities to a study group, meeting in the homes of the members. During a recent visit by the Chairman of the Michigan Association, fifteen adults were present at such a study, as well as six children. Two infants and two young children were baptized. The interest in the discussion which took place was deep and sustained. Mr. Rienstra will continue to help the work as much as possible by correspondence, until he is able again to take it up.

## OBITUARY

**CUMMINGS.**—Eunice Mabel Cummings passed into the spiritual world July 17, 1936.

She was born in North Bridgewater, Mass., December 22, 1857. Her father's name was Isaiah S. Morey, a devoted New-Churchman, and her mother's name was Eunice Ripley Churchill. She married Herbert Ransford Cummings July 23, 1878. She lived almost all her life in Worcester, Mass. She had been living in Los Angeles over a year at the time of her passing, and had become a member of the Los Angeles Society last Easter. She was a most devoted student of Swedenborg in her latter days, as she had been in her earlier life, never missing a session of the Arcana class and always rejoicing at the wonders of the new truth that had come into her life as a benediction. Her funeral took place on Sunday afternoon, July 19th, in the Los Angeles church and was conducted by the Rev. Walter Brown Murray.

Mrs. Cummings leaves four children, Mrs. Edith L. Delphos, of Worcester, Mass.; Alfred Morey Cummings, of New York City; Arthur Douglas Cummings, of Santa Monica, Calif., and Mrs. Elsie Barton William Jorgensen, of Hollywood.

## COMING EVENTS

The Maryland Association will meet at the Wilmington Church on November 21st and 22nd.

The regular monthly meeting of the Board of Directors of Swedenborg Foundation, Inc., will be held at 51 East 42nd Street, New York City, on Monday, November 9, 1936, at 4:00 P.M.

## CALENDAR

November 15.

*Twenty-fourth Sunday after Pentecost*

THE CHRISTIAN LIFE

Sel. 258: "For Zion's sake will I not hold my peace."

Lesson I. Micah iv.

In place of Responsive Service, Anthem VII: "Thou hast been favorable unto thy land." (B. W., p. 339.)

Lesson II. John xii, v. 20.

Gloria, Benedictus and Faith.

Hymns, 382: "To Thee, O Lord, my Saviour."  
388: "I sought the Lord."

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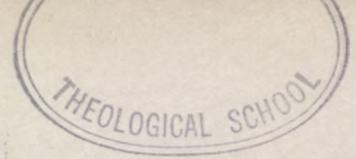
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# NEW CHURCH MESSENGER



November 11, 1936

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In This Issue

The Throne in Heaven

*Frank A. Gustafson*

Influx

*Charles W. Morse*

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A Page for the Younger People

Mission Board Notes

From Our Readers

*Price 10 cents*

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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.

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*The*  
**NEW-CHURCH MESSENGER**

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## Heal the Sick

ONE of our Lord's commands to His disciples had clear and definite relation to the healing of the sick. He sent forth the twelve to preach in the cities of Israel. "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons; freely ye have received, freely give."

We read of yet another instance of this command to heal the sick. He appointed seventy of his followers and sent them out two by two. One of the commands laid upon them was, "Heal the sick . . . and say unto them, The kingdom of God is come nigh unto you."

That the efforts of these men were successful is demonstrated by the declaration, "And the seventy returned again with joy, saying, Lord, even the demons are subject unto us through thy name."

From the earliest days of Christianity the Church has been interested in the healing of the sick, and there is no doubt that many a sufferer has been restored to health by the power of prayer and even by the personal influence of the preacher of the Gospel.

At the present time various forms of faith-healing are much in vogue. Christian Science,

the New Thought Movement, Unity and the Rev. Dr. Elwood Worcester's Emmanuel Church movement are well-known illustrations. It would be idle to deny that the believers in these cults have sometimes achieved remarkable cures of the sick. Equally foolish would it be to shut one's eyes to the fact that many a sufferer has died under the faith cure whose life could have been prolonged by proper medical and surgical attention.

At the meeting of the New York Presbyterian Synod held in October, Dr. Richard C. Cabot, a Cambridge, Mass., physician, warned ministers against taking part in healing the sick.

"The minister is there not to heal the sick but to practice the Christian religion," Dr. Cabot said. "Not that I think he can't heal the sick, for he can, but if he tries it, he'll get into trouble with the doctors and he may split his parish. Of course, in a real emergency, he should do all he can."

We are quoting Dr. Cabot from the report printed in the daily papers, and we admit that the report may not adequately represent his position; but it seems rather illogical to tell a minister who is able to heal the sick not to do so

lest he get into trouble with the doctors or his parishioners.

There are other and far more cogent reasons why the minister should not put himself in opposition to the physician. At the time of our Lord's sojourn on earth the knowledge of medicine was not in a very advanced state. There were physicians, Egyptian, Greek and Roman—some of them far from ignorant; but their care of the sick was restricted to the rich. For the poor there was nothing but neglect. In modern times under Divine Providence the medical art has advanced to the position of a real science. Remedial and preventive medical skill have wrought miracles of healing. Yellow fever, smallpox and diphtheria, formerly tragic scourges of the poor, have in many countries been practically eradicated. Preventive medical measures have raised the average length of life in civilized countries by at least ten years.

The well-trained doctor is a divine gift to the human race. His skill is used for the healing of the sick. The results of his beneficent work for mankind are beyond human computation. This, however, does not invalidate the claim that the power of prayer, and the power of spiritual stimulus have a tremendous value in the healing of the sick.

There are some wise doctors who welcome the help of the minister in the sickroom and recognize the value of spiritual forces in the restoration of the sufferer. Other doctors, presumably less wise, regard the minister as a meddlesome hindrance to the care of the patient. Yet a little sober reflection should convince us all of the power of prayer. Dr. Alexis Carrel, author of "Man, the Unknown," frankly admits that prayer can cure the sick. He even thinks that a knowledge of the prayer is not absolutely essential on the part of the patient. Dr. Carrel does not think that such instances of cure by prayer are very numerous, but he is convinced they do sometimes take place.

We believe that the natural and spiritual forces of healing should go hand in hand. The doctor and the minister should each play his part in the healing of the sick. They should not be antagonistic but complementary, one working on the body, the other on the soul.

A. W.

## Armistice

**E**IGHTEEN years ago to-day (November 11), fighting ceased in the World War. The nations looked forward hopefully to the future, confident that a new era of peace and progress had dawned. How sadly that confidence was misplaced has been evident during nearly all the ensuing years. International rivalries and jealousies have been rampant. Revolutions have been frequent. Democratic ideals have been destroyed. International trade has been reduced. Nations have been busy re-arming themselves. Here are a few of the features of the present time:

"Italy has invaded Ethiopia with bombing planes and poison gas and has seized territory, taking a nation, in the face of the moral condemnation of most of the peoples of the world.

"Germany's troops have occupied the Rhineland zone demilitarized by treaty agreement. Moreover the German Government has been re-arming and has extended her period of conscription from one to two years.

"England is placing large orders for war equipment; some plants are working night shifts.

"The London Naval Conference broke up without extending the restrictions of the Washington Treaty of 1922 or accomplishing any other significant agreements.

"Japan is involved in unrest in north China which may at any time result in open military hostilities.

"Russia and Japan exchange protests over incidents in Outer Mongolia and along the Russian-Manchurian border.

"The devastating civil war in Spain has aggravated the bitterness of class antagonisms in other nations, thus increasing the danger of civil strife over a wider area."

These facts do not present a very hopeful aspect for the maintenance of world peace. One encouraging factor, however, should be taken into consideration—the great mass of the common people in most European countries do not want war. Their great desire is to be left in peace to rebuild the shattered fortunes of their respective countries. Let us hope that this

deeply rooted desire for peace may be strong enough to restrain the governments from any further adventuring into war.

There does not seem to be any real help that our own nation can render to a war-fevered world except by cultivating in our own hearts the spirit of international brotherhood and by earnest prayer that the Lord may lead the nations into paths of peace.

We quote the following from the Armistice message of the Federal Council of Churches of Christ in America:

"The Churches have declared their faith and have repudiated war in their official statements of conviction. Characteristic of these Christian judgments are the following:

*"Lambeth Conference of Anglican Bishops, 1930: 'War as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.'*

*"Congregational and Christian Churches, 1934: 'The cleavage between the way of Jesus and the system of war is clear. We of this council are convinced that we must now make this declaration: "The Church is through with war!" We of this Council call upon the people of our churches to renounce war and all its works and ways and to refuse to support, sanction or bless it. The mind of our Church, in so far as this vote reveals it, has moved to this solemn conviction.'*

*"Presbyterian Church in the U. S. A., 1934: 'In view of the prevailing dangerous war psychology among the nations, their spirit of self-seeking nationalism and war-provoking programs of armament expansion, in the name of Christ and of country (the Presbyterian Church in the U. S. A. in General Assembly) declares anew its break with the entire war system . . . Christians cannot give their support to war as a method of carrying on international conflict.'*

*"Northern Baptist Convention, 1935: 'Modern war is . . . incompatible with the Gospel of Jesus Christ and in every respect contrary to God's plan of love for all mankind.'*

*"Methodist Episcopal Church, General Confer-*

*ence, 1936: 'War as we now know it is utterly destructive. It is the greatest social sin of modern times; a denial of the ideals of Christ; a violation of human personality and a threat to civilization. Therefore, we declare that the Methodist Episcopal Church as an institution does not endorse, support or purpose to participate in war.'*

"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?"

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## Christmas Presents

**A**LTHOUGH there are yet six weeks before Christmas the big stores in our cities are already featuring the things that appeal to purchasers of Christmas presents, and many people are not only planning their gifts to others but are purchasing them.

You, our readers, are looking ahead to the gifts you will make to your friends. In drawing up your lists of suitable things why not give an important place to THE NEW-CHURCH MESSENGER? You can present a year's issue of THE MESSENGER for \$1.50, and every week during 1937 the recipient will be reminded of your friendship and generosity.

Many Christmas presents have a very transient value. By the end of January some of them become mildly reproachful and desperately forlorn. Why not send your friend a gift that will be fresh and helpful all through the year? THE MESSENGER more than fulfills those requirements. You are invited to use the enclosed voucher.

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## Affirmation

"AS FOR GOD, HIS WAY IS PERFECT: THE WORD OF THE LORD IS TRIED: HE IS A BUCKLER TO ALL THOSE THAT TRUST IN HIM."—Psalm xviii. 30.

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CHRISTMAS PRESENTS

TO THE NEW-CHURCH PRESS  
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I enclose \$1.50 and request you to send THE NEW-CHURCH MESSENGER during the year 1937 to

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Signed . . . . .

# The Throne in Heaven

By Frank A. Gustafson

*"And out of the throne proceeded lightnings and thunderings and voices."—Rev. iv. 5.*

A DOOR opened in heaven, a throne, about it twenty-four lesser thrones, seven burning lamps, a great crystal sea; in the midst of the throne, and round about it, four beasts full of eyes; out of the throne proceeded lightnings, thunderings, and voices.

What of the meaning of such symbolism, for symbolism it surely must be? Keep in mind that John was in the spirit; these things were seen in the spirit, seen as happenings in the Spiritual World. Then let's not confuse matters by making them refer in any way to things in the natural world. Nothing here is civil or political, all is spiritual, and has relation to what is primarily spiritual. To lose sight of this fact is to lose the applicability of the vision and to lose the sense of the symbolism.

The scene before us presents the great Judgment Hall, with all things prepared and ready for judgment—thrones, lamps, seas, beasts, lightnings, thunderings, voices. Here the Judgment begins and progresses steadily on, the opening of the Book, the sealing of the great multitude, the pouring out of the vials of wrath, the defeat of the Dragon, the overthrow of Babylon.

Judgment! Verily! But note where John puts this judgment—in the Spiritual World. It is there that all judgment takes place. Men are never judged in the flesh. It is "after death" that the judgment is. Then it is that the wheat and the tares are separated, the sheep and the goats parted.

And what of this Judgment? What is it? What does it involve? It is not what so many have been persuaded to think it is. There is no bar of justice, no massive written volume, no summons for trial, no arraignment before a great Judge. Judgment is not the mere visitation of a penalty and a punishment upon the guilty; it is the exposure of evil in its own hideous form, the revealing of error in its true character. Its result and consequence

are not merely the casting down of the evil and the false into hell, but the casting down of their authority and control. It acts to deprive the evil and the false from power to longer deceive the innocent and mislead the worthy.

And strange as it may seem upon first thought this Judgment depicted for us is upon the state of the Church in the Spiritual World, a revelation of its real quality of character, an exposure of its innermost iniquities, a stripping off of the appearances of virtue which it has assumed for the purpose of deceiving even the very elect—this Judgment causes this Church to stand out in the quality which it really and actually possessed, not in the quality it appeared and professed to possess.

Look back into history and note the necessity for just such a judgment; look back to the Church as it was some centuries ago! How could it continue as the true Church and the conservator of souls? In that day the Church was no longer the virtuous institution which the Lord had inaugurated. It had become sadly degenerated. It had lost its primitive virtue. It had ceased to be a God-given institution and had become wholly man-made. monstrous evils had grown up in it. The love of dominion ruled it, heresies of all sorts, disputations, puerilities, abuses multiplied many-fold characterized its doctrine and activity. It had become Christian only in name. It had falsified the Word of God that it might have power both in spiritual and in temporal affairs. Influenced by an unholy lust its faith had died out and its charity had ceased to be. Many of its priests and clergy were dissolute and degenerate. It was without true soul, and it died as a Church although it continued as an institution. Look back and surely you cannot but note the degenerate quality and the need for consummation and judgment.

And the Lord did bring it to judgment, and here is the vision which tells of this judgment.

Remember that the very soul of this natural world is the Spiritual World. Every man who had lived here in the natural world and had died out of it continued to live there in that world, and to influence others who continue to live in this natural world. Think of the great number who had "passed over" from the Lord's time to this time, and who going there remained unchanged in character. There the evils with which they were infested remained with them. There they, being of the same quality of mind and life, exerted themselves in behalf of these infesting evils and with an increasing malignancy maintained the same institutional forms and governments and activities, extended the same persecutions and profanations, waxing so mighty and influential that nothing of heaven could reach through to men upon earth except as they influenced it and tinctured it with their unholy corruption.

And in this "Last Day," this "End of the World," this "Consummation of the Age," the Lord acted to clear out this source of corruption at its very heart—in the Spiritual World. He simply let His light shine in upon this false Christianity and that light exposed it and purged it and remanded it to the hells in which it belonged and from which it had issued. The activity detailed in the part of the vision we study at this time depicts the beginning of this process of exposure and judgment.

The judgment begins with the sighting of a throne set in heaven. Translate "throne" into "seat" and we have the fact that this throne is but the seat of the Divine truth which the Lord in Himself is. And it is this truth that judges, "The word that I have spoken, the same shall judge him in the last day." Sight that word and you sight this throne in heaven, for the throne is the very Word itself out of which all judgment must proceed.

Twenty-four lesser thrones set round about this major throne were also sighted by the Evangelist. These lesser thrones are the derivative truths of this Word, pure principles of goodness and truth by means of which the competency of the Divine wisdom makes itself apparent, and which are the very foundations of the true Church, the very means of its establishment with men as the Lord's Church. And these are pictured as being gathered about

the major throne in representation of the fact that every truth which relates to habit and practice in life must always be related to that mighty truth and wisdom which the Lord in Himself is.

Seven blazing lamps were also seen. These lamps are the lights of faith, the fire and zeal of true affection, and seven in number because seven is the complete number symbolizing perfection. The seven lamps here are representative of the purity of the Church as it is with and from Him, as it is in heaven, as it should be with men—the perfect standard of righteousness. And set before the throne in the vision they symbolize this true Church in the perfection of its faith, its love and its work. And set so that they may be the standard with which the institution about to be judged may be compared.

And, too, a great crystal sea. More truths of life by means of which to effect judgment. For this is to be a judgment that extends to the whole of the life of this corrupt institution—it is to involve not only matters of doctrine and opinion, matters of internal motive and determination, but also matters of practical life; it is to involve even moral duties and obligations. Seas are enclosed bodies of water. Water and truth are intercurrent symbols even in our common language. In the Scriptures waters gathered into seas are truths which have been collected and collated in mind and memory for future use and service, for duty and responsibility, for obligation and practice. Here the waters are represented as being clear as crystal—Yes, pure knowledge, true knowledge, clear comprehension and understanding of what the Lord requires from His Word as essential to all spiritual experience and experiment. There could not very well be a complete judgment without the presence of such truths. Hence here, also, is the sea of glass.

And lightnings, thunderings, and voices. Think again of the setting, and of the meaning;—the throne representing the very Divine truth itself; the twenty-four lesser thrones representing the pure principles upon which the true Church is builded and from which it has its authorization; the blazing lamps representing the Church in the purity of its faith and life; the sea representing the truths which point the

duties which are to be done. Now it should not be difficult to determine what the lightnings, the thunderings and the voices mean—these are the instruments of the judgment, as such they must be the exploratory truths which lay open the minds, and hearts and lives of them who may be brought to judgment.

We see lightning. It is ocular, a vivid flash of light. The lightnings of the vision are vivid flashes of Divine truth, sharp sudden shafts of light which penetrate the spiritual darkness (the superstitions and credulous beliefs which had been part of the Church-teachings) exposing the false basis of authority upon which it has established itself, and making known the truer meaning and application of principle. And lightning first, because judgment requires first of all a clarity of mind, a right attitude toward truth, a right seeing of it in its direct applicability.

We hear thunder. It is aural, a something heard. And to hear in Scripture is to heed and obey. In the Scriptures thunder is the voice of Divine truth, and here in the vision following the lightnings is the voice of truth

making known evil actions, unholy ambitions, hypocritical attitudes and deceitful procedures, all of which this corrupt Church had sanctioned and approved indeed, had instituted for the sake of gaining added power and influence over the souls of men.

And lastly, voices. Neither lightnings nor thunderings but quiet tones, tones soft and lacking condemnatory quality, the voicing of truth in mercy given for innocent and misguided souls, souls which have suffered and endured oppression. Truth is hard and harsh, verily, but only with them who are hard and harsh. Truth is gentle with the gentle, appealing to the trustful. For such there are never lightnings nor thunderings, but voices.

Judgment, yes, but not condemnation where innocence is involved, only where guilt is involved. Among the many of this corrupt Church were many innocent, many good, many simple, and to these now the call of the truth, gently leading them, gently calling them, softly appealing, to lead them out from the mass of the corrupt and elevate them into the societies of the good.

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## Influx

By Charles W. Morse

**T**HERE is nothing more important, to those who wish to know what true Christianity is, than some knowledge of spiritual influx. The ordinary meaning of influx is, something flowing in, as light flowing from the sun into the atmosphere, or of water flowing into a reservoir. Spiritual influx is the constant flowing of the Lord's living Spirit into the highest degree of man's mind to keep him continually alive. Man cannot move the least fibre of his body without it: "Without me ye can do nothing." We feel nothing of this influx from without or from the natural world. It pours in from within, but not immediately. If it did, it would burn us up. It flows in by contiguity. This word occurs frequently in the Writings of Swedenborg, but is somewhat difficult to understand. The dictionary meaning of contiguity is, to touch on all sides; something in actual

contact. This is not the contiguity of the Lord's Spirit in man. There must be insulation between the living Spirit of the Lord and the mind of man, and this substance of insulation is evidently what Swedenborg means by a discrete degree.

Perhaps a simple illustration may help us to visualize this discrete partition constituting a discrete degree. If a horseshoe magnet be brought near to a bar of soft iron, without touching it, the power of the magnet enters it and fills its molecules with positive and negative properties of magnetism, just as the adjacent Spirit of the Lord induces in the mind of man His divine love and wisdom. The layer of air separating the magnet from the bar of iron may be taken to represent the substance of insulation (not a total insulation) causing a discrete degree in man.

It is obvious that there must be something very substantial between the mind of man and the inflowing ardent Spirit of the Lord. We know what would happen if the atmosphere did not separate us from the heat of the sun, or a layer of rubber or vulcanite separate us from a powerful current of electricity. Influx, then, is the life of love and wisdom acting on the three degrees of man's mind to keep him perpetually alive, and to transform his fallen nature to a likeness of these divine attributes through a trying process of regeneration.

Psychologists speak of a conscious and subconscious mind, but they do not know that man is constituted of three minds in descending degrees, the spiritual mind, the rational mind, and the natural mind, one within the other. A simple illustration may help us. If three columns of varying diameters be placed one upon another, the highest column will represent the inmost or spiritual mind, the middle column the intermediate or rational mind, and the lowest column the outer or natural mind. If now you imagine the two upper columns to be pressed into the bottom column to form one object, when you looked down on it you would see three circles enclosing three spaces. The inner circle would still be the highest and inmost mind, the middle circle the intermediate rational mind, and the outer circle the natural mind, and these three are a unity functioning in the spiritual world. It is a mistake to suppose that the mind is of the natural world, or that the spiritual world is somewhere in the sky: "The kingdom of heaven is within you."

The irreligious natural man foolishly thinks that all reality exists in this world, and that the life of man is from an influx of dead matter-force. As examples of what the inflowing Spirit of good and truth effect in the deeds and speech of man, among other things Swedenborg likens it to the action of thought into speech, to the action of hearing into obedience, and to the action of the understanding into the eye. But unless the influx of good and truth result in corresponding actions of our lives, it is dissipated. We are told that "influx is according to effort." That means, of course, that so far as the life is a continual effort toward charitable deeds, and to aspirations of "whatsoever things are true, whatsoever things are honest,

whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," as Paul so beautifully puts it to the Philippians, so far are we recipients of the influx of our Lord's love and wisdom.

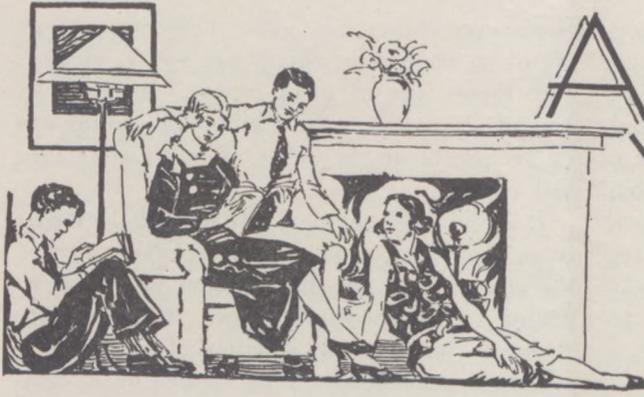
It is the spiritual man within us that experiences the influx, unknown to us until we enter the next world. We do not know what is happening to our spiritual bodies. It is therefore wrong to judge of our spiritual state from our temptation-combats. This should be a comforting reflection when we are tempted to think the Lord has forsaken us. Nevertheless, so long as there is anything in us agreeing with the evils induced in us from the influx of evil spirits, we must continue to fight against it with all the power of our souls.

What is here said of an insulating substance between the Lord's Spirit and the mind of man, and between the separated degrees in man, is not a dogmatic statement. It is merely a suggestion. The subject is profoundly deep. It would appear that the rational mind is the most important. By it we have the faculty of reasoning sanely or insanely, according to our conceptions of the Divine Word. In 258 of the *Divine Love and Wisdom*, we are told that man's rational appears to be of three degrees: "There is a rational from the celestial, a rational from the Spiritual, and a rational from the natural"; from which we may conclude that the pure in heart, even little children, have the faculty of reasoning far beyond the most intelligent in the spiritual heaven, or the natural-spiritual heaven.

It is hardly necessary to say that a knowledge of this complex subject is not necessary for one's regeneration. If we invite the Lord's influx by shunning all evils as sins against him, and forget ourselves in our efforts to save souls from eternal death, then are we truly disciples of our Lord's Second Coming.

### A Revelation Always Provided

THE Lord from His Divine always provides that with the human race there shall be a church wherein there shall be a revelation of truth Divine, which on our earth is the Word. By means of this there is a continuous connection of the human race with the heavens. . . .—(A. 9216.)



# A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

## Resist Beginnings

**E**ARLY in the summer I watched a man cultivate a small field of corn. He drove his cultivator between the rows of corn uprooting all the weeds. When he had finished his work the field looked beautifully tidy.

Two weeks later I stood by the same field, and I was somewhat surprised to see the same man repeating the same work. He evidently remembered seeing me before, and bade me a cheery "good morning." I ventured to ask him if he spent all his time cultivating that one patch of corn. "No," he replied, "but while the corn is young I daren't let the weeds get ahead of me. So once a week, for the first month or so, I run the cultivator over the ground." "You see," he added, "if you want good corn, you must get the weeds out while they are young."

His words set me thinking. In my own mind I have a lot of rank weeds that might more easily have been eradicated if I had uprooted them while they were young. Resisted in the beginning, many faults of which I am painfully conscious would no longer mar my affections; and the few graces and virtues, which by the love of God have been striving to grow within me, would have been much stronger and more vigorous.

Nearly all people who have reached or passed middle life wish they had cultivated their minds more carefully in their youth. They realize they would have had bigger sheaves of corn and fewer noxious weeds to carry into the eternal life. A more patient weeding of

the mind in youth would have resulted in better grain and lovelier flowers in later life.

When we are young we pay little attention to our mental weeds. A little while ago I was much amused by a small boy whom I had reproved for some act of naughtiness. He put this question to me, "Do you expect a very small boy to be good all the time?" Of course I told him "No." One doesn't expect a child to be good all the time. All that one has a right to expect is that it will *try* to be good all the time. I think that is all the Lord expects of any of us. To keep on trying to be good. To keep on eradicating the weeds from the garden of the mind.

This business of being good, or to put it in other words, this business of right living appears at first sight so difficult that many people are afraid to try it. But there is a really easy way to goodness. Among his many wise sayings Emanuel Swedenborg has left us this: "It is not difficult to live the Christian life if we will resist temptation." He means, of course, that we must resist it at the beginning. In the days of youth it is easy to resist temptation, easy to keep the weeds from growing, easy to keep the law of the Lord. Sinful habits are like weeds, easy to eradicate when they are young; difficult to deal with when they are full grown. That is what the writer of Ecclesiastes meant by his words, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

## MISSION BOARD NEWS

The following report from one of the New-Church missionaries in Burma is printed verbatim in order that its very simplicity and sincerity may prove an inspiration to all who long for a knowledge of the True Christian Religion among all the peoples of the earth:

The following is my monthly report of August 1936 for your kind perusal.

*U. Ba Pe:* I like to say that U Ba Pe is entered entirely into the Lord's New-Jerusalem City. He is now trying to impart what he knows the heavenly things to everyone who is in contact with him. At the end of one Sunday evening service, U Ba Pe desired to put the New-Church things into the minds of Mg Tun Lin and Mg Ya who were present at that time, called them and said thus, "Friends, let us talk on Doctrinal thing in order to know more of our Lord's things. Saya Mg Ya, will you please explain the substance of spirit? What form it has?" Mg Ya seemed to be wild in the question that was put to him gave no answer. Mg Tun Lin said, "It is quite beyond. We cannot reach." U Ba Pe replied, "Why? It is the thing not from beyond, but from the Bible." Mg Tun Lin said, "you are quite wrong. The thing you said is quite far beyond." I went between them and explained the subject in which Mg Ya and Tun Lin listened the subject quietly. While U Ba Pe's eyes were glittering, looked at them with happy face. Mg Tun Lin said again, "Well, what benefit we will get if we know the substance of spirit and God?" By that, I spoke seriously and strongly that the more we have the benefit, the more we know the substance and form of God and spirit. Both, Mg Ya and Tun Lin kept quiet, listened with a deep thought to the end.

One day, U Ba Pe met Mg Ya at a friend's house where Mg Ya spoke with a manner of anger thus, "U Ba Pe, I am so sorry because you put the question to me in presence of Mr. Toke. It is like that you made me to fight with him. Man will not answer such question. If you like to know this, you had better come to me and ask me privately." U Ba Pe replied, "Saya Mg Ya, I am not of the sort you said." U Ba Pe was so sorry for Mg Ya's behaviour. May our Lord be with U Ba Pe, and bring Mg Ya and Tun Lin into His New-Church.

*Ah Lin:* This friend has much desire to preach the Lord's gospel to his heathen friends. So, he never let any one go from him until he imparts the Lord's gospel. One day, I found, he was preaching to a lady who listened him interestly.

*U Kha:* I met him at Mr. Boo's place where he told us what he had talk with friends of Old-

Church. He also said that his nephew and niece would be baptized when rainy season is over. May our Lord be with them.

*A Karen heathen:* One day, this friend visited to my place and talked how to make gold. I asked him whether he knows some of Christian Doctrine. He replied proudly thus, "Yes, I know. I have seen with my own eyes that my uncle had been baptized three times. At his first baptism, the pastor asked him whether he sees God in water. When he answered 'no,' he got to take the baptism again. At his 3rd time, he got to say 'yes,' although he did not see, and the baptism was over." I said to him thus, "Well, my good friend, I have never seen such a baptism you now told us. It is so bad. We all here are Christians. Please tell the truth." By this, the man's head went low. But I gave him a good talk about one God who is the Saviour only, and I talked him to shun all evils as sin against Him and to do good. I gave him breakfast in which he took very little and flew away with shy.

*Po Htin:* This friend is a Baptist Christian. I talked and encouraged him to fight for right and good. He seemed to be convinced, said that he would use himself for the Lord.

*A heathen friend:* This friend is living near Ye which is over 100 miles away from Moulmein. He visited to me, and I have had a privilege to impart him "the future life," in which he seemed to like it much, said to his friend that he would come to me again.

*A cart-man:* One day when I came back from Moulmein, the motor-car which I was in, stopped. Being the day was over, and I could not get another motor-car. Therefore, I and other passengers got to come back with a bullock-cart which we easily got at the place where motor-car was stopped. On the way home, I have had a good privilege to insinuate the Lord's gospel to those who were in the bullock-cart. All listened with interest till we reached home.

*A buddhist monk:* This friend visited to my place occasionally. This time, I took a good chance and imparted him "the one God, He is spirit, the substance of spirit," in which he listened quietly without any arguing.

*Rev. Chit Pyu:* This minister came here and conducted the Lord's supper at his old-church group. Before Ma Thu was taken to the hospital, he came and see Ma Thu. While he was in, he was so uneasy to meet with me. I gave him a cool hand-shake. He hates the New-Church Mission and the Doctrine, and so he does not like to face with New-Church man. May our Lord bring him into His Truth.

*A loan of money from Mg Ya:* Mg Ya is elder brother of Mg Hnyui who is husband of Ma Thu. I want to say, being Mg Ya is a worldly man, he was afraid to loan his money to his brother with-

out any document. Therefore, I got to go between them, and got to loan of Rs 25/- for Mg Hnyiu, and got to sign in the document. After that, I gave a good thanks to him for his brother Mg Hnyiu. He and his wife accepted all what I said in the matter of Mg Hnyiu. I was told the next day that they could not say against the matter before me. May our Lord bring him into His truth.

*Mother-in-law:* She came and attended our Wednesday Doctrinal class one day. I was glad, she listened the teaching with much interest. May our Lord bring her into His New-Church.

*Mother:* My mother came and spent a day and a night at my place happily. She was very glad to know some more of the Lord's things. May our Lord be with her.

(Signed) Po Toke.

## LECTURE BUREAU NOTE

In the course of its general uses the Bureau has taken note of the encouraging 1936 membership figures as published in the current Convention Journal. Since the drop in the total in 1931, due we believe to revision in the rolls of several Associations, there has been a fairly steady increase again, so that this year the number exceeds that of any period since 1932. As a matter of fact, even this is not an entirely clear picture as the loss over the past ten years largely is due to the shrinkage of the figures in a single Association. That is to say, the decrease in the figures for that group since 1927 actually is more than the decrease in the grand total for the same period. This means that most of the Associations have larger memberships now than ten years ago. In fact, of the twelve principal Associations, seven show an increase in the past decade, with one other having a loss of only fourteen members. The largest increase is that of the Western Canada Association, seventy-one per cent. Another source for encouragement is the fact that within the past year or so new church buildings have been erected at Kitchener, Ont., and Berkeley, Calif., while additions are in the course of construction, or completed, at Detroit, Mich., and Lancaster, Pa. There may be similar work in progress elsewhere which has not come to our attention. It is also gratifying to note the activity in the field of new translations. There is the Finnish, by Dr. P. A. Koskenhovi; Russian, by A. I. Zavrotsky, who is producing "Earths in the Universe"; Chinese, by Thomas Cheng, B.A., "Heaven and Hell"; Yugoslavian, by Stijeps Ferri, of Spalato; Bulgarian, by the Rev. Paul L. Mishkoff, of Sofia. In some instances, there has never been any New-Church literature in these languages, and in most cases the translators have

volunteered their services and are not members of the organization. Taking all this into account with the annual report of the Board of Missions showing a number of newly established centers at home and abroad, it is felt that on the whole there is good ground for encouragement in these accredited facts.

## Diary of the A. N. C. L. Field Secretary

Dear Diary:

It's fun to talk about it now that it is over, but at the time it seemed very serious. I am speaking about my entrance into Canada.

The day was beautiful, a truly fall one, and I was looking forward to my drive in Canada. I approached the Peace Bridge, which at Buffalo connects the two countries, and after paying a quarter (and by the way, I also purchased some postals to send to the folks at home), I was given a ticket, and then I leisurely drove over the bridge. It was the only slow driving that I did from Buffalo to Toronto. Here's the story:

When I reached the Canadian side, I had to stop in order to turn in my ticket. A Customs Officer opened my car door.

"What's your occupation?" he asked.

"I'm Field Secretary of the American New-Church League," I answered.

"Why are you coming to Canada?" he inquired.

"To visit the young people of the Toronto and Kitchener New-Church Leagues," I told him.

By this time three other officers had approached and a great discussion between them took place. The fact that it was my work that was bringing me into the country made it difficult. One of the officers spied my Bible, which I always keep on the front seat beside me, and he wanted to know if I was going to sell Bibles. Even after I told him that I was not and that the Bible was my personal property, I believe that he doubted me.

The next thing on the program was the Immigration Department. Here I had to repeat my reason for wanting admittance to Canada, and again I had to tell of my affiliation with the Church of the New Jerusalem and of my position as Field Secretary of the League.

"This Church, is it Jewish or Catholic?" he asked.

"Neither," I answered, and then went on to tell him that we believe in only one God, and that we have received the spiritual (and, I added, internal, for fear that he would not understand) meaning of the Bible from the Lord through Emanuel Swedenborg.

"Do you believe in Christ?" he questioned.

"We believe in the Lord by any name that has been ascribed to Him, and we also believe that He

came into this world to save men," was my reply. I emphasized this statement.

"Well, I never heard of this Church or of Swedenborg," he said.

"Funny," I replied, "because there are several Churches in Canada."

"Well," he grunted, "Canada is a big place."

After giving him the address of the Church in Toronto, I was given a paper that would admit me into Canada. However, Diary, the story does not end here. You see, I was driving a car, and my car had to have a permit also. The Customs Officer, to whom I applied for this permit, told me that I had to go straight to Toronto and report at the Customs Office there. He gave me a slip of paper that was of no value until the Toronto officials sanctioned it. I was told to make the trip in three and one-half hours, and the distance was slightly over one hundred miles. I made it in record time.

Now that I look back, it seems funny how my plans went amiss. I had thought of leisurely driving over the route to Toronto, stopping at some suitable place at an early hour in the afternoon, and then continuing my journey to Toronto the next day. In this way, I planned to get the Study Outline for the month of October mimeographed. I succeeded in getting the mimeographing done, but I did it at Toronto.

By the way, Diary, I have not told you about the Study Outlines that are being prepared for the Leagues this year. They are dealing with the subject "Vital New Churchmanship," and each month such phases as "conscience," "faith," and "prayer" are to be developed. The Rev. Richard Tafel has this in charge. He submitted the first two numbers, but, for variety of style, he is asking other ministers to work on it. Leagues will profit much from the use of these outlines, for Mr. Tafel has put time and thought into them.

There are two new Junior Leagues, Diary, one at Lakewood and the other at Kitchener. A. N. C. L. is building up a future!

Happily,

JULIA.

### FROM OUR READERS

To the Editor of THE MESSENGER:

In Mr. Rice's excellent article on "The Crusades" I must take exception to his remark "for all practical purposes the Christian Church is dead." Most Swedenborgians seem to have but little comprehension of the state of life in the present Christian Church. No Church can be dead unless all its members are spiritually dead, and if all its members are spiritually dead they must all be going to hell when they die. Nor does it help

any to say that they are in natural good, for natural good saves no one. That the many millions of Protestant and Catholic Christians are all spiritually dead and are destined to spiritual damnation is preposterous. As I see the matter the Christian Church at the present day is in goodness of life, but in falsity of doctrine. This is a condition which will last for the next 200 years or so, at the end of which time all the best elements in the Christian Church will come into the New Church. Then there will be another period of 200 or 250 years, in which all the goodness of life in the Christian Church will gradually die out. At the end of this second period the Christian Church will become utterly dead, as dead, in fact, as the ancient Greek and Roman religions. The complete future consummation of the Christian Church is signified by the words, "Send forth thy sickle and reap; for the hour to reap is come, for the harvest of the earth is ripe. And he that sat on the cloud cast his sickle upon the earth, and the earth was reaped" (*Apocalypse* xiv. 15, 16; also 18-20). The reasons for the above-stated view are too long to be given here, but they may be found in my "Phases of the Church Universal" and "The Prophecies of Daniel." The Christian Church is dying, but it is far from being dead as yet. John represents goodness of life or good works, and speaking of John, Jesus said to Peter, who represents truth or faith, "If I will that he tarry till I come, what is that to thee?" (*John* xxi. 22). The Lord has come again potentially in the writings of Swedenborg, but He does not come to the Christian Church until its members acknowledge these writings as His second coming; and in the meanwhile the John of good works still carries in the Christian Church, although its Peter of true faith is rapidly perishing. The present era is a time of the destruction of the old Christian beliefs, which is necessary before the true beliefs of the New Church can be received, and it is also the time spoken of in the Bible as a time of trouble such as never has been and never will be again, and as a time when, because iniquity is increased, the love of many shall grow cold. But the people of the present era, as long as they stay in it, cannot accept the New-Church doctrines. These doctrines are too interior for them to accept in their present externalism, and besides, their self-intelligence is too great for them to receive them as a new revelation from God. Only by advancing 200 years in their spiritual development to the time when the New Church will come out of the wilderness period of the few into the populous state of the many can the people of the present era come into the New Church. Moreover, it would be a calamity if all Christians of the present era should come into the New Church, because the time of the establishment of the New Church among the many is still 200 years distant, and the period between

now and then must be filled by people who, although they lead good lives, do not rise up into that higher spiritual development which the acceptance of New-Church doctrines brings with it.

A. L. KIP.

### New Board To Be Appointed

The President of the California Association is about to appoint a Missionary Board consisting of the Rev. Messrs. Murray, Diaconoff and Tobiasch. He appeals to the members and friends of the Societies to contribute to the Missionary Fund voted for at the last Association meeting. Send your contribution to the Treasurer of the Association, Mr. William M. Moody, 725 Spruce Street, Berkeley, Calif. "The harvest is abundant, but the laborers are few. Therefore, pray to the Owner of the harvest to send laborers to gather in his harvest." Specify your gift as "For Radio Work," "For Lectures," "For Colporteur Work," "For Advertising," "For Visiting Isolated Readers," "For Swedenborg Readers' Association."

### Fryeburg New-Church Assembly

Contributions to the Frances Twitchell Memorial Fund have reached to date, October 26th, \$600. After November 10th donors are requested to send to 8 Avon Street, Cambridge, Mass., instead of to Manomet, Mass.

ASA E. GODDARD.

### Connecticut Association

A meeting of the Connecticut Association was held at New Haven on October 7, 1936. The service was conducted and the sacrament of the Holy Supper administered by the Rev. Arthur Wilde. Mrs. Charles Harrison accompanied the hymns on the piano.

The service was followed by luncheon, after which those present assembled in the reception room for a short business meeting. At the close of the meeting Mr. Wilde gave clear, concise answers to several questions asked by the members.

## MARRIAGES

GOVE-BRYANT.—Mr. Ormond Mills Gove and Miss Irma Trix Bryant, both of Brooklyn, N. Y., were married on October 20, 1936, at the Church of the Neighbor, Brooklyn, the minister, the Rev. William F. Wunsch, officiating.

NEIL-WILSON.—On October 17, 1936, Miss Dorothy Wilson to Mr. Leslie A. Neil, at the home of the bride, the Rev. Louis Rich officiating.

## NEWS OF THE CHURCH

### BOSTON

The first meeting of the Men's Fellowship for this season took place on Wednesday, October 28th, beginning with a supper at six o'clock. The program for the evening included the adoption of the Constitution and By-laws, the discussion of the program for the year, a symposium on "What Constitutes True Churchmanship?", introduced by the pastor, and a social hour.

The chancel flowers on Sunday, October 25th, were in loving memory of Mr. Richard H. Smith, given by his sister, Miss Lucy A. H. Smith; and Mrs. Mary Badger Manning, given by her mother and sisters.

The Ladies' Aid Association arranged a Hallowe'en bridge party for Thursday afternoon and evening, October 29th.

The regular meeting of the Massachusetts New-Church Women's Alliance was held in the vestry of the church on Wednesday afternoon, November 4th. Mme. Edith Rowena Noyes-Green, composer-pianist, appeared in costume to offer "Musical Reminiscences."

### CHICAGO, ILL.

The Friday Class has been announced as continuing every Friday from October to June—meeting at 12:10 p.m. in the Swedenborg Book Rooms, 1745 Stevens Building, 17 North State Street. The class is free of charge, and a cordial invitation is extended to all who wish to avail themselves of the weekly instruction and inspiration which it affords. The hour, which is devoted to the study of the Bible and practical problems of spiritual life in the light of the revelations contained in the writings of Emanuel Swedenborg, is followed by a brief discussion in which any who desire to do so are invited to take part.

### PORTLAND, ORE.

November 1st was celebrated by this Society as "Home-coming Sunday." This date which was set for the annual custom seemed a good time for a get-together since, as Mr. Reece writes in his News-Letter of October 15th, "the weather out of doors is no longer sufficiently inviting to keep folks away from church, and yet not so forbidding as to prevent them from coming." As usual there was a dinner following the morning service, but it was in the nature of an indoor picnic.

The Young People's League now has a new set of officers: Mr. Clinton Hess, President; Dan Reece, Vice-President; Marion Skaalheim, Secretary-Treasurer, and Mary Margaret Blackler, Sergeant-at-Arms. The first fall meeting of the League was held on Friday evening, October 2nd, at the church house. Prior to the arrival of Miss Julia Gunther, the recently elected National Field Secretary, who is now on tour visiting the Young People's Leagues in the mid and far western part of this country, the Young People's League of this Society met on Friday, November 6th, to arrange for her work at Portland. Miss Gunther was entertained while in Portland by Miss Rosalie Lorenz, a classmate.

### NEWTONVILLE, MASS.

October 25th was observed as Birthday Sunday in the Church School, and all children whose birthdays had come during June, July, August, September or October (or since the close of Church School last spring) brought their pennies.

On Sunday evening, November 1st, a supper was

served in the Parish House and was followed by a Political Party at 7:45. The Society was fortunate in obtaining Mr. Edward E. Whiting to give an impartial introductory survey of the major issues in the November 3rd election. After Mr. Whiting's talk, the floor was open for questions and comments, with a five-minute time limit for each speaker.

**BROCKTON, MASS.**

On Sunday, October 25th, the sermon was preached by the Rev. Louis A. Dole of Fryeburg, Me. Mr. Dole's subject was "The Lord's Providence Over Us."

On Friday morning, October 30th, the Matronalia Club held a rummage sale.

The Women's Federation of South Church extended a cordial invitation to the women of the New Jerusalem Church, to attend a tea and musical on Wednesday, November 4th, from three to five o'clock in Memorial Hall, as part of the celebration of the one hundredth anniversary of the Church.

On Sunday evening, October 25th, a joint study meeting of the Brockton and Providence Young People's Leagues was held at Providence.

During the morning service on Sunday, November 1st, the sermon was preached by the Rev. Jedediah Edgerton of Springfield, Mass., the subject being "By the Midian Well."

**BROOKLINE, MASS.**

A meeting of the Ladies' Aid, opening with a luncheon in the Parish House on Wednesday noon, October 21st, proved enjoyable. On that occasion Mrs. Young and Miss Haseltine acted as hostesses.

The pastor, the Rev. John Daboll, writes encouragingly, "We have had more than the usual attendance of visitors at our services. Two friends from California have given us the encouragement of their presence every Sunday."

**BALTIMORE, MD.**

The Study Class of the Young People's League will meet on Sunday evenings, November 15th and 29th. The members are following the National Conference lessons.

On Wednesday afternoon, November 4th, the Woman's Guild met for the purpose of making garments for the Visiting Nurses' Association.

**PROVIDENCE, R. I.**

On Wednesday, November 4th, an all-day meeting of the Ladies' League was held at the home of Mrs. Harold R. Gustafson.

There will be a bridge party on Thursday afternoon, November 12th, at the home of Mrs. Herman Feinstein, 87 Wheeler Avenue, Edgewood, which will be under the auspices of the Ladies' League.

The pastor reports an encouraging increase in church attendance, and new activities of the various organizations within the church.

**BERKELEY, CALIF.**

The Women's Alliance will meet for its regular study and business meeting in the Berkeley church at 2:00 p.m. on November 17th. The Study Class will be conducted by Mrs. E. Bateman.

The pastor's Thanksgiving sermon will be on the subject "The State of Gratitude."

The pastor is working upon a series of lectures to be given at the beginning of the year, "which will present the history and significance of religious symbols with their present and past meaning, disclosed according to the method of Emanuel Swedenborg, the re-discoverer of the science of Correspondences. The tentative titles are: *The Science of Correspondences, Buried Knowledge in Ancient Symbols, What Classic Mythology Teaches,*

*Cosmic Bodies and Their Significance, From Stonehenge to Moses' Tablets, They Worshipped in Groves, Sacred Animals, Sacred Tropes."*

Subscribe with twenty-five cents for this course, to cover advertising. Beginning January, 1937!

The annual bazaar of the Society will be held in December. It is planned to hold the sale in the Berkeley church. Gifts should be sent or brought to the church. Jams, jellies, preserves, cookies, cakes, candies, needlework, etc. are wanted. The Women's Alliance counts on this annual event to replenish its treasury.

**BROOKLYN HEIGHTS, N. Y. C.**

The Church of the Neighbor announces "The Neighborhood Merry-Go-Round," Brooklyn's Jolly Carnival, for Thursday and Friday, November 19th and 20th, from 5:00 p.m. to midnight. "Remember the old-time Country Fair, with its side shows, exhibits, prizes, games, wares, musicians, dancers, ballyhoo and the merry-go-round . . . ?" They will all be there—bigger and better than ever! Tickets, including dinner and entertainment, \$1.00. General admission, \$.25. For tickets or information call or write Miss Cecile Werben, 108 Clark Street, Brooklyn Heights, N. Y. C., MAin 4-5387.

BAPTISM

RICH.—On September 2, 1936, Noanne Roberta, daughter of Dr. John R. and Virginia MacFadden Rich, of St. Ignace, Mich., at the home of the grandfather, the Rev. Louis Rich, 1262 Bryn Mawr Avenue.

OBITUARY

BYERLY.—Mr. Eugene Byerly, of Bethel, Wash., passed into the spiritual world after a very serious illness. The resurrection service was held in Seattle on September 13th. The Rev. William R. Reece spoke at this service at the request of Mr. Byerly, made some years ago. "Mr. Byerly became increasingly interested in the New Church as he grew older and found in its teachings much to comfort and assure him."

CALENDAR

November 22.  
*The Sunday next before Advent*  
 Sel. 245: "Hearken unto me, ye that know righteousness."  
 Lesson I. Malachi iv.  
 In place of Responsive Service, Anthem VI, B. W., p. 336: "As the hart panteth for the brooks of water."  
 Lesson II. Matthew xxv, 1-13.  
 Gloria, Benedictus and Faith.  
 Hymns, 226: "The Bridegroom comes."  
 342: "Master, speak."

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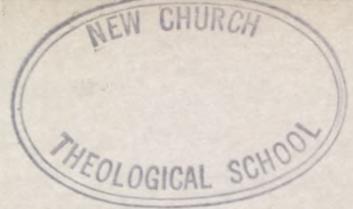
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November 18, 1936

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In This Issue

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*Louis G. Hoeck*

**With Open Eyes**

*Clarence Lathbury*

**Diary of the Field Secretary**

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**The Open Forum**

**A Page for the Younger People  
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22nd and Chestnut Streets  
 The Rev. Charles W. Harvey, Pastor.

**PORTLAND, ME.**

302 Stevens Ave., cor. Montrose Ave.  
 The Rev. Norman O. Goddard, Pastor

**ST. LOUIS, MO.**

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

**WASHINGTON, D. C.**

16th and Corcoran Streets  
 The Rev. Paul Sperry, Pastor.

**WILMINGTON, DEL.**

Pennsylvania Avenue and Broome Street  
 The Rev. Immanuel Tafel, Pastor.

*The*  
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## Election

WHETHER they be numbered with the victors or with the vanquished, all our readers will be glad that the presidential election of 1936 is now a thing of the past. "The tumult and the shouting dies"; the flood of political oratory is finished. The victors are smiling with satisfaction; the losers have retired to their caves to lick their wounds and to console themselves with the hope of complete satisfaction in 1940. For good or ill the nation has made its decision as to the form of government it desires for the next four years. It now behooves the losers to accept the decision with good grace and to unite as far as possible with the winners in promoting the well-being of the country.

The excitement of the recent election reminds us of the record of a conflict that endured for centuries over the doctrine of election and predestination. To-day very few people are concerned with it, but for many generations it was one of the chief religious topics. Out of it sprang many denominational differences and more than a few martyrdoms in the Christian Church.

In the early days of Christianity the apostle Paul wrote a very long letter to the Christians in Rome. That letter is preserved in our New

Testament. It is regarded by many people as being as fully inspired as the four Gospels. Under its abbreviated title of "The Epistle to the Romans" it is read in the public worship of many Christian churches.

It is probable that if Paul could have foreseen the bitterness of the controversy his letter would ultimately provoke he would have been more careful in some of his statements. He would have given some explanation of the following:

And we know that all things work together for good to those that love God, to those who are called according to his purpose.

For whom he did foreknow, he also did predestinate to be conformed to the likeness of his Son . . .

Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

It is difficult for us to believe that Paul, who sought to bring to all the Gentile world a knowledge of the redemption wrought by Christ, really believed that some men were born for

heaven and others, for no fault of their own, were condemned to hell; but in the early years of the sixth century Augustine and others had given that peculiar twist to Paul's teaching, and for centuries thereafter the doctrines of election and predestination were warmly debated. Out of the acceptance of the endorsement of predestination there emerged in later centuries the harsh doctrine of Calvinism, which dominated the Christian faith in many communities until Whitfield and Wesley preached the more humane doctrine of "Whosoever will may come." Wesley laid emphasis on the truth that every man might repent, turn to God, and be accepted.

It was the harsh note of predestination that provoked the scathing satire of Robert Burns in *Holy Willie's Prayer*:

O Thou, wha in the heavens dost dwell  
Wha, as it pleases best thysel,  
Sends ane to heaven, and ten to hell,  
A' for thy glory  
And no for ony guid or ill  
They've done afore thee!

I bless and praise thy matchless might,  
Whan thousands thou hast left in night,  
That I am here, afore thy sight,  
For gifts and grace,  
A burnin' and a shinin' light  
To a' this place.

Swedenborg was keenly interested in the doctrine of predestination, but he taught that all men are predestined by the Lord to heaven. If any man fails to reach the eternal home for which by predestination he is intended by the Lord it is because of his own wilful rejection of the redemptive mercy offered to him.

It would be interesting to know which man, Swedenborg or Wesley, first proclaimed this truth. We know that Wesley, prior to 1738 was a high churchman of most rigid type. Methodism was not born until that year. But Swedenborg had been busy for years on the *Arcana Coelestia*, in paragraph 6488 of which he declares that it "was heard from heaven that no one is ever predestinated to hell, but to eternal life." That statement was first published, however, in the fifth of the original eight volumes, and volume V did not appear until 1753.

A. W.

## A Changing Theology

MANY of our readers send to us cuttings from newspapers on subjects they think will be of interest to our editorial columns. Some of them show that slowly but surely the theology of the Christian Church is changing and is approximating more closely to the truths taught by the New Church.

The Rev. Joseph A. Tytherage, preaching in St. Patrick's Cathedral (Roman Catholic), New York City, on Sunday, November 8th, described death as "a happy transition from exile." He said that the destruction of the body in this transition points clearly to the immortality of the soul.

"Man has always honored the dead," he said. "Why? Because he believes the spirit of man is immortal and that in passing it was only the flesh that died through sin. For man to deny this is to display his ignorance. He realizes there is something in him not governed by the laws of nature; it is above the laws of nature. It is not of the flesh because it does not come of the flesh. It is spirit and must be united to something like itself. It is spirit calling to spirit. It is the soul of man which must be united to its creator, God."

The relation of sin to the "flesh" in the above statement appears somewhat hazy, but the argument that the spirit of man survives the destruction of the body seems to be a long step forward from the doctrine of the resurrection of the body formerly taught by the Roman Catholic church and still held by many of the adherents of that faith.

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A much more interesting evidence of changing theology is found in a pulpit utterance of the Very Rev. Sergius Bulgakov, Dean of the Russian Theological Seminary in Paris. Dean Bulgakov is lecturing in the United States under the auspices of the Protestant Episcopal Church. In a sermon delivered recently in New York City he said:

"When we utter the name of Jesus we are saying Holy Trinity. As creator and redeemer God is Unity and an understand-

ing of the truth of this statement is vitally necessary if we are to be real Christians."

Here is a statement of vital importance. It recognizes the Lord Jesus Christ as the visible manifestation of the One and Only God. It is in full accord with the New-Church doctrine of the Trinity. It is the logical acceptance of Paul's declaration, "In Him dwelleth all the fulness of the Godhead bodily."

"One swallow doesn't make a summer," neither do a few declarations of truth prove that the Roman Catholic and Orthodox Greek Churches are in the front rank as exponents of spiritual truth; but these utterances do reveal the fact that spiritual light is shining in many places and that the Lord is fulfilling His promise, "Behold! I make all things new."

A. W.

## The Widow of Sarepta

By Louis G. Hoeck

### I

**A**HAB was one of the worst kings of Israel. His wife, Jezebel, had an equally notorious reputation. They were both rabid worshippers of Baal, and would tolerate no other form of worship in Israel. Suddenly, Elijah, the prophet, appeared on the scene and pronounced a judgment on Israel. He told Ahab that there would be no rain or dew these years except according to the word of the Lord. Having pronounced the curse, he fled for his life.

Elijah hid himself by the brook Cherith near the river Jordan. There the ravens fed him, and he drank of the brook, until it dried up. Then the word of the Lord bade him leave the land and go to Phoenicia beyond Tyre to the little town of Zarephath, or Sarepta. There the Lord would provide for him. A widow woman would welcome him to her home until the famine should come to an end.

Elijah obeyed the voice of the Lord. And it came to pass as he drew near to the gate of the city he met this widow. He asked her to fetch him a little water. "And as she was going to fetch it, he called to her and said, Bring me, I pray thee a morsel of bread in thine hand." The poor woman pled that she only had a handful of meal and a little oil in a cruse; she was about to dress that as a last repast for her child and herself. The prophet nevertheless asked her to make a little cake for him first, and promised that if she did so "the barrel of meal would not waste, nor the cruse of oil fail, until the Lord sent rain again upon the earth."

Here was surely a test of her faith. Her last meal! And death staring her in the face! Could she trust him? Yes! She went and did as he desired, and the Lord prospered her home. It was a wonderful miracle, always to go to the barrel and cruse and find them replenished with meal and oil. Little importance, however, need be attached to it literally, when we know that we have much of greater value to learn from its spiritual content.

### II

Israel had fallen away from the worship of God to the idolatrous worship of Baal, or "the Baals." The word Baal means a lord, or master. In these days we idolize prestige or power in society. Men and women will sacrifice almost anything they possess to gain influence in social life or political life. Who does not seek to be somebody in the world, or imagine himself to be a person of importance even although he ranks as a nobody in the eyes of others? We speak of the "powers that be" controlling everything. Who does not envy them? Who does not long to be one of them? Who does not think he could do better if he had the chance? Who does not attempt to order things in his own circle to his own liking? Who does not consider at times how he would order the lives of other people to his and their better advantage if he had the power to do so? These are the idols, the Baals, or overlords we worship to-day.

We are all more or less tainted with the spirit of dominating others, and often fail

to see it, for it appears to us that whatever we desire to change in others, or in our environment, is for the best interests of all. Occasionally the spirit may be right, but for the most part it is wrong, for we well know what a fertile source it is of friction and unhappiness. Whenever we subordinate others to us to serve our own ends, and know it not, our minds are closed to any instruction from above. The Word of God has no message for us. The heavens are shut up so that there is no rain. We spurn the voice that calls us away from the worship of our idols. Elijah is forced to hide in the confines of the land.

### III

The longer we desire to lord it over others, and cannot feel right or think right about them, the worse the situation grows. The brook Cherith in time dried up, and the prophet was forced to go away beyond the borders of the land for sustenance. This picture tells us that without repentance the heart hardens, and we become increasingly averse to consider wherein we are wrong. God's word is further removed from us. And yet, there is something within that prevents us from wholly rejecting the message of God's truth, something which, though much despised, preserves that message against complete rejection. This is represented by the despised Gentile, the widow of Sarepta. She is called a "widow woman" to define the nature of this preservative. Woman in the Lord's Word most frequently represents affection, and man intelligence, for these respectively are their predominating characteristics. A widow therefore represents a kindly feeling in the heart without a clear understanding of how to put it into practice. We are under the control of unjust feelings towards others. We are unwilling to admit it, and yet, there is something in us which tells us that all is not as it should be. We know it, but are temporarily too set in our way to consider the situation seriously, to think it through, and see the truth about ourselves.

The vague desire to do the right thing by others comes back to us from time to time. We do not see clearly what it requires of us, or how to express it in words or deeds. The desire is kept in the background, however, and

there preserves the voice of God that tells us that all is not as it ought to be. Elijah represents that voice, the voice of conscience, the word of God that we are so reluctant to obey. We cannot ignore it altogether, and every time it pricks conscience we feel obliged to work out our problem, and determine what is our duty.

### IV

The prophet first asked the widow to fetch him a little water in a vessel that he might drink. Water is a symbol of practical truth which quenches the thirst for knowledge. The prophet's request for water to drink is the Lord's desire that for his sake we procure some practical teaching from the Word helpful to a better understanding of ourselves. But water is not sufficient for the prophet's wants. Water alone will not keep him alive. When the woman, therefore, goes to fetch it the prophet takes the will for the deed, and then asks for bread first. This signifies the Lord's plea for charity, or love.

When the Lord spoke of the judgment in parable, he said to the sheep on his right hand, "Come ye blessed of my Father; for I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink." Then they answered, saying, "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?" And the Lord said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So here the prophet's petition for a morsel of bread is the Lord's appeal as the Great Prophet to be charitable particularly when it goes against the grain to be so. It is the prayer to be kind, pure, manly.

The woman pleads that she has barely enough to furnish one meal for herself and her son. The prophet, however, did not hesitate to ask for even that in the first place. The selfish use of whatever we have, be it ever so little, ends it. We must give first to the Lord, and our store will be replenished. The selfish heart would have us use our power to bless others for our own advantage, or personal gain. To do this means death. Spiritual death automatically follows a selfish use of any power we have to do good to others.

Our store is small because self-will is so strong within. Shall we let this spirit use up all the good that the Lord places at our disposal, or not?

The prophet does not say to the woman, "do not provide for yourself and your son, but, make me a little cake first, serve me first out of your scanty store, and then serve thyself." It is the Lord saying, "Feed me first." It is the entreaty to think of the Lord in the good we do, and to act from Him, or in His name. To do this means that "the barrel of meal shall not waste, nor the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." The means of subsistence for the soul will never fail so long as we serve the Lord first, and think of ourselves last in whatever we do. We receive the Lord's love, and learn how to express it in action, as we give or share what we have with others.

V

Where then lies the difficulty? It seems to be easy to think of the Lord in what we do. Yes. But, we must not forget why Elijah was sent to the widow of Sarepta. Ahab and Jezebel, Baal's devotees, drove the prophet out of the land. For us this means that the love of being served, or of dominating others, drives the Lord and his Word from our hearts. When we are conscious of the mighty force of self-interest swaying our lives, it is exceedingly hard to entertain thoughts of mercy and love. To think of doing a kind action to those whom we hold in contempt, or who have injured us, is a real trial. How can we love our enemies? How serve the Lord first? Our whole nature rises in rebellion, to prove that that is not what the Lord requires of us—to love mercy. That would imply weakness on our part, it would mean giving in, or giving up, or being humiliated. Yet, we die if we fail to share even the least good will we have toward others. We must first give to the Lord that which is really His own. We must obey His word. We must love the least worthy, even though we have hardly any love or respect for them in our hearts. Give that least ungrudgingly, and

your supplies will not fail until the trial is over.

The more we give in response to the Lord's promptings in our hearts, the more do we receive in return. This is His miraculous provision to the soul.

George Frederick Watts entitled one of his great paintings "Sic transit gloria mundi." On that picture he wrote these words which are paradoxical, but give utterance to a profound truth: "What I spent, I had: What I saved, I lost: What I gave, I have."

An anonymous poet also expresses the same sentiment very beautifully in these simple stanzas, the meaning of which is enhanced when we think of bread as the symbol of the bread of life:

My home is not so great;  
But open heart I keep:  
The sorrows come to me,  
That they may sleep.

The little bread I have  
I share, and gladly pray  
To-morrow may give more,  
To give away.

Yes, in the dark sometimes  
The childish fear will haunt:  
How long, how long, before  
I die of want?

But all the bread I have,  
I share, and ever say,  
To-morrow shall give more  
To give away.

### Repentance Is Living a Life of Faith Daily

HE who is living a life of faith daily does the work of repentance, for he reflects upon the evils that are within him and acknowledges them, guards himself against them, and prays to the Lord for aid. For man of himself is unceasingly lapsing, and is unceasingly raised by the Lord. Of himself he lapses when in thought he wills evil; and he is raised up by the Lord when he resists evil and thus does not do it. Such is the state of the good. But the evil are continually lapsing; and they are continually raised up by the Lord, that they may be withheld from falling into the hells of the basest evils toward which of themselves their life wholly tends; that they may thus be held in a milder hell.—(A. 8391.)



## A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

### Bearing the Cross

SEVERAL hundred years ago a great excitement was produced throughout Europe by a man who was called Peter the Hermit. His object was to induce the people to go to the Holy Land, conquer it and take the sepulchre of the Saviour out of the hands of the Saracens, and also to get possession of Bethlehem, Nazareth, Jerusalem and other sacred places. Large numbers of people, of all ages and conditions in life, went with him.

They had a red cross sewed conspicuously on their garments. They were called Crusaders from the Latin word *crua*, a cross. The wars in which they were engaged were called Crusades. A good deal of the best blood of Europe was wasted in those terrible wars. And the Crusaders failed in their object.

I am quite sure that the Lord never desired men to enter on those old Crusades, and to waste life and treasure in fighting for an empty tomb.

There is a sense, however, in which He desires every boy and girl, every man and woman to be a Crusader. Not by sewing a red cross on their garments and going out to fight the heathen, but by bearing the Cross in the way He has laid down for us. To His followers He said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me."

Here are the things one must do to be a real Crusader. First to deny one's self. When you check your bad temper, when you sup-

press the unkind word, when you turn your back upon lying, then you are denying yourself. When you no longer desire to get the best of everything for yourself and are deeply concerned with making other people happy—then you are denying yourself. To deny one's self means to deny the worst part of one's nature. You cannot be a disciple unless you seriously try to get rid of all greed, dishonesty, impatience, cruelty and bad temper. You cannot be a real and true Crusader until you have striven to drive the spirit of evil out of your heart.

The second thing we have to do is to take up our cross daily. Taking up our cross means doing unpleasant things cheerfully. Any duty from which we are inclined to shrink is a cross. All those duties that stand in the way of our personal pleasures—these are the cross we have to bear. When our Saviour bore His cross He fainted under it. How few there are who faint under a cross to-day! They let it fall, and march off without it.

The third thing is to follow the Lord, to walk in His footsteps to imitate His example. Do you remember a verse of a hymn we sometimes sing?

"While I'm often vainly trying  
Some new pleasure to possess  
He was always self-denying  
Patient in His worst distress."

All you young people learn the story of His wonderful life; but how many of you realize

that He lived it in order that you might imitate Him? Most of you read books of heroic adventure and long to imitate the heroes. The greatest hero the world has ever known was the Lord Jesus Christ. He asks for your imitation. "If any man will come after me, let him deny himself, and take up his cross and follow me."

## Workers in the Church



FENTON LAWSON

Fenton Lawson, a member of the Cincinnati New Church, is the fourth generation of his family to be active in that Society.

His great-grandfather, Thomas Lawson, came to Cincinnati from Keighley, Yorkshire, England, in 1816. He was a reader of Swedenborg's works. When the Cincinnati Society was incorporated under the name of the First New Jerusalem Society of Cincinnati, in 1818, Thomas Lawson was one of the first trustees. His son, Fenton, and his wife were active members. Their son, Franklin Hey Lawson, was either a trustee or treasurer of the Society up to the time of his death.

When Fenton Lawson was quite a small boy he gleefully announced to his mother that he had been appointed chairman of the Organ Pumping Committee in the Sunday-school. This was his first "job" in the Church. When he was a little older, he commenced playing the melodeon and piano for the Sunday-school; and, when he was about eighteen years old, he took charge of the choir and played the organ in the old Church at Fourth and John Streets, under the Rev. John Goddard. With the exception of a three-year interlude, he played the organ for some thirty-seven years, contributing his services.

Mr. Lawson was fortunate in having his wife, Miss Corinne Moore, in the choir. She was an exceptional artist, with a beautiful voice.

While Mr. Goddard was pastor, Mr. Lawson was one of a committee of three who raised the money to purchase the lot on Oak and Winslow Streets where the present Cincinnati Church is situated. During the pastorate of the Rev. L. P. Mercer, he was a member of the committee which raised the money to build the present beautiful Church.

Upon the death of his father, in 1910, Mr. Lawson was made treasurer of the Society, and continued in that office for many years. After giving up the treasurership, he was made a trustee and still continues in that capacity.

Franklin Hey Lawson was a trustee of Urbana University. When he retired, Fenton Lawson was elected to take his father's place. He has now been a trustee of the School for over thirty years, serving as treasurer for many of them. Mr. Lawson has served the Church in some capacity, therefore, for about seventy years.

## All Things Correspondential

EACH and all things in the natural world have correspondences with those things which are in the spiritual world, and this even to every single expression. And the Word is so written that the expressions therein in their series involve series of spiritual ideas, which do not appear to man unless he is acquainted with correspondences. In this manner the Divine lies hidden in the Word.—(A. 10633.)

# With Open Eyes

By Clarence Lathbury

**I**N this ponderable realm we are conscious of but a small portion of our immediate surroundings; here present is one universe too small to be visible, another too distant. Most of us doubt not we are encompassed with a spiritual realm influencing but hidden. It is both wise and merciful that we are not visibly conscious of both worlds, for it is difficult enough to live here and now, in so complex a civilization, without myriad distractions. If we could openly watch the ministering messengers above and realize how they protect us from hidden dangers, guide us with their eyes, we might be tempted to let them do everything for us and lie down upon our job, for it is quite human to do little that we can get others to do for us.

Then, again, if we could objectify the personalities of evil here to entrap us we might resist them from a spirit of fear or repugnance rather than the nobler incentives of right; it is not wholesome that we should be either scared or driven into faultlessness, any motive but right because it is right falls short of worthiness or helpfulness.

Earth and heaven lie as closely as body and spirit. It is true guardian angels are continually with us, not always to save us from hard and necessary experiences, but rather to enable us to use them. With the eyes of the body we gaze on the tangible but behind those orbs are the optics of the spirit ever-enduring, surviving the ages of materiality. Dying is like removing something we no longer need and standing in the open places of immortality. God sends souls from above in the guise of infants to abide with us temporarily, and to do so He provides an outer garb of flesh for present use, as the sea diver needs his costume in the airless deeps. We are lying in our hammocks upon our lawn some summer day locked in sleep. The breezes blow about us, the flowers of the earth blossom and the birds sing; but we neither see nor hear anything of this world in which we actually live, we are temporarily in another called the "dream world." For the moment the dream world seems our actual and only abiding place, and yet it is not, for that world on our lawn and

in our hammock is the present and actual. A friend comes along, speaks to us, awakening us and we immediately return to the world of actuality,—the temporary dream surroundings vanish. It may have been so realistic that it seemed clear and tangible and for the moment the only reality.

Now the truth was, we were in two worlds at once, the earth world and the dream world, for the time oblivious to earth. This is true in a sense with all of us. Two worlds are ours: this temporary place of sense, this earth and sky and sea and trees and birds, then the over-encompassing spiritual domain in which we are always, though hidden from outward sight and hearing. Shall we liken this material world to the dream world, the momentary, temporary sphere in which we now are, and the other to the great reality, abiding forever, and which truly is? The flesh domain appears the great actuality, as the dream life seemed for the moment the reality to the sleeper; what we speak of as "death" is simply the awakening from the dream of the brief present to the everlasting reality. That it is possible to live on here in the place of matter with halfseeing eyes has been demonstrated by science. In recent years the telescope and the microscope have unveiled suns and planets of which we did not before imagine, a universe too small to be seen by the unaided eyes or heard by the fleshly ear. Let any one deny this now and he would be laughed at, because he does not see can not invalidate the literal facts.

There is another world hidden to the fleshly eyes which must have aid of the spirit. Let any one deny the reality of a present spiritual world on the ground that he has not seen it and the answer is "others have." Every evidence of divine revelation, all abilities of seers assert the reality. Doubt is rapidly passing away. The disclosures and marvels of invisible science have cleared the mind for the reception of the spiritual. We are beginning to concede that viewless, intangible things may be the most patent and potent facts in human experience.

## Diary of the Field Secretary

Dear Diary:

Much territory has been covered since I last recorded. My visits with the Canadian Leagues were indeed enjoyable. I especially liked the short service that the Toronto League uses when lighting the candelabrum at their meetings. This candelabrum is one that was presented to A. N. C. L. by Mr. Robert Alfred Shaw, and each year it goes to the League having the most representatives at Conference. Of course, the membership and distance traveled is taken into consideration. Toronto won the Attendance Trophy last Conference, with four of their nine members present at Brockton and they traveled approximately six hundred and fifty miles.

The Canadian Association met in Kitchener this year, and the Kitchener League was making plans for it during my visit. The Toronto and Kitchener Leagues always have a bowling match during this time, and there is a little silver cup that goes to the winning team. I have heard that Kitchener won it this year.

Leaving Canada, my next stop was Detroit. No, I had no trouble getting out of Canada! At Detroit I had a joint meeting with the Seniors and Juniors. They are both active groups and give many good plays. Their ability along this line can be put to greater use now that they have a new stage. I was much impressed with the improvements made, and I am certain that the Detroit Society can now enjoy their Church to a much fuller degree.

At La Porte I was present when the Senior League organized. They have twenty-one members, and will join A. N. C. L. this year. We had great fun taking a movie at this meeting. The Rev. Billings is very apt at this sort of thing, and he did it up in fine style. I am very anxious to see the results. By the way, Diary, while at La Porte I saw the Joseph film that the Rev. Billings produced, and I was amazed at this fine piece of work. I do hope that all the New-Church Sunday-schools get a chance to use it. He expects to begin work on the second part of the story very soon.

The Kenwood League of Chicago had a fine social and invited the young people from Hum-

boldt Park and Sheridan Road. I gave a talk on the A. N. C. L. organization and its aims. I also showed the movies that I have taken of the last four Convention meetings. We had a most enjoyable evening. The Kenwood League is certainly looking forward to the meeting of Convention in June, and I am certain that a good time will be missed by those who do not attend.

Just as I thought, Diary, the St. Paul Society now has a group of young people ready to organize a League, and what is more, they are going to organize and join A. N. C. L. They have a fine project in view, a National League Camp at Steamboat Springs, Colorado. I'll record developments at a later date.

Now I am on my way to Seattle, and I have passed through some interesting country. What I saw of Nebraska reminds me of a huge golf links. It was certainly an inspiring sight to see the first snow-capped mountains in Wyoming. The Rocky Mountains are justly named, they are rocky! Sometimes I ride for miles and miles without seeing another car or person, and to date I have passed only one Maryland car on the road.

Tell me, Diary, how do the western men keep on the big, ten-gallon (is that what you call them?) hats when the wind blows?

Yours inquiringly,

JULIA.

## Attractive New-Church Associations

CALIFORNIA always provides an appealing picture for the eastern visitor, and its climate and location seem to do things to people. Perhaps the atmosphere affects corpuscles and vitality, while scenery stimulates moods and fosters expression. Individuals of a reserved and conservative nature usually sense the vibration of their emotional centers when they reach the wide spaces of the far west, and a spectator at the California Association of the New Church always expects the unusual.

During the early part of September I had the pleasure of meeting with the ministers in San Francisco, the Rev. Othmar Tobisch, of Berkeley; the Rev. Walter B. Murray of River-

side; the Rev. Andre Diaconoff, of Los Angeles; and the Rev. John L. Boyer, of San Diego. All of these faithful workers are known to our members of the New Church in the east, and as I met with them in the Lyon Street Church amidst picturesque surroundings, soft music, slow burning pine logs and glow of candle light, I could not escape the thought that the New Church is one in spirit and in universal service.

Beginning the business meeting, Mr. Edward H. Nutter, President of the San Francisco Society, welcomed the members and guests with well-chosen words and a greeting smile which made us feel at home. Mr. William M. Moody, the efficient secretary, guided the conference in deciding its policies and in planning its program for the future. California delegates elect the Board of Directors, and the Board named as the new officers for the coming year, Mr. John C. Perry as President, Mr. J. Woodruff Saul as Secretary, and Mr. William M. Moody as Treasurer. The Association has some \$15,000, the income of which must be spread over a number of uses. The Rev. Walter B. Murray is doing effective missionary work in the locality of Riverside and Los Angeles, distributing thousands of copies of New-Church books, and speaking to the radio audience. In San Francisco and neighborhood the Rev. Othmar Tobiasch and Mr. Joseph Marino are active in forming contacts with inquiring persons.

The San Francisco Society has three parishes, Berkeley, Lyon Street and O'Farrel Street; the hospitality of all occasions was enhanced by the members of the Women's Alliance, active at each end of the new bridge, while the instrumental music by Mr. Moody and the vocal music by Mr. and Mrs. Lindquist had appealing interest. Mr. Nutter, a former mining engineer of large experience, handles the finances of the San Francisco Society, and the Trustees have increased their funds by investing in common stocks rather than bonds, and have now purchased 640 acres of farm land on which they will grow cotton and grains. I mention this because the venture is an unusual performance for the increase of Church funds; the rise in property values has already added considerable to the investment.

The Berkeley Parish increased its usefulness by placing an attractive new building on the

corner lot donated by Mrs. Boericke. The structure is in the usual California-Spanish style, designed by Mr. Mark E. Manning, who has shown fine judgment in adapting the space to the uses of the Society. The auditorium forms a spacious room for Church service while facing east, and when the chairs are reversed it becomes a comfortable hall for entertainments; this, with kitchen, class-rooms and a landscaped garden, is an attractive corner within easy reach of the approach to the new bridge. Mr. Manning is a member of the San Francisco Parish and formerly lived at Riverside. The Society feels very grateful to Mrs. E. M. LaMotte and other persons for their generous contributions and gifts that made the new building possible.

The dedication services held on Sunday afternoon attracted a capacity attendance, and all of the ministers had a part in the opening services which will mean so much to the future of the New Church in the vicinity of the Golden Gate. After the ceremonial and the congratulations, all of those present enjoyed a feast of food and California fruits generously provided by the Society. On Monday morning the Caravan moved northward to the Oneonta Ranch at Napa, some forty miles distant, for an all-day picnic on the banks of the River. Picture the Rev. William Reece boiling coffee over the smoking fire-brands, Will Moody pouring ice-water, John Boyer and the other ministers in hiking costume, youth in the water with sandwich in hand, the ladies uncovering heavily laden baskets, and Dr. Boericke cutting one watermelon so deftly that each person had his slice, and you may visualize an outing at the New-Church Ranch. And the day closed with the Leaguers of Split Mountain singing their lovable songs.

From California on the west my next trip was to the city of Bath, where the Maine Association met on September 19th in the beautiful New Church on the hill. The business session concerned itself with matters of finance, and the welfare of the three Societies at Portland, Fryeburg and Bath. The Rev. Louis A. Dole, who is now fully recovered, presided at the meeting, Mr. Harry L. Cram, a prominent lawyer of Portland, is the Secretary, and Mr. Arthur B. Stearns, of the Bath Iron Works, is

the Treasurer. The city of Bath is enjoying a revived prosperity, and I am told that there are no vacant houses. Perhaps some of this success is due to the Mayor of the city, Hon. Arthur Sewall, who governs with discretion and tact, and who is also the President of the Bath New Church Society.

On Saturday night the members celebrated the 100th Anniversary of the Maine Association, which was organized at Bath on the 27th of August, 1836. The Record of this event was read by the Presiding Minister, the Rev. Louis A. Dole, after which the President of the Convention encouraged the Bath Society to continue its position of leader and begin holding regular Church services.

To those who know of the gorgeous beauty of the Maine forests on a fair day of September I need not attempt a description of the Sunday morning. In its enjoyment I was thankful to Mr. Cram for the early drive to Sebasco, where I had a quiet half-hour communing with nature on the rocky shore of the Maine coast; three weeks before I had stood on the shores of Puget Sound touching the Pacific, and between the serene and inspiring beauty of Maine and Washington I can make no choice.

In this spirit we went up to the Church for the morning services, an encouraging and helpful sermon by the Rev. Henry C. Giunta, closing with the Holy Supper in which we knelt before the Lord, and the benediction resting on us as the session of the Association was ended.

The women of the Bath Society under the guidance of Miss Anne Kimball, entertained their guests at the new Sedgwick Hotel, where many went for luncheon; it was my privilege to meet the family of Mr. and Mrs. Sewall at the Stone House Farm, the building erected by the first Governor of Maine, in the year of 1812. Mrs. Sewall gently leads her guests into the atmosphere of the home until they feel like one of the family, the son and daughter lend their arts to the conversation as the family takes its coffee in the larger room. It is there that I leave them and go back to Portland, with the confidence that the hostess will be busy in her rock-garden on the following Monday, cutting the blooms that are to brighten some invalid's bedside later in the day.

F. SIDNEY MAYER.

## Unity in Many

By George Henry Dole

UNITY is not from sameness, but from diversity of uses, which, harmoniously combined, provide for the needs of humanity. Among the numerous illustrations of this unity, are the factories that make clothing, furniture, and the like. They are a unit in supplying man's wants. The many instructors in various courses make one college. All occupations are one in providing for man's comfort and happiness. Of all examples of unity, Paul gave the best. That he was deeply impressed by it, is evinced by his repeating it. He relates that "as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." The hand, the ear, the eye, and the various members and organs, make one body. There is never any friction between them. There is no consciousness of self-will or divergence between them. They are a beautiful harmony of mutual service, a perfect example of the unity that should exist as to individuals, professions, industries, and nations.

The supreme interest is not the mere fact of unity, but the "one Spirit" from which all unity comes. Occupations do not exist for occupations alone, but for the development of mind and heart through service. Behind each form of service is a distinct form of love. The many forms of love are in the Spirit of the Lord. His Spirit in the hearts of people and nations can make a unit of them just as the soul makes a unit of the many members of the body. That all nations are a unit is now being generally recognized. It is said that an economic law ever tends to distribute the blessings and hardships of one nation so that all nations eventually share in them.

Nations and individuals become the body of the Lord as they receive His Spirit, and thereupon each individual and nation is a member of the body of which the Lord is the soul, and many become a unity. This unity is that which the Lord had in mind when He prayed that His followers might be one.

Let us understand how by receiving different forms of love, from the infinity in the Lord,

mankind becomes a unit; as individuals and nations seek ever to receive more fully of His Spirit, and work to become one with Him in that larger service which He began on earth and is ever striving to improve.

## FORUM

To the Editor of THE MESSENGER:

The article on "Church Vacations" appearing in the October 21st issue of THE MESSENGER, signed "New-Church Woman," struck a responsive chord in my heart. I, too, have frequently felt a like need for a service of Sunday worship where the truths so precious to me would be presented. I am somewhat hesitant about mentioning to those of other denominations that my church is closed for the summer as the statement is met with a look of surprise and the question asked as to how I meet this.

This summer, however, it has dawned on me that a change of diet in spiritual food might act as stimulus for a deeper appreciation of the doctrines, and I decided that, for a short period, it was good training to hear what other ministers were saying, even if it did not agree with the spiritual interpretation to which I was accustomed. To my delight, I found this attitude stimulated my interest in listening to what some considered the "kernel" while to me it seemed only a hollow "shell."

I found it frequently necessary to listen to things I did not want to hear, but gradually it became possible to appreciate the earnestness of the speaker and feel his earnest desire to lead his flock away from the dangerous shoals into still waters. The thought also came to me that perhaps I could "borrow vessels from the Egyptians" and fill them to the brim with the sparkling waters from the One Fountain of Life—the Lord.

It is rather disturbing to listen to a sermon drawn entirely from the literal sense of the Word, while a knowledge of correspondences would indeed give a "glorious lesson" on the inner meaning of the lamp, the sword, the trumpet of the Gideon story. This I experienced during a summer vacation at the shore. There were three churches from which to choose. An Episcopal mission, open only during the summer season, was my choice. A young minister from a large parish in the southern part of the state preached the first four Sundays. His sermons, while not doctrinal, with the exception of Communion Sunday, contained many helpful thoughts, but I earnestly wished he had a knowledge of correspondences to bring out the beautiful spiritual lesson.

The next day, in conversation with a lady over this service, I mentioned my pleasure in the presentation of the sermon by the young minister. Much to my surprise she said, "That is my son-in-law, but I am a Presbyterian." This led to a discussion of some Bible verses the inner meaning of which awakened her interest, with the result that she came to my home for longer talks, and gladly accepted a copy of *Heaven and Hell*, which she read with deep interest. Perhaps the seed planted has borne fruit by the Lord's increase?

When I came to the above decision, numerous opportunities opened to speak a word "in season" and to create a closer fellowship felt with those contacted. Perhaps seeds were sown, not by the printed page like Johnny Applesed, but through an earnest desire to be a worker in the Lord's vineyard.

The summer closing of our own church no longer is a problem, since joining in worship with others who are trying to live up to their light, yes, even listening to things I did not want to hear, no longer obscures the remembrance that Providence is in the least as well as the greatest and it may be a leading to help glean the fields ripe and ready for harvesting of souls, and a means of opening more deeply the inner doors of one's spirit, resulting in a spiritual revival in our own beloved church.

It was with a greater joy than ever before experienced that I again occupied my accustomed place at the opening service of our church in September and truly felt "It is good to be here."

ANOTHER NEW-CHURCH WOMAN.

## MISSION BOARD NEWS

The following interesting report has just been received from our missionary minister, the Rev. J. Im. Janecek, of Prague, Czechoslovakia:

I have been visiting the group of Mrs. J. Kubatova in North-East Bohemia, and recently received happy news from Mr. J. Stanko from Slovakia. He has been for many years a preacher and canvasser for the Baptists in Roumania, Yugoslavia and Hungaria. He established some societies of the Baptists there. He is working now in Slovakia near the city of Bratislava. There he established a Baptist Society and built, with the help of other friends, a little church building. He is now very interested in Swedenborg's writings. A year ago I sent some of them to him. Now I have received his letter full of sympathy for the *Heavenly Doctrines*. He will come to Prague next Sunday to be present at our service. More happy news came from the city of Moravska-Ostrava where a former preacher of the Advent-

ists, with some other persons, read the writings. He wrote to me: "We have found in these books the solution of all doctrinal questions we have had till now." I intend to visit these people, although the city Moravska-Ostrava is very far from Prague, being situated on the boundaries of Poland, and the travelling expenses are remarkable. Another new reader of Swedenborg in South Moravia, belonging to a Protestant church, delivered to the members of his Society a lecture about Swedenborg. He wrote me that the Rev. Hromadka, a prominent scholar in this country, and professor of Protestant theology at the University of Prague, delivered in the city Ivance, Moravia, a sermon in July. He said: "The God of Abraham, Isaac, Jacob and Moses is the same God Who manifested Himself in the Person of Jesus Christ." He is a reader of our New-Church periodical. It is wonderful that even the Catholics in this country are propagating the watchword "Christus is God" at their big festivals and meetings. We can be of good cheer in regard to the future of the New Church in this country.

## NEWS OF THE CHURCH

### ORANGE, N. J.

The Woman's Auxiliary opened the season with a picnic at the summer house of Dr. Cornelia Browne at Mendham, N. J., on September 17th. While the box luncheons were being unpacked, some of the guests enjoyed a game of croquet on the lawn.

As the day was quite chilly, luncheon was served in the spacious living-room before a blazing log fire, the warmth and cheer of which added greatly to the comfort of the guests. A social time followed and the day closed with a vote of appreciation to the gracious hostess for her hospitality.

"Home-Coming Sunday" service, September 27th, was followed by a luncheon served by the Woman's Auxiliary, under the direction of Miss E. S. Mosley. More than fifty people remained and were most enthusiastic regarding the innovation.

The first Sunday-Nite Supper-Sing of the season was held October 18th. Supper arrangements were in charge of Mrs. J. A. Bonnet. The evening program consisted of moving pictures of the second Byrd expedition to Antarctica, presented by Mr. C. A. Abele, Jr., who was fuel engineer of the expedition. Afterward Mr. Abele was besieged with questions regarding his adventures, and his replies were most interesting and illuminating.

M. C. H.

## PERSONALIA

Mr. Christopher Rogler, who has served the First German New Church at Manchester, N. H. as treasurer for the past fifty-one years, celebrated his eighty-fifth birthday on October 22nd. Many relatives and friends visited his home during the

day and showered him with congratulations. He was the guest of honor at a supper given in the evening.

Mr. Rogler, who is still hale and hearty, despite his years, still goes about visiting his friends and attends services at his church every Sunday.

## MARRIAGE

JOHNSON-SWINNEY.—Mr. Grover Johnson and Miss Virginia Gertrude Swinney were united in marriage on November 7th, 1936. The ceremony took place at the New Church, Los Angeles, Calif.

## BAPTISMS

RIENSTRA.—At Boyne City, Mich., on Thursday, October 15th, William Theodore, Alice Frances and John Edward, children of the Rev. and Mrs. August P. Rienstra, the Rev. William H. Beales, of Detroit, officiating.

JOHNSON.—At the home of his parents, Boyne City, Mich., on Thursday, October 15th, Roger Dean, infant son of Mr. and Mrs. Albert A. Johnson, the Rev. William H. Beales, officiating minister.

## CALENDAR

November 26.

### Thanksgiving Day

Hymn 460: "Come, ye thankful people, come."

Sel. 88 and 89: "Praise waiteth for thee." Proper Psalms, 103, 104.

Lesson I. Deuteronomy viii.

Responsive Service IX. Psalm of Thanksgiving.

Lesson II. Luke xii, 15-40.

Gloria, Benedictus and Faith.

Hymns, 456: "O Lord of heaven and earth and sea."

54: "Be Thou, O God, exalted high."

November 29.

### First Sunday in Advent

Sel. 246: "How beautiful upon the mountains."

Lesson I. Gen. iii, 1, 15, or Isaiah i.

Responsive Service I. The Commandments.

Lesson II. Luke i, 1-39.

Gloria, Benedictus (to Gregorian tones, Mag. 715-735) and Faith.

Hymns, 132: "Hail to the Lord's Anointed."

129: "The Advent of our King."

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*The*  
**NEW CHURCH  
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November 25, 1936

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Love and Wisdom"

*Cornelia Hinkley Hotson*

The New-Church Doctrine of  
the Five Dispensations

*William R. Reece*

The Cleric in the Field

*Herbert C. Small*

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## Thanksgiving

**T**O-MORROW, November 26th, is Thanksgiving Day, set apart by the President of the United States for national expression of gratitude to the Lord for all His many mercies. This year there will be a more general recognition of those mercies. The black clouds of financial and industrial depression are breaking, and there is more sunshine apparent in the national outlook. More people are at work, payrolls are bigger, and a new spirit of hope and confidence is abroad. For these things the nation should be truly thankful. And the gratitude of those who have benefited by material improvement should be accompanied by greater willingness and greater determination to see that the benefits are extended as far as possible to the whole nation. Our rejoicing over the increased benefits that have come to us should not make us indifferent to the fact that some ten millions of the wage earners are still unemployed, and are still dependent on government funds for their support.

One thing for which we should be profoundly thankful—the spiritual blessings of mind and heart that have enabled the American people to meet and bear one of the greatest crises in their history. During the past six years there have

been suffering, privation, anxiety; but there has been comparatively little real destitution. In some lands such a crisis would have resulted in widespread starvation and violence and bloodshed. That these things have been avoided is due to the patience and generosity of the whole nation. But for the spirit that made these mental gifts possible we owe our thanks to the Lord. His bounty on the material plane has been as wide and unstinted as ever. His Spirit, flowing into human hearts and minds, has alone made possible the triumph over enormous difficulties. In our national thanksgiving we should find a place for an earnest prayer that we may be guided into paths of wisdom and neighborly cooperation.

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### The Methodist Fellowship Movement

**O**UT of its many millions of adherents the Methodist Church is seeking to enlist one million people who will reconsecrate themselves to the task of revitalizing the Christian Church. By personal holiness, by active opposition to

evil, by an effort to lift up the spiritual condition of the world, by opposition to war, crime and violence, these million people are invited to put a new spirit into religion. They will be asked, too, for material sacrifice. They will be invited to contribute a dollar a month for special funds to be used in missionary and evangelistic enterprise.

The development of this new movement will be watched with interest by all religious communities. It may be demonstrated that a good deal of the spiritual lethargy of the world is due to the fact that religious leaders have not been asking enough from their followers. Possibilities of consecration and heroic self-denial reside in every heart. The right type of leadership may call these possibilities into active service.

If the Methodists are successful in their Fellowship Movement there will be no lack of people desirous of following their example.

## Hindu Reform

**M**AHATMA GANDHI has spent most of his life in striving to ameliorate the lot of the despised "untouchables"—the lowest stratum of the people in India. Caste restrictions in India have been so rigid that forty million people, one-fifth of the entire population, have been barred from entrance into Hindu temples, and have also been forced to discharge the most menial of tasks. The high-born Brahman not only believes that he would be contaminated by merely touching one of these lowly folk but he will order the destruction of cup or platter on which the shadow of an untouchable has fallen. Gandhi, himself a Brahman, has spent the greater part of his life in an effort to break down this spirit of religious intolerance and to modify if not to destroy the pernicious caste system.

Mahatma Gandhi, however, is not the only protagonist of the oppressed untouchables. There is another outstanding figure in the movement of reform, Dr. Ambedkar. He has long been a champion of the downtrodden millions. He was their representative in the conferences that led to the promulgation of India's

new constitution, and it is largely due to his untiring championship that the "untouchables" now find their political privileges safeguarded. By this championship upwards of forty millions of people will enjoy as much political freedom as their more highly privileged compatriots.

It appears as if the work of Gandhi and Ambedkar is at last to be crowned by success. On November 13th the Maharajah of Travancore, a protected and tributary state in southern India, issued a decree that none of his four million subjects should be barred from state temples hereafter "for reasons of birth, caste or community." His decision was announced in an "emancipation" proclamation that has been hailed as the most important reform in India for the past eight hundred years. From such portions of his proclamation as were cabled to America we quote the following:

"We have decided, and hereby declare, ordain and command, that subject to such rules and conditions as may be laid down and imposed by us for preserving their proper atmosphere and maintaining their rituals and observances, there should henceforth be no restriction placed on any Hindus by birth or religion on entering or worshipping at temples controlled by us and our government."

During the past few years we have heard many protests against real or imaginary regimentation of industry in this country, and we have viewed with alarm the regimentation of the individual in some of the European countries. But nothing has been suggested in the occidental world that can compare with the regimentation of those people in India who are born into the Hindu religion.

"The Hindu caste system is social regimentation, visible in prohibitions on intermarriage between castes or eating, drinking and smoking with members of groups other than one's own.

"The four generally recognized great castes of India are the Brahmans, which include the priests; the warriors, the husbandmen and the serfs, but these represent only a fraction of the number established by Brahmanical law in different parts of the country. There are more or less distinct groups in each province and some authorities estimate the number of such exclu-

sive groups at more than 2,000."

Travancore is one of the smaller states in India, yet among its four million people there exist four hundred separate castes or grades of society, and among the populace are many so-called "untouchables." It is confidently believed that the reform will spread to neighboring states and that a really shattering blow has been given to India's caste system.

The new order will undoubtedly have its effect on Christian missions in India. The fact that Christianity willingly embraced even the lowest orders of the Hindu people and drew many of its converts from the "untouchables" aroused the active antagonism of people of the higher castes. With the abolition of a rigid caste system much of the antagonism against Christianity would disappear, and the way would open for a more extended evangelization of the people in India.

### Peace Conference

THE intention of President Roosevelt to attend the Pan-American Peace Conference at Buenos Aires will be approved by nearly all people in the United States and will be a source of encouragement to all the inhabitants of Latin America. Both the north and south of the western hemisphere have experienced bitter and trying wars. Both north and south have had to face problems arising from differences of racial outlook. Not to the same extent, but often springing from the same causes the American people have been confronted by some of the same difficulties as those experienced by European nations. In one respect the American nations have a real advantage—they live in countries less densely populated; they are not greatly exercised over shortage of food and raw material. In nearly all other respects they face the difficulties common to all civilized nations.

One other advantage is due to their own achievement; the will to peace has been made more effective than in Europe; the desire to give practical expression to "the good neighbor policy" is stronger and more sincere.

If the Pan-American Peace Conference is successful it should have real salutary results

for the whole wide world. It will demonstrate the fact that nations can live together in amity, that international difficulties can be solved by arbitration, that the huge monetary outlay now expended on armaments can be used for education, prevention of disease, and for lifting up the lowest strata of the people from their lives of penury and misery. Best of all it can show that men can be born for constructive, happy careers rather than to become "cannon-fodder" at the will of a few blundering statesmen. It will prove that out of the New World can come the realization of a new ideal of peace and progress.

A. W.

### Christmas Presents

TWO weeks ago we made an appeal to our readers to include THE MESSENGER among their Christmas gifts. Subscribers may send a year's subscription of this weekly to a friend or friends for the nominal price of \$1.50 each. It is not intended that subscribers should reduce their own subscriptions to this level. Our intention is that our readers should make THE MESSENGER known to several hundreds of their friends. Some of these new, prospective readers, after receiving THE MESSENGER for a year, will undoubtedly become subscribers. Our offer holds good until the end of December.

Why not help THE MESSENGER to extend the boundaries of the Church?

### The Beginning of Heavenly Joy

It is impossible for those whose purposes are from the love of self and the world to have charity. They do not even know what charity is. They cannot at all comprehend that heaven in man is willing and doing good to the neighbor apart from any view to reward; and that as great a happiness dwells therein as the angels in heaven have, which happiness is ineffable. For they believe that, should they be deprived of the joy arising from the glory consequent upon posts of honor and wealth, no further joy would be left. But in fact heavenly joy, which infinitely exceeds all other joys, only then begins. (A. 8037.)

# Definitions from "Divine Love and Wisdom"

By Cornelia Hinkley Hotson

LITTLE children often use words with an originality which entertains and sometimes disconcerts their elders. A young child does not stop in the midst of something he is trying to say to ask what word he should use to express his thought. He uses a word he knows which he thinks will do, and goes on talking. Adults often become very reticent particularly in discussing religion, because they recognize their unfamiliarity with the technical terms of religion, which they have wit enough to see they must use if they are to discuss doctrinal matters intelligently.

An author uses most frequently, as a rule, the words which convey his most characteristic ideas. This is true even of Swedenborg's *Divine Love and Wisdom*. Some recent work in making a complete concordance in the original Latin of this book has called to my attention some interesting facts about Swedenborg's use of words in that book.

The word for God (*Deus*) is used 315 times in the book: about 200 times by itself, and the remaining times in compounds such as "*Deus Homo*" (God-Man), or "*Deus Creator*" (God the Creator). The word for God is not used as frequently as the word for Lord (*Dominus*), which occurs 434 times, or twice more than there are numbered paragraphs in the book. In general, Swedenborg uses the word for God when he is explaining something about the Divine Itself, and the word for Lord when he is explaining something else, and telling of the Lord's relation to it. The noun for "the Divine" is used 157 times. The adjective "Divine" is used with the expression "Divine Love" 111 times, and as Swedenborg nearly always completes his parallel, in making a statement, "Divine Wisdom" must be used about the same number of times. The expression "*Divinum Humanum*" (Divine Human) occurs only four times in this book. This work, *Divine Love and Wisdom*, is particularly devoted to explaining creation, but the verb "to create," the noun for creation, and the expression "created Uni-

verse" (*Universum creatum*) are used much more frequently than the word for Creator, which occurs only 33 times, 21 times as the expression "God the Creator." The process of creation is explained by the action of the two Suns, the Sun of the spiritual world, and the sun of the natural world, and their outgoing heat and light. The word for "Sun" is used 282 times.

The word for God is of course the most general term for the Deity with any author. A compound of the word, however, used frequently by Swedenborg in this book is, I believe, unique. Some form of the statement "God is Man" (*Deus est Homo*) is used 46 times, once entirely capitalized, and in addition, some form of "*Deus Homo*" (God-Man) is used 37 times.

The significance of this compound may appear from the following quotations: "That the Lord is Very Man" (11, title). "Those who adore the Lord alone think of a Divine Human, thence of God as Man" (12). "Every nation is appointed its place in the spiritual world according to its idea of God as Man" (13). "The Divine Soul of God-Man is what is understood by the Divine Esse" (14). "The spiritual Body is the Church, of which the Head is God-Man" (24). "That all things in the Universe were created by the Divine Love and the Divine Wisdom of God-Man, . . . not that the created Universe is God-Man, but that it is from Him; also neither is man, man in himself, but all is from God, Who is Man" (52). "That the Sun [of the spiritual world] is not God, but is a proceeding from the Divine Love and Divine Wisdom of God-Man; similarly heat and light from that sun" (93). "Let each one beware lest he think that the Sun of the spiritual world is God Himself, God Himself is Man; . . . let everyone beware lest he fall into that execrable heresy that God infused Himself into men, and that He is in them, and no longer in Himself; when indeed God is everywhere, as well inside man as outside him, for He is in all things of space without space" (130). "But in truth

those who think of God-Man not as a man of the world, and not from nature and its space and time, clearly perceive that the Universe could not have been created unless God were Man. Take rather your thought into the angelic idea of God, that He is Man" (285). "From these things can be seen the emptiness of the ideas of those who think of God other than as Man, and concerning the Divine Attributes otherwise than that they are in God as Man, because separated from Man, such Attributes are mere rational entities. But God is very Man, from which every man is man according to his reception of love and wisdom [from God]" (289). "That all things in the universe regarded from uses carry back man in an image, and that this is a testimonial that God is Man" (319). "Man could not be an image of God according to His likeness, if God were not in him and were not his life in inmosts" (359). "All determinations of Love and Wisdom are in those things which infinitely are in God-Man, but finitely in His image, which is man, angel, and spirit" (389).

A certain literature, of which I know little except that it exists, attempts by many arguments to prove that man invents God, and so makes God in the image of man. This essentially atheistic idea is quite a complete upside-down diagram of Swedenborg's idea, which is its exact opposite, or right-side-up diagram. Man is man because God is Man. Man, when he thinks simply and truthfully, thinks of God as Man, because God is Man. He was Man first, and we are "man" to the extent that we become replicas or "receptacles and habitations" of the Divine Love and Divine Wisdom, which go forth from the Infinite Divine Man and make what is human or "of man" everywhere.

If we know how, we can see and understand God in the image of Him which humanity and the universe present, as we can see and understand the image of man in a mirror. The image in the mirror is exactly like the man himself, and yet there is nothing of the man as he is in himself in his image in the mirror. God has put His image and likeness into all His works, and especially into "man, spirit, and angel."

Swedenborg is very lenient to the simple, those who are in "common perception," or a

kind of heavenly light in this world, which they have because they are living good lives. Those who are not first of all trying to lead a good life do not have this common perception or heavenly common sense, and are either pathetic or ridiculous in their clumsy, groping efforts to get at the understanding of things. The simple way to understand this statement, "God is Man," is therefore the true one. God likes to do all the good things that men do: He liked it first, He knows it better, and He does it best. If once we can see that man is man because God is Man, we are right-side up in our thinking, so that we can see clearly that it is God Who has created man in His image and likeness, with all that this implies, and by no means the reverse.

## Attractive New-Church Associations

(Continued)

OCTOBER seems to be a favorite month for Church convocations. The Michigan folk met on October 3rd and 4th, at Detroit. In the business meeting held on Saturday, the welfare of the Almont Summer School was considered, the session was held during July and reports indicate that the hosts of young people appreciate the opportunities for study and recreation. The Rev. William H. Beales and the other capable members of the Faculty are laying doctrinal foundations at Almont which will carry these young people through the trying experiences of later days.

Mrs. Gilbert Anderson reported on book sales and distribution of New-Church literature in this territory. The religious work of northern Michigan has suffered a loss in the continued illness of the Rev. A. Rienstra, who was located at Boyne City. Other New-Church centers are visited by the Presiding Minister. Mr. Henry Wunsch reported a legacy given to the Association, and legal requirements were arranged. Mr. Mark Norris, of Grand Rapids, represents the Association and the Convention in the Thayer Estate. Other matters requiring action by the Association engaged the attention of the delegates. Several of our old-time

friends were not able to attend, Mr. and Mrs. Warren A. Finch, of Almont; Mr. Guest, the brother of Edgar A. Guest, is in the hospital; Mrs. May, of Ann Arbor, and Mr. and Mrs. Frank Burch were among those not present. On Saturday night a very pleasant entertainment was provided by the young people and members of the choir, followed by a social hour.

Improvements have now been completed which add to the space and convenience of the church building. Those of us who attended the Convention meetings last year will be surprised to see how commodiously the Parish House appears; a spacious stage with Sunday-school room, the addition of a large parlor and lecture room, oil heating plant, and all modern conveniences. This gift, amounting to some \$12,000, comes from Mrs. Harriett Trix, who has given it as a memorial to her beloved parents who joined the New Church in its early days. Even those who know Mrs. Trix would scarcely believe that she was born in the year 1850 and is therefore eighty-six years of age. The alertness of her mind and the energy and persistence with which she carries out her projects are a joy to behold. Her father, Ralph Phelps (1820-1901), and her mother, Jane McKenzie (1827-1913), are remembered by the older members, and had I the space we could have some of the remarkable stories that Mrs. Trix tells of her parents in the early and trying days of the eighties. It was pleasant to have Mr. Herbert Trix and his wife with us. Mr. Trix, who is a son of Mrs. H. Trix, is the Mayor of Grosse Pointe, Mich.

Sunday was a memorable day at Detroit, and under the planning of the pastor, the Rev. William H. Beales, the program moved harmoniously and we came through tired but delighted. In the morning, the Sunday-school met for the first time in the new hall and the children were in their seats at the tap of the bell, and how they do sing; but those who know the Detroit passion for good music expect the best. After the classes, the large choir led us to the church services and the sphere of worship. It was a pleasant day and members were joined by friends in following the services. The sermon was given by the President of the Convention, and then followed the sacrament of the Holy

Supper, in which both ministers officiated as the members came to the altar.

The Women's Committee had prepared a full-course dinner and all tables were crowded as congenial friends enjoyed the meal in the church dining-room. After allowing time for visiting, all gathered for the impressive dedication service held in the Parish House; Mr. Beales spoke of Mrs. Trix's connection with the Church and of her interest in its welfare, and related interesting events of history. The Rev. F. Sidney Mayer drew attention to the motive within the gift, the desire to serve the best interests of the people, to provide a convenient meeting place for young and old, and to strengthen Church relations, as a memorial to the parents of Mrs. Trix. This building will serve many generations, and the gift will point the way for other contributions. In this spirit the dedication was pronounced in the name of the Convention and the New Church.

On Sunday night it was the privilege of the many friends to meet at the home of Mr. and Mrs. Ben. A. Laitner for a social evening of conversation and song, and a buffet luncheon. Mr. Laitner is the President of the Detroit Society, and besides his activity in the musical circles, he is also one of those modest poets who write excellent verse which they conceal from their friends. One of his poems on Swedenborg has appeared in *THE MESSENGER*, and many others should be in print. Thus the Michigan Association came to an end and its inspiration goes with us until we meet again.

Our next trip was to Kitchener, where the Canada Association was in session for three days, October 10th to 12th. The business meetings on Saturday began with a gathering of the Executive Council at which the finances were discussed and recommendations were formulated for consideration by the Association. The Toronto Society has arranged with the Rev. Hiram Vrooman, of Chicago, for continuance of church services, and Mr. Vrooman's family is preparing to locate at Toronto; financial aid was voted by the Association. A recent legacy will provide added income to the Association treasury. Friendly relations are to be established with the new movement in Vancouver and with the western Canada missions.

Mr. William H. Law reported on activities in book sales and distribution of literature.

The equipment of the new building at Kitchener is equal to the best of Convention churches; there are rooms suited to all needs, heat and light are well distributed, the new electric organ provides excellent support to the fine choir, and the beautiful stained glass windows add color to the interior of the church. The stone building stands in the residential section, and having large space on all sides, artistically improved with shrubbery and well-chosen trees, it gives added value to the neighborhood. Within the lobby is part of the cornerstone of the old building, a reminder of the days when the Rev. F. W. Tuerk was a commanding personality in the community; he was minister at Kitchener from 1857 to 1901, and perhaps the only New-Church minister who listed in his regular pastoral duties the teaching of languages at a Catholic college.

On Saturday evening a religious service was held at which the Rev. John W. Spiers delivered a very fine address. Following this hour we returned to the lower room where supper had been enjoyed earlier in the evening, and now Mr. Norman Schneider exhibited the excellent movie films he had gathered while attending the Olympic Games at Berlin. Some of the films were in colors, which gave an increased brilliancy to the scenes, and along with them he related his experiences and explained the events. Turning to Canadian scenes, he showed a wonderful array of gorgeous flowers in full bloom, taken at Pat O' The Birches, the home of Miss Emma C. Anthus, the presiding color-artist of these gardens. After the pictures, the young people assembled in the athletic hall for games and dancing, and thus ends the first day of the Association.

Sunday was one of those days that October pulls from its portfolio, rich in golden-copper tints, a day warm in the middle and frosty at each end, and it brought us to the Sunday-school in a spirit of childhood joy. There was a crisp freshness to the songs, the Scripture reading by the pastor, and the opening remarks by the Superintendent, Mr. Schneider, prepared the way for a talk by the visiting minister from Baltimore. I was pleased to note

the increasing size of the classes, and the alert and interested attitude of the young people.

Then comes Association Sunday and its church service, with members and friends from many sections of Canada, and the crowded auditorium makes a fine setting for the interlude of the organist and the processional hymn of the choir. The Rev. John W. Spiers conducts the regular ritual and the sermon is by the President of the Convention, then all come forward to the altar to partake of the elements of the Holy Supper, and as the recessional fades in the distance we turn refreshed in mind from the house of worship. Going with hospitable friends for the noon-day meal, and perhaps a ride and visit in the afternoon, we gather again at night in the church for a service at which the Rev. Norman R. Gutry, of Cleveland, is the preacher.

October twelfth is Thanksgiving Day in Canada, and the Association chooses this day for its annual gathering. On Monday morning, with Miss Anna Trenka presiding, the young people were in charge of the League meeting, with short addresses by three members of the Leagues. Following the plan of other young people, an Association League was formed, with officers selected from Toronto and Kitchener. In the afternoon there was a young people's outing, and while this was in action, the Women's Alliance met at the church for its session. The Association closed with a social evening at the Parish House, in which the visitors and home-folk took part.

F. SIDNEY MAYER.

### Man's Side of the Forgiveness of Sins

THE Lord forgives to every one his sins, since He is mercy itself; and yet the sins are not thereby forgiven unless man performs serious repentance, and refrains from evils, and afterwards lives a life of faith and charity, and this even to the end of his life. When from this new life he views the evils of his former life and turns away from them and regards them with horror, then only are his evils forgiven, for then man is held in truths and goods by the Lord and is withheld from evils. (A. 9014.)



# A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

## The House in Which We Live

WHEN I was a very small boy I used to envy the snail. He carried his house on his back. He never got wet when it rained. And although he could only move slowly from place to place, he could go where he liked, stop where he liked, and within fairly wide limits he could do as he liked.

As the years rolled by, I learned that many other creatures carry their houses with them. Turtles and tortoises, and thousands of kinds of shell fish own their homes without any aid from the government, and carry them around wherever they go. I learned another thing too, viz., that all these creatures have a very low standard of intelligence, and can only move very slowly from place to place. It did not take long to rob me of all my desire of being a snail; or, indeed, of being any sort of creature that carries its house on its back.

During the past few years many people in this country have learned how to carry their houses around with them. Most of you have seen the little houses on wheels that are called auto-trailers. It is estimated that three hundred thousand people in this country are living in little houses like that. They move north in the summer and south in the winter. They are a new kind of gypsy. Their little dwellings are quite remarkable. And I suppose that if you have no special duties in life, if you do not have to work for a living, and if you do not mind being crowded and cramped for about fourteen

hours a day, such a mode of living may be not only tolerable but fairly enjoyable.

In one respect these people are like snails, they carry their houses with them. But they do not travel at a snail's pace. I see them motoring along at thirty or forty miles an hour looking for a convenient place in which to park for the night.

There is a sense in which you and I carry our houses with us, houses in which we have much more freedom than snails, shell fish, or even auto trailers. We are spiritual beings. And the spirit uses the human body as its house. This body of ours is a wonderful dwelling place in which we live during our years on earth. The body is only a house, a marvelous house, but nothing more than a house. Some day we shall leave it. When the Lord calls us to the spiritual world we shall leave the house of flesh behind us, a worn-out dwelling, "which the soul has broken and thrown away."

Centuries ago the Psalmist David wrote: "I will praise thee, for I am fearfully and wonderfully made; marvelous are thy works." This earthly house of flesh in which we dwell is a far more wonderful thing than the house we inhabit in the city or the country. Think about it for a little while, and you will realize that it has a heating plant to keep it warm, a telephone system, a series of canals to carry food. It even has its own repair department. The human body is the most wonderful thing that God has

made on the material plane of life. It is a house that He gives to you rent free through all the years from birth to death.

A part of your religion, a part of your duty to God is to keep this living, pulsating house in good repair and excellent condition. It is your duty so to live as to have always a sound body as the dwelling place of a sound mind. Any habit, any conduct that impairs the health of the body is an offense against yourself, and an offense against the Lord. Any action that hurts the body reduces your usefulness in the world.

The Apostle Paul nearly nineteen centuries ago wrote a long letter to the Christians at Corinth. That letter is in our Bible. It is the First Epistle to the Corinthians. In it Paul wrote these wise words, "Know ye not that your body is a temple of the Holy Spirit, who is in you, whom ye have from God, and ye are not your own? For ye were bought with a price; therefore glorify God in your body."

## The New-Church Doctrine of the Five Dispensations

By William R. Reece

### I

THE Lord, in His Second-Coming Truth, reveals that there have been five great spiritual eras or dispensations of His mercy and truth to men on this planet since the beginning of time, and that the fifth and final is now well under way in the name and form of the *New Christian Church*, called, symbolically, in *Revelation*, "the New Jerusalem." The doctrine on this subject is found somewhat briefly stated in *True Christian Religion* 760, somewhat more elaborately in the *Coronis*, and throughout the whole of the Writings is mentioned in its many and various aspects. *T. C. R.* n. 760 reads as follows:

"Since the creation there have been four churches in general on this earth, in a regular succession one after another, as is evident from both the historical and prophetic parts of the Word, especially from the Book of Daniel, where the four churches are described by the statue that Nebuchadnezzar saw in a dream (Ch. ii). . . . The first church, which may be called the Most Ancient, was extant before the Flood; the second church, which may be called the 'Ancient Church,' was in Asia and part of Africa, and this came to its end and perished by idolatries. The third church, which was the

Israelitish, began with the promulgation of the Decalog on Mt. Sinai, was continued by the Word written through Moses and the prophets, and was consummated or came to an end by its profanation of the Word, which profanation was at its height when the Lord came into the world. . . . The fourth church is the Christian, which the Lord established by the Evangelists and the Apostles."

In the *Coronis* it is stated that in each of these four great dispensations there were four minor phases of development, making each cycle thus complete in itself. These are said to be as morning, noon, evening and night in the day, and as spring, summer, autumn and winter in the year. In the Word these phases of development are described under symbols, or, to be more exact, in correspondences. The whole sweep of the five great dispensations is thus described in *Daniel* ii. in the symbol of the Image of the Ages, and each separate dispensation by the various parts of the image: the head of gold standing for the Adamic or first dispensation; the breast and arms of silver standing for the second or Noahitic; the belly and thighs of copper standing for the Israelitish; the legs and feet, part of iron and part of clay, correspondentially indicating the first Christian, and the Great Stone becoming a mountain filling the whole earth, describing the fifth or New Christian Dispensation. In articles to come we shall trace the four stages in each cycle or dispensation as these are given in the Word under symbols or correspondences, beginning with the Adamic, whose whole sweep (extending through incomputable centuries of time) is described in the first seven chapters of *Genesis*. The rise of that dispensation is described by the six days of creation; its apex, or noon-day, by the Garden of Eden; its decline, or evening, by the appearance of the serpent, and its night, or end, by the Flood.

## How Far Man Is Conscious of His Rational

THE things that are in the rational are not apparent to man while he is living in the body; for the things that are in the natural are what come to perception, and seldom those in the rational except by a certain manifestation of light illuminating the natural, or as an inflowing power by which the ideas of thought are disposed into order; and also as a power of perceiving that which the mind is considering. (*A.* 3057.)

## Preliminary Notice

6385 WOODBINE AVENUE  
PHILADELPHIA, PA.

October 1, 1936

Mr. B. A. Whittemore,  
Secretary of the General Convention,  
134 Bowdoin Street,  
Boston, Mass.

Dear Mr. Whittemore:

At a recent meeting of the Executive Committee of the Board of Missions, it was voted to re-submit to the Convention at its next meeting the amendment to Article V, Section 2 of Convention's Constitution, as set forth in minute 62 of the 1936 Journal, reading as follows (new matter being italicized):

"A graduate of said School, or an Authorized Candidate or Preacher, may, with the sanction of the Convention or an Association, or in the case of fields under the supervision of the Board of Home and Foreign Missions with the sanction of that Board, be ordained by a General Pastor into the office of Minister with power, in addition to the functions set forth in Section 1, to administer the sacraments of Baptism and the Holy Supper, and to administer other rites of the Church not specifically assigned to the office of General Pastor."

I am sending to the Editor of THE MESSENGER a copy of this letter, that it may be published as the required six months notice.

Very truly yours,

E. H. ALDEN.

Incidentally, I think the statement that "After full and free discussion, a motion to adopt the proposed amendment was lost, by a vote of 40 to 22" is misleading in that it would appear that there were 40 negative votes against 22 affirmative; the reverse was of course the case, but as the affirmative vote was less than the required two-thirds the amendment did not carry.

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## The Cleric in the Field

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### The Ripening Process

EVERY growing thing has a ripening stage. Usually this corresponds with the harvest period, except when the substance is gathered and eaten in its immature or "green" state. The actual maturity is reached when the means of reproduction, called seeds, have fully developed. The strength of the growing plant is gathered into this germ of a new life, and the leaves and stalks fall away to make room and afford nourishment for a new progeny.

Commonly the seed-bearing receptacle is the edible "fruit," as in the apple, plum, grape, melon, and tomato. But in most vegetables, such as the potato, beet, turnip, carrot, radish, and parsnip, the edible portion is the thickened root, the seed vessels being unused except for propagation.

The ripening process, especially in edible fruits, is marked by certain important changes without which many things would be neither wholesome nor palatable. The juices undergo a change, acrid flavors are lost, and a new sweetness acquired. One who has attempted to eat a green persimmon will realize how impossible persimmons are as food until ripening has taken place.

Mellowness is another mark of ripening. The fibres become soft and tender. Green apples, green melons, and green bananas produce in us an inward conviction that they are not to be eaten until this softening has come about.

An added succulence or juiciness further marks the ripening process, as in the grape and pear, and usually the color changes from the customary green to a yellow, golden, or reddish hue that both appeals to the eye and invites the taste. Thus the increase of sweetness, tenderness, juiciness, and warmth of color are the most obvious signs that things are "ripe."

If we attempt to translate these conditions into personal and character values we shall find that they are also signs of spiritual ripening. We can trace them more or less in the development of the physical body, which, because composed of material substances animated by a "soul" or mental organism, partakes of both nature and spirit, and lies on the borderland between them. The body with all its powers "ripens," and the early years of its growth, in spite of their beauty and promise, have not the sweetness, expansiveness, vivacity, and ruddy glow of healthy adult life in the full exercise of its reproductive powers. In these the physical man is at the peak, exhibiting its most glamorous and attractive features.

The ripening of the mind or spirit goes on concurrently with the body and often partakes of both. Yet spiritual ripening and physical ripening should not be confounded. The mental effects of the one is of the animal affections

only, a softening and sweetening of the natural disposition without much regard for the higher principles of living. This ripening of the natural man may be observed in practically every person as he approaches the sunset of life; but spiritual ripening involves the action of divine truths in the mind, and from these a change in the natural feelings. Most people, for instance, grow more genial and tolerant with age, and hold less strenuously to life and its cares. The merely natural man does this because he finds such an attitude less troublesome. He says, "What is the use of arguing and worrying, anyway?" But the spiritual man comes to this position by another route. He has sunk his intolerance and cares in the largeness and providences of the Lord's love which he has made his pattern and inspiration.

Speaking now in detail of the four elements that mark the ripening process, the increase in sugar content may be likened to the growth of kindness of sympathy, with the added agreeableness of disposition which comes with them. Personal love and unselfish interest in others is the "sugar" of the spirit. It makes us "likable" and our company enjoyable. The sour and the dour repel. No busy bees come to extract honey from the juices of fruits originating therein.

The mellowing of ripe fruit, due to the softening of the fibres, indicates the acquisition of a more yielding nature, a less tenacious holding to one's opinions or course of action, a more responsive reception of another's point of view, a readier yielding to another's wish and leading. Mellowing means a less rigid hold on all the external things of life, realizing that they are often much less important than we have formerly supposed, and so making more of life's inner condition and its submissiveness to an overruling and all-wise Providence. Mellowness always precedes decay and the line between them cannot at times be clearly drawn, yet the "rot" of softness due to indifference to right principles and natural lust of ease is not to be mistaken for the sound and palatable mellowness of a gentle spirit.

An abounding life, a freer and more generous flow and exercise of thought and feeling, a livelier interest in others, a readier and more sensitive response to their states, and a more communicative disposition may mark the state

of spiritual ripening known as juiciness. The goodness of such a condition is not only good but exuberant in experience and expression. It interests, inspires, and refreshes. The mental processes of such persons are, as the Scriptures say, "full of sap."

The ruddy glow of ripening things that hints of gold and fire and warmth bespeak the sphere of love permeating everything, so that all that one does seems beautiful, attractive and inviting to every beholder. In its presence one's own cold feelings melt away and a new genialness is awakened as if in the glamor and haze of a perfect autumn day.

And now what may we understand by the fact that only ripened seed will germinate and grow? If we plant green seed, it will either fail to come up or produce a weakly and unprofitable shoot. What are the seeds of conduct and when are they mature? Seeds evidently are the inward principles of knowledge and truth from which and for the sake of which all else is performed. At first they are matters of faith and intention, but not of will, action and delight. While in that condition they have no power of self-perpetuation or expansion. Left to themselves they would die "aborning." But through persistence in obeying them and nourishing them by due care and by restraint of evils, these intellectual principles gradually become the property of the will and so are practiced from affection. One takes delight in both thinking and doing them, and because of this they come to have an inward vitality and multiply rapidly. New seeds or principles live and mature by virtue not their own but that of other principles already established and loved. But once established in the heart, they become the parent and support of further progeny. And this points to the need of continued recognition and practice of every principle we would make our own, lest it fail before maturity is reached, and its prolific and propagative powers be lost.

H. C. S.

### Affirmation

"THE EARTH IS THE LORD'S, AND THE FULLNESS THEREOF; THE WORLD, AND THEY THAT DWELL THEREIN."—Psalm xxiv. 1.

FROM OUR READERS

To the Editor of THE MESSENGER:

Never before, I believe, in our age at least, has there been such a persistent cry for a clearer knowledge of God. One well-known religious writer asks: "Do we not need Him? Yes, or chaos—", answering his own question but giving no clear way of how to think of Him. It seems as if our Church, regardless of its small size, should try to answer the call in every way possible, by stressing the doctrine of the Lord—which has been revealed to us—through our publications, doctrinal classes, preaching, Sunday-school classes, and even in our general conversation. If this could be done, in the right spirit, for a time, there is no telling what results might follow. Would we not be bringing into "ultimates" the teachings spread by the Apostles throughout the spiritual world that the "Lord Jesus Christ reigns"?

At the meeting of our Massachusetts Association held in Bridgewater on October 12th some comparisons were drawn (more or less critical, although constructive) between some of the methods used by the Christian Science organization and ours. One speaker said that the Christian Science Church supplies "some work for every member to do."

Such a thing may be possible in a Church that is like a wealthy and powerful business corporation, when our little body could not hope to compete in that way, but I was impressed with the thought that there *is* spiritual work that any one can do, who understands this foremost doctrine—or foundation stone—of New-Church teaching, namely, the Doctrine of the Lord.

One of the ministers asked that we stop comparing Churches and "*do something!*" Before closing, let me say that I enjoy the feature "Workers in the Church" in THE MESSENGER and am glad to see it resumed. Surely, they have all been earnest, faithful workers, as are many that have not yet been mentioned. If we would each try to emphasize this great subject, "How to Think of God," prayerfully, leaving *results* with Him, we might be helping toward the fulfilment of the promise, that "the knowledge of the Lord shall cover the earth as the waters cover the sea."

"Let's do something!"

M. D. S.

The Memory Defined

MEMORY is nothing else than a permanent state of the changes in the forms of the mind. (P. 279.)

EVIDENCE SOCIETY NOTES

With the arrival in this country of a translation by the Rev. Dr. Eric von Born, New-Church minister in Stockholm, of Professor Tor Andrae's chapter on Swedenborg's philosophy, in the Swedish edition of Durant's famous "Story of Philosophy," the third in a comparatively recent remarkable triumvirate of works on various departments of Swedenborg's genius may soon be before the Church. The first production to which we have reference is Dr. Martin Lamm's "Swedenborg." As a professor at the universities of Upsala and of Stockholm, the author of a number of important books, and one of the eighteen members of the Swedish Academy, Dr. Lamm's book was an important addition to the few significant professional appraisals of Swedenborg. The second volume to which we have reference is Henry de Geymuller's "Swedenborg and Psychic Phenomena," which has already been translated from the original French, into German, receiving a foreword by a distinguished German professor, Dr. Hans Driesch. The special interest associated with the third book is that probably it will prove to be the first thorough analysis and estimation, by a professional student of note, of Swedenborg's general philosophy, as particularly distinguished from other departments of thought in his writings. In the near future we expect to publish extracts from this article and hope that arrangements can be made for the publication in book form of so significant a work. It might be added that Professor Tor Andrae is notable in the field of church history, etc., in Sweden, and is at present a member of the Swedish Government, besides Bishop of Linköping.

L. M.

NEWS OF THE CHURCH

BROOKLINE, MASS.

Through the kindness of Miss Clough and Mrs. LeGacy there was a Hallowe'en party in the Parish Rooms on October 30th for the children of the Sunday-school.

There was a meeting of the Life Class at the parsonage on Monday evening, November 9th, the subject for discussion being "The Sacrifice of Isaac." The pastor welcomes questions at these meetings.

BOSTON

The Young People's Association decided to combine its monthly religious meeting on Sunday, November 15th, with the Swedenborg Class, which is being held in the vestry weekly at 5:00 p.m. throughout this month, for instruction in the main teachings of the Church. The topic for that day was "What Is Salvation?"

The November monthly tea party of this Society was held on Friday, November 20th, beginning with a supper at 6:30. The main feature of the program was an informal talk by Mrs. Ruth Wolfe Fuller, of Waban, reviewer and interpreter of current books, on "Reading for Pleasure and Getting It."

Upon the initiative of the Church Committee, and under the auspices of the Ladies' Aid Association, an informal reception to the new President of the New-Church Theological School in Cambridge, the Rev. Franklin H. Blackmer, and Mrs. Blackmer, was held on the same occasion in the church parlors immediately following the supper.

The men of the Society and their friends were cordially invited to attend the second meeting of the Men's Fellowship on Wednesday evening, November 18th. Dr. Walter E. Young gave an illustrated talk on "My Trip Through the Gaspé Peninsula."

#### NEW YORK

The monthly meeting of the New-Church Women's Alliance was held at the 35th Street church on Tuesday, November 17th. An address on "Prayer" was given by Mrs. Howard Lawrence.

The subject of the pastor's monthly lecture, given on November 15th, was "The Dual Universe."

#### NEWTONVILLE, MASS.

The all-day sewing meeting of the Women's League was held on Wednesday, November 11th, in the Parish House. A luncheon was served at 12:30, followed by a business meeting at 2:00 P.M.

The dessert bridge and social afternoon enjoyed at the home of Mrs. L. I. Pettys, 19 Elmwood Park, on Friday, November 13th, was for the benefit of the Women's League.

#### BROCKTON, MASS.

On Sunday morning, November 15th, the Rev. Leonard I. Tafel, of Philadelphia, preached for this Society. The topic was "Choose Ye, Therefore, Life."

On Monday evening, November 16th, the Young People's League met at 6:30 for supper and a business meeting.

### MARRIAGES

**HARDER-KEHLER.**—Mr. John Harder of Winnipeg, Man., and Miss Anna Kehler of Plum Coulee, Man., were married October 17, 1936, at the home of the bride's parents, the Rev. John E. Zacharias officiating.

**FINCH-HARDER.**—Rupert C. Finch of Winnipeg, Man., and Mary Harder of Domain, Man., were married on October 24, 1936, at the home of the bride's parents, the Rev. John E. Zacharias officiating.

### BAPTISM

**SAWATZKY.**—Frank Sturges, son of Mr. and Mrs. Frank Sawatzky, was baptized October 12, 1936, at Boggy Creek, Man. The Rev. John E. Zacharias officiating.

## MISSION BOARD NEWS

The following interesting report has been received from the Rev. F. C. Evangelista, New-Church missionary, with headquarters in Manila, Philippine Islands:

"A very important step which in my humble opinion will be destined to impress a permanent record in the history of the New-Church organization in this country is the formation of a society, the main purpose of which is the publication, translation, and distribution of all New-Church books and also to initiate a local periodical with regular issue, and containing more particularly the writings of Swedenborg in all the languages and dialects of the Philippines. The institution is being organized by graduates of Roman Catholic, Protestant and State Universities in this country and abroad. At its first meeting to adopt its by-laws, constitution and the consideration of the filing of the necessary documents required by the government Bureau of Commerce, Manila, fifty members were present and are all English-speaking. It has at this time enlisted two editors of secular papers with national influence. *The Commonwealth Advocate* with 6,000 weekly circulation and *The Magat Times* 2,000 weekly issue; two practicing attorneys and members of the Philippine bar; one Chief Accountant and Auditor for the City Government at Manila; one Internal Revenue officer; five school teachers and the rest are all students and graduates of colleges in Manila and abroad. I am mailing to the Board of Missions a copy of its Articles of Constitution and By-Laws under separate envelope. When the Society begins to function it will partly relieve me much of the present trouble of attending the financial or business aspect connected with my undertakings as a missionary in regard to the publication and distribution of Church literature, and thus can give more emphasis on the spiritual and educational side of my duties and studies of New-Church doctrines."

## CALENDAR

December 6.

*Second Sunday in Advent*

Sel. 238: "The wilderness and the barren place."

Lesson I. Isaiah xxxvii.

Responsive Service II. The Commandments.

Lesson II. Rev. 1.

Gloria, Benedictus (to Gregorian Tones, Mag. 715-735) and Faith.

Hymns, 138: "A herald voice."

125: "Down from the worlds of radiant light."

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