

The
**NEW-CHURCH
MESSENGER**

*A Weekly Journal
of the New Christianity*

In This Issue

“World Court Week”

Editorial

Never Alone

By Everett K. Bray

The First and the Last

By Charles W. Harvey

The Bible Student, Communications, News of the Church, Etc.

THE NEW-CHURCH MESSENGER

(Official organ of the General Convention of the New Jerusalem in the United States of America.)

NOVEMBER 7, 1923

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Published weekly at 108 Clark Street, Brooklyn Borough, New York City. Subscription, \$5.00 a year; Canadian and foreign postage, 50 cents extra. Single copies, 10 cents.

Entered as second class matter at the Post-office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

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The NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

Vol. CXXV

New York City, November 7, 1923

No. 19

WHILE it is true, as we said last week, that the Church "cannot and should not as a body lend her weight to the establishment of a particular social program," there are issues now before the public mind upon which what she can and should say—with all the assurance that comes from her belief in Divine Revelation—may have a very clear and solid bearing. Among these is the proposition that the United States shall participate in the Permanent Court of International Justice, properly known as the World Court. The Federal Council of the Churches of Christ in America is urging all religious people to use every influence to induce our government to take this step, and has set apart the week from the 5th to the 11th of November as "World Court Week," in which all ministers and congregations are asked to give special thought and prayer to the matter. Against this action of the Council one of our New-Church friends has made and is circulating a very earnest protest, on the ground that the question of the World Court is essentially political, and that the Church, by espousing the Court, is departing from its Divine and distinctive mission. We admit that the Federal Council has been at times very much more mixed up in politics than seems to us wise or justified in the case of a body of churches. We admit, too, that there may be and perhaps are objections to the Court under discussion of a character which the Church is in no way competent to judge. At the same time there is a moral issue in the matter upon which the Church should by all means take a stand; there are spiritual principles without which neither this nor any like question can be properly decided.

IT is, indeed, upon these very spiritual and moral grounds that our country will, in all probability, decide the issue. We know as a nation rather less of international law and politics than does any other civilized community. (Our geographic isolation has appeared to make it unnecessary for us to learn them.) There is, however, nothing in our ignorance of such matters to prevent our deciding in principle whether we owe primary allegiance to our own country or to humanity in general, whether disputes between nations should be set-

tled by law or by war, and so on. These are not only questions upon which we nearly all have opinions; they involve matters on which our opinions need to be checked and corrected by the teaching of Divine Revelation. For it is on just such points that our natural human selfishness, left to itself, will lead us most pathetically astray. It is on just such points that external appearances, taken at their face value, are most dangerously misleading. And it is just because appearance and external investigation cannot yield the truth upon these

issues that the Lord has been careful to reveal it to us.

TAKE the first and much-argued question of our relative allegiance to our own country and to the welfare of mankind in general. Religion does not merely answer this; it shows that the whole question is based on a false appearance. Only from the outside and the selfish point of view can there seem to be any possible conflict between the real interests of one nation and those of all the nations. Only the natural man can think of other nations as in any real sense rivals of his own. For the Lord made all nations to be members of one Greater Man, of whose ideal organization we have a type in the human body. In that Man, not only every individual but every nation has a right and distinctive function to perform; and as each best performs that part he will best serve, alike the welfare of the body as a whole, and his own welfare. Could the heart make war on the lungs and be itself no sufferer? Could the brain seek to starve the muscles and not itself feel starvation? Is not this—to a Christian and above all to a New Churchman—the *reductio ad absurdum* of the idea that one individual or one nation can be the real gainer from another's loss? What is good for mankind, then, must be good for the United States, and must enlist the loyalty of every patriotic citizen.

AGAIN, no one can be worthy of the name of Christian and not hold that God's Law applies between groups of men as truly as it does between individuals. But, on the principle that God has entrusted to us the work of applying His Law to the things of outward life, we have found that the laws of right and wrong as between individuals must be expressed in human laws and statutes. Admitting that law-makers may and do make mistakes; admitting, even, that the civil law may overstep its proper boundaries and seek to control things which it should see to be rightfully outside its province: still no believer in Divine Law could believe in or desire to be a citizen of a lawless nation. How then can the Church, the supreme upholder of Divine Law, let her members be content to remain citizens of a lawless world? Yet

on the whole the world has been without law until recently, and the late war showed that what law there was had pitifully little recognition. As Mr. Vanderlip showed at Convention, the idea of the "sovereign state," bound by no law but that of its supposed self-interest, implies international anarchy, and any kind of anarchy is the opposite of the Christian concept of the universe.

FINALLY, we have our Lord's own direct command to employ arbitration and discussion as the means of settling disputes. "Moreover, if thy brother sin against thee, go and tell him his fault between thee and him alone." This is more than a law of outward conduct; it involves a spiritual principle. It involves recognition of that fact that right is something higher than either our will or our neighbor's—recognition, too, that our neighbor also is a child of God, with the capacity to see the right and to accept it if it is put to him honestly, fairly. It involves the great practical and moral truth that the majority of quarrels and disputes spring from a lack of mutual understanding. People who make an honest effort to see the things about which they disagree, each from the other's standpoint, seldom disagree for long; and what is true of people will most certainly be true of peoples. If the Church will keep these and other truths before men, and if she can make the nations accept them as the basis upon which to settle the great international questions which today confront us, we may be sure that the questions will be settled rightly; otherwise the settlement will be all wrong. And what time could be more appropriate for thinking out ways to keep the world from the utter disaster of another war than the one date that millions of us, anyhow, will not forget while life endures—November 11th?

E. M. L. G.

Our souls are either the barrier or the medium of Christ. An electric current is checked by some substances known as insulators, but is carried on by others known as conductors. So souls are either the conductors or the insulators of Christ.—
NEWTON H. MARSHALL.

Never Alone

A Sermon by the Rev. Everett King Bray

And she called the name of the Lord that spake unto her, Thou God Seest me: for she said, Have I also here looked after Him that seeth me. Wherefore the well was called Beer-lahai-roi. Behold it is between Kadesh and Bered.—Genesis xvi. 13, 14.

THERE are many names for the Lord but the one given Him by Hagar, the Egyptian maid in flight from her mistress and her duty, is one everywhere implied, but in effect all too little realized in practice by Bible characters, and by others. Here is the well of a truth so refreshing, so stimulating, so comforting and (shall we say it) also so alarming that no one can afford to pass it by unnoticed: *Beer-lahai-roi*—“The well of the Living One Who Sees Me”! The effect that this realization had upon Hagar, showing her the futility of flight and stimulating her to return immediately to her duty, cannot make us think how different the Bible record would have been if certain others had constantly realized this truth.

So long as men had this realization, the story of the Garden of Eden tells of happiness only. As soon as they lost it, unhappiness began.

Had Cain been conscious, moment by moment, that he was standing in the presence of The God Who was Seeing Him, he would have lived in peace with his brother instead of slaying him. Or, after having committed a wrong against him, he would never have thought to keep clear before God by saying that he did not know about his brother, and audaciously asking, “Am I my brother’s keeper?” Joseph’s brethren would not have sold him into Egypt and tortured their father’s soul with base lies about his death by ferocious beasts, had they been awake to the sobering truth which Hagar saw—“Thou God Seest me!” Moses would not have lost his temper and smitten the rock at Mara with a rebelliousness that lost him entrance to the Promised Land, had he not for the time forgotten the truth that he, above almost all others, should have known so well and cherished so constantly. Achan would not have taken of the forbidden and accursed spoil at the fall of Jericho, thinking to find happiness by hiding it in his tent. Saul would not have taken the forbidden spoil from the Amala-

kites, saving for self-pleasure that which God had commanded be utterly destroyed. Gehazi would not have thought to enrich himself by surreptitiously taking the gifts of Naaman which Elisha, his master, had consistently refused. David would not have committed his unspeakable sin. Peter would not have denied his Lord, and Judas would not have betrayed Him. Not one of these would have committed the sins mentioned against him, had he been conscious at the time, of his God seeing him!

And so it is with us.

Of course we acknowledge in a general way that the Lord knows everything, is everywhere present, and so is constantly with us. But to acknowledge a truth and to have a conscious realization of it are often two utterly different things. How many times we would have stopped short at the entrance of by-paths that, being followed, led us far astray in sin and sorrow, had we but seen at the crucial moment the well of the truth that Hagar saw, and consciously known then, “Thou God seest me”!

“There is nothing covered that shall not be revealed, and hid that shall not be known,” our Lord declares in the Gospel. “If we have forgotten the name of our God, or stretched out our hands to a strange God, shall not God search this out?” asks one of the Psalms. “He that formed the eye, shall He not see?” questions another. “The fool hath said in his heart, There is no fear of God before his eyes,” says still another; and of the wicked, “He hath said in his heart, God hath forgotten; He hideth His face; He will never see it!”

But into the mouth of one who, out of experience, has come to see the truth that Hagar saw, these words are given: “O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising. Thou understandest my thought afar off. Thou compassest my path, and my lying down. There is not a word in my tongue but lo, O Lord,

thou knowest it altogether." "He knoweth the secrets of the heart" (44).

Here the truth is carried even farther. God sees not our actions only, but our inmost thoughts, emotions, affections, desires. Even our waves of impulse that seem so hidden from all save our own consciousness are all seen and known by the Lord. Moment by moment, as well as from age to age, our lives before Him are a wholly open book.

But this constant presence of the All-seeing Eye is helpful, not alone as a check from evil, but also as a priceless comfort with every step that one tries to walk in ways that are His. Not alone what we do, He sees; but every worthy thought we hold, every upward hope we cherish, every wavelet of emotion heavenward, every affection that lifts toward God and man, even though pathetically feeble. He sees them one and all, and lends His aid to make them count to the utmost that is possible toward our permanent betterment. Not alone what we have achieved, but what we have desired; not only what we are become, but, just as clearly, what we long to be stands visible before His sight, and, so far as it is good, is welcomed by Him and credited to our account in building. Through and through it is true for our comfort and encouragement, as well as for our judgment: "Thou God seest me."

There is still another aspect of the courage-giving side of this truth—the Divine provision and protection which are its necessary accompaniments. These are expressed in our Lord's promise to all who shall be His disciples: "Lo, I am with you always, even unto the end of the world." "I am the vine; ye are the branches." ". . . ye shall ask what ye will, and it shall be done unto you." "I will not leave you comfortless: I will come to you." "Your heavenly Father knoweth that ye have need of all these things." "Fear not, little flock. It is your Father's good pleasure to give you the kingdom."

So, moment by moment, the Lord is with us, protecting us, and, so far as we will let Him, guiding us. Never an instant are we left alone; and never ought we to yield to a feeling of loneliness. "I will not leave you comfortless:

I will come to you," we should hear Him say. "I am with you always."

And yet He said, "It is expedient for you that I go away." How is this to be reconciled with the former, which is the almost universal teaching of the Scripture?

The answer is that the former is the reality and the latter but the appearance. For it is necessary unto our freedom that we *seem* to ourselves to be alone, that we *feel* alone in our thinking and desiring, and to some extent in our acts. This is provided of the Lord to the end that we may think and choose, and in some measure act, without a sense of pressure from without, without being anything but ourselves! It is needful for us to *seem* to be unseen, to discover how we would act, what we would be, if we *really* were unseen—thus to become what we become in freedom.

Yet it is right for man to *know* that he is not alone. In spiritual things, as in natural things, what we *know* is often contrary to what *seems*; and we have to rely upon knowledge, rather than feeling. This is so because truth can be kept pure, and thus dependable, whereas feelings cannot be so safeguarded. For what man feels comes from what is within him, what he is; while what he knows comes from without—is either revealed or discovered. As by the knowledge that the earth is round and turns upon its axis, instead of, according to appearance, flat, standing still and circled by the sun, man has been able to accomplish much more on this earth than he could do without the knowledge, so can he accomplish much more spiritually by the knowledge that the Lord does see him every moment, than he could if he had only the appearance to go by.

In the text telling the experience of Hagar, there is a well. And the well is given this name—"The well of the Living One Who Sees Me." It is well known to you that wells in the Word of the Lord represent places of Truth, or, in a more abstract way, truth itself, stored up or springing forth from the Lord. In this particular situation the truth springing forth from Him and being drunk of by Hagar is this very knowledge: that God sees everywhere, all the time, and that His seeing

means interest in every soul and in every least affair of that soul; so that this shall be read not only, "Thou God *seest* me," but also, "Thou God *seest* me"! Even me!

There is still one more statement which could easily be passed over as unimportant, and as irrelevant so far as any spiritual or present interest is concerned. It deals with the location of the well—"Behold it is between Kadesh and Bered." Is there any present meaning to this?

Consider the significance of the words in the original tongue: *Kadesh* means "a place that is holy." *Bered* means "a place of hail." And between these two comes the discovery that God sees us!

Now, no great flight of imagination is needed to lead us to the thought that a place of "holi-

ness" is a state of peace; and that a place of "hail stones" pelting down is a state of drenching, pelting, painful temptation. To pass over from such a time to a time of peace and holiness is to go by way of the discovery that lies in between—"Thou God *seest* me"! To drink of the well of this knowledge after a period of fierce temptation is to come to the living realization that the Lord sees all, knows and understands all, and that He cares! To know this is to know that there is nothing to fear, nothing to dread; and to say inwardly, "There is safety everywhere, since, now I know, 'Thou God *seest* me'."

Bered is passed! The well of *Lahai-roi* is reached, and compassed! And now *Kadesh* is but a little farther on! For, "Thou God *seest* me!"

The First and the Last

By Charles W. Harvey

JEHOVAH Himself the Redeemer—no other, none beside Him! That was the thought within all the many inspired promises of the Messiah's coming, from *Genesis* to *Malachi*. This of Isaiah's is one of the most unequivocal: "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of Hosts, I am the First and I am the Last, and beside Me there is no God.

Suppose we had no such feeling, no such assurance! Suppose we felt that the Lord had never been upon the earth—God Himself in lowest possible terms; in the first human initiation, in infancy, in boyhood, in sinless, ever-developing Manhood; at last resurrected and glorified; in each stage Human, but in as full perfection as could be expressed in our finite limitations. If we did not believe our earth had been so blessed, would it not be a very different place for us? Few of us, I believe, realize how different it would be; how much we should miss of that which perhaps familiarity makes us take altogether too much as a matter of course. The lack of assurance that this is God's world, of which He thought so much that He had to come Himself, as fully as ever He could come, right on it, to redeem

it, would change our whole idea of our life on it, rob us of all confidence, all singleness of thought and purpose, and throw us into uncertainty, doubt, negation.

We all feel and hear often expressed the complaint of the muddle that our life here is—so much good effort mixed with so much bad; so many of us striving for self at others' expense or, indeed, indifferent to what happens to others so long as we gain; many laboring hard for an amelioration of conditions which, however, often stops at the material surroundings of life; many, as we say, "on the fence," taking a little of one side or the other as may happen to seem expedient, guided by the standards and opinions of one sort of people to-day, by those of another sort tomorrow—the whole on a sort of dead level, with no one idea of life to bring the really best out of it all, to harmonize it and point it all to one end.

But all this uncertainty is by no means without any idea of God, or that this is after all His world, made and sustained in some way for His purposes. That idea is deep-rooted and general. Is not the whole trouble that it is rooted too deep, so that it has become diffused into a mere generality? "In the be-

ginning God created the heavens and the earth." "In the beginning was the Word." Yes, but that was at "the first"—a long way back; and "the last" is as far off the other way. It is such an old Covenant, that of the beginning in the Old Testament, and it is so long even since that of the New; both are just part of the Bible—the "Good Book" indeed, but too good, and too old, for these multifarious, modern days of ours. God Himself is too far off. As to just who and what He is, even the Churches cannot agree. He is too vague to be a real Force in our everyday affairs. Keep Him so. That gives us the more freedom to run matters as we please.

Contrast this uncertainty of life's true object and method with the elemental Christian idea. We have a Perfect Man to please in all we do. This is His world. He once lived on it Himself. He knows it by actual experience of it. He it was who said that "as the rain cometh down and the snow from heaven and returneth not thither, . . . so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." Get into the things which please Him and leave all the rest alone. Help along the things whereto He sent His Word, and His world, "in the beginning," and that He is slowly but surely accomplishing through the Ages, as any one who views them clearly cannot but see. Be no mere Fashion's man or Time's man or any man's man, but the God-Mans; or else, become just a cog in the wheels of the Moloch of This-World-for-Itself-and-its-Worldlings; be ground down, cut out and at last thrown to the scrap-heap to make room for another. Are not those the alternatives—acknowledging a Christ-God, a Christ-like man; working always and solely to make "all the kingdoms of the world" (from our own least one within us to the largest we form part of) "become the Kingdom of our Lord and of His Christ", and, though we lose everything of less worth, never losing that pearl of great price; or, on the other hand, dwelling in uncertainty, the mixture of the selfish and unselfish, with a God too vaguely felt and too far off to help; and ourselves with a nature

we do not see the point of, and keep experimenting with, on anybody's advice, till the trial time is gone, with such paltry, little results on which to start the full living of eternity?

Let us thank God, then, if it is no real alternative for us. We should have more than a faith born of intellectual conviction; rather an assurance, born of the affirmative spirit trained in us from beloved parents and forefathers, and then grown in us from our own increasing experiences of life. Every day lived rightly makes us know better and love more our One Divinely Human God. He is "the First" of us and of all our fellows and our world, "without Whom was not anything made that was made." He is "the Last," as end or object of us, and of all lesser creatures through us and our possible, intended eternal conjunction with Him in heaven. He became also "the Last" in the progression of life when He took on our human flesh, on our very earth, and so glorified both; showing us in His own blessed Humanity how even these last or lowest things were to be used to be a joy, a blessing, a means of present growth, a basis for eternal development. Thank God that we know we live on an earth and in daily touch with the things He blessed with His fleshly Presence, which still are so full of His Holy Spirit of life that we have only to get into their real meanings and uses to find there Himself and His purposes and our ever fuller life and happiness.

This is something of what we remind ourselves, of what we should each put heartily, vociferously, into the unique acclamations with which the special, common-praise section of our public worship begins and ends: "Holy, holy, holy, Lord God of Hosts; heaven and earth are full of Thy glory"; "To Jesus Christ the Lord the glory and dominion for ever and ever, Amen: He is the Alpha and the Omega, the Beginning and the End, the First and the Last; Who is and Who was and Who is to come, the Almighty"—the praise which our trained musicians then magnify, for our devoutly listening ears, in their special offering of the anthem. Our common doxologies are to gather together our grateful assurance that all our life can be so lived as to be overshadowed, stimulated, by the very presence there of our One Blessed

God, the Christ whom our first Apostolic Fathers in Christendom were truly charged by their Roman persecutors with worshipping as their God; whom we now can appreciate, in the full revelation of our times, as "the I AM, from whom there is nothing in the created universe which does not derive its being, from whom (therefore) are all things in their complex." (*True Christian Religion*, n. 19.)

We may be as sure of this One Blessed Lord of all life as the Scriptures, alike in Old and New Testaments, the history of our Christian Ages, and our actual experience of things, both in our own lives and around us, can make us. Each joins us in acclaiming the One Jehovah-Jesus; each can help us set Him alone before us both to worship and to follow daily; to make our place in life as effective in our tiny way as He showed us how to do in His divine way; and also to bring all the phenomena of life into a one, under Him as their Originator, through our human life as the means for completing the cycle back to Himself, to our all-gathering conjunction with Him in Heaven as the final end. The verse which was quoted from *Isaiah* is one of the most significant promises of His first revelation of Himself in the flesh, for the time when man had developed just as far as he could without this personal touch with his God. "Thus saith Jehovah, the King of Israel and his [i. e. Israel's] Redeemer, Jehovah of Hosts, I am the First and I am the Last, and beside Me there is no God." It is so unequivocal in its very letter. It comes from the prophet most noted for his Messianic inspiration. So it leaves no question but that the Redeemer promised is verily *The Redeemer*—of Israel as the world-expounder of monotheism that she had been; coming "to His own," if His own will but receive Him; if they will only not reject Him as the Corner-Stone of the world Church of which they had been the centuries old builders; coming to make them the basis of His new Kingdom of personal knowledge of God, if they will but undertake to bring forth the fruits thereof. He comes to show them who was their real King, to give them a new chance to acknowledge Him as King of the Spirit, to go back to the time before they rejected Him to seek an earthly king of their own mak-

ing. Thus He came fulfilling all the old prophecies; as Lord of the Hosts, not indeed of their little armies, but of the armies of the Spirit against the armies of Satan. But so few of His own could receive Him so. To so few could He give the power to become the sons of this sort of God. Only those first apostles, and the first Jewish Christians, could be his chosen means, alas, for taking their kingdom of the one God from themselves and establishing it among those Gentiles who could see Christianity as the greatest of world religions.

The Gospels throughout are built upon prophecy, explicitly in those many cases in which we read that this or that was said or done "that the prophesy" or "the Scripture might be fulfilled." And these cases are as nothing compared with those so clear to anyone who tries to read the whole Old Testament in the spirit of its messages, which prove the Lord's word that "the testimony of Jesus is the spirit of prophecy," or that "the Scriptures testify of" Him. And the Gospel testimony culminates in the final Book of the Scriptures which is entitled "The Revelation of Jesus Christ, which God gave through Him"—not "to Him" as the Authorized Version has it, under the translator's old assumption of two separate Persons in the Godhead.

Christian history is another testimony of the pragmatic truth, the truth of usefulness, the human value of the acceptance of the Christ-Glorified as our one Divinely Human God. Compare the results of Western Christian civilization with that of the East. We are not, indeed, so placid, so contemplative. We are rather never content with what we know or use of our powers and Nature's, but ever straining for more. Yet we have our thinkers or contemplators also. And if the balance has swung too far from these to the doers, there is always the hope of its more equal adjustment. Which have produced the finer, fuller type of man; the aggressive, indeed, but vastly farther-reaching and attaining Western Christian nations, or the quieter, Eastern ones with their introspective, religious philosophies? Which has done better for humanity, the Divine-Man-God, vaguely as He may have been recognized, or the universal Spirit-God? Perhaps our answer

is too one-sided, too partial. At least it is the only answer that satisfies us.

Swedenborg reminds us of some of the inspiration and encouragement towards this one worship and following that we may gain from those "last" things in which we can find our God in Nature. In his day the forces of Nature had only just begun to be seen and used in their fuller harnessing to our human needs; though he himself was one of the most active pioneers in the effort, and from his scientific knowledge at least designed such modern things as airships, which are only now, 150 years afterwards, being made practically available. But he fails not to remind us of the then evidences of a Divinely human purpose fulfilled by orderly means, according to strict scientific laws. We can see these laws operating everywhere about us, in the almost human methods of every creature, and even of plants, for the attainment each of the form of life proper to it. It is a new interpretation of the old "argument from design." It teaches the immanence, not merely of God, but of the God-Man. It urges us all to do likewise; to use all the means of life provided for us, never for the abuse of our proper human nature, but always for its true use and growth, in powers not merely of body but of mind and soul. We are urged not to spoil the whole divine Purpose of creation in its very culmination, the full development of man as the beloved son of his one Divinely Human Father.

It is a blessed, loving Lord of all things and of all men truly human whom we praise and glorify Sunday after Sunday in the words of our prophecy, as these are fulfilled in "The Revelation of Jesus Christ which God gave through Him"—"the Alpha and the Omega, . . . the First and the Last." And the constant praise, the innumerable confirmations and justifications of history and of life, are all to remind us not to stop at the praise of the lips; but to fulfil this in the truer praise of our every day life. And this means to seek the truly human and its service in everything we do; in everyone with whom the Lord in his blessed Providence puts us in contact; in every movement of life, small and large, in which we are privileged to have part. Seek and serve the

really human as a touch upon the Lord Himself in these "last," outmost things. Our Communion with Him in his Divine love and wisdom must be spread out into a feeling of oneness with all true human love and wisdom in all worthy life around us. That will every day make more sure that this world is his world; that we are his children, part of his spiritual Israel, acknowledging Him alone as our real King, our Redeemer, the Lord of those hosts that fight everywhere against the worse for the better; the First who so graciously became the Last, "beside whom there is no God."

THE BIBLE STUDENT

The Messages to the Seven Churches

I.

IN his preface to *The Apocalypse Revealed*, the Seer of the New Christian Dispensation says:

There are many who have toiled in the explanation of the Apocalypse; but, as the spiritual sense of the Word has been hitherto unknown, they were unable to see the *arcana* which lie stored up in it, for these the spiritual sense alone discloses; on which account expositors have conjectured various things; and the most of them have applied the things that are in it to the states of empires, intermingling also some things about ecclesiastical matters. But the *Apocalypse*, like the whole Word, does not, in its spiritual sense, treat at all of worldly things, but of heavenly things; consequently not of empires and kingdoms, but of heaven and the Church.

He further observes:

Everyone can see that the *Apocalypse* can by no means be explained but by the Lord alone; for each word therein contains *arcana* which would in no wise be known without a particular enlightenment, and thus revelation; on which account it has pleased the Lord to open the sight of my spirit, and to teach me. Do not believe, therefore, that I have taken anything herein from myself, nor from any angel, but from the Lord alone.

In the book of which the above is the preface, there is contained a rational, spiritual, scientific, and Scriptural unfolding, verse by verse, of the entire Revelation of St. John. As is stated in the preface, the interpretation departs entirely from the old literal lines of the schools, and rises by its very sublimity and spirituality into the solemn region of Divine revealment. The author has no views of his own to express; he has no theories and opinions to air. Far above the plane of special plead-

ing, he carries the thoughtful and spiritual minded man into the serene atmosphere of profound, sober thought and there leaves him face to face with the great spiritual verities of life. The personality of the human instrument employed sinks from view, and the reader is left alone with God.

In the light of the Lord's own revelation of the contents of the *Apocalypse*, we find it raised above all mere temporalities; for, while the rise and fall of kingdoms and empires, the establishment and decay of dynasties are all in the Providence of God, still they are earthly things and belong to earthly history, and therefore are not matters of Divine revelation.

The Bible, in its spiritual meaning, is really the history of the Church—of the Church, not as an ecclesiasticism, but as the Greater Man—of that side of aggregate humanity which does not fall within the purview of natural history. It is the biography of the soul, and deals with the spiritual and hidden life of humanity and not with the rise and fall of earthly empires. It is, in other words, a Divine and organic body of truth, clothed in forms of earthly language and symbols—a great picture gallery where every picture is of Divine creation and where, taken together, they portray in all their outline, color, and finish the history of the spiritual evolution of man.

While this is true of the entire Bible, and must be true if it is Divine, yet in a supereminent degree it is true of the Revelation of St. John. The whole burden of the book, its entire scope and meaning, concerns us; because, beneath its strange and complicated symbols, lies the story of the passing away of the crude, imperfect and erroneous forms of life and thought, and the promise of a full and complete disclosure of the Son of Man and the establishment by Him, on earth, of the New Jerusalem—by which is meant, his new Christian Church and the inauguration of the kingdom of heaven among men, in the full development of which righteousness shall cover the earth as the water the sea.

But as a key to a rational understanding of the Lord's unfolding of His meaning and purpose in the writing of this book which closes the holy canon of Scripture, it will be neces-

sary to grasp fully, or as fully as we can, the true idea of the origin of its imagery, and the state of St. John at the time when its sublime visions passed as a thrilling panorama before him. The very first thing which we must know is that the whole vision of the *Apocalypse* was in the spiritual world. That the whole apocalyptic scene was in that world is evident on its very face, for the things described as seen and heard by St. John belong to a class of phenomena that does not come within the range of physical vision, and are entirely foreign to this mundane sphere of life.

St. John institutes this very claim for his revelations. He says: "I was in the spirit on the Lord's day; and heard behind me a great voice as of a trumpet." And from this on all that he records, both of vision and of hearing, came to him while he was, as he says, "in the spirit."

But what does he mean by being "in the spirit"? He certainly does not mean that he was in a trance; he certainly does not mean that he was in the land of dreams. He means a very different state from these. He means that he was temporarily intromitted into the spiritual world—not, indeed, as to his material body, for that, by the very laws organic in matter and environing it, was confined to the sphere of mundane life, but as to his spirit. The soul is a spiritual human organism, living within the outer body as a cause lives within its effect. And this inner body or spirit is not formed of refined and sublimated matter, but of the substance of the inner spiritual world, which environs it as the outer world of matter environs the material body. The Apostle distinctly set forth this doctrine when he wrote: "There is a natural body and there is a spiritual body."

By being in the spirit on the Lord's day, St. John meant that there came to him in his exile the same experience which had come to the seers of the Old Testament days—a full opening of the senses of his spiritual body to consciousness in the spiritual world.

He saw with the eyes of his spirit; he heard with the ears of his spirit. This is what is meant by his being "in the spirit." His spirit did not leave his body, nor was he trans-

ported bodily into the world of spirits; his spiritual eyes and ears were opened, and he himself, as to his spirit, was intromitted into the otherwise closed and unseen world. When the vision closed, he wrote out what he heard and saw while in the spirit, but without any necessary knowledge of the spiritual meaning of it.

St. John's intromission into the world of spirits implies the nearness of that world to this; and it is near. The distance of that world from this is simply the distance between the body and the indwelling soul which animates and gives it life; for the great causal spiritual world is the animating soul of the natural world, and therefore every form of material life is pervaded with the life of the ever present spiritual world.

THOMAS A. KING.

FROM OUR READERS

To the Editor of the MESSENGER:

The response to the appeal of the Board of Missions for aid to our Church in Japan has been quick and generous. To date, fifty-one individuals have subscribed \$796.50 and in addition eighteen of our Church Societies have collected \$630.97.

One thousand dollars has already been cabled, and all additional amounts received will be remitted to Mr. Watanabe at Tokyo as soon as definite advices are at hand as to the needs of the members of the Society under his charge.

LLOYD A. FROST,

Treasurer.

c/o Guaranty Trust Company,
Cambridge, Mass.

Oct. 20, 1923.

NEWS OF THE CHURCH

Ohio Association

The seventy-first annual meeting of the Ohio Association was held in the house of worship of the First New Jerusalem Church of Pittsburgh, Pa., at the corner of Sandusky and Parkhurst Streets, on October 12th, 13th and 14th. The reports presented by ministers and Societies were especially gratifying. Confirmations had taken place in nearly all of the Societies of the Association, and one Society reported twenty-three additions by this means during the year. There are at present no local pastors of the New Church in Toledo, Ohio, or Indianapolis, Indiana; but occasional services are held by visiting ministers. The Rev. Thomas A. King holds evening services and lectures in Toledo twice each month. The ministers of the Association take turns in visiting Indianapolis once each month. Sunday Schools are maintained in both places weekly. The latest addition to the ministerial force of the Association is the Rev. Astley H. Guylee, who is entering the pastorate at Urbana, Ohio. The reports of the Treasurer and of the Editor and Publisher of the *New Church Bulletin* proved highly gratifying to the members. The Association acknowledged its indebtedness to Mr. John H. James of Urbana for his excellent work on the *Bulletin*.

The Sunday School Association held its annual meeting, and reports indicated real progress. The Pittsburgh Sunday School, which has followed the International Lessons for a number of years, has adopted the Convention program of lessons and, with the help of the minister, the Rev. Gould J. Brown, lessons are prepared for the teachers and discussed at a monthly meeting. At the morning session of the Sunday School on October 14th the Rev. Clarence Lathbury of Cleveland gave an interesting talk to the children. Mr. Gilbert T. Heddaeus was elected President of the Sunday School Association for the ensuing year. The Woman's Alliance of the Association reported an unusually active year, one result of which was the contribution of over \$500 to the Association to be used in attempts to keep in touch with the isolated New Church people in Ohio. The Ohio Association accepted the invitation of the Toledo Society to hold its next annual meeting in their city. On Saturday evening a service preparatory to the Communion was held in the Church and conducted by the Rev. Thomas A. King of Lakewood, Ohio. The preacher at the Association Sunday morning service was the General Pastor, the Rev. Louis G. Hoeck of Cincinnati, and at the evening service, the Rev. Thomas A. King. A full religious service was also held on Saturday, October 13th, at which the sermon was delivered by the Rev. Clarence Lathbury.

Social features of the Association were especially pleasing. Chief of these was the presentation on Friday evening of a series of tableaux called "The Path of Life" by the Sunday School of the Pittsburgh Society. The series is substantially the same as that presented before at Almont, Michigan, and Cleveland, Ohio. The sixteen tableaux follow the infant with its guardian angels into its childhood experiences of education and choice, through its adolescence, its moral responsibilities and temptations, and into old age. The Church luncheons on Friday and Saturday were served in the dining room of the large Boggs and Buhl store. On Saturday evening there was an informal reception and dance under the auspices of the Young People's League. The officers of the Association as elected for the ensuing year are: President, the Rev. Louis G. Hoeck; Vice-President, the Rev. Clarence Lathbury; Clerk, the Rev. Gould J. Brown; Corresponding Secretary, Mrs. G. C. Mason; Treasurer, Mr. W. R. Chace, with five Trustees.

Business Meetings

The fall meeting of the Philadelphia Society was held in the Parish House on Monday evening, October 22nd. Preceding the meeting an appetizing supper was served by the Ladies' Aid Association.

The Music Committee brought in a report calling attention to the need of renovating the organ, which is now somewhat over forty years old and shows considerable wear. At the time of its installation it was one of the finest organs in Philadelphia. Mr. Rollo F. Maitland, the organist, gave some detail of what was required, stating that many of the parts of the organ were entirely worn out, but that some portions could be used to advantage in rebuilding the organ, which he advocated rather than the buying of an entirely new organ. It is estimated that the cost of rebuilding will be between fifteen and twenty thousand dollars. A committee will be appointed to secure exact estimates and to suggest methods of financing the cost.

The question of continuing the broadcasting of the morning services was brought up, and Mr. Harvey read a number of letters from persons in Philadelphia and vicinity who have followed the services with much interest and benefit. Several members expressed their commendation of the radio as a means of publicity, and the officers of the Society were authorized to contract for a continuance of the broadcasting through the present Church year.

Memorial resolutions were adopted for three long-time members of the Society who have passed into the spiritual world in the last few months: Mr. Charles J. Shoemaker, a member of the Church Committee and the President of the Tract Society; Miss Gertrude Allen, the Society's Registrar and in charge of the local book-room; and Mr. George Wood, who was perhaps the oldest living member of the Society, having reached his ninety-first year.

The Washington, D. C., Society held its semi-annual meeting on October 18th with its President, Mr. Ralph P. Barnard, in the chair. Memorials to several recently deceased members were adopted. Delegates were elected to the Maryland Association, and other items of business were attended to. The meeting was preceded by a parish supper and was followed by an informal social meeting at which there was read a biography of the late Justice Job Barnard, former President of the Washington Society. The excellent biography was prepared during the summer by Mr. Walter C. Clephane of the Washington Bar for presentation to the Columbia Historical Society of Washington, D. C. It is hoped that his history may later have publication in one of our New-Church periodicals. There was also read at the meeting a report from the Rev. W. L. Worcester of his findings and doings in the Philippines on the occasion of his recent visit. There was great enjoyment of a group of songs by Mrs. Ralph P. Barnard. The Ladies' Aid Society has begun its fall activities, meeting weekly. In the decease of Mrs. John Joy Edson it lost its efficient President of many years activity, and faced the necessity of reorganization. The new President-elect is Mrs. Owen B. French, and she has entered upon her responsibilities with encouraging vigor. Members of the parish are enjoying the presence of Mrs. Dresser, mother of the Rev. Horatio Dresser, Ph.D., and of the Rev. Paul Dresser; also that of new residents in Washington, Mr. and Mrs. F. F. Browning, the latter being the former Miss Andasia Reynolds of Preston, Md. Mr. and Mrs. Alfred French and their daughter Kate have returned to Washington after a sojourn of two years in California and are actively useful in the parish.

Japan

A second letter has just been received from the Rev. I. L. Watanabe of Tokio, Japan, in which he says among other things that he has been working day and night for sufferers, and searching out the brothers and sisters of the New Church. He

reports that all are alive, though many are in need. A few of their houses were destroyed by earthquake, and others were burned. Mr. Watanabe has been housing fifteen people in his own home and working hard to secure food and bedding for those and others, having to pay cash for things and at high cost, and sometimes walking 25 or 27 miles in a day searching out the friends and carrying food. He says:

We highly appreciate that your people and the United States have shown especial extraordinary kindness in this unparalleled catastrophe, yet we sufferers never received the food and goods you sent us, and the distribution is unfair; there are many rotten city officers, cold is at hand and people are so much threatened without blankets and clothing. We expect to give our New Church brothers and sisters covers and blankets when they have none; these are expensive but it can not be helped. I believe the Lord and our New Church people in America will have mercy on us to make our bodies and our hearts warm in the cold. The earthquake and fire have cost an unexpected expense of more than 600 yen without your permission on account of unavoidable accident. These expenses are not used for New-Church people entirely, but some for people near us who have applied to us for help. We expect to open up our Sunday School on September 31st because we cannot neglect the children's spiritual welfare. The grammar school does not open. We cannot expect many, for they are scattered to other cities on account of this catastrophe. Even the most exact description of the newspaper or the greatest exaggeration of which the pen is capable cannot describe truly the miserableness of conditions. Only we worship the Lord, whose power is mighty and we believe His Providence will work out as He chooses.

Evidently Mr. Watanabe had not yet received the \$1,000 cabled to him by the Board of Missions on September 14th. It will be gratifying to know that up to October 21st the Treasurer of the Board of Missions had received contributions totaling \$1,427.47, of which \$630.97 represents the offerings of eighteen Societies, and \$796.50 the contributions of fifty-one individuals. Undoubtedly gifts of clothing would be welcomed by the New-Church people. They could be sent by parcel post and addressed to Rev. I. L. Watanabe, 789 Nakashibuya Cho, Tokio, Japan.*

Work of the Societies

The Rev. Walter B. Murray, Pastor of the Chicago Society of the New Church, has begun a series of public talks on "The Psychology of Childhood." They are given on Monday afternoons in the Parish House of the Kenwood Parish, and are illustrated with charts. The first was given on October 22nd on the subject "The Natural and Spiritual Life of a New Born Baby."

* We are informed that since the above was written another letter has been received from Mr. Watanabe in which the receipt of the \$1,000 cabled is acknowledged with the most touching gratitude. [EDITOR]

Other subjects are "From Birth to Five Years, Natural and Spiritual Development"; "Cooperating with the Creator in the Education of the Child from Birth to Five Years"; "The Parents' Co-operation with the Lord from Five to Twelve Years"; "The Child's Life from Five to Twelve Years"; "Life of the Young from Twelve to Twenty; Its Natural and Spiritual Purpose"; "Co-operation With the Lord During the Adolescent Period"; and "The Goal of All Education, Natural and Spiritual." On October 18th Mr. Murray delivered an evening lecture at the Sheridan Road Parish Church on the subject of Psychoanalysis. After the lecture a number of strangers indicated their intention to return for another lecture, to be delivered two weeks later, on the subject, "The Unconscious Mind." Others said that they intended to come to the regular services of the Church. On Thursday evening, October 18th, a special parish supper was served in the Sheridan Road Church, and a parish meeting was held to consider the calling of a new minister for the parish. The same evening the regular supper and class for study were held in the Humboldt Park Parish. On October 27th there was a children's party in the Humboldt Park Parish under the auspices of the Young People's League, and on Wednesday, October 30th, a Hallowe'en party, at which all in attendance came attired as children. Friends from the other parishes attended and enjoyed the occasion.

The New-Church Society of Lancaster, Pa., is making encouraging progress under the pastorate of the Rev. Thomas L. Nugent. The regular services of the Society are held on Sunday evenings, when it is found that the members can much more easily attend, and when visitors from other churches are interested to come. The attendance this fall has ranged from thirteen to thirty-five. In place of the morning service a Bible class is held, at which there is also some doctrinal discussion. The Sunday School meets at three o'clock in the afternoon, and is in a healthy condition, with an unmistakable tendency to growth. On Sunday, October 14th, the first Fall Communion was observed, and on the evening of that day there was a special dedication service at which the sermon was delivered by the Rev. Charles W. Harvey of Philadelphia, General Pastor of the Pennsylvania Association. The dedication was that of a new Repository for the Word, and altar, the gift largely of one of the members of the Society. The facings of the altar are finished with

China gloss over wood, corresponding with the general Church interior. The inside of the repository is of cream tint, corresponding with the paper on the walls and ceiling, thus giving the light in the repository a soft and beautiful effect. Five hidden electric lights serve to illuminate the repository when the word is open.

The Rev. Arthur Wilde, Pastor of the New York Society, Manhattan, is attracting attention and hearty interest by his conduct of the Arcana Class, and the Bible Class, also led by him, has now twenty members. At a recent supper given in the Church Parlors by the Young People's League Mr. Wilde read before the young people a program for a very active year, with certain features for the meetings which are to be held once a month, details to be announced in the *Monthly Message*, the new parish bulletin. The Women's Alliance of the New York Association met in the parish rooms on October 20th, and extended greetings to Mrs. Arthur Wilde and Miss Wilde. Music was delightfully furnished by Mrs. John Peck and Miss Lois Goodell. Mrs. Wilde interested the ladies with her account of work done by sister organizations of the Church in Great Britain. The Church parlors had been attractively decorated for the occasion with autumn flowers and ruddy oak leaves. New and very artistic electric lamps recently purchased for the Church Parlors were greatly enjoyed. Refreshments were served.

The Brooklyn Society of the New Church was host to many friends on Friday, October 26th, on the occasion of a House Warming of its new parish rooms in the building next door to the Brooklyn Heights Church. There was a reception to the Pastor and Mrs. E. M. Lawrence Gould. The reception was from four to seven and dancing was enjoyed from eight to eleven. On Sunday, October 28th, in connection with the morning service the pastor gave a special sermon of dedication. In the periodical room of the church there has just been hung a very fine etching by Haig of the interior of the Cathedral at Upsala, where the body of Swedenborg rests. In the adjacent rooms the Brooklyn Society also has hung etchings of Burgos Cathedral in Spain and the Cathedrals of Brussels and Rheims. Visitors in Brooklyn remember with pleasure the unusual attractiveness of the parish rooms and Sunday School auditorium.

The Church of the Redeemer in Lakewood, Ohio, of which the Rev. Thomas A. King is Pastor, has

been celebrating with great happiness the completion of twenty years of its Pastor's service. At the special Sunday morning service of celebration on October 21st the sermon was by the Rev. Frank A. Gustafson of Detroit, and the church was well filled with worshippers. The Holy Communion was celebrated, and 135 communicants partook. Later, a special dinner of celebration was held in the parish house in honor of the anniversary, and 164 sat at table. Congratulatory speeches were made by representative members and several outside friends. A generous purse of gold was presented to the Pastor and a musical program was rendered. The membership of the Church of the Redeemer now numbers 176, of whom only seven are of the original members. The Pastor has been exceedingly active in parish work and his unusual sermons have attracted increasing interest.

It is interesting to learn of a successful publicity effort in Riverside, California, in connection with the New-Church parish. There is an Arcana Class meeting regularly, and a member of the class formulates each week, as a report of the meeting, a typewritten series of quotations from the *Arcana*, which are submitted to two local newspapers. For example, a recent one in the *Riverside Daily Press* was of half column length, and bore the heading, "Tells Meaning of Divine Truth," the quotation being from *Arcana*, n. 4180. Perhaps this good example might be followed with profit by New-Church societies in other places.

P. S.

1437 Q Street,
Washington, D. C.

BAPTISMS

ZINKANN.—Merle Elmore, infant son of Mr. and Mrs. Elmore R. Kinkann, was baptized in the Church of the Divine Humanity, Buffalo, N. Y., on Sunday, September 30th, the Rev. William H. Beales officiating.

ACTON.—William Henry, infant son of Mr. and Mrs. Stephen Acton, was baptized in the Church of the Divine Humanity, Buffalo, N. Y., on Sunday, October 7th, the Rev. William H. Beales officiating.

OBITUARY

ELMER.—James Potter Elmer passed into the spiritual world from St. Paul, Minn., on October 17th, 1923, at the age of sixty-six. He is sur-

vived by his wife and by a daughter, Mrs. Edgar Aber, at whose home the Resurrection Service was conducted by the Rev. Everett King Bray.

WHITTEMORE.—Charles Whittemore passed into the spiritual world from his home at Newton, Massachusetts, on October 26th, 1923, at the age of seventy-three. He was born at Bridgewater, Massachusetts, the second son of David and Urania (Bassett) Whittemore, both of whom were active members of the New-Church Society in that place and later in North Bridgewater, now Brockton.

With his late elder brother, John Q. A. Whittemore, Mr. Whittemore organized in Boston the firm of "Whittemore Brothers," which became known the world over as manufacturers of shoe polishes, and brought wealth to both the partners. Nearly forty years ago they moved to Newton, where the younger became one of the most active and generous supporters of the Newtonville New-Church Society and of all New-Church uses everywhere. Since the death of his elder son in 1919, he had been in poor health, and death came as the release from the most distressing suffering.

Mr. Whittemore was twice married. His first wife was Miss Ella Holmes of North Bridge-

water, and through her there survive him a son, Mr. Carl T. Whittemore of Newton, seven grandchildren and two great-grandchildren. He leaves also his second wife, who was Miss Nancy Ransom of Wakefield, Mass., and who has been his faithful companion for some thirty years and his devoted nurse during his long illness.

Resurrection services were conducted on October 29th by his Pastor and life-long friend, the Rev. John Goddard of Newtonville.

THE CALENDAR

November 11.

Twenty-fifth Sunday after Pentecost

THE CHRISTIAN LIFE

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

Lesson I. Jonah i.

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

Lesson II. John ix.

Benedictus, B. of W., p. 6.

Hymns (Mag.) 362: "Hark, hark, my soul."

407: "Long did I toil."

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THE NEW-CHURCH MESSENGER

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*A Weekly Journal
of the New Christianity*

In This Issue

“Sensitiveness”

Editorial

The Church and Brotherhood

By E. M. L. Gould

A Dream of Conquest

By Benjamin A. Whittemore

Doctrine Study, Communications, News of the Church, Etc.

THE NEW-CHURCH MESSENGER

(Official organ of the General Convention of the New Jerusalem in the United States of America.)

NOVEMBER 14, 1923

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Published weekly at 108 Clark Street, Brooklyn Borough, New York City. Subscription, \$5.00 a year; Canadian and foreign postage, 50 cents extra. Single copies, 10 cents.

Entered as second class matter at the Post-office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

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The

NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

Vol. CXXV

New York City, November 14, 1923

No. 20

BACK in the days when a lady was expected to swoon at the least excitement, "sensitiveness" or "sensibility" was regarded as the sign of a nature higher than the ordinary. To be unable to withstand criticism, to shrink like a sensitive plant at a harsh, unsympathetic touch was supposed to indicate the possession of a delicate and finely strung organism, of which one might be discreetly just a little vain. Swooning has happily gone out of fashion, but the attitude toward sensitiveness that went along with it seems to be outgrown less quickly. Sensitive people are still apt to be proud of their weakness, or at best to feel that the quality was "born in them" and that therefore one should not expect them to be otherwise. Such people constitute a real and painful problem to society in general and to the Church in particular. If they could realize what their condition comes from, and that it is quite curable, a great good would result for all concerned.

STRIPPED of its glamor, sensitiveness is a mixture of intellectual immaturity and pure egoism. It is almost always found in those who have been peculiarly dependent on their parents—or on one of them—and means psychologically and unwillingness to forsake the parental refuge and take a man's or a woman's place in the world's activities. This state of mind is often due in the beginning to a wrong attitude on the parents' part—to overmuch affection and "spoiling," to too minute supervision, or to failure to instil into the child the habit of making his own decisions and of taking the consequences of them. A wise love on the parents' part will involve recognition of the child as an individual with a right to his own tastes and tendencies, and will prevent trying to shield him too much from the stern realities of life. With such a training the child will be ready when the time comes to strike

out for himself and live his life in the freedom and rationality which the Lord meant him to exercise, while the spoiled child always finds life a terrific struggle, and too often finds himself unequal to the strain.

BUT of course no wrong parental attitude can alone destroy a child's chance to be what the Lord meant that he should become. Sensitiveness could never be developed were it not for the egoism of the individual himself. This will sound strange to those who attribute sensitiveness to "lack of self-confidence," and think that the way to cure it is to gain a better opinion of one's self; but one's sense of his own importance—to himself at any rate—does not hinge on his attitude towards his own virtues or deficiencies. It depends on the relative amount of interest he takes in himself on the one hand, and in life and his neighbors on

the other. If a man's own thoughts and feelings constitute for him the center of the universe, he is just as much an egoist if he thinks that he is mean and worthless as if he considers himself an unacknowledged saint or genius.

SENSITIVENESS follows egoism "as the night the day." The man who feels, although unconsciously, that he is of supreme importance cannot but resent the fact that this importance is not recognized by others. His resentment—which again may be unconscious—colors his interpretation of all that they say or do to him. He would, indeed, much rather feel that they are hostile to him than accept the fact that they are, as most often happens, so much wrapped up in their own concerns as to have given him no special thought at all. But to expect hostility arouses it; we all treat others much as they expect that we will treat them. And so the sensitive man makes himself disliked, and finds thereby the more chance to develop his sensitiveness. There is but one way to break the vicious circle—to forget one's self and realize that the doing of the Lord's work is immeasurably more important than our feelings—or, for that matter, those of any other man or woman. In point of

fact, we have yet to see a really busy person who was sensitive; hurt feelings are a luxury in which only idle people have time to indulge.

THE harm which sensitiveness has done in the work of all church organizations would be hard to overestimate. Every church worker knows the type of person who is always looking for offence—who at the slightest provocation will acquire hurt feelings and decline to have any further dealings with the people who have "slighted" him. We may all well be just as kind as we know how, much kinder than we often are, to our associates; but we and they should learn at the same time to put "feelings" in their proper place. The time and energy that we waste in nursing injuries are so much stolen from the Lord and from His work. If this comes first with us, slights to ourselves will become insignificant; criticism will disturb us only as impersonal self-examination shows that it is just. "The determination of thought to a person"—including of course one's self—"limits and bounds the ideas, and averts them from the perception of the Thing." "God is no respecter of persons."

E. M. L. G.

The Church and the Brotherhood of Man

A Sermon by the Rev. E. M. L. Gould*

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven.—Matthew xxiii. 8, 9.

No teaching of the Lord Jesus was more explicit, and none was more revolutionary at the time when it was given, than that of what we nowadays call the brotherhood of man. To a world in which racial animosity and class hostility were even bitterer than they are to-day, and were not restrained by so much as a theoretical moral scruple; to a people who esteemed themselves chosen of God above all

other nations; to disciples concerned as to which of them should be greatest in the coming kingdom, Jesus proclaimed, "All ye are brethren!" Nor did his advocacy of the principle stop short at teaching. His way of life ignored or flouted all the class and race distinctions of His time. Himself a Jew of the blood royal, He taught the despised Samaritans, and became known as "a friend of publicans and sinners."

The apostolic Church held fast to its Lord's teaching and example; it was a brotherhood in fact as well as name. But before long

* Preached at the special service in connection with the opening of the new Parsonage and Parish House of the Church of the New Jerusalem, Brooklyn Heights, New York City, on Sunday, October 28th, 1923. Printed by request.

"human nature," as we call it, once more showed its face. Barriers of caste and race and creed were set up, and the very clergy hedged themselves about with the pride of rank. "Brother" became a word perfunctorily uttered every now and then but practically meaningless. How much of brotherhood was in the world—how pitifully little rather—when the modern era first came into being, the most elementary knowledge of history will inform us. Even now, although fraternity has been adopted as a social as well as a religious watchword, there is little of it to be found in actual experience.

Nor is this true of non-religious and non-Christian individuals and groups alone. It is true also of the churches and their people. Those who condemn the Church use as one of their severest counts against her the charge that she talks about the brotherhood of man but does not practice it. It is true that this charge has an element of exaggeration in it. Last spring, as some of you may remember, one of the New York papers sent reporters, shabbily and poorly dressed, to several so-called fashionable churches, and these men found a much warmer welcome than they had anticipated. At the same time there must have been a reason for their expectation of quite different treatment. There must have been, and indeed are churches in which strangers, and especially shabby strangers, are made to feel themselves the reverse of welcome. There is a quite natural tendency for a church to become a kind of club, unconsciously restricting membership to persons of the prevailing race, class or type of mind; and I fear that there are not many churches in which this tendency has been quite successfully resisted.

I will admit that what we call exclusiveness is "natural." There are those, even, who will say it is inevitable, and maintain that in this matter Jesus showed Himself impractical and an idealist. For, they say, men never can be all alike, and if God had desired them to be so He would not have made such differences among them. Yet as soon as we have differences we will have groups and associations of those less different, and from these those who are more different will inevitably be shut out. Thus in the nature of things distinctions of

class, race and type exist and cannot be eradicated.

But the Lord Jesus, as the Gospels tells us, "knew what was in man" far more fully than the rest of us can ever know it, and we may be sure that He would never ask what was impossible. He knew that there must always be degrees of likeness and of congeniality among men. He assuredly had no idea of fusing all sorts and conditions of men into one heterogeneous mass. Indeed the very respect for the value of the human spirit which He always showed implies respect for individuality, and so for differences. But at the same time, when He talked of brotherhood He had in mind something which the rest of us are likely to forget—the human likeness underlying and by far exceeding in importance all our surface differences.

This underlying human likeness is based on two great fundamental facts. One—that which forms the basis of our brotherhood—is the fact of the Fatherhood of God. It was, of course, upon this that the Lord Jesus based His teaching. Having said, "All ye are brethren," He immediately gave the reason: "for one is your Father, which is in Heaven." Just as the members of a human family differ in individual characteristics but have, underlying these, the basic family traits, so each of us has personal and distinctive characteristics, yet these are but superficial by comparison with the Divine inheritance we all have in common. And it is the sense of this underlying union and essential solidarity which the Lord meant to give us when He said, "All ye are brethren." He would not have us deny individual differences, but regard them in their true perspective.

The way in which our Divine inheritance can unite us may be seen wherever "two or three are gathered together" to do any part of the Lord's work. A common and unselfish cause can join the most apparently unlike and uncongenial persons in a real and lasting friendship. We saw this repeatedly in the Great War, where the sense of common sacrifice and mutual helpfulness made brothers of the most externally various types of men. Yet there was nothing sentimental or imaginary about such a brotherhood; in fact those who felt the power of it will

bear witness that in many cases it went deeper than had any previous tie. They could feel then what the Lord meant when He said to His disciples, "Whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother."

The second fact which makes all men brothers is that of our common human inheritance, physical, mental and spiritual. How real is our actual blood relationship to all our fellow men we seldom realize, yet we can see it very plainly by the force of mere mathematics. With the number of our ancestors doubled each generation, it takes less than a thousand years to reach a figure greater than the entire population of the world. Nor can we dodge this brotherhood by any concept of superiority of race, for we are now told by ethnologists that from the beginning races have so intermingled that apparent racial boundaries are in fact largely imaginary (See, for example, Wells' "Outline of History".) Add to this the fact that psychology shows the content of the unconscious mind to be practically the same in all persons, irrespective of sex, class, race or type, and human solidarity goes well beyond reach of question.

Alike by Divine and by human inheritance, then, we are all brothers, stirred by the same deep impulses, striving to meet the same essential needs, dowered with the same splendid or ignoble possibilities. Each of us can, if he wishes, find far more in common with himself in any other man than he can find that is different, and what the Lord Jesus teaches and would have His Church inspire us to do is to get the habit of looking for this likeness, this blood tie, and keeping it before our thoughts in all our dealings with our fellow men.

But if there are two bases of the brotherhood of man, why did the Lord, who was so earnest in promoting it, speak of but one of them? Because the one He mentioned actually leads us into brotherliness, while the other does not. Our inheritance from God has at its center God's own love of serving and of being joined with others. Our inheritance from man—as studies of the unconscious so relentlessly make clear—is largely selfishness. It is indeed our merely human brotherhood as such, our

common "human nature," which leads us to treat other men like anything but brothers. It is "human nature" to desire to segregate one's self, to set one's self upon a racial, social or financial pedestal and from it look down pityingly or contemptuously on our fellow men. But Divine nature, the germ of which is our vital and eternal heritage, seeks its own qualities in all things, and delights to find immortal possibilities in the most seemingly confused and backward soul.

There is, indeed, a place in life for the relatively superficial ties. Our "brothers" in business are those who are in our own particular line of work and can aid in our prosecution of it. In our recreations we seek quite permisibly the company of those whose tastes and abilities are like our own. We play golf with a golfer and go to a concert with a man who has an intelligent appreciation of the music played.

But what the world needs over and above these superficial ties is human friendship based upon the deeper things which we all have in common. It needs the mutual understanding and sincere affection that lie in a common recognition of our Divine heritage, its possibilities and duties. In other words, we need to know and love our neighbors, not alone as golfers or musicians, as *literati* or as business experts, but as men and women, children of our Heavenly Father and fellow laborers with us in the supreme task of bringing down the Kingdom of Heaven upon earth. The lack of this true human brotherhood is at the root of nearly all the evils that beset the world. For want of mutual understanding races despise one another, nations make war, capital and labor inflict strikes and lockouts on the suffering public. Let the Frenchman learn to see the German; the white man, the yellow man; the rich man, the poor man as the child of his own Father, and the world would become what we want to make it sooner than we dare to dream.

The Church can help in the realization of this blessed precept, not alone by theory and preaching, but by practice. Church people can themselves acquire the habit of search for the Divine tie of brotherhood in those about them—can learn to step outside conventional

restrictions and come to know and love those whom tradition has taught them to regard as wholly different and uncongenial. This church, by the very task whose fine completion we today give thanks for, stands committed to the cause of human brotherhood. In and by means of this new home we shall have new opportunities, not only to know one another better and to love one another with more depth and understanding, but to widen out the circle of our friendships, giving cheer and welcome to new brothers and new sisters in the family of God.

Of all the pangs that can assail the human spirit, there is none bitterer and none, in God's plan of things, more needless than the pain of loneliness. In this great city there are lonely people by the thousands upon thousands. In our own neighborhood they are assuredly all about us. May we learn now as never before to open to these lonely ones, not our doors only,

but our hearts—to recognize the call of blood which every child of God can rightly make on every other one, to send no man or woman who comes to us with a human hunger for companionship away unsatisfied. And be assured that in so doing we ourselves shall find a richness and significance in life as yet undreamed of. We shall know afresh the meaning of the words, "abundant life." For there is but one thing in all the world of which, the more one gives away, the more he has—and that is love.

To Love—to the God of Love who came into the world and lived in human brotherhood as Jesus Christ—and, in His name, to all who seek love or will give it, this new home of those who strive to earn the name of His disciples is now dedicated. And to Him, to Jesus Christ, our only God and Savior, we ascribe all the honor, glory and thanksgiving, now and forevermore.

A Dream of Conquest

By Benjamin Arthur Whittemore

A VERY thoughtful reader of Swedenborg has been struck by his statement, that when a new Church is to be established by the Lord, it is not established among those who are of the superseded Church, but among the gentiles (*Arcana Coelestia*, n. 4747 and elsewhere). "So it will be with this church," he says (*ibid.*, n. 2986), meaning the new dispensation of the Christian Church. To be sure, in the section just quoted from, and in *The True Christian Religion*, n. 784, he gives some grounds for the hope that efforts to establish the New Church in the so-called Christian world will not be wholly unavailing; but the aim of his various pronouncements points unmistakably at some undesignated heathen land as the place where that Church will eventually take root and thrive as an unprecedented blessing to mankind. No wonder, then, that news from pagan lands of a manifestation of interest in the new doctrines arouses a dormant expectation that here may be the germinating nucleus destined in due time to transform the world.

Owing to incidental remarks by Swedenborg concerning the spirituality of the Africans, we have perhaps been especially apprehensive that

the seed would eventually find suitable soil among them; and recent figures of membership in the embryonic organization in South Africa, which has just reported a total of over 2,000 members in forty of its more than one hundred societies, make us keen to watch the developments there. But however innately spiritual the Africans, or part of them, may be, we have no knowledge of traditional learning or actual literature in those lands that would imply favorable conditions for the growth of the structure we are considering. Indeed, so far as we know, there is but one heathen land where such learning and such literature abound; where lofty thinking and spiritual living are not at all rare. That land is India.

I do not know how often the home of the Hindus has been called to the attention of the New Church as a land with alluring prospects for spiritual conquest; but I can readily cite to this effect from a number of publications during the last fifty years. Let me present certain quotations in this connection.

In 1878 a learned scholar of Bombay, a Hindu Christian of advanced age who had spent a considerable part of the preceding twelve

years in an affirmative study of Swedenborg, addressed a letter to the Swedenborg Society of London recommending missionary activity in India. Towards the end of his letter he said:

My own knowledge and experience will bear me out if I assert here, for the satisfaction of my friends the Swedenborgians, that . . . a more or less acquaintance with the religious doctrines and philosophical literature in vogue among the savants of these countries [Asia and India] is in my opinion essential to the opening of the door for the easy understanding of and belief in the new and transcendent interpretation given by Swedenborg of the Christian Scriptures. It is in Asia, and particularly in India, I say and ardently hope, that the now tender plant of the doctrines of the New Church may find a peculiarly congenial soil, such as to afford it full nourishment. . . . The science of correspondences . . . so peculiar to the doctrine of the New Church, is to my mind the best suited to answer the intellectual demand of the age in which we live. It is, I must add, an admirable development of the theology of the Bible, peculiarly calculated to divest it of the vast mass of adventitious matter with which ages have encrusted it, and to unite and assimilate it with the spirituality of all other religious systems, so as to form one spiritual kernel or nucleus to attract and cluster around it, and thereby unite the whole human family into one brotherhood of spiritual faith and charity, though such an era is far distant yet. . . . It is in fact an all-answering key which the Lord, through Swedenborg, has put into the hands of every reader of the Bible, to enable him to unlock for himself the hidden treasure which is contained in its innermost room. (Pandurung's "Hindu Gentleman's Reflections respecting . . . Swedenborg," p. 84-5.)

Thirty years later (1908) Mr. J. H. Wilson—who was born in India, and had served many years as a civil engineer there—with a view to inciting the New Church to undertake missionary work in India, and after having quoted from Pandurung in part as above, went on to say:

I have endeavored to awaken an interest in this matter, in the "New-Church" Annual Conferences held in England, but all to no purpose. The "New Church," it appears, is utterly callous to its duty in this respect—so much the worse for its highest interests! It puts forward the most flimsy excuses for taking no action in regard to mission work in India, where, I am confident, it would meet with great success among the intensely spiritually-minded Hindus, owing to its central doctrine of "Correspondences," which is the true key, not only to the spiritual content of our Sacred Scriptures, but also to the spiritual content of the Sacred Writings of India, as Ras Bahadur, Dadoba Pandurung seems to have recognized. (J. H. Wilson's "Christianity and Hinduism," p. 23.)

In this connection the following statement by Swedenborg is significant:

From the Ancient Word, and at a later period from the Israelitish Word, religious systems emanated into the Indies and their islands. . . . But because the Word could not be written otherwise than by representatives, which are such things in the world as

correspond to heavenly things and hence signify them, therefore the religions of many nations were turned into idolatries. . . . It is known that the Mohammedan religious system, which succeeded and destroyed the former systems of many nations, was taken from the Word of both Testaments. (*Doctrine of Sacred Scripture*, n. 117.)

In 1914 there appeared in *New-Church Life* an article on "The Mohammedans and the New Church," by Astley H. Guylee. Mr. Guylee—who, by the way, is now one of our Convention ministers—wrote from personal knowledge of the Moslems in India. Towards the close of his article he said:

The writer believes that even the fanaticism of these people is destined—although not at present—to serve an excellent purpose, when it will be converted into a high state of enthusiasm and sincerity for the Spiritual Truths of the New Church; and being most faithful devotees of all that they believe to be true, they would be a glorious acquisition to the New Church. . . . A very close observer must see that the influence of Islam is waning, so that from what has been said in the foregoing it will be recognized that the opportunity for the New Church is approaching. . . . There can be no doubt that a grand field is open for us, and that we can attain to such success among the nations of India as can never be hoped for in the Christian world. (Pp. 218, 220.)

Mr. Guylee then sets forth his ideas as to how New-Church mission work in India should be undertaken, involving the establishment of "a small settlement in a suitable locality," etc. But he repeatedly utters a word of caution. "In India, more so than in any other country, we must exercise patience, and especially beware of hastiness in any form. It is essential in that land to 'strike once and *once only*, but when you strike, be well prepared and hit your mark.'" (P. 222.) In closing he tells us:

The winner of the prize of £50, which was offered some sixty years ago by a Mohammedan Society for the best essay on the "Unity of God," was an Old Church missionary, who simply translated into the vernacular the first chapter of *The True Christian Religion*. We could start with nothing better for the people of India in general than the first chapter of this book. (p. 223.)

And now (1923) comes another Hindu to voice his personal conviction of the supreme value of the teachings of Swedenborg to the future of India. Mr. D. Gopaul Chetty, a native of South India, and long a student of Saiva Siddhanta—the religious philosophy which has been pronounced by scholars "the most ancient form of Hinduism" and "the most intrinsically valuable of all the religions of India"—in the concluding chapter of his "New Light upon Indian Philosophy; or, Swedenborg

and Saiva Siddhanta," written after eight years study of Swedenborg, says:

What has been said in this book is no more than an outline statement of the remarkable resemblance between the philosophy of Swedenborg and Saiva Siddhanta, and of the new light the former throws upon the latter. The mysteries of Saiva Siddhanta . . . now become clear in the flood of light thrown by Swedenborg. These views [of mind] . . . are the result of a deep study of both the systems for many years. . . . The educated Hindus have lost faith in their Saiva Siddhanta merely because there is no one to explain it to them. No other faith has taken its place. . . . If only Saiva Siddhanta is preached in the light of Swedenborg's teachings, the result will be phenomenal. The Christians of the new dispensation and Saiva Siddhantists will become united to each other in bonds of fraternal love as members of the same Church. Then only there will be true religion coming into existence in India. *The Spiritual Conquest of India by Christ will take place through the teaching of Swedenborg.*

Assuming for the moment that this is a true prediction of coming events, let us consider briefly the ammunition needed for such a campaign.

It is to be taken for granted that the educated Hindus, who will become the native leaders in the movement, will be able to read English; and that the complete Writings of Swedenborg will therefore be available to them. Of course, for use with the less well educated, suitable translations into the vernacular should eventually be supplied. But missionary work for Christ is not done with Swedenborg in hand; it is done with the Word of the Lord in hand. Therefore, for the spiritual conquest of India a suitable edition of the Word is the all-important thing.

For the moment we may assume that educated Hindus are not unfamiliar with the Bible as the foundation book of the Christian Church. What would be the effect on them of an edition of that book divested of the parts that are not of the Word? What would be the effect upon the Christian missionaries and other Christians in that land? If distributed in sufficient quantities, it might produce somewhat of an earthquake; certainly it would go far towards eliminating for new students "the vast mass of adventitious matter with which ages have encrusted" the Word—to use the expression of Mr. Pandurung. But if a New-Church edition of the Word were gotten out with sufficient care, the volume in itself might be the sole thing needed for missionary workers and for all

ordinary students of the New Church. We all recall the element of strength implied in the expression "a man of one book," where the inference is that some very important book in a certain field has been thoroughly mastered. I venture the thought that what we need as missionary ammunition (not to dwell upon its probable great value to the present New Church) is an edition of the Word with proper exegetical and explanatory matter to make the volume self-sufficient for the vast majority of future New-Churchmen.

In this connection let us note a few pronouncements by Swedenborg:

The Church is from the Word; and it is such as is its understanding of the word. (*Doctrine of Sacred Scripture*, n. 76.)

The Doctrine of the Church is to be drawn from the sense of the letter of the Word, and to be confirmed by it. (*Ibid.*, n. 53.)

The Word in the letter cannot be comprehended except by means of doctrine drawn from the Word by one who is enlightened. (*Heavenly Doctrine*, n. 254.)

No one comes into the spiritual sense of the Word by means of correspondences, unless he is first in genuine truths from doctrine. (*Doctrine of Sacred Scripture*, nn. 26 and 56.)

From these and other statements by Swedenborg it is evident that, if a land as yet untouched by the Bible (assuming such a country for the moment) were suddenly flooded with copies of the actual Word, various doctrinal systems could be built up on it, all more or less permeated with falsity. But if all those copies had incorporated with them exegetical and expository matter from the Writings of Swedenborg, the Church that would grow up from them would be founded on the solid rock of truth.

It is entirely feasible to get out such an edition of the Word. Less than fifteen years ago an edition of the Bible was published in the interests of the Old Church that may well be studied as a demonstration of this possibility. It has attained a wide circulation and become enormously popular with serious Bible students of the laity, because containing exegetical and explanatory matter right where it is needed. The carton supplied with new copies of the book states that "No other Bible has ever met with such instantaneous success"; and it expresses the key idea of the edition with the motto, "Helps at all the hard places on the pages where they occur." The text of the Scofield Reference Bible is in two columns,

with an intervening column for references and concise notes, the latter being supplemented by ample footnotes where needed. Doctrinal matters are introduced in connection with a system of chain references, each reference in a chain being designated by its topical heading, followed by the next reference in the chain, and concluding with a parenthesis giving the first and the last references of the chain, the latter indicating that place where a concise but adequate explanation of the special doctrine is given in an extended footnote, with further references for the points emphasized. This system of connected topical references binds the entire work together by many different doctrinal chains, and greatly increases the interest in its study. Moreover, each book of the Bible is provided with a brief introduction and analysis; and the latter is so carried out by appropriate sub-headings in the text as materially to facilitate the study and comprehension of the book. At the end of the volume are found maps (with index) and a valuable "Index to the introductions, analyses, notes, definitions, summaries, and subject references" in it.

If a New-Church edition of the Word were prepared on some such lines as the above, it is evident that we should have the printed Word practically parallel in content with the Word as it exists in the Heavens; moreover, it would be the Word of the Lord explained by the Lord Himself through Swedenborg. A suitable appendix in place of the usual "Helps" as contained in the various Teacher's Editions of the Bible, would supply all the supplementary matter that the average New-Churchman of the present day would care to digest, and all that the average student in missionary lands should be introduced to. Graded courses of lessons could be founded upon the volume, which would be of great value in the mastery of its contents. Such a book would have about it nothing formidable for the serious novice; and the earnest initiate would find himself in prime condition for further study in the voluminous Writings of the Revelator of the New Age.

Is it not probable that such an edition of the Word might be the main instrument for the spiritual conquest of India by Christ? And might it not be of vast importance in the per-

meative transformation of lands now commonly called Christian to a condition actually Christian?

IN THE DOCTRINES

The River of Water of Life

The angel "afterwards brought me back to the door of the house, where, behold, waters issuing from under the threshold of the house towards the east . . . shall descend into the plain and come towards the sea, being sent forth into the sea that the waters may be healed; whence it comes to pass that every living soul that creeps, whithersoever the rivers come, shall live, whence there is exceeding much fish, because these waters shall come thither, and they are healed, that everything may live whither the river shall come" (*Ezekiel xlvi. 1, 8, 9*).

Here also the influx of the Lord from His Divine Human with those who are of His kingdom and Church is described by pure correspondences. By "waters issuing from under the threshold of the house towards the east," Divine truth is described, going forth from the Lord and flowing in with those in the east, i.e., those in good of love to Him. "The waters shall descend into the plain" and "into the sea," and "the waters of the sea are therefore healed," signifies influx into the natural man and into the knowledge in him; "the much fish therefrom" means truths known only in the natural man; that "everything shall live whither the river shall come" signifies that they should have life from Divine truth. That such things are meant no one can see except from the Word's internal sense, yet every expression here involves *arcana* of man's regeneration by the Lord; but what is involved in each expression will be disclosed in explaining Chapter xxii., verses 1 and 2 of the *Apocalypse*, where like things are mentioned.—*Apocalypse Explained*, n. 179(7).

ONE could easily spend many minutes with this vision of Ezekiel's and with the interpretation of it.

The idea of a river in Paradise occurs often in the Bible. In Eden there was a river, breaking, mystifyingly, into four heads. A psalm speaks of a river which makes glad the city of God. Here is Ezekiel's vision of Temple and land filled with the presence of God like a stream of outpouring righteousness. And his vision is re-captured in the last book of the Word, in the picture of the Holy City, New Jerusalem, where again there is a river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb. Even these are not all the instances of this same general picture of a river in the holiest places of life.

Obviously, this is a way of describing a reality for which a picture alone is sufficient. A

symbol is the sole adequate way of rendering the fact.

To the great priest of the exile it was the Divine presence which, in an era to come, should fill Jerusalem and go out to all the land like a life-giving river.

One idea in the picture for us is this thought of Ezekiel's widened. Life at bottom is a stream of influence from God. Regard an event in history at all deeply, and purposes are found sweeping along in it which no parties to the event managed to entertain. Look into the forces at work in the universe, and they reveal a steadily flowing and inexhaustible Divine energy. Life at bottom is a stream of influence from God. The world is resolvable into an influx of the Divine into the human, and into history, and into the forces of the universe. Heaven and earth are filled with it.

Religion is largely a sense for this holy in life, and a vision of it.

There is a stream whose waters rise
Amid the hills of Paradise,
Where foot of man hath never trod,
Proceeding from the throne of God;
O give me sickness here, or strife,
So I may reach that spring of life.
There is a rock that nigh at hand
Gives shadow in a weary land.
Who by that stricken rock hath rest,
Finds waters gushing from its breast;
Here grant me, Lord, my wand'ring o'er,
To rest, and drink, and thirst no more.

WILLIAM F. WUNSCH.

FROM OUR READERS

Miss Crownfield explains

To the Editor of the MESSENGER:

Professor Peebles' table of statistics published in the MESSENGER of October 31st proves that, in recent years at least, none of the colleges mentioned in the circular letter have actually admitted students from the Urbana University Schools. That letter was based upon what was believed to be accurate knowledge, and was written in good faith, but now it has all the appearance of a conscious attempt upon the part of someone to place Urbana in an undeserved position, and by this means to lure unsuspecting parents into sending their children there, or to have been the fruit of gross carelessness or inaccuracy. Neither of these assumptions are correct, as I will endeavor to make plain in what follows. My reply to Professor Peebles'

first letter of criticism was written while I was on a prolonged absence from home, and away from my note-book. On referring to this note-book yesterday, directly after reading his table of statistics, I find that, while those verified notes state that pupils from Urbana do go up to first-class colleges and pass their entrance examinations with credit, there are no specific colleges mentioned in the notes. That fully clears the professor then in charge, who gave me the data in this connection, from having given me what was false or misleading. Nevertheless, while the names of the given colleges do not appear in the notes, as in my absence from them, and dependent upon memory only, I had supposed they did, it is a fact that I specifically and definitely inquired of him as to the status of our pupils in relation to these colleges, as well as to others, and understood him to answer that what he had said of one was true of all. In the light of the present, however, it is plain to me that he *could not have fully understood me*, and that he meant only to convey that they were as *thoroughly prepared for, and able to pass* the examinations for those colleges as they did of those other colleges which he mentioned to me which have admitted our students. But on my own part I assuredly understood him to mean that they had actually been examined and admitted. My memory of that conversation and what I understood to be its purport was so vivid that it never occurred to me that these much criticized details, so far as names of colleges were concerned, were not embodied in my notes, and that I needed to be where I could refer to them before replying as promptly to his criticism as it seemed to me that the occasion required.

When I was a resident of Urbana, many years ago, my old friend, John Cranch Moses, went from his graduation at Urbana University, then a full college, to Ann Arbor University for a post-graduate course, and entered with honor. I had personal friends who went from there to Wellesley, to Laselle, and to other educational institutions of equal standing, and while I would not quote ancient history too freely in an effort to make out a good case for the present, I had no reason to suppose that what was possible then under competent instructors, was impossible now under the existing good curriculum for a school of its present rank, and with its well educated set of instructors. In the days when I resided in Urbana, the school had as its instructors graduates of Bowdoin College, the University of Virginia, Brown University, Ohio State University, Mt. Holyoke, and colleges

of that grade. In recent years it has drawn its teachers from Harvard, Yale, Chicago University, Ohio State University, as well as from Boston University, Rhode Island State, Princeton, Smith, New York University, and Brown University; this is quoting from 1917 up to the present year. If such colleges do not educate men and women sufficiently to enable them to become competent instructors of others, and to fit them for the entrance examinations to these same colleges, of what especial value are they as institutions of learning? And how is it possible that those who have come from such colleges could maintain such a low standard while teaching in Urbana as its detractors would claim, and yet these same teachers be able to go to positions from thence to the University of Chicago, to the Northeastern University in Boston, not to mention a number of other well known institutions of equal standing?

Let us grant that, without intent to mislead, but through a mutual misunderstanding, I made a statement not in accord with proven facts. It is not the first error that has arisen in the affairs of mankind that has had its birth in a misunderstanding nor is it likely to be the last. The explanation herewith given should close this particular incident, although it may not close the controversy concerning Urbana in general.

I am in hearty sympathy with Mr. Asa E. Goddard's request in the MESSENGER of October 24th. The Urbana University Schools are now under the auspices of the Convention, and the people of the Church have a right to the exact facts in regard to them. This is only fair to those who have contributed to the uses of that cause, fair to Urbana herself, and fair also to those who criticize, or who withhold support. The following data should be furnished to the people of the Church through the

columns of the MESSENGER, by those now in charge at Urbana:

1st. The courses given in the school, hours, textbooks, and ground covered.

2nd. A letter should be obtained from Professor Lansittle, of Ohio State University, Head of the Board of Education of Ohio, giving his opinion of the standards maintained by the school during the past few years, and his views as to its present status, and future possibilities if his advice is followed.

3rd. A list of the men and women who have been instructors in the school from its beginning, and the names of the colleges and universities from whence they graduated.

4th. Statistics as to students going from Urbana to higher institutions of learning—i.e., names of institutions, and entrance examination standing of these students.

Such information will make clear what Urbana gives in comparison with other schools of its type. To this should be subjoined statistics as to the number of pupils enrolled at Urbana for a number of years back, as far as is reasonably possible. This would indicate, not Urbana's failure, but the response of New-Church parents to what the school offers and has offered as shown under the four headings suggested above. Nothing short of this can satisfactorily close such a controversy, which, painful though it has been to many of us, has yet been of value in clearing the air, in getting at some of the facts, and in creating a desire that we may all understand the situation fully. It cannot do any real harm to Urbana to stand forth as she actually is, and as she has been. She can and will endure the searchlight without necessity for fear, and will weather the storm of controversy. Controversy that leads to better understanding, to increased good fellowship, to clear presentation of the truth is healing, and is a different matter from that controversy that produces naught but bitterness, resentment, and a determination to maintain at all costs a prejudice or an attitude taken.

GERTRUDE CROWNFIELD.

NEWS OF THE CHURCH

California Association

The California Association of the New Jerusalem Church held its sixteenth annual meeting in San Francisco from October 19th to 21st, and it proved to be a very happy and useful occasion. Of chief interest was the admission to membership in the Association of the Lyon Street Society, San Francisco, of which the late Rev. Joseph Worcester was for so many years the Pastor. The

representative of the Society on the Board of the Association is to be Mr. Edward H. Nutter. The President of the Association, the Rev. Thomas French, Ph.D., of San Francisco delivered his presidential address on the subject, "Fundamentalism versus Liberalism." There was a determined desire for the publication of the address and it is hoped that many outside of the Association may thus have opportunity to get the benefit of it. On Saturday afternoon, October 20th, under the general subject of missions, there was an address by a

visiting guest, Dr. Harvey H. Guy, Acting Pastor of the University Christian Church of Berkeley, California. He was at one time Professor of philosophy at Toyo (High School) University of Tokyo, Japan. The speaker took a broad, undenominational attitude toward the presentation of Christian essentials to the Gentiles, with a fine appreciation of their own points of excellence, and a lenient attitude toward established forms of gentle minds that are not essentially antagonistic to Christianity. He would find out first what is true in another religion, and second what it is in our system that they need. "Over into the Christian religion came a new and wonderful thing; in addition to man's search for God, God's search for man."

Of very special interest at the meetings was the presence for the first time of the President of the General Convention, the Rev. William L. Worcester. He was heard informally on Saturday afternoon, giving an intimate account of his recent visit to the New-Church people in the Philippines. On Sunday morning he preached to an audience of two hundred and fifty people in the O'Farrell Street Church. At half-past four in the afternoon he conducted a vesper service in the Lyon Street Church, held by candle light, and administered the Holy Supper to more than one hundred communicants. Other speakers on the Association program were Major David McKell, whose subject was "Work for the Layman in the Missionary Field," and the Rev. Howard C. Dunham of San Diego, whose subject was "An Examination into what should be the Guiding and Dominant Principles in New-Church Missionary Service." On Saturday evening an informal reception was tendered in the Church Parlors to the Rev. W. L. Worcester and his daughter, Miss Margaret Worcester. On Sunday, in connection with the session of the Sunday School, there was a brief address by the Rev. Lloyd H. Edmiston, Pastor of the Riverside Society. Mr. Worcester's subject at the morning worship was "Watchmen On The Walls." In the afternoon of Sunday Mr. Dunham spoke to an informal gathering in the church on "How Young People May Render Most Effective Service to the Church."

A pleasant feature of the Association was the interchange of telegrams with the Illinois Association, which was holding its meeting at the same time in Chicago. Another circumstance of special interest was the visit of a special committee of the Association and other guests to the forty acres of

land at Napa, California, the site of the proposed New-Church Home. The ranch was reached by a long ferry trip across the north end of San Francisco Bay and to the farther side of San Pablo Bay, and then by interurban trolley some eighteen miles, through the city of Napa, to the ranch beyond. The official report of the Board of Directors to the Association was as follows:

Those members of the Board who have made a recent tour of inspection of the Oneonta Ranch near Napa are well impressed with the possibilities of this forty-acre tract. The most fertile portion of the land, about eighteen acres, is not now under cultivation. Our first task should be the establishment of the property on an income-producing basis by the installation of an irrigation plant, the preparation of the ground, and the planting of it to orchard. Neighboring land of the same character, in established orchard, is yielding good income. The Board believes this first step should be taken as soon as the requisite funds are available. The lease terminates on December 31st, 1923, and a renewal is under consideration. A condition of the renewal by the present desirable tenant is the making of necessary repairs. The possibility of advantageous sale of the San Francisco lots is under investigation.

Illinois and Kansas

Unusual optimism pervaded this year's meeting of the Illinois Association at Chicago, October 19th to 21st, of which some account has been presented in the MESSENGER. The churches have indicated intensified winter programs and the Association has new plans, which include the issuing of a monthly publication. More isolated members are responding than for years. The resources of the Association are slowly growing by bequests. The African work in Chicago is to be helped, and one or two new centers of interest are reported. Two new students have gone from the Association to the Theological School. It is expected that soon there may be available in print the exceptionally useful address delivered to the Association by its General Pastor, the Rev. Louis G. Landenberger, on the "Appetite for the Truth." An interesting circumstance was the baptism in connection with the Association morning service on Sunday of two of the great-grandchildren of the late Rev. Louis Pyle Mercer, former Pastor of the Chicago Society. After the Sunday morning service Mr. and Mrs. L. Brackett Bishop of Chicago gave a luncheon at their home on Drexel Boulevard, at which those in attendance at the Association were the guests. Mr. Bishop responded to the desire of many and gave an account of various New-Church missions in several parts of the world, most of which he had personally visited. Many of the guests took part in an informal discussion which followed.

The Kansas Association of the New Church met at Pretty Prairie on the 20th and 21st of October and was very successful. The church was crowded with enthusiastic New-Churchmen and with visitors from other churches.

Resolutions were passed for more energetic and effective missionary work. One plan was to hold meetings in various country school houses. This plan promises to be immediately successful; for during the same day a neighboring school house was offered for a church meeting. All who attended the Association were cordially entertained by the ladies of the Pretty Prairie Society. Lunch and dinner on Sunday were served in the basement of the church. The assembly exchanged greetings with the California and Illinois Associations, which were simultaneously in session. A lecture on the essentials of the New-Church by Mr. Dan E. Krehbiel, a duet by Mrs. Peter Krehbiel and her daughter, and the work of the choir deserve special mention.

Brooklyn House Warming

The new Parish Rooms of the Church of The New Jerusalem on Brooklyn Heights, New York City, were officially opened on Friday, October 26th, with a House Warming which took the form of a reception to the Rev. and Mrs. E. M. Lawrence Gould. Mr. and Mrs. Gould were assisted in receiving by the Rev. Adolph Roeder, the President of the New York Association, and Mrs. Roeder.

The receiving party stood in the new Lounge, and the guests throughout the afternoon, numbering perhaps two hundred, were entertained with music and refreshments in the large assembly room and other rooms connected with the Church. During the evening a large company of young people were present to enjoy the dancing, which continued up to midnight. Among those who came during the afternoon to pay their respects to the Rev. and Mrs. Gould were: Prof. and Mrs. William F. Wunsch of Cambridge, Mass.; Rev. Paul Sperry of Washington, D. C.; Rev. John Whitehead of Arlington, Mass.; Rev. Charles W. Harvey of Philadelphia; Rev. John Howard Melish, Rector of Holy Trinity of Brooklyn and Mrs. Melish; Rev. John H. Lathrop of the First Unitarian Church and Mrs. Lathrop; Rev. Thomas W. Davidson of the Dutch Reformed Church, Brooklyn Heights; Prof. Walter Scott Perry of Pratt Institute and Mrs. Perry; Mr. William J. Hoe, President of the 35th Street Society; Mrs. John S. Charlton; Mrs. Julian Kennedy Smyth; Dr. and

Mrs. Clark Burnham; Mrs. Daniel Pomeroy; Mr. and Mrs. Charles D. Allen, Jr.; and Dr. and Mrs. Louis Curtis Ager.

The new Parish Rooms have been erected in the rear of the new Parsonage and immediately south of the church building, connecting with both. They consist of a Lounge, an open porch, a Ladies' Dressing Room, extra dressing rooms for special uses, and a vault for manuscripts. The building of these rooms has enabled the Society to develop its other facilities so that it has now a complete equipment for its Library, and a Periodical Room for its periodicals. The Pastor's Study and the office of the *NEW-CHURCH MESSENGER* are in the Parsonage building immediately adjacent, and the Church Book Shop is in the church building proper.

One of the features of the House Warming was the exhibit made of the phototype manuscripts, copies of which have been secured from the General Convention under an agreement to build the fire-proof vault for their protection. They become a part of the Library, now exceeding 1,800 volumes, and will be put at the disposal of the Brooklyn Public Library for reference purposes.

During the evening a pleasant feature was the presentation of a handsome desk clock to Mr. Robert Alfred Shaw, President of the Society, in affectionate appreciation of his devoted service in this and other church work. The presentation on behalf of the Society was made by the oldest living member, Mr. John Filmer, who is eighty-seven years old. His speech was exceptionally graceful. Mr. Filmer is also the only living charter member of the New York Association of the New Jerusalem. On the same evening Mr. Shaw was host at a delightful dinner party in his home, at which the visiting ministers and their wives were among the guests.

On the Sunday following, a Sermon of Dedication was preached by the Pastor, the Rev. E. M. Lawrence Gould. The absence of the President of the Convention in the far West prevented his attendance, but a congratulatory telegram from Mr. Worcester was received expressing his felicitations on the completion of the new buildings.

Details from Japan

A letter has been received from the Rev. I. L. Watanabe of Tokyo, Japan, dated October 3rd. He says in part:

We received the cable remittance for relief fund. It is a great help for us. I have used temporarily part of the current fund, and now as the relief fund has been received, I have returned the amount to the cur-

rept fund. The relief fund is used for refugees' food and coverings, clothing and so on. It shall be accounted for to you in detail. In the catastrophe, grammar schools have been burned to the number of one hundred and eighteen. High schools and colleges have been destroyed. There is no place to educate young boys. It is fine chance to establish a high school and begin New-Church education—usually, the expense would be too big. It is my final purpose to establish an educational organ in the principles of the New Church, because it is the only good way to give good New-Church influence and cause the truth to be really understood. At present we can not have regular High School, but begin with a small plan and small expenses. In the beginning we can start with English School, to teach English, Mathematics, and Religion (New-Church Truth.) The building should be made of zinc, a lesson from the earthquake and fire. Zinc building or at least roof would be most safe everywhere. Otherwise construction would be too expensive. Five class rooms, one teacher's room, one parlor, one book room, one janitor's room and a kitchen would be right. Altogether ten sections would be enough. Three hundred students could be received, and more be admitted later when buildings are secured, and money received from tuition. We do not expect to ask for current expenses, which can be obtained from tuition; for the building and accommodations, eight thousand dollars (\$8,000) in gold is enough. It is the best chance to begin now, for at usual time the expense could not be afforded. By and by this beginning shall be the foundation for a regular High School education, with the Government's permission.

Mr. Watanabe gives late figures of the extent of destruction:

Dead, burned or crushed, 77,831; missing, 42,545; refugees, 2,385,500. Houses crushed by earthquake 59,843; half crushed 69,223. Houses burned, 350,168. Severely wounded, 143,100. Damage 10,000,000,000 [probably yen.]

This would mean approximately \$5,000,000,000. Of his own home Mr. Watanabe says:

We housed fifteen refugees from September 3rd to 21st, eight refugees from 22nd to 30th, five refugees from October 1st to present time. At this time the United States' and your people's generosity and kindness, shown to Japan and her people, have greatly impressed our people's hearts. They deeply appreciate it and will always remember it. The United States was so quick in service, with such abundant generosity, giving the necessities from true heart, that it has impressed people a great deal. Especially the helping New-Church people in United States has impressed our New-Church people, and they say they love the New Church and will cherish its memory for ever.

Here and There

The October 18th issue of *The Minister*, the weekly paper of the Portland, Oregon, Society announces the unfortunate postponement of the dedication of the new Church building, which had been set for October 28th. The postponement was made necessary by the unfinished condition of the building. Members of the parish were delighted, however, to have with them as previously announced, for the occasion the Rev. W. L. Worce-

ter, President of the Convention, who was returning east from his trip in the Pacific. On October 14th the Pastor of the Portland Society, the Rev. William R. Reece, delivered two lectures morning and evening at Seattle, Washington, at which the attendance respectively was 40 and 100. He reports that the Seattle friends are meeting regularly in the Eastern Star headquarters in the Arcade Building on Sunday mornings, under the leadership of a Mr. J. G. Mohrweis, and that a regular Wednesday evening class for the study of the Word is held under the direction of Mr. P. K. Johansen.

The Cincinnati Society has recently tried successfully the experiment of week-night lectures in the church auditorium. The lecturer was the Rev. Adolph Roeder, Pastor of the New Church Society in Orange, N. J., and he spoke on Tuesday and Wednesday evenings, October 23rd and 24th. His subjects were, "What is God Doing in these Days of Chaos? Whither are We Drifting?" and, "Is God Asleep or Awake?—A Study of Divine Psychology." About two hundred attended the first lecture and about two hundred and fifty the second, including of course very many strangers.

On Sunday, October 14th, the Rev. William L. Worcester, President of the General Convention, preached in the pulpit of the Los Angeles Society in the morning, and in that of the San Diego Society in the evening. He had an interesting Saturday afternoon trip to Riverside, California, where he visited the Rev. and Mrs. Lloyd H. Edmiston.

A recent issue of a financial weekly in New York City has a statement which will interest New-Church people concerning Mr. Clarence W. Barron of the Boston New-Church Society: "There is also a spiritual side to the man of which few people know. He is an enthusiastic Swedenborgian, in fact, the leading authority in this country."

P. S.

1437 Q Street N. W.
Washington, D. C.

MARRIAGE

DAVIS-MINER.—At East Orange, N. J., on October 27th, 1923, at the residence of the bride's parents, Francis Elroy Davis and Marion Allen Cobb Miner, both of East Orange, were united in marriage, the Rev. Adolph Roeder officiating.

OBITUARY

EDSON.—Mrs. Frances Ann Edson, wife of Mr. Daniel C. Edson of Rochester, N. Y., passed into the spiritual world on October 10th. The Pastor of the Buffalo New-Church Society officiated at the special services held in the home at Rochester, and the interment was in Springfield, Vermont.

Mrs. Edson was born in Springfield in 1846, one of a family of ten children. Her graduation from the State Normal School at Randolph was with distinction. There she met her future husband, a fellow student. She became a member of the Congregational Church, not learning of the doctrines of the New Church until later. At one time she was a member of the Methodist Church. After becoming devoted to the New-Church teachings she applied for admission to membership with the Buffalo Society and was admitted as an "out of town" member. During the latter years she was physically incapacitated, but her mind opened more and more to the light of the new dispensation and she found increasing comfort in the study of

the Doctrines. Her husband, for years an earnest and devout student of the Doctrines, was of incomparable assistance in the study. Mrs. Edson leaves one daughter and two sons residing in Rochester; Alice S., Oscar C., and William L. G. Edson, and one son in California, Mr. Daniel A. Edson.

THE CALENDAR

November 18.

Twenty-sixth Sunday after Pentecost

THE CHRISTIAN LIFE

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

Lesson I. Habakkuk iii.

In place of Responsive Service, Anthem VII, B. of W., p. 337: "Thou hast been favorable to Thy land."

Lesson II. John xv.

Benedictus, B. of W., p. 6.

Hymns (Mag.) 382: "To Thee, O Lord, my Savior." 388: "I sought the Lord."

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The NEW-CHURCH MESSENGER

*A Weekly Journal
of the New Christianity*

In This Issue

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Editorial

Useful Sabbaths
By John Daboll

Good Nature and Common Sense
By Adolph Roeder

The Bible Student, Communications, News of the Church, Etc.

THE NEW-CHURCH MESSENGER

(Official organ of the General Convention of the New Jerusalem in the United States of America.)

NOVEMBER 21, 1923

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Published weekly at 108 Clark Street, Brooklyn Borough, New York City. Subscription, \$5.00 a year; Canadian and foreign postage, 50 cents extra. Single copies, 10 cents.

Entered as second class matter at the Post-office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

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The NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

Vol. CXXV

New York City, November 21, 1923

No. 21

EVERY so often we receive a letter in which someone cites a literal command from the Bible with the question why it is not practised or enforced by Christians. In the last instance the words cited were, "Ye ought to wash one another's feet." There have been in the past such instances as the command against usury, against eating "unclean food," against "resisting evil," and so on. The fact is that there is hardly an institution or practice of our modern life which could not be condemned as violating some command of the letter of Scripture. We recall a man who would not eat food that he knew had been shipped by rail or boat for fear it might have traveled on the Sabbath. All of us break the letter of one of the Lord's commands when we address another man as "Mr." for this is a form of "Master," and the Lord said, "Call no man your master upon earth."

THE one real answer to all questions of this type is in the words of the apostle: "The letter killeth, but the spirit giveth life." When, at the end of the Noatic Church, religion of the spirit practically perished from the earth, God found a temporary substitute in rites and ceremonies whose unconscious symbolism set at work spiritual forces of which those who practiced them knew nothing. After the Incarnation this expedient became unnecessary, and its power departed. Since that day forms have been of value only for the spirit that is put into them. For the real Christian, life is not a form at all; it is not even a specific manner of living; it is a new spirit, and the detailed expression of that spirit is left to each man to bring out and practice for himself.

ONE may ask, Why then is the Bible, even the New Testament, so full of detailed commands? In the case of the Lord's own

teaching we may say that, for one thing, He certainly was well aware that precept is of little value without illustration. It is of no use to most people to enunciate an abstract principle; one must show how that principle would work in special cases. When the Lord in the Sermon on the Mount described the ideal Christian, He was not content to leave him an ideal. He explained how the sort of man He spoke of would act in a number of concrete instances. But the date (A. D. 28), the country, and the people addressed were all implied parts of these instances. The Lord would by no means have said that an American in the year 1923 would do the same things in the same way; He would insist only that the modern Christian would act in an equally self-forgetful spirit. He knew quite well that this spirit might dictate quite different acts in different people, and in the same person upon different occasions.

THUS, to turn the other cheek is a quite natural manifestation of the Christian spirit as it would express itself among a primitive and unreflective people; but today one may be just as kind and unselfish as the early Christians, and yet see that to permit another to do wrong to us is bad for him, and that for that reason it is better for us, if necessary, to restrain him. Again, a kind and tender service in the Lord's day was to wash another's feet. People wore sandals then instead of shoes and stockings; roads were hard and dusty, and it was as necessary to wash one's feet upon sitting down to table as it is now to wash the hands. But today, at least in civilized countries, the need exists no longer, and to keep up the washing merely as a form is to waste time and effort, and so obviously is un-Christian. What the Lord really meant by His command was that we should love our neighbor so sincerely that there would be nothing we should be too proud to do for him, and this is as true today as ever. But just what things we should do in any given instance the Lord, who came to free and enlarge life, not to cramp and fetter it, would be the last person in the world to dictate.

AS for the "Law" set forth in the Books of Moses, with all its multifarious and apparently trivial details, we must remember that, for the men and women to whom it was given, it was much more than a set of religious principles. The Law of Moses was the civil law of Israel, the criminal code, the sanitary regulations—all the actual legislation that there was. Under the theocratic form of government which existed in the Jewish community, only Jehovah had the power to make laws, and the priests and prophets, as His representatives, were, till

the kings usurped part of their powers, the only legislators. Obviously, Divinely revealed law had to go far outside of the spiritual sphere. But the Law, in so far as it was non-spiritual, was revoked in its literal interpretation when Christ came into the world. Non-Jewish Christians were from the most early days exempt from the observance of the Jewish rites and ceremonies. The disciples knew then that their Master's religion was a religion of the spirit; and this knowledge was what Paul, for example, had in mind when he said that men were justified by faith and not by "the works of the law."

ONE must not therefore think that the old Jewish Law has lost its interest and importance, or that it has no right to a place in Divine Revelation. Its interest, on the contrary, is eternal, but that interest hinges, not upon the letter but upon the symbolism or correspondence for which, from the spiritual standpoint, the whole Law of Moses was originally given. In this there lies and will always lie a mine of wisdom, not for mere forms of conduct, but for aim and motive—a concept of life not, like the letter of the Hebrew Law, archaic, even crude and relatively selfish, but Divine—the Word which God made flesh when He came into the world as Jesus Christ. The Law thus spiritually understood makes one with the commands of Jesus, which are also correspondences and symbols just as much as they are illustrations. But as for details of conduct, all we know or need to know is in the Ten Commandments, the Two Great Commandments and the Golden Rule. If, with the Lord's help, we succeed in keeping these, our outward life cannot stray far from the Divinely ordered pattern.

E. M. L. G.

Useful Sabbaths

A Sermon by the Rev. John Daboll

Remember the Sabbath Day to keep it holy.—Exodus xx. 8.

MANY of us have been brought up with the Puritan idea of the Sabbath and we look askance at things which are done today in direct contravention of it. Ideas are so powerful that it is well to examine them carefully and intelli-

gently before we adopt them. The primary idea of the Sabbath is "rest." When we have this idea, how far are we right in our idea of the Sabbath? The subject which I have chosen is "Useful Sabbaths." Will it be sufficient to

translate it into "Useful Rest"? Then we must define "rest." Rest is cessation from labor; it also carries an implication of peace. Peace is harmony with one's environment. Following this thought, we may say that Useful Sabbaths imply harmony with one's environment. You cannot conceive of an evil environment being harmonious, peaceful, or restful, or even useful in the strict sense of the word; therefore a useful Sabbath implies harmony with a good environment, an environment where some good use is performed. We have, then, an encouraging, positive command to try to place ourselves in a good environment where some good use is performed.

The commandment however is a Divine Command, and refers to a day which shall be kept holy. Let us trace the institution of the Sabbath. Scholars find difficulty in the fact that reference is made to it in the sixteenth chapter of *Exodus*, in connection with the giving of the manna, even before the account of the giving of the Commandments. They think that this chapter must accordingly be out of place. Swedenborg says that the Commandments were the first of our written Word: "It was the beginning of revelation; for the rest of the things that are in the Word were written afterwards." It is reasonable to think, therefore, that there was some knowledge of the Sabbath from a previous revelation, for in this very commandment the reason for its observance is that, after the Lord had made the heaven, the earth, the sea, and all that is in them, He rested on the seventh day. The events at Sinai were a revelation to the Israelites, giving assurance of the Divinity of the Commandments. This commandment shows why the number seven is a number of "holiness." It marks the end of conflict which the six days of labor imply. It would be interesting to show how the whole system of Jewish worship was built about the number "seven." The feast of Passover, the feast of weeks, and the Jubilee were all ordered by seven. It implies a state of peace or rest.

The Sabbath is useful in proportion as it makes us realize, or helps us to realize, that the Providence of the Lord is over everything in our lives. The Jews made it a day of refraining from useful employment, and went to such

an extreme that the Lord rebuked them and was constrained to teach them, "The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath." Did not our Puritan predecessors carry it almost to the extremity of the Jews? The sixteenth chapter of *Exodus*, with its account of the giving of the manna, contains a lesson about trust in Divine Providence which is surely powerful for us. This bread which came from heaven for the wandering Israelites is a type of the bread which the Lord gives for the nourishment of our souls.

I venture here to quote a thought which I am sure you will believe is helpful in inspiring us to make the Sabbath Day useful in the highest sense, which is obeying the commandment and making the day holy:

Those who trust in the Divine, notwithstanding they have care for the morrow, still have it not, because they do not think of the morrow with solicitude, still less with anxiety. Unruffled is their spirit whether they obtain the objects of their desire, or not; and they do not grieve over the loss of them, being content with their lot. If they become rich, they do not set their hearts on riches; if they are raised to honors, they do not regard themselves as more worthy than others; if they become poor, they are not made sad; if their circumstances are mean, they are not dejected. They know that for those who trust in the Divine all things advance toward a happy state to eternity, and that whatever befalls them in time is still conducive thereto. Be it known that the Divine Providence is universal, that is, in things the most minute; and that they who are in the stream of Providence are all the time carried along toward everything that is happy, whatever may be the appearance of the means; and that those are in the stream of Providence who put their trust in the Divine and attribute all things to Him.

Here are the very directions for realizing useful Sabbaths; here is the very formula by which we may "remember the Sabbath Day to keep it holy." This is our aim, this our goal, this the mountain top toward which we are progressing. But even if we see the mountain top, we have to plod through difficult paths, and we may lose sight of our goal at times.

What shall we say of a social organization which compels men to work twelve hours a day, seven days a week, with no Sabbath rest? What shall we say of our power plants, which must run continuously to provide us with transportation facilities, or light, or heat? What shall we say of our oil enterprises, which make men work day in and day out without any

chance for Sabbath rest? Are they making for useful Sabbaths?

I have in mind an experience of a friend of mine who went into the oil country to preach. When he arrived there he found so much opposition to a preacher, as being merely a loafer, that he immediately secured a job digging in the sewer. Did he give up his plan of preaching? No. He worked twelve hours a day every week day, and six hours on Sunday, in the sewer; and made the preparations for his spiritual work outside of these hours. And he turned the trick. His associates on the sewer job came to hear him preach. He had an audience of ninety out of a population of five hundred. He made a useful Sabbath, even if there was only half a day to do it in. He was able to lift the thoughts of those men and women to the Lord and to better things. More than that, he was in a position to challenge the statements of the superintendents as to the working hours and conditions, and the result was that the head of the corporation instituted a movement looking to changes for the better. The original purpose of the commandment in regard to the Sabbath seemed to be to give the same period for rest and worship to the servants in the household as to the other members of the family. That purpose should be effective today in the larger economies of society. It is encouraging to think that efforts are making in the steel industry looking to some such change. With the increased use of machinery it does seem as if arrangements can be made by which men can be released from labor every week for recreation and education.

It is strange how easy it is to accept things as they are and not see any possibility of change. It never disturbed me when I was in a foundry or a forge to think that the men had to work on Sundays in order to keep the plant in condition for the week day work. I seemed to be part of the "soulless corporation," blind to the higher interests of the men. It seems as if the spirits which we gather as our companions at such times shut out the light of love and right. Not so with my friend. He was ready to work with the men and then try to bring to them useful Sabbaths. I do not wish to be thought to imply that men in charge of

great enterprises cannot do or do not take thought for the good of the workman. I believe that this thought for the good of the workers is growingly characteristic of our day. I thank the Lord that it is so.

There is one thought which comes to me in regard to the Sabbath rest that I wish to express without offense. It is this: that when the Lord rested the seventh day it is not implied that He ceased to care for His creation. He keeps on with His work eternally. We are not to think of His rest as idleness. Rather is it like the smooth and peaceful working of a powerful engine. No noise, no fuss, no wasted effort. As the Psalmist says, "The heavens declare the glory of God; and the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language; their voice is not heard." That is the way in which the Lord works. He comes not in the earthquake or the fire but in the still small voice. So must we learn to adapt ourselves to a useful environment and do our work in the spirit so beautifully described by *Isaiah*: "Then justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever." This is the true spirit in which we should enter on our tasks, and then we can "remember the Sabbath Day to keep it holy." If we realize this hope we shall surely have useful Sabbaths.

But the question of the observance of the Sabbath is a real, practical one. Shall we play games, like golf, tennis, baseball? Shall we commercialize the Sabbath? Has the Church any authoritative answer to these questions? When the Lord came into the world he taught in the Temple and in the synagogues on the Sabbath Day. He did a number of acts of healing on the Sabbath Day. These acts indicate that the Sabbath is a day for helpfulness and instruction. Besides that, all of those acts of our Lord had a spiritual meaning which is clearly indicative of instruction in things pertaining to our spiritual life, so we are sure that the day is for instruction. I doubt very much whether the Church can say whether a thing which is rightly done on week day must not be

done on the Sabbath. "It is the spirit that giveth life; the flesh profiteth nothing." But of some things we may be sure. There is a need of change if we are to do our work efficiently; and as a matter of history it has been found that the seventh day rest is most effective. That is on the natural plane. We need to know about the Lord and need to have some time set aside for instruction to that end. That is on the spiritual plane. We need to worship the Lord, and there is a great power in coming together in such worship. If we enter into worship with the right spirit we are conjoined with the Lord. That is on the celestial plane.

All of these are reasons why we should keep the Sabbath Day holy. Whether we play games or work on the Sabbath must be left to the individual conscience. But whatever we do, the spirit of our doing will determine our relation to the Lord. He cannot be conjoined to a selfish spirit. The making of all the rest of the Commandments holy depends on our proper observance of this positive command. It means our application to life of the truths which we have about the Lord and His Word. And this can be done only as we look up to the Lord in

His Divine Humanity, only as we realize His Presence with us, only as we think of Him as having come down into the lives of men. He is not a God afar off. The Sabbath Day is given to us to enable us to learn and practice these truths. In what better way can we spend our Sabbaths than in kind deeds to others? In our own Society, in what better way can we use our time than in becoming better acquainted with each other and learning how we can work together in the Lord's Kingdom, reaching out to all who may come under our influence?

The Sabbath will mean everything to us if we remember these words of our Lord to Nicodemus: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through Him." If we really believe this, our Sabbaths cannot fail to be useful, for we shall be helped to the fulfilment of the promise: "But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God."

Good Nature and Common Sense

By Adolph Roeder

(*A Contribution toward the modernization of Swedenborg's Language*)

SWEDENBORG in selecting names for things had several serious difficulties to meet, and met them. The modern reader of Swedenborg has another series of difficulties to meet, and has not as yet made any great effort to meet them. Of course every reader of Swedenborg is able to devise some sort of thought form for many of the names he uses—for instance, for those of the various planes or degrees of the mind, the celestial, the spiritual, the natural, the rational, the corporeal, the sensual and others, from the Human Inmost down to the *limbus*. But he is faced by several difficulties, when he wishes to make these words properly intelligible to persons unfamiliar with the doctrines, the philosophy and the theology of Swedenborg.

The first difficulty is that of certain Latin words like *reliquiae*, *limbus*, *proprium*, *conjugiale* and others. That they are outlined with perfect clearness by Swedenborg goes without saying. It would be exceedingly hard, if not impossible, to find any other author such a master of clear thought as the Swedish Seer. The translator must meet this difficulty of words as best he may. Sometimes he is fortunate—as, for instance, Rev. John C. Ager almost invariably was; sometimes he is less so. Sometimes the language into which he is translating presents difficulties which another language does not offer. In previous articles in this series this aspect of the matter has received attention, with reference to such words as "remains," *proprium*, and others.

While the translator cannot be helped in this matter, the public speaker and teacher can, if he will, have a certain number of modernized thoughts in mind, which he can substitute or use as definitions for these difficult terms. Thus for "remains" he can use the term, "Potential or Dormant Humanity" on all planes of the mental structure with fair intelligibility to the average hearer or reader. With the same thought in mind he can safely and sanely substitute "the Ego" for *proprium* on almost all occasions, for they mean relatively about the same. The word "shell" or "larva" may be used for *limbus*, but it must be done with caution and with careful differentiation as against the same terms used in theosophy and in modern psychism. The phrase "marriage love" for "conjugal love" is subject to reasonable criticism, since the word "marriage" as understood by the average reader is as limited as the word "charity" by the same person. Swedenborg's *conjugiale* means all that the average writer means by "marriage," but it means such a host of things more that it is unsafe to use the two terms as synonymous. The term "divine selection" for *conjugiale* is much better, though it will not serve the translator. His only method of handling the proposition is to retain "conjugal," and see that the printer spells it properly with the "i," just as he has to watch the printer when he uses the word "coelestial" and the printer wants to spell it "celestial"—a different matter and not at all what Swedenborg means.

Now for the difficulties as to the names of planes. When used by themselves, they are sufficiently difficult, especially the word "sensual," which with Swedenborg means simply the plane of the senses without the shadow of opprobrium usually attached to the word. A circumlocution for the word "sensual" is therefore imperatively called for under certain circumstances, and one is obliged to use the terms "the sense plane" or the "sense man" or some phrase which will not bring sense, sensibility, sensuality, and other word forms into mental collision. The fact that in modern languages we have to use "sense" in several ways, as in the "sense" man, the internal "sense," a man of "sense" and so forth does not make the diffi-

culty any less, and combinations like "coelestial-spiritual," "Spiritual-rational" add to the confusion.

There are two suggestions which might prove useful with reference to the terms "natural good" and "natural truth." Philosophically the difficulty is begotten of the fact that we use, for instance, the term "natural truth" for any one of a series of distinctly different layers of that truth. For instance, "honesty is the best policy" is a natural truth; so is "the distance of the earth from the sun is 94 million miles," or "twelve inches make one foot," or "chicks hatch in 21 days," or "there are more Cohens than Smith in the telephone directory." And so forth in many layers. It will be seen that the first sentence is based on common experience; the second on astronomical observation; the third on conventions among men; the fourth on observation; the fifth on statistical grounds. None of these statements convey a rational, a spiritual or a coelestial truth. They are all natural truths, but they are compiled from different planes of thought. The same thing would happen with "natural goods" if one were to trace several of them through their various layers.

Now, to an "outsider" neither of these terms conveys anything. Even those of us who are close students of Swedenborg are at times puzzled by his rather severe condemnation of the "natural good" in man. But if the term be interpreted as "good nature," we immediately have definite results. Good nature impels people to do many nice and useful things, but it also exposes them to particularly trying dangers. Good nature is the basic fact when one person does all that a committee was appointed to do; when a man takes up more work than he can accomplish; when a poor man is good to another man equally poor, or when a man endorses a promissory note—and other instances. But good nature is also at the bottom of much that is unpleasant and injurious. Thus it is the good natured man who drank more than he should in the pre-Volstead days, now argumentatively with us; good nature is at the bottom of a mother permitting her children to follow whims and unwisdom, to their detriment, and so on. Of course in many such cases there

is also mental inertia, carelessness, thoughtlessness and other ingredients, but these, too, are part of the make-up of the "natural" mind. If the "natural mind" be considered as the seat of "nature-impulses," it becomes entirely understandable, censure, strictures and all.

In the same way the thought of "common sense" can be safely substituted for "natural truth," against which Swedenborg also fulminated in certain sections of his works, especially where he wants to bring into bold relief the elusive thing he calls "self-derived intelligence." He goes so far, as the reader will remember, as to use different words for this kind of truth and that of the spiritual mind. He uses the sharply outlined *lux* (light) for the latter and the dimmer *lumen* for the nature-mind. But "common sense" is based upon common experience. That is, we have all had certain experiences such as "pride goes before a fall"; "opportunity knocks at men's door but once"; "chickens come home to roost"; and we have encased them in wise old saws and sayings from the days of Abraham down. We have all "sensed" them, and we have that sense "in common," and have therefore coined the phrase "common sense" to cover this sort of facts and experiences. All these are "natural truths," again subject to all the severe and unkind things Swedenborg has to say about them.

It is to be remembered, however, in all this, that none of these suggestions are made to the translator. They are all intended to make clear to the teacher, the writer, the public speaker and the loyal reader of Swedenborg certain otherwise unclear and confused propositions.

THE BIBLE STUDENT

The Messages to the Seven Churches

II.

BEFORE we proceed to the unfolding of the significance of the Lord's message to the seven churches, let me remark that the revelation of the internal meaning of the *Apocalypse*, or that of any of the inspired books of the Bible, could be made only through a human in-

strument; for that is always the Divine method of communicating truth to the world. Therefore, the opening of the internal meaning of the Bible so that its genuine sense and doctrine may be seen shining through the cloudy veil of its natural sense, is the Second Coming of the Lord in the clouds of heaven—a spiritual coming, as contradistinguished from the literal thought of His personal return to earth. And this opening of the Word, and the revelation of the higher forms of truth in its spirit, effected the judgment upon the existing Church in the world of spirits, and the inauguration of the New Christian Church of Divine promise—the Church foretold in the prophets and described in the book of *Revelation* by the descent of the Holy City New Jerusalem.

Now the only claim which Swedenborg institutes for himself—the only role which he claimed to play in this great epochal movement in the spiritual history of the race—is, that, unsought on his part, the Divine Providence selected him to be the Scribe who should write the doctrines which would constitute the Church of the Second Advent as the tabernacle of God among men. And, as a necessary concomitant of this call, his spiritual sight was opened by the Lord in the same way that this sight was opened in the seers of Bible days, and, from the illumination of God's spirit, he was led to see, rationally understand, and publish the doctrines of the new evangel, and thus humbly serve as the human instrument of the Lord's new coming into the world.

To one who really believes in God—in His Divine revelation to man; in a life after death, and in a wise and loving Providence—there is nothing startling in all this; for it is just the way in which the Lord has always communicated truth to the world. And so, as St. John was intromitted into the World of Spirits in the writing of the book of *Revelation*, so in the fulness of time, when the meaning of that book was to be given to the world, amid the snows of Sweden a child was born, who grew up a prince among men, respected and honored by the greatest scholars in Europe; and when the right time came—when that man had as a necessary preparation ascended step by step the grand stairway of Science and Philosophy, and

stood on the very zenith of fame—the Lord laid His hand upon him and sent him forth, not to found a new religious sect, but to write and publish the doctrines which are the precious stones in the foundation of the Holy City of the *Apocalypse*.

In this book, thus opened, the Lord Jesus Christ, the Author and Finisher of our faith, the one only Head of the Church of His latter day glory, speaks unto the seven churches which are in Asia.

THOMAS A. KING.

FROM OUR READERS

What is Your Preference?

To the Editor of the MESSENGER:

The President of the General Convention has appointed a committee to consider the matter of the arrangement of Convention programs, and has also assigned to the Committee for consideration the suggestion made at the Washington Convention (1923), that the meetings of the General Convention and its auxiliary bodies be held in the early part of the month of September, rather than in May or June as has been the custom in the past.

Some of our members see certain advantages arising from a meeting in September:—that addresses and reports to Convention could be better prepared during the summer months; that action on recommendations of and requests by Convention could be taken much more promptly; also that the stimulating effects of attendance upon Convention meetings would be carried back into the work of the local societies and state associations, rather than be allowed to dwindle away over the summer vacation period.

Others feel that the Convention meetings, as held in the past, give the various organizations the

opportunity to sum up the year's work and to discuss and compare their accomplishments in church activities at a time when they are fully engaged in the work; also that the meetings provide a splendid climax for the year's work.

It is thought that some expression of opinion of those, attending upon Convention meetings upon the relative merits of May-June and September meetings would be helpful. May we have your opinion? Please mail it to Edward F. Wunsch, 706 Dime Bank Building, Detroit, Michigan.

For the Committee,
EDWARD F. WUNSCH, Chairman.

A Request from Lettland

To the Editor of the MESSENGER:

We intend to inform the Lettish public that the New Church exists not only among us in Lettland—which is well-known here; but that it has existed in many countries long before us, and that it still exists. For this purpose, in order to attract the public's attention and still greater interest to the New Church, we propose to get together a small collection of journals, periodicals and pictures of past and present ministers, and of houses of worship. To this end, we beg all members of the New Church throughout the world to send us a copy of every New-Church periodical, in whatever language, and also pictures of preachers and churches. These pictures need not be large. We want especially a picture of the church in Birmingham, England, as this church is one of the oldest, and we hope that these lines will also be read by the members of the New Church in England.

Our best thanks are offered in advance for all efforts to this good purpose, and we beg all who will send us something to use the following address:

REV. K. FR. GROSCH,
Libau, Lettland,
Alexanderstr. 21.

NEWS OF THE CHURCH

Maryland Association

The Maryland Association held its sixty-fourth annual meeting in Baltimore on Saturday, October 28th. The Executive Committee met in the morning and the Association proper opened at noon with a business session. The annual address of the Gen-

eral Pastor, the Rev. George Henry Dole, of Wilmington, Del., which was upon present religious conditions in the world and the way in which the New Church can meet and help them, was greatly enjoyed. Another address was presented in the afternoon on the present trend of New-Church missionary interest, by the Secretary of the Board of Missions of the General Convention.

The third address of the afternoon was presented by John R. Swanton, Ph. D. of the Smithsonian Institution, Washington, D. C. He discussed some of the effects on the lay mind and heart of various features of the usual morning worship in our New-Church societies. At the business session, Mrs. Louis F. Post of the Washington Society spoke in warm appreciation of the value of the *New-Church Review*, and expressed an earnest desire that many more of the members of the Association might have the benefit of reading its excellent articles. Later in the day a systematic canvass of members present was made and several additional subscriptions for the *Review* were received. The evening meeting was devoted first to Sunday School interests and the address on "Bible Chronology" by Mrs. Post was deeply appreciated. Her effort was to make the times and circumstances of Bible history seem more intimately related to our times and nearer at hand than ancient history. Following the evening meeting the young people of the Baltimore Society entertained their guests with a comedy which was very enjoyable. At the Association services on Sunday, the General Pastor, the Rev. George Henry Dole, preached in the morning and administered the Holy Supper, and the Rev. John E. Smith of Philadelphia preached in the evening. The Baltimore Pastor, the Rev. Fred Sidney Mayer preached in Washington, and the Washington Pastor, the Rev. Paul Sperry preached in Wilmington, Del. The hospitality to the Association extended by the Baltimore Society and friends was deeply appreciated. Delicious luncheon and supper were served at the Church, in the Sunday School room. The next annual meeting of the Association is to be held in Washington, D. C. in October, 1924.

Notable Mission Tour

Of very great interest and encouragement is the report by the Rev. I. L. Watanabe, Pastor of the New-Church Society in Tokyo, Japan, of a recent missionary trip into the northern part of Japan, as follows:

In beginning New-Church work in Japan a few years ago, I expected to begin with the work at Hokkaido, which is located in the north. I have been longing to have a good opportunity to visit there for expansion work, as I had heard that (the situation there) was quite different from that on the main land. New Church people may be found there by this time, and at last came the opportunity to visit the place. Mr. K. had come back home on account of sickness, and his sick-rest gave me opportunity to go to Hokkaido. I expected to visit there the last of July, but could not on account of the delay in get-

ting Doi's passport and the postponement of the schedule planned.

On the 8th of August I started to Hokkaido, arriving at midnight the next day, expecting and planning to stay a couple of weeks. It was quite different from visiting and lecturing in western Japan. At first, I visited several persons and newspaper men, as many as I was introduced to. About seven days were spent at Sapporo (in the center of the island), before I started the first lecture. I was introduced to the head editor of the *Hokkai Times*, the manager of Hokumon Bank, another editor of an *Otarai* paper, a member of the municipal assembly, an American style farming proprietor, a medical doctor, the manager of a big department store, a big stock-farm proprietor, etc. The head editor gave me much help. I talked to them about the New Church and its truth, about universal principle and life, and they listened to me "pleasedly."

After the individual visiting was finished, I planned to give a lecture on the New-Church principles; but I was told that it was a bad time to get a big audience because there are many many lectures at that season of the year. Everybody knows that this is the best season to visit Hokkaido, and every day and night lectures are given in every direction, and the people are tired out with too many lectures! They said that it would be impossible to get out a good gathering. Yet I believed in the New Church, and I wrote myself advertisement placards, about 100, and posted them up on every street corner, with the help of three men whom I hired; and advertised in the newspaper. Just a couple of days before, a new Buddist had given a lecture, and he got just eighty hearers. We opened our meeting at 7 p. m. on Aug. 16th in the *Tokeidai* (old lecture hall of the univ.), which I rented for 10 yen for the night, and we had about 350 hearers. I lectured on the New Church doctrines for two hours and a half, and afterwards a second meeting was held for inquirers. About 150 left, and the rest were so earnest to hear and study about the New Church. We dismissed about 11 o'clock at night. I invited them to come to my lodging to investigate more the doctrines of the New Church, and the following came and wanted to be members: . . .

I was also invited to give a lecture to the members of the Hokumon Bank on the new religion. This was a result of the lecture of the previous night, of which a few had heard. About fifty members of the bank listened to me about two hours, and appreciated the lecture. It was Monday, Aug. 20th.

I left Sapporo for Nemuro, though I spent eleven days in the city. On the 21st, I got a good introduction to the *Hokkai Times* branch editor. I arrived on the afternoon of the 22nd, visited him, and talked about the New Church. He showed his appreciation of the doctrine, and introduced me to the provincial governor and to the mayor of Nemuro, and I talked to both of them. Many lectures had also been delivered here during the season, he said, and the people were tired of them. Yet I believed I could get some audiences, and I advertised in two papers, one big and one small. We got about 300 hearers in the theatre "Tokiwaza." Here we did not try to get members; yet Mr. & Mrs. I. wanted to join us. The lecture took place on Saturday evening, the 25th.

On the 26th, at noon, I left for a second big town Kushiro, arriving towards evening. Here I saw the editor of the *Times*. The city is a very hard place for religious influence, because it is a harbor and not a good town. But Mr. O. was persuaded by the New-Church doctrine and principle of life, and he gave me good help. He introduced me to the provincial governor and the mayor of the city, and I had a

chance to talk to them about the New Church. The mayor asked me to give a lecture, and he offered me the assembly hall. Then Mr. O. and the mayor asked the members of the city hall, members of the governor's hall, the bank, office members, tax office members and one more office. About eighty men came to hear me talk about the New Church, and I lectured for one hour and a half. They were glad to hear about our principles, and thought the doctrine reasonable. Mr. O. wanted to be a member, and he said there were several others; so I asked him to enlighten them more. He is an able man in the city, and a Christian (Pres.). This was the 27th. Early in the morning of the 28th, I visited the president of the bank, and asked him for an introduction to a gentleman whom he knew, but he hesitated, though he gave me several introductions to others. I started to Obihiro just at noon time.

I arrived in the evening of the 28th. Mr. O. telephoned to the editor-in-chief of the newspaper in Obihiro, and he introduced me to several persons who have new thoughts, and I also saw the mayor, the provincial governor, the chief of police, and several officers. At first, the mayor did not want to lend the public hall for a lecture, but when I told him about the New Church, he agreed to lend the hall. But it was a small hall, and we borrowed the large hall of the grammar school and advertised in the newspapers. We brought out about 350, half of them ladies. I gave them two hours.

The morning of the 31st, I started out again, and returned to Sapporo to see —. After leaving Nemuro, I had stomach trouble and caught cold; and my pocket was very poor; so I hurried back. On the 31st again, I left Sapporo for Sendai, the main city of the island, where our member is. On the train, I heard of the earthquake, and when I got to Sendai, it was louder about the earthquake, and the newspapers got out big extras. I saw our member, Mr. H., gave up our plan for a lecture at Sendai, and left. The papers told us to carry a seven-days supply of food to sustain ourselves. So we prepared food and started to Tokyo. The train could not enter the city, as the bridge was broken down; so I got off and walked to my home on foot.

There are promising cities in Hokkaido—Hakodate, Adaru, Asahigawa, Kutchau, etc. Hokkaido is very promising for the New Church and the trip was effective, though the number of members gained was small. I was greatly encouraged. The atmosphere is quite different from that of the main island, and they are rather free from conservative custom. I stopped mostly in hotels and inns, and the trip was expensive, but I believe it is very hopeful.

This sketch of the trip is too rough, but I cannot give it in any other way than just as I wrote it down. My head and thought get tired from the continual hard work with the refugees. I must ask your pardon for my crude writing and more mistakes than usual. I am afraid of delaying too late to report, and so I hurried to report to you.

I expect to try again the profitable mission trip, and want to give our light to the rest of the cities and towns.

Jubilee in St. Paul

The St. Paul Society celebrated its fiftieth anniversary on Wednesday, October 31st, and was honored with the presence of the President of the General Convention. A special supper was served in the Parish House for over one hundred, and

the tables were beautifully decorated with roses and chrysanthemums sent by interested friends. At table the Rev. William L. Worcester gave an intimate account of his recent experiences among the Filipino New-Church people. The President of the Society, Mr. Edward H. Cutler, read letters of congratulation from many former members and friends of the Society. There was a presentation to the Society of a remarkable portrait of the late Rev. Edward C. Mitchell, for years its Pastor, and the acceptance on behalf of the Society, voiced by Mr. Frank S. Hinkley, was exceptionally graceful. The picture is to be hung in the Parish House. In a small room near at hand were collected many photographs of former members of the congregation and of various Church notables.

The principal observance of the Jubilee was at a special service in the Church auditorium. At the organ was Mr. William Huntington Fobes, who was for twenty-five years the organist of the Society. It was very pleasant for the congregation to have him again on the bench. The service was conducted by the Pastor, the Rev. Everett King Bray. The opening prayer was offered by the Rev. Leighton Coleman Shuster, Pastor of the New-Church Society in Minneapolis. Special addresses were made by Mr. Edward H. Cutler, President of the Society, on "The Beginnings of the Society and Recollections of Early Members"; by Miss Nellie Walton Ford on "The Reverend Edward Craig Mitchell and His Work for the Church"; on "Our Obligation in the Northwest" by Dr. C. A. Swenson, and on "A Vision of the New-Church of the Future," by Mr. Vitus A. Boker, and Mrs. Elizabeth K. Jacobson. The principal address of the evening was by the Rev. William L. Worcester, whose subject was "Watchmen on the Walls." There was a large attendance and many from the Minneapolis Society were present. The number included three daughters of New-Church ministers, the Misses Barrett, daughters of the Rev. B. F. Barrett and Mrs. Louise Herrick, daughter of the Rev. Thomas French, Ph. D., Pastor of the New-Church Society on O'Farrell Street, San Francisco. Greetings by air mail were received from Mr. Robert Alfred Shaw, President of the Brooklyn Heights Society, New York City.

The St. Paul Society has begun the publication of a weekly bulletin in the form of a mimeographed postal, giving announcements of the various meetings. Particularly encouraging has been the rapid growth of the Sunday School. The enrollment in 1913 was 23. The present enrollment is 108, and

the attendance on October 28th was 90. This most gratifying increase in both enrollment and attendance has been largely the result of neighborhood visiting by Mrs. Elizabeth K. Jacobson. The Sunday School has Mr. K. Wallace Husted as Superintendent, and a corps of nine teachers.

Work of the Societies

The Brookline (Mass.) Society is encouraged by the increase in its Sunday attendance under its new Pastor, the Rev. John Daboll. The average is now between twenty-five and thirty. The average attendance at Sunday School is twenty. A special Study Class is taking up the subject of "Degrees" as taught in Swedenborg. There is also a portion of the time given to the discussion of Christianity in its relations to economic problems. The class meets twice each month, with an attendance of ten to fifteen. The Brookline Society contributed \$106 to the Japanese Relief Fund which the Convention Board of Missions has been raising. The minister, the Rev. John Daboll, has begun a series of six evening services at the Lynn Neighborhood House on Sundays in October and November, at which the attendance has been about thirty. He addressed the Sunday School at Lynn on the afternoon of October 7th, when the attendance was eighty-six. The first meeting of the Ladies' Aid Society of the Brookline Society was held at the residence of Mrs. George Copp Warren on October 17th, with the president, Mrs. Willard E. Ward in the chair. Outlines of work for the coming season were decided upon, and the society determined on a very active program. Last year through its efforts about \$800 was raised for charitable purposes, and it is hoped that that amount may be exceeded this year. Opportunity was given the members and friends to meet the new minister and Mrs. Daboll following this meeting. After luncheon the friends enjoyed several vocal selections by Mrs. George Lingham, the church soloist, accompanied by Mrs. Willard E. Ward. Mrs. Ward also gave great pleasure by several piano numbers.

The Detroit Society has placed a new bulletin board in the front of its Church, and is thereby attracting more interest to its services. The Pastor, the Rev. Frank A. Gustafson, M.D., is preaching a series of sermons intended to place the New Church in relation to present-day religious conditions. Such subjects as these are treated: "The New Christianity"; "The Old and the New Religion"; "The Fundamentalists and the Liberal-

ists"; "The Virgin Birth; Fact or Fiction?"; "The God in Christ"; "The Cleansing of Christ"; "The Sacred Scripture; Revelation or Literature?"; "The Second Coming of Christ; Fact or Figure of Speech?"; "Emanuel Swedenborg; The Man and His Mission"; "Behold your God!" and "The True Christian Religion." Attendance is reported as satisfactory. Regular classes for doctrinal study are held Friday evenings. Once each month a get-together supper and social meeting take place in the Parish House. The Pastor is holding regular meetings in both Almont and Ann Arbor, Michigan. On October 23rd a service was held in Ann Arbor, in the home of Professor and Mrs. Carroll H. May and about fifteen were present. The "question box" brought out many interesting subjects. On October 28th a full service from the Convention *Book of Worship* was conducted in Almont, with an attendance of about forty. On October 27th Dr. Gustafson went to Adrian, Mich., to the home of Mrs. Sarah E. Nash, formerly of Des Moines, Ia. She has been a reader and teacher in the New Church since 1873, was secretary of the former Des Moines Society, and has done much to make the teachings of the New Church more widely known. She has prepared a chart detailing "about all that can be detailed of the spiritual progress of creation, regeneration, the Lord's glorification, etc." One who has seen it calls it "a truly wonderful piece of work upon which she has spent the better part of thirty years." Mrs. Nash made application for admission to membership in the Detroit Society, and she and her daughter Miss Luella Nash have been officially received.

The Roxbury (Mass.) Society, with the resumption of its regular services on September 9th, began what seems to be an especially promising season. There were sixty communicants at the administration of the Holy Supper on October 7th. The sessions of the Sunday School were resumed on October 14th, the day being called Rally Day. There was a general program of songs and recitations, and talks by the Superintendent of the School and by Miss Ednah C. Silver, who is still in charge of the adult class. This year the Pastor, the Rev. H. Durand Downward, will conduct the Young People's Class, and the study will be on the Doctrine of Correspondences, making use in the beginning of the little book, "The Language of Parable." The Fraternity, an organization of the young people, will this year hold discussions of various topics of present practical interest. The first held is to be on November 18th,

and the Pastor will speak on the topic, "How Can the United States Co-operate with the Other Nations of the World to Promote Peace?" The discussion is prompted by the prize contest started by Mr. Edward Bok of Philadelphia. The Men's Club, which was organized last spring, met on October 16th at the home of Mr. George H. French, and a musical entertainment was enjoyed. Chopin was the composer of the evening, the Pastor reading a sketch of his life, and Mr. Charles S. Hill playing a number of selections from his works. Thirteen members were present.

The November 1st issue of *The New Christian Minister*, prepared by the Portland, Ore. Society, contains an interesting line sketch of the new home of the Society. It is a drawing from a photograph, made by the President of the Seattle New-Church Society, Mr. E. E. Gatewood. The building is now nearly complete and is to be used about the first of the year. It was greatly regretted that the building was not ready for dedication on the occasion of the recent visit of the President of the General Convention, and it is now suggested that the dedication be deferred until the 19th of June, 1924, in honor of the anniversary of the sending of the disciples in the Spiritual World, with the message: "The Lord God Jesus Christ reigns, whose kingdom shall be for ages of ages." The total cost of the new building, with the lot and interior furnishings, will be about \$14,000 of which amount nearly \$10,000 has been subscribed. It would be most joyous if the amount could be raised before next June and the building be dedicated free of debt. The Pastor of the Portland Society, the Rev. Wm. R. Reece has been lecturing in the Public Library most successfully. The attendance at his first lecture was over one hundred, and at the second nearly two hundred, necessitating the securing of the largest hall in the library building. The subject for November 15th was "Man's Second and Third States After Death."

The Baltimore Northwest Mission is continuing its activities under the leadership of Mr. G. Clement Allbutt, son of the late Pastor of the Mission, the Rev. G. Laurence Allbutt. There was an intermission in the summer, and services were resumed on September 9th. On October 28th the Rev. John E. Smith of Philadelphia preached at the Mission on the subject, "When the Sun Stood Still." The attendance was very encouraging, as the sermon was advertised in two of the local papers. On September 24th Mr. Allbutt assisted the Rev. Fred S. Mayer, Pastor of the

Baltimore New-Church Society at the funeral service of the late Willard G. Day, the service being held in the Baltimore Church on Calvert Street. Mr. Day was in his ninetieth year, and had been an active and useful helper in the interests of the Baltimore Northwest Mission for a number of years.

The November Calendar of the Providence Society indicates a busy month. Besides the regular religious services there are study classes. A song service preceding one of the study classes, held in the home of Mr. and Mrs. George E. Manchester, proved of especially pleasing interest. Songs of the Church are sung, and the study of doctrine follows. The special subject at the meeting of November 1st was, "What is Religion and What Can it Do for Me?" The Young People's Society has been active. It has held a Halloween Party and social in addition to its regular meetings. The Ladies' League meets regularly at the Church for all day work, and luncheon. Following the November 7th meeting, the Pastor, the Rev. C. Edgar Ritter, conducted a doctrinal class. The Ladies are actively planning for a Christmas Sale and Supper to take place on December 5th.

The Cambridge, Mass. Society held on November 9th a delightful reception in honor of the New-Church Theological School, with the student body as special guests, though the guests of particular honor were the President of the School, the Rev. W. L. Worcester and his sister Miss Margaret Worcester. The Cambridge Society is to be the host this year at the Thanksgiving Day Union service of several Cambridge churches. The preacher is to be the Rev. Raymond Calkins, D.D. The Chapel of the Society was tendered to Radcliffe College in October on the occasion of the official inauguration of Miss Ada Louise Comstock as third President of the College. The invited guests from other colleges were received in the Chapel, and from there marched in procession to Sanders Theatre, one of the buildings of Harvard University.

In the Boston Society, the Pastor, the Rev. H. Clinton Hay is beginning another course of lectures on "The New Psychology" on November 20th. The subjects on the successive Tuesday afternoons will be: "Mental Substance," "Mental Influx," "The Mind's Own World," "Mental Spheres and Atmospheres," and "The Immortal Mind." The lectures are given at three in the afternoon and then repeated at eight in the evening, according to the interest manifested. The Society

at its last meeting voted to proceed at once with raising a fund for the renewal of its fine and large pipe organ. A new electric blower has already been installed at a cost of about one thousand dollars. It is estimated that ten thousand dollars will be needed for the proper rebuilding of the whole organ.

The children of the North Cambridge Community Church, of which the Rev. S. O. Weems is the Pastor, gave a Drawing Room Entertainment in the Parlor of the New-Church Theological School at Cambridge, Mass., on October 19th. The children, all colored, gave a number of selections on the piano, and a playlet, "Review of the Year," with special singing, costumes and flowers. Their Pastor was a student at the New-Church Theological School, and the General Convention, through its Board of Missions, contributes to his work in Cambridge from the African Mission Fund, held by the Board of Missions. The fund was established from the sale of property in Washington, D. C., where there was formerly conducted a New-Church Mission among the colored people.

Of General Interest

The Rev. Louis G. Landenberger, General Pastor and special missionary of the Illinois Association, preached on the morning and evening of September 23rd in the Egypt Union Church, six miles east of Manito, Ill. The first subject was "The Child Leading the Animals," and the second "The House on the Rock and the House on the Sand." He was also invited to conduct the adult class in the Sunday School, held before the morning service. Mr. Landenberger was entertained in the home of Mr. and Mrs. S. C. Campbell. Among the New-Church people of Manito is Mrs. E. R. Whiteford, daughter of the pioneer New Churchman, Jonas Rawalt, now herself a great-grandmother, whose son and four daughters are all members of the New Church. Mr. Landenberger next held service in the home of Mr. and Mrs. J. B. Tanner in Canton, Ill. There was special pleasure in the presence of Mrs. Tanner's sisters, Miss Dora Bartels of the New-Church Society in Orange, N. J. and Miss Lily Bartels of the Pittsburgh New-Church Society. On October 1st a service was conducted by Mr. Landenberger for the Jefferson, Wis., Society. Seven visitors were present from Lake Mills, Wis.: Mrs. George Bruns, Mr. and Mrs. Myron Frandsen, son and daughter, Mr. Otto Vandereike and Miss Johanna Vandereike. The Pastor spoke on the need of a

New Church, and what it stands for, use being made of the exposition in *The Apocalypse Revealed*. From Jefferson Mr. Landenberger went to Kokomo, Ind., where he had been invited by Mrs. Prudence Harlan to hold a parlor meeting in her home. A number of people had received copies of the New York edition of Swedenborg's works and were reading them, and, an interest having been thus created, Mrs. Harlan arranged for the service. The parlor was filled with people, some coming from a nearby town. The missionary gave an informal talk on the successive dispensations of Divine truth and what the nature of the doctrines is, signified by the New Jerusalem. After the talk questions were invited, and in answer explanations were given of a number of New-Church doctrines. The people remained until eleven o'clock and were pronounced in their desire for a second such visit.

The September 27th issue of *The Christian Century* contains in its department of Interdenominational Acquaintance the following item under the heading "Swedenborgians Encouraged by Hindu's Pronouncement":

The members of the New Church (Swedenborgian) are much encouraged by the publication recently of a book called "New Light Upon Indian Philosophy." In this book D. Gopaul Chetty, late editor of *The New Reformer*, takes the position that it is the writings of Swedenborg which will make the necessary connection between Hindu philosophy and Christianity. Mr. Chetty is a Tamil, and there are twenty million of his race. The book will be given wide circulation in the English speaking world by the Swedenborgians of England and America.

P. S.

1437 Q Street, N. W.
Washington, D. C.

OBITUARY

WILLITS.—Elizabeth, widow of the late Elias Willits, who died in 1881, passed into the spiritual world on September 6th, 1923, from the home of her niece, Mrs. G. A. Brokan, of Monmouth, Ill., where she had made her home for many years. Mrs. Willits was born in Baltimore, Md., on August 11th, 1827, and for over forty-five years she has been a constant reader and a firm believer in the doctrines of the New Church, as was her husband.

She lived a beautiful life, meeting in really Christian manner the heavy sorrows she was called upon to bear during her length of days. She leaves three small great grandchildren. All the

rest of her family preceded her into the spiritual world: seven children, only one of whom grew to maturity, her husband and two grandchildren.

ROPPEL.—Frederic Roppel of Wellsville, Mo., was fatally injured during a tornado at Council Bluffs, Iowa on September 28th, 1923. He had gone to Council Bluffs to purchase sheep and, while waiting at the depot to load them, he was caught in the terrible storm and fatally injured by a flying piece of timber. His sudden passing into the other life was a great shock to his wife, two children, relatives, and many friends. He was esteemed by every one that knew him, a beloved husband and father, a devoted member of the New Church and its Secretary-Treasurer.

Mr. Roppel was born near Wellsville on July 25th, 1884, and, with the exception of a year or more spent in Wellsville, engaged in farming. On February 28th, 1909, he was united in marriage to Annie Louise Knipfel, of which happy union there were born two children, Mildred Catherine and Edward William.

The remains were brought to Wellsville, and the resurrection service, held at the home two miles

north of the city, was conducted by his Pastor, the Rev. L. G. Landenberger, whose remarks were based on the words of the Lord: "The very hairs of your head are all numbered." The large number of friends that filled the house and the front yard testified to the many friends he had made by his kind and upright life.

THE CALENDAR

November 25.

Twenty-seventh Sunday after Pentecost

THE SUNDAY NEXT BEFORE ADVENT

Sel. 245: "Hearken unto me, ye that know righteousness."

Lesson I. Is. iii.

In place of Responsive Service, Anthem VI, B. of W., p. 336: "As the hart panteth for the brooks of water."

Lesson II. John xxi.

Benedictus, B. of W., p. 6.

Hymns (Mag.) 226: "The Bridegroom comes." 399: "For thee, O dear, dear country."

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The
NEW-CHURCH
MESSENGER

*A Weekly Journal
of the New Christianity*

Thanksgiving Number

Why Should We Be Thankful?

Editorial

The Lord's Goodness

By Louis G. Hoeck

Understanding the Word

By William H. Beales

"The New Church on the Pacific Coast," The Bible Student,
Communications, News of the Church, Etc.

THE NEW-CHURCH MESSENGER

(Official organ of the General Convention of the New Jerusalem in the United States of America.)

NOVEMBER 28, 1923

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Published weekly at 108 Clark Street, Brooklyn Borough, New York City. Subscription, \$5.00 a year; Canadian and foreign postage, 50 cents extra. Single copies, 10 cents.

Entered as second class matter at the Post-office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

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The
NEW-CHURCH MESSENGER
A Weekly Journal of the New Christianity

Vol. CXXV

New York City, November 28, 1923

No. 22

A GROUP of clergymen of several denominations were discussing plans for a Union Thanksgiving Service. "Well," said one of them, "beween ourselves I'm glad it isn't my turn to give the sermon this year, for it's not particularly easy just now to find anything to be thankful for." The good man had no thought of ingratitude, still less of irreverence. He explained: "Of course one could talk about our own prosperity, our big crops and so on, but I can't see the Christianity in gloating over these things, with the rest of the world in the mess it's in." The last portion of his statement has our hearty commendation. A man who can look thankfully on his own blessings and remain unmoved at the contemplation of his neighbor's needs can hardly claim to love his neighbor as himself. The thought of Thanksgiving as based solely upon benefits received belongs to a religious era happily in process of departure. But our friend needed to go a step further still. Thanksgiving need not hinge on outward benefits at all. When Job said, centuries ago, "Though He slay me, yet will I trust in Him," he expressed a higher and a truer attitude. It is not part, but all of what God does for us—the apparent bad and the apparent good alike—for which, if we have real and abiding faith, we shall give thanks to Him.

IT should, for instance, be a very genuine basis for thanksgiving that we live in a world where evil brings disaster just as surely as good leads to happiness; for this means that all experience leads to good for those who will have eyes to see. Physicians tell us that pain, which has given rise to doubt of God in many minds, is in fact beneficent and necessary. But for it, men would seldom be aware that they were ill, and would quite often die in ignorance of what it was that killed them. Even anesthesia is now seen to have its dangers, because it leaves doctor and patient relatively ignorant of the actual nature of conditions. Suppose men's moral weaknesses had no direct and concrete ill effects. How could they in their turn

be seen, examined and corrected? Would not the world go morally from bad to worse until all sense of right and wrong had been extinguished?

THIS is a sick world we are living in—a very sick world; but, thank God, conditions are beginning to force men to recognize its sickness. The materialistic, "dog-eat-dog" idea of civilization has been tried, and is each day more emphatically found wanting. Just why it will not work, large portions of mankind are still too blind to see. With a strange pertinacity they daily seek new forms and variations of the old insanity. But the Lord has so organized the universe that each fresh effort

to escape His laws means fresh disasters. He cannot and will not force men to accept His Law, but He can and does show them what must follow if they turn against it. Selfishness on the part of men, or groups or nations means war; means unemployment, famine, pestilence; means all else that makes our life on earth a little hell. And, while some may still choose to live in hell despite all warnings, mankind as a whole will learn its lesson, and is slowly learning it. Sick as the world is, it is being forced to recognize its sickness and is trying harder than it ever has to find the remedy. For this, assuredly, thanks be to God.

AT the same time, to thank God for one's own well being need not mean self-centeredness; indeed one cannot thank *God* and feel any selfishness at all. For to see truly that the good things one enjoys are God's gift implies recognition of the terms upon which they are given. What we gain or appear to gain ourselves, we naturally think is ours to use for our own pleasure. But if we see—as is true—that of ourselves we can gain nothing, that God gives us all we have or ever can have, then all that we have is God's and none of it can properly be used except in His service. Our nation may be "thankful" in the ordinary sense for its prosperity—that is to say, it may regard this with complacency and satisfaction—but it cannot truly *thank God* until it comes to regard its glorious heritage and proud possessions as means for the service of mankind. In this sense a Thanksgiving Day, instead of being an excuse for national vainglory, should lead to a great and solemn consecration of all that we have and are to the aim which God must have had in bringing this great Union of ours into being.

THAT that aim was not just the well-being of a chosen few ought, from the Christian standpoint, to go without saying. God, who thinks and works for the world first, must have created America to serve the world. What form that service shall take He leaves us to find out and to choose. Our opportunities for service are almost beyond computation, and for these too, with the sure blessing that they

bring if taken, we should raise our voices in thanksgiving. To teach men and nations to thank God in this true sense embraces the whole function of religion. Such a thanksgiving supplies the one factor which most of men's well-meant efforts to improve the world today lack—the sense of dependence on a Power higher than our own; the knowledge that of ourselves, however strong our purpose and however lofty our ideals, we can do nothing. In spite of all that seems dark, then—yes, because of the very darkness—there can be no higher privilege, no more precious duty than to urge our nation and all nations to thank the Lord "for His goodness, and for His wonderful works to the children of men."

E. M. L. G.

New "Messenger" Features

FOLLOWING out a request recently made to our readers that they "use the MESSENGER," and at the suggestion of one of them, we begin this week a new department to be known by the familiar title of "The Question Box." Contributions for this, either in the form of questions or of questions and answers will be gratefully received. Where a question requires special knowledge to reply to it, we shall endeavor to submit it to the best authority on the subject in the Church, and we hope that by your co-operation the department may be one of real and permanent usefulness.

It has also occurred to us that the addition of the Sunday School Lesson for the day to the information already given in "The Calendar" might serve as a general convenience, and "The Calendar" will hereafter contain that item.

Leaving the secret of the life very much to tell itself is perhaps the best way for most Christian people to bear witness. Such a witness is constant, diffused wherever the witness-bearer is seen, and free from the difficulties that beset speech, and especially from the assumption of superiority, which often gives offence. It was the sight of "your good deeds" to which Jesus pointed as the strongest reason for men's "glorifying your Father." If we lived such lives there would be less need for preachers.—ALEXANDER MACLAREN.

The Lord's Goodness

A Sermon by the Rev. Louis G. Hoeck

Thou crownest the year with thy goodness: and thy paths drop fatness.—Psalm lxv. 11.

THIS beautiful psalm follows a number of psalms in which the strain of sadness largely predominates. It therefore comes like a welcome outburst of sunshine after a prolonged storm. The closing portion of the psalm is particularly lovely. It is a wonderful piece of word painting:

Thou visitest the earth, and waterest it, Thou greatly enrichest it with the river of God, which is full of water: Thou crownest the year with Thy goodness. The hills are girded with joy. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing. The full beauty of the passage is strengthened by contrast with the previous pictures of discouragement and complaint over the struggle with man's enemies.

The contrast is one which we often meet in real life. We may have been cooped up in the grimy city for days, or possibly weeks, mingling with its hurrying crowds, and feeling the strain and stress of the relentless struggle for existence. Then we betake ourselves into the country and look upon the golden harvest in the fields; perhaps we wander into a quiet spot in the thick of the woods. The sunshine plays on all around, and everything seems to rejoice in it. Who does not feel the goodness of it all in larger measure by reason of the contrast?

The same contrast, heightening the joy in the Lord's gifts, appears also in the experience of regenerating humanity. It is impossible to improve social conditions without taking note of the manifold wrongs that stare us constantly in the face. This is the dark side of life, and it is so dark that there seems to be no light anywhere. It seems to end in chaos.

Our newspapers are a reflection of the daily happenings in the world, and they do not often have much to report that is encouraging. Our periodicals and magazines are not much better. They discuss the great problems of life, but offer very little that is constructive.

Yet we can say in truth, "Thou crownest the year with thy goodness: and thy paths drop

fatness." The Lord has blessed us with a bountiful harvest, and there is no reason why anyone should starve in this land of plenty. This is the Lord's goodness, and we are not unwilling to share it with others who have not been so fully blessed as we. We should not forget this great goodness of the Lord because it has come to be so common, so regular, so unfailing, or even because it has been abused, or has been shamefully exploited by unscrupulous speculators. We should remember it with gratitude.

But the Lord's goodness is also in evidence in other ways that call for deeper gratitude and praise. Here again we are apt to overlook the blessings that come from His hand because they come without observation, without much display, and soon also become common property. They are none the less precious on that account, and it would be altogether unseemly if we neglected to recognize their source and render due thanks for them.

The blessings that are ours today fresh from the hand of the Lord are those of the new brotherhood among men. A century has witnessed great changes in human relationships. The nations of the world have not only been brought into closer physical touch with one another, but also into a closer bond of fellowship. Out of the sorrows of the Great War there is being born a new internationalism, the consciousness that we are all one body and cannot any longer pursue our own interests independent of each other. And it appears as if at last the beginning of a real co-operative effort is now being made for the future peace of the world. This is the Lord's work. "Thou crownest the year with thy goodness, thy paths drop fatness." The Lord's paths, the ways of Providence, bring great good to His children. The Lord is continually working to bring good out of evil. It is for us to recognize these ways of Providence and return thanks unto Him. It is good to feel that the selfish

ways of the nations, each feeling that it was sufficient unto itself and superior to all the rest, are gradually breaking down, and that they are at last realizing that they have common interests and must work together in greater harmony for each other.

The same good results are working out in the individual nations. Here again the Lord is "crowning the year with goodness, and his paths drop fatness." Unquestionably there are many forms of class distinctions in the nation that do not yet act in harmony. We have warfare in the industrial world. We have race problems on our hands. Rich and poor do not always meet on the best of terms. And there be many who labor for their own individual interests regardless of the consequences to those who suffer at their hands. Nevertheless the responsibility of man to man in the nation is felt in a larger degree than ever before. More is being done to settle disputes amicably and work together for the common weal. The third party, the general public, whom capital and labor both exist to serve is receiving more consideration than formerly. In some ways this is a new thing, and is a sure sign of a real brotherhood in the nation.

And when we look for the fraternal spirit between man and man we again see marked evidences of the Lord's goodness and of the paths that drop fatness. Assuredly the path that leads through suffering and sorrow is made rich with the blessings of the Lord. The wonders the Lord is performing for men and women as He leads them over strange paths and byways is developing a kinship between men that is very surprising. There are many today who started out in life with a passion for popularity or wealth or for political or social rank and who are learning how valueless

these things are in themselves. They are coming to see that temporal blessings cannot be laid in the balance with human love. The Lord is bringing them to a sense of the true proportion of things temporal and things eternal through suffering and sorrow. His goodness is abounding, and His paths drop fatness.

It cannot be said that this brotherly spirit did not exist before. Still there are ways in which it manifests itself today that are new and bear witness to the Lord's goodness. The Lord is leading many in ways that bring rich recompense. The care of the sick, the attitude toward the criminal, the spirit of saving and restoring order through the joint help of all are practically new, and leave no room for doubting the ways of Providence in bringing that which is most satisfying and most lasting to mankind, even though these ways lead through pain and grief.

"The paths of the Lord drop fatness." Fat gives nourishment and warmth to the body. In like manner human love, which is the Lord's love, feeds the soul and keeps it warm and alive. Surely the Lord crowns the year with goodness and His paths drop fatness. Then is it most seemly for us to join in hearty thanksgiving to the Source of all good for His bountiful supply. If we expected more and longed for more, let us remember that it is not the Lord who has limited the gift of His love, but we, His unworthy recipients. The more, therefore, that we practice the habit of thanksgiving and put our whole soul and spirit into it, the more we open our hearts to receive a larger measure of His goodness, and that not for our own exclusive use, but that we may pass it on to lighten the burdens of others and bring increasing joy into their lives.

Understanding the Word

By William H. Beales

IT is scarcely possible to over-estimate the value of a right understanding of the Word. The Word is God's message to mankind and the medium, or the principal medium, of conjunction between the Lord and man; so how important that we should seek, in every

way, to gain a clear understanding to it! How strong and direct is the teaching in the *Arcana* (n. 3476): "The Word has been given to men and angels, that by it they may be present with the Lord: for the Word is the medium for uniting earth with heaven, and through heaven with

the Lord." Does not this statement throw a beautiful light on the words of the Psalmist: "Forever, O Lord, thy Word is established in the heavens."

But, to "understand the Word" does not simply mean to be able to uncover the spiritual sense by means of the Science of Correspondences. A mere knowledge of the spiritual sense of the Word, in and of itself, is really of no more value than a knowledge of the habits and customs of the ancient Egyptians, Greeks or Romans. Such a knowledge, if it goes no further, is simply so much interesting information, contributing nothing to our spiritual growth. For example, to know that the "woman clothed with the sun," as seen by John in *Revelation*, represents the Church, does not make any man or woman a member of that glorious body of disciples of the Lord. And, in the highest sense, gaining such knowledge is not understanding the Word, although it may help in that direction.

We must go further. Truly to understand the Scriptures we must have a wonderful combination of head, heart and life. In fact it is impossible for any man to understand the Word, in the full sense of that term, unless there is also a love for the good which it teaches. "It is the *good* in man that receives the Word," we are told. Is not that a most important statement? And again, in the *Arcana* (n. 2135): "None can see the glory of the Lord in His Word but those who are in faith, in its charity, and in the good of charity. Others are able to see, but still do not see, because they do not believe." And, in that passage where we read

the meaning of the message of Moses to "all the wise in heart" among the children of Israel, we are told that the "wise in heart" are "those who are in the good of love," and it is added: "The world is conjoined with heaven through the Word, but only with those who are in the good of faith and love."

That important truth implies the opposite—that as long as we indulge in evils of life, we need not expect really to understand the Word, no matter how clever we imagine ourselves to be. And that is just what the Writings tell us is the case, for we read: "In proportion as a man is in the love of self and the world . . . in that proportion the Word is closed to him." (*Arcana*, n. 3769.)

So, after all, clearness of intellect or strength of reasoning power are not the most vital factors in enabling us truly to understand God's message to us in His Word. To some, they may even prove useless. That understanding which leads to conjunction with heaven and the Lord depends chiefly on our love for what is good, and a sincere desire to know, that we may live the good.

Of course we must have the truth in order to know what constitutes genuine "good." We must strive for both a knowledge of the meaning of the Word, and a love of the good to which it points. All of which goes to show that we must understand the Word with the head *and* the heart, the understanding *and* the will, and establish it firmly in the life. Anything short of that is not a full "understanding of the Word."

The New Church on the Pacific Coast

By William L. Worcester

President of the General Convention

AFTER landing from the Pacific voyage, twenty days were spent most happily with the New-Church people on the Pacific Coast, in a series of visits extending almost from the Mexican to the Canadian border. The time between landing on October 9th and the meeting of the California Association on October 19th gave opportunity for visiting Los Angeles and San Diego, with a short call at

Riverside. Sunday morning, October 14th, was spent with the Los Angeles Society in its new building, the parish house, ample for present needs until the church proper can be built. The upper room was filled for the service and Sunday School, and a large part of the congregation remained and lunched together. There was evident happiness in having a suitable church home, and in the growth and increasing

opportunity of the Society. Sunday evening was spent with the San Diego Society, which is working in a delightful spirit for maintaining its regular uses and for the erection of a more adequate church building. Perhaps nowhere in the world does one meet unexpectedly so many old friends from everywhere as in Southern California.

After returning to San Francisco, a trip was made with members of the California Association to the ranch in Napa Valley which has been left for a New-Church orphanage and home. The property has possibilities for fruit culture, and the hope is that it may be made income producing. The sessions of the California Association were held in the church on O'Farrell Street, with the exception of the last, a Communion Service on Sunday, at a vesper hour, in the Lyon Street Church. Interesting events in the Association meeting were the reception of the Lyon Street Society into membership in the Association, the address of Dr. French, the President, on "Fundamentalism vs. Liberalism," and the series of short addresses on "The Missionary Opportunity of the Church," introduced by Dr. Harvey H. Guy, of Berkeley, who spoke from much knowledge and experience, on "The Right Approach to Non-Christian People." The services of Sunday in both churches were earnest and impressive. The social opportunities of the lunches and of the evening reception were much enjoyed. In regard to the situation of the Church in San Francisco, it may further be said that the Lyon Street Society hopes soon to have again a settled minister; the activities of both Societies in the future may be affected by the fact that a considerable number of the New-Church families live in Berkeley and Oakland and in other towns across the Bay. Before going north from San Francisco I visited in Palo Alto a Chinese who desires to prepare himself to work for the New Church among his own people in China.

It was hoped that our visit with the Portland, Oregon, Society would find the new church which the Society is building ready for dedication. The building is not finished, but is progressing well, and fills the Society with happy expectations. There was opportunity to meet

the Women's Alliance of the Portland Society in one of its study meetings, and also to meet many members of the Society for a social evening. Before the Sunday in Portland I visited the group of New-Church people in Seattle, holding a Communion Service with them, and was shown much of their rapidly growing and attractive city. The Seattle Society holds services each Sunday, and enjoys occasional lectures by Mr. Reece which are attended by good audiences. The time has come when the Society needs the whole time of an active minister, and the opportunity is most attractive.

The Portland Society, until the completion of its church, meets on Sundays in a large parlor of the Labor Temple. The room was filled for the service and Sunday School on October 28th. The form of service is extremely simple, conducted in a reverent spirit and with good music. It seemed well adapted to the place of meeting and to the missionary use which the meetings aim to serve. Public lectures are also being held on Thursday evenings, the growing audiences compelling the moving to a larger hall than was at first engaged.

The meetings with the New-Church brethren on the Pacific Coast here briefly reported must be pictured under bright autumn skies, surrounded with summer roses and autumn fruits and foliage, with an inspiring background of canyons and snowy mountains; and through all a spirit of generous hospitality and of devotion to the Church. There is a freedom and a spirit of expansion belonging to the Pacific Coast which is felt in the Church as in all other things. Together with tradition brought by the settlers from the East, there is willingness to try new things; and, blended with long-proved devotion, there is the enthusiasm of newly interested persons, which is so necessary for the best life of the Church. The field for the New Church on the Pacific Coast is large and fertile. The work of the established centres deserves the hearty sympathy and encouragement of the whole Church body. By sympathy and mutual helpfulness, as well as by exchange of visits, we shall overcome the distance between East and West, to the profit and happiness of us all.

THE BIBLE STUDENT

The Messages to the Seven Churches

III

I HAVE neither time nor disposition to discuss at length the doctrine of the literal return of the Lord to the earth. I will only say that Christendom has made the same mistake in regard to the prophecies of the Lord's Second Coming that the Jewish Church did in regard to the Old Testament prophecies of His First Coming. The Jews read a literal meaning into all of the Messianic prophecies; so that when the great Jehovah did bow the heavens and came down, manifesting Himself by an actual Incarnation in the Lord Jesus Christ, they proved by a literal interpretation of their Scripture that the Son of Man was an imposter, and finally crucified Him as a teacher of false doctrine.

So the Christian Church, to which our Lord made the promise of His Second Coming, is still looking for His personal return to the earth in the natural clouds; but the Lord has come again, not indeed in person, but in His Holy Word, which is from Him, and is really Himself; has come by opening its heavenly meaning by which the Church is elevated from the natural plane of thought and life to the spiritual, come by the revelation from Himself of the things which He told His immediate disciples they could not bear, come by the revelation, in systematic form, of the doctrines which were foreshadowed in the *Apocalypse* by the Holy City, and through the acceptance of which He is forming among men the Church which is called His bride and wife.

But, as history repeats itself, we find that this glorious epoch of Christianity which has come as the result of the spiritual coming of the Son of Man affects only those who feel longing for and drawings toward a deeper spiritual life. Those who live on the literal, natural and Jewish plane of thought, although they accept our Lord's First Coming as a spiritual fulfilment of the Old Testament prophecies, hold with the greatest tenacity to the doctrine that He is to fulfil all of the New

Testament prophecies literally. And although for a century the world has felt the stir of new life and has been moved by a moral and intellectual force unknown to the preceding seventeen centuries; although the glories of this new coming of the Lord have been flung like beams of sunlight over every department of human activity; and although the rational and spiritual evangel of the Church of the Holy City is breaking on every hand upon the world like a song of glory, yet, just as the orthodox Jews are still praying and looking for their Messiah to come in the literal fulfilment of the Messianic prophecies, so the churches in Christendom, with the light of the new religious age shining all about them—with their creeds daily passing away because of the dawn of this age of rational thinking—are still praying and looking for the Lord to come in the literal fulfilment of the New Testament prophecies of His Second Coming.

THOMAS A. KING.

THE MATTER OF LIFE*

A Way to Abolish Greed

To the Editor of the MESSENGER:

Courtesy would perhaps dictate that someone else follow up my brother's contribution to a discussion of "the means by which we as Christians may put our ideals into practical social operation," and the dearth of material for such an important department must be my excuse for coming in.

"It appears to me," then, that the outstanding evil of our modern industrial world is that it relies upon the desire to appropriate values instead of the desire to create them to keep it running. But the desire to appropriate values, *i.e.* to accumulate individual possessions, is in part a perversion of the necessity now laid upon the individual to insure his own future and that of his family. A man must not only earn enough for his daily needs and those of his dependents, but he must lay aside a surplus against the time when he will be too old to work; provide for possible sickness, incapacity, or unemployment before that time comes; provide for his wife and minor children in such contingencies; and provide for any defective child.

* The publication of matter in this department does not necessarily indicate the Editor's approval of its point of view.

But since there is no point at which there are natural bounds to insurance against the future, and since a habit of saving, once acquired, is apt to grow upon the individual, habits of thrift having a legitimate regard to future uncertainties may develop into a consuming acquisitiveness absorbing all of the thought and energy of the person's waking moments. Yet, owing to the legitimacy of the occasion which gave rise to it, even this overgrown lust is often lauded as a prime virtue.

A second perverted motive is added to the first when it is observed that by acquiring wealth freedom from labor may be attained, and a third when it is discovered that wealth offers the easiest means of securing power over one's fellows. If a man has business acumen, executive ability, legal, medical, or scientific knowledge, or artistic skill he attains eminence and consequently influence in the field of his special activities, but if he acquires wealth he attains a certain measure of power and influence irrespective of his worth. In all ages men have realized this, and hence has arisen the scramble for wealth as such, regardless of the manner of obtaining it.

These three lusts—avarice, desire to escape service, desire for power through ownership—aid in the accomplishment of a certain amount of necessary social work, but the importance of this has been much exaggerated. Left to themselves, such motives would stagnate and destroy all industry. Avarice would absorb the wealth of the world, regardless of any use subsequently to be made of it; desire to escape labor would produce parasites; desire for power through wealth would give rise to parasitical despots void of social utility.

The cure for our industrial ills is then to be sought, in part, in discouraging the hoarding of values, and in encouraging the creation and exchange of them. In order to bring this about, I believe that the causes of necessary thrift should first be approached. Society, through the state or through voluntary co-operative organizations, should furnish insurance against the ordinary risks of life at the lowest possible terms, and so liberally that everyone could carry the burden, in order that no one might feel it necessary to overload the present on account of contingencies which may never arise. It is falsely claimed that such anxieties furnish a necessary stimulus to labor; if they furnish any stimulus it is in much the same way as kidnapping a child stimulates the accumulation of ransom. The more human minds are

relieved of terror for the future, the more successfully will the work of the world be done.

The necessity for accumulations of property having been obviated, tendencies to accumulate should next be attacked, and this may best be accomplished by destroying the possibility for unequal exchange. Any economic system in which equivalent values are not exchanged is headed straight for disaster, just as no gambling game can be maintained indefinitely when one side is continually winning and the other continually losing. It is a running down system, and the acquisition of mountains of wealth by one set of traders is a public misfortune rather than an occasion for gratification.

Unfair exchange is brought about in many ways, but the most usual forms are through monopoly power acquired: (1) through ownership of natural resources, typically land, and (2) through the ownership of capital. It is true that neither the ownership of land nor the ownership of capital need be exploitative, as when a person owns a house in which to live or an office in which to do business, or where he uses his capital only in the conduct of his necessary labors, or as insurance, without demanding return upon it as such. For with respect to capital it has to be remembered that, so long as society in its collective capacity as producers or consumers does not assume the risks of any industry and permits limited groups to do so, the return on capital may be simply the insurance of the business or the wages of the active business promoters in another form and under another name. It becomes exploitative the minute it is exacted by virtue of monopoly power. At the present time, however, this exploitative use of capital seems to be more and more pronounced, resulting in greater and greater inequality in exchange, or, what amounts to the same thing, the levying of a heavier and heavier tax upon the masses of the population. The end may be an explosion which will put a period to the present economic age.

In brief, the ego-centric acquisitive instinct destroys industry; the desire to create and distribute for use promotes it. At the heart of the former is love of self and love of the world; at the heart of the latter, love of the neighbor, and inmost the love of God.

JOHN R. SWANTON.

In Defense of "Capitalism"

To the Editor of the MESSENGER:

The subject of the shortcomings of our present social order, discussed in your issue of October 31st

in the editorial and in Mr. H. A. Swanton's letter, is one in which we are all vitally interested. If it is true, as stated by Mr. Swanton, that it is "as unjust for men to live and pile up wealth by the toil of others under a system of stocks and bonds as under a system of chattel slavery," it behooves us all to avoid complicity in this injustice and to use every possible means to end it. This is a matter personal to each one of us, and a sane judgment relative to it can be obtained only by a consideration of one's own actions and doings. We must ask ourselves these questions: How have I acted? Have I been unjust? Have I taken unfair profits? Could I have acted differently? In what way could I?

Let me state my own case. I have all my life been industrious, frugal, and to the best of my ability a good citizen. Most of my savings I invested in various enterprises which seemed safe and profitable—but which, I may mention in passing, frequently turned out otherwise. One of these investments was a subscription to the stock of a corporation in the town in which I lived, the proceeds of the sale of its stock being used by the Company to build and equip its factory. We could not have had the factory unless the citizens had taken the stock, and it appeared to me then—and still does—that it was a good and useful act to do it, and so help the community. I borrowed part of the money for my stock from the Bank, paying interest. Was that wrong? Ought we not to have had the factory? Should not the Bank charge interest? I have received dividends on my stock. Why not? If we admit that the factory was an advantage to the community, how else could we have gotten it? If the factory paid wages, expenses, taxes and dividends how could it do it if it did not make a profit from "the toil of others"?

Of course I understand that no one is personally to blame for conforming to the customs of the society in which he lives, and so I might be considered a victim of a vicious system, an innocent sharer in the "wages of sin"; but I am not able to imagine a state of affairs materially different from the so-called "capitalistic" system that is decently livable, and have never seen any socialistic proposition that could practically fill its place. It is one thing to see a wrong, but quite another to provide a remedy. Injustices and abuses will occur in our present system as in all human relations—due to the infirmities of human nature—but, taking the human being as he is, dominated so generally by a supreme regard for self, we can hardly escape the conclusion that the present system is the very best

that the Divine Providence could at this time give the world. We cannot ignore our obligation to reform unjust methods, curb greed and abolish abuses, but it does not at all appear that the best road to this is in an entire reorganization of society.

To return to myself. In my old age I find myself with a very modest amount of savings, invested in stocks and bonds, from which I receive the small sum needed to pay my frugal living expenses. This return comes to me from "the toil of others," and I cannot conceive its coming from any other source after I have been laid on the shelf, no longer able to support myself by my own labor. What should I have done? Spent all I had day by day as I got it? Or, if I did save, ought I to have kept it in a stocking for thieves to break through and steal? Or, should the old man die quietly as soon as he loses his job? Or, should he live on the cold charity of the community in the poor house? If we abolish "stocks and bonds" what becomes of the endowment funds for the support of schools, colleges, hospitals; what becomes of savings banks, insurance companies, churches and charities? Shall we do away with all these institutions with the rest of the "capitalistic" stuff?

GEORGE H. OWEN.

THE QUESTION BOX

Angels

QUESTION.—Did you ever observe in your Scripture reading, anything indicating sex in angels? In a word were there ever *female* angels? Is the sex of angels always to be regarded as masculine?

ANSWER.—The words used in the primitive languages of all Sacred Books are generic terms, not in any way indicative of gender or sex. They are somewhat like the Anglo-Saxon word "man," the Latin *homo*, the German *Mensch*, which all mean either a man or a woman (i.e., a human being). So the Hebrew and Greek terms for "angel" (*maleach* and *angelos*) mean simply a messenger, who may be either a man or a woman. The question of sex simply does not enter into the matter. In the literal sense the word means "messenger"; in the spiritual or internal sense it means "a spiritual principle or state" in contrast with the term "man," which in the internal sense means "a natural principle or state." It is quite important to remember that in our Bible an "angel" is primarily a symbolic figure, and only secondarily a being living in a spiritual world.

R.

NEWS OF THE CHURCH

Buffalo, N. Y.

The Buffalo Society is following several plans this fall and winter to make the Church and its values better known. One method is the holding of Vesper Services once each month on Sunday evening from five to six o'clock. The choir is to provide special music and the Pastor, the Rev. William H. Beales is to present the truths of the New Church in very simple and direct messages. These services will be advertised in the daily papers from a special "advertising fund" which has been provided. The trustees of the Church have approved of the recommendation of the Publicity Committee that the paper-covered edition of *Heaven and Hell* be advertised quite widely, and that a thorough follow-up system be carried out, whereby the Pastor will get into personal touch with every purchaser. Plans are also completed for the issuing of a monthly manual, which will contain the notices of services and weekday meetings, and also a brief statement of the Faith of the Church. The Young People's League will help in the distribution of copies of the Manual to all the homes in the vicinity of the Church. One of the members has offered to do the printing as his contribution to the work of the Society. Through the generosity of another of the members a fine new carpet has been laid in the Church auditorium, together with new draperies for the chancel desks and the Repository, and also a beautiful, new rug for the Library Room. The Ladies' Aid Society has been working on the draperies very energetically. About fifteen members of the Church formed a deputation from Buffalo at the annual meeting of the Canada Association, held in Kitchener, Ontario, from November 10th to 12th. It is impossible for the members to attend the meetings of the New York Association owing to the great distance to New York City, and the opportunity to meet with the Canadian New-Church friends is therefore all the more appreciated. In the Spring of this year the Buffalo Society entertained a party of friends from Toronto, and it is planned to invite some of the Kitchener friends to visit Buffalo early next Spring. The Hallowe'en Party held at the home of Mr. and Mrs. Frank Rogers proved an emphatic success. Most of the guests were masked, and there was lively competition to see who could

guess the greatest number of identities, before the unmasking. A prize was offered. There is a possibility that the way may be opened for the giving of several lectures in East Aurora, some twenty miles from Buffalo. The Library at East Aurora has been supplied, at its own request, with a number of volumes of the works of Swedenborg, and it is hoped that this will be followed by public lectures in the home of a prominent citizen of the town. On Sunday, November 4th the Society had the pleasure of a visit from the Rev. Thomas A. King, Pastor of the Lakewood, Ohio, New-Church Society. He spent the week-end in Buffalo and met a number of the members on Sunday evening. The Buffalo Pastor preached that day in Lakewood, and on Sunday evening met a number of the local New-Church people in the home of Mr. and Mrs. Charles Thompson. It is anticipated that a similar "exchange" may be made early in January, when the Rev. Mr. King is to deliver a lecture in Buffalo on Saturday evening, in addition to the Sunday sermon.

Other Societies

The Brockton, Mass., Society has elected a new President, Mr. Harry W. Flagg, and the members feel greatly pleased that he has been willing to accept the office. The election was made necessary by the resignation of Dr. Samuel W. Goddard, who found that his surgical and other hospital duties were so insistent as to prevent his giving proper attention to the work of the Society's Presidency. Dr. Goddard had been elected on the decease of the late Mr. Fred. R. French. The Pastor of the Society, the Rev. Russell Eaton is conducting a regular Bible Class on Monday evenings, beginning at seven o'clock in order to permit attendants to meet other engagements later in the evening. The attendance and interest have been very encouraging. The Sunday School singing has been greatly improved by the able direction of one of the members of the Choir, Mr. Craft. A Hallowe'en Party for the Sunday School children, held November 2nd was very well attended and the games and refreshments were much enjoyed. The Ladies' Circle meets regularly twice each month, as also does the Matronalia Club, an organization of young married women. The Young People's League has met three times this fall, and

on November 16th some of its members took part in the presentation of a play, "Job Thirteen." A large audience of friends warmly appreciated the good work of the young people. A number of the ladies of the Church Society attended on November 7th, in Boston, the meeting of the Massachusetts New-Church Woman's Alliance, when Mrs. Charles H. Taft of the Cambridge Society addressed the meeting on "The Silent Partner."

The Humboldt Park Parish of the Chicago Society held a special meeting on November 22nd for the consideration of a suggestion to change the location of the Church to either the Austin or Portage Districts of the city. Plans are being made for a special Thanksgiving Day service in the Church on the 29th, followed by a Church Thanksgiving Dinner in the Parish Rooms. A theatre party is planned for the evening, and eighty-four tickets are reserved for members of the congregation and friends. The Pastor of the Humboldt Park Parish, the Rev. Harry Cecil How, and Mrs. How have taken up their residence at Apartment 3-A, 3257 Wrightwood Avenue, Chicago. On November 15th the Rev. Walter B. Murray, Pastor of the Chicago Society delivered at the Sheridan Road Parish Church his third lecture on "Psycho-Analysis in the Light of the New Church." On November 19th he delivered a lecture in the Parish House of the Kenwood Parish on "The New Psychology of Childhood." The Kenwood Parish is to co-operate with other churches in its neighborhood in a Union Thanksgiving Day service, to be held in the Union Evangelical Church. The sermon will be delivered by the Rev. Mr. Murray.

The November subjects of the Rev. Fred Sidney Mayer, Pastor of the Buffalo Society are "Worship," "The Land of Canaan," "The Well of Water," and "The Crying Voice." At the two Sunday evening services the subjects are "The Neck of the Garment," and "The Curse of Shimei." A "Study Hour" is held twice monthly at the Church and the Young People's League lessons in the little book, "The Language of Parable," are followed. Each time supper is served at 6.30 in the evening, before the study period. The recent refitting and redecorating of the interior of the church auditorium have greatly improved conditions. The Women's Guild assumed financial responsibility for the cost of the repairs and the ladies are vigorously planning for meeting their consequent treasury deficit of eleven hundred dol-

lars. The amount is being made up by contributions and by the proceeds of various entertainments.

The Bulletin of the Brookline, Mass. Society, for November 11th contained a quotation from the Rev. John Goddard, Pastor of the Newtonville, Mass. Society, one which many parishes need to note:

A large part of the benefit of the Church service is lost by a lack of punctuality. The worship of the Lord should be peaceful and thus restful. The mind should be given to the thought and duty of the hour. Those who come late are not only not in a state of mental quiet themselves; they disturb those who are in their places. To have the full benefit of the service, all should be in their seats before the organ voluntary begins. For the voluntary is not a call to worship; it is or should be a preparation for it. Let us go further and say that it ought to be listened to, like all music of the Church, in the spirit of worship.

Of General Interest

An interesting letter has been received from Mr. Gerhard Enns of Rosthern, Canada:

Enclosed I am sending you a letter of thanks sent to me by Bishop Johann Klaassen on behalf of the Executive Committee of the two thousand five hundred Mennonites who came to Western Canada during the summer months from the southern part of Russia. These people arrived here in an absolutely destitute condition, having been deprived and robbed of all their belongings during the Revolution in their country, so much so that they were not even in a position to pay anything on their transportation to this country. But as the Mennonites as a whole have always been a frugal and industrious people, as well as a charitable people to their fellowmen, the Mennonites of Canada and the United States assisted them to come here by guaranteeing to pay the Canadian Pacific Railway Company for bringing these good people here, where once more they may be able to establish themselves and build up comfortable homes and live in peace and harmony among the North American people, where they can assimilate and consequently become good law-abiding, loyal and God-fearing citizens. The New-Church people of Western Canada are practically all of Mennonite parentage and are therefore taking a very great interest in the welfare of these unfortunate people. In fact many of these immigrants have been taken into New-Church homes, where they will be accommodated and provided for during the winter months. The clothing and money that the New-Church people have sent for these poor people will be of an immense benefit and much appreciated. It is hard for me to describe it in the way they show it. The Toronto and Kitchener Societies sent large shipments, and so have the Ohio and New Jersey societies through the efforts of the Women's Alliance. There have been as well several smaller individual shipments which I shall try to acknowledge as soon as I possibly can. Every parcel that I have received word of has reached here safely and duty free. I feel greatly moved as I think of the great and noble work which the New-Church people are doing in helping these poor sufferers and I hope that all the donors may accept my heartfelt thanks.

The letter from the people helped is as follows:

Dear Mr. Ens: Herewith the Executive Committee of our immigrants would express their gratitude to

the members of the Church of the New Jerusalem for their sympathy that they have expressed to us by sending of large shipments of clothing for our benefit. We certainly appreciate this act of Christian love, especially now that the winter is coming near and many of us have come here without sufficient garments. You may be assured that from the fact that we have been robbed of everything we had in the old country, we will all the more feel the love that prompted you to your noble action. "What ye have done even unto the least among you that have ye even unto Me." May our Heavenly Father richly reward you for this act of mercy. Very gratefully yours,—

An Episcopal Clergyman in Indianapolis has been giving recently a series of Sunday evening addresses on the different religious faiths. On October 21st he spoke on "Emanuel Swedenborg, the Greatest Religious Mystic of His Age." Among other things he said:

George Fox, the Quaker, saw visions, but Swedenborg came to his visions through years of cultured study. Before he put forth his astonishing views he was the leading scientist of Europe. He left behind attainments in the physical sciences to promulgate a new theory of religion.

He was born in Upsala, Sweden, in 1688 and died in 1773. He was a trusted companion and counsellor of Charles XII of Sweden, but later had friendships with many other monarchs, nobles and men of repute throughout Europe.

He was an authority on mines, mining and engineering. A great English authority upon diseases of the mind claimed that the early immersion in science unsettled Swedenborg's mind and caused his hallucinations.

At the age of 54, Swedenborg claimed the first visitation from the Lord and held its subsequent repetition throughout life. His philosophy of religion is coupled with system, and embodies exhausting details.

Goodness presaged heaven and hell. The future is due entirely to choice, Swedenborg claims. We make our place eternally here and now. Everything visible indicates something parallel in the other world. Flowers, earth, mountains, planets are but symbols for us to study and derive celestial knowledge through. The little explains the large and the large the little. The body is merely the telescope of heaven. As a man thinks, so he is.

Swedenborg never married. He was gentle in bearing and modest in demeanor. His followers have emphasized goodness and truth as elements of surpassing worth in religious discipleship. The beauty of their lives has strengthened the worth of their doctrines.

The works of the great philosopher have been published by thousands and have done much to familiarize people of every faith with his views.

The *Literary Digest* of October 20th contains an article upon the fiftieth anniversary of the invention of the typewriter, and prints a photograph of a monument to the memory of the inventor, Mr. Christopher Latham Sholes. Most prominent in the photo is Mr. Charles E. Weller, a member of the New Church in La Porte, Indiana, presented as "the original typist and an intimate friend of Sholes." Mr. Weller is the author of a most in-

teresting little book called "The History of the Typewriter." It is interesting to note that this "fiftieth anniversary of the first practical typewriter" disregards patents granted in 1868 or 1869 to Colonel Benton Halstead of Cincinnati on a writing machine. That it was a practical typewriter is clear from his daily use of the machine in his office correspondence for about five years, all previous to 1873. Colonel Halstead is in many circles credited as the inventor of the typewriter. His death took place in Washington, D. C., in February, 1919, and the press at the time noted his prominence as inventor. The Pastor of the New-Church Society in Washington officiated at his funeral service. It is also interesting that the *Literary Digest* article speaks of James Ogilvie Clephane of Washington, D. C., in the role of practical tester, patiently trying out one model after another sent him by the inventors. This Mr. Clephane was an uncle of the Mr. Walter C. Clephane, mentioned in a recent issue of the *MESSENGER* as the compiler of the biography of the late Justice Job Barnard. The Mr. Charles E. Weller whose important role in typewriter development is emphasized in the *Literary Digest* is a son of the Rev. Henry Weller, who was the first Pastor of the New-Church Society of La Porte. He has written very interestingly of the history of the New Church in that vicinity.

A man in Texas who had been furnished a couple of New-Church books expresses his appreciation of the teachings of the New Church in the following language:

I will take time this wet Sunday evening to write you. Your very kind letter and the gift book arrived, for both of which I am thankful. I am reading the book every spare moment. I used to delight in reading Henry Drummond's books, but his works sink into insignificance compared with Swedenborg's. I find so much evidence of the truth of what seemed so dark before I read his. Swedenborg's method of correspondence is like a key that opens all doors. How I wish I had found out earlier what a store of knowledge they contained. I am 74 years old, and no doubt could have made grand use of some of the truths. I do have a good time in my Bible class. As John Bigelow says, the Bible is a new book. The new doctrines give us not only a new Bible, but a new God, to those who lived so much on the *angry* God. I can see the dawn of the day when Swedenborg's doctrines will save the Church from infidelity, which seems to be creeping in in many places. How the world has suffered from prejudice, ignorant narrow prejudice!

A note dated October 11th has been received from Georgetown, British Guiana, saying:

Just a few lines to let you know that the Rev. J. B. Spiers has arrived safely at 7 a. m. Tonight a welcome meeting will be held in his honor at Smith

Church (Congregational). He was met on Booker's Wharf by Messrs. Harrison, Nurse, Wiltshire and myself. Mrs. Harrison was also there. Mr. Nurse placed his motor car at his disposal, and he was conveyed to his temporary residence, with which he is quite satisfied. Everything will be done to the extent of our ability to make him happy during his stay with us. . . . We have not yet received any clothing from the States; but we feel sure we will get some.

The appeal in the *MESSENGER* of several months ago will be remembered. Those having clothing to send will kindly address it to Mr. A. F. Harrison, 9 Water Street, Werken-Rust, Georgetown, Demerara, British Guiana, South America.

The Rev. Louis G. Landenberger of St. Louis has received an expression of grateful appreciation from a man in the Belgian Congo, to whom he has sent New-Church books. The man writes:

I am a missionary to the Bantu people and the pastor of a small native church, as well as the editor of a small monthly journal for the natives. I also supervise a small printing establishment. At leisure I read to prevent my soul from drying up, as do the hills around here at this season. I think that is our greatest danger in this country. And I thank you for Emanuel Swedenborg's helpful and inspiring books.

Since last December Mr. Landenberger has furnished 1,617 volumes of the *Gift Books* (Swedenborg) to ministers and theological students, has sold 600 copies of *Heaven and Hell* at 25c each, and has placed in all 2,300 volumes of Swedenborg's works and other New-Church books.

The Canada Association is having as its visiting minister this year, in accordance with a custom of a number of years, the Rev. Walter B. Murray, Pastor of the Chicago Society. Mr. Murray was announced to lecture in Toronto on one night and in Kitchener another night, and to attend the Association held in Toronto. His second lecture in the series on "Psycho-Analysis" was delivered in Chicago on November 1st, the special topic being "The Subconscious Mind." These lectures are being followed with intense interest.

The New-Church Club of Boston met on November 14th in the vestry of the Boston Church on Bowdoin Street. The discussion before dinner was opened by Mr. Edward H. Cobb, on the subject "Equal Pay for Teachers." After dinner, the essayist of the evening was Mr. William Warren Towle, whose subject was "American Citizenship."

Cable information has been received of the decease on November 12th in Paris, France, of Madame A. Louise Humann, for so long a most devoted member of the New Church and the most generous benefactor of the movement in Paris. The President of the General Convention, the Rev.

William L. Worcester, sent on behalf of the Convention a cable message of sympathy, saying "New Church in America sympathizes with Paris friends in passing of Madame Humann, a noble and devoted soul."

P. S.

1437 Q Street N. W.
Washington, D. C.

MARRIAGE

THOMPSON-PRENTISS.—Dr. William H. Thompson and Mrs. Lydia M. Prentiss, both of Cleveland, were married in Cleveland on October 17th, 1923, the Rev. Clarence Lathbury officiating.

OBITUARY

COPELAND.—Mrs. Jennie S. Copeland passed to the higher life on October 15th, 1923. She was one of the oldest and most faithful members of the Church of the Holy City in Cleveland, Ohio. The funeral services were conducted by her Pastor, the Rev. Clarence Lathbury.

WILSON.—Guilford Reed Wilson passed into the other life on Friday, October 26th, 1923, from San Antonio, Texas, at the age of sixty-seven years. He was born in Huntsville, Tenn., and received his education at the Huntsville Normal School. His first interest in the New-Church doctrines was aroused at the age of nineteen when he read several of the "gift books." About thirty years ago he was baptized into the New Church at an association meeting held in Galveston, Texas. Since that time he has been an ardent, zealous reader and an enthusiastic worker for the Church.

Mr. Wilson's greatest desire and joy was to give the truth to others, and his life exemplified his perfect trust in the Lord and His Divine Providence. He took up his residence in San Antonio about five years ago, at which time he and his wife became members of the society there. He is survived by his wife, two brothers and two daughters.

DUNBAR.—The Brockton Society of the New Church asks for publication of the following memorial to one of its valued members whose obituary notice was inadvertently omitted at the time of his decease:

On August 30th, 1922, our brother Alonzo T. Dunbar was called by the Lord to awaken to the life of the other world.

While Mr. Dunbar had been in a weakened state of health for some time he was able to be about and

keep at his work, and the final call was sudden. This was as he would have had it.

We remember him as a faithful attendant on the public worship of the Brockton Church, which he joined in 1891, and we know that his religion was a great help to him to live. His church was very real to him and he tried to take the help it brought to him and to give it to others who were groping for spiritual aid and the comfort of a sure faith in the Lord Jesus Christ.

Mr. Dunbar was born in 1857—one of nine children. His father was a soldier in the Civil War and was killed on the day after peace was declared, never having seen his youngest son, who was born while he was at the front. This left the boy with a harder future to face than those who can hold their father's hand through childhood and young boyhood, but he did well and carried his burdens and found the highway that the Lord has established, the way of holiness, that leads through all the trials and experiences of life on through the gates into the City which God has built.

THE CALENDAR

Thanksgiving Day

November 29

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

Sel. 224: "Hallelujah, for it is good to sing praises unto our God."

Proper Psalms 103 and 104, with Doxology to each. Anthem II, B. of W., p. 324: "Thou dost visit the earth and water it."

Lesson I. Deut. viii.

Responsive Service IX. Psalm of Thanksgiving.

Lesson II. Luke xii, 15-40.

Benedictus, B. of W., p. 6.

Hymns 456: "O Lord of heaven and earth and sea." 54: "Be Thou, O God, exalted high."

First Sunday in Advent

December 2

Sel. 118: "How beautiful upon the mountains."

Lesson I. Gen. iii, 1-15.

Responsive Service I. The Commandments.

Lesson II. Luke i. 1-39.

Benedictus, to Gregorian Tones, Mag. 715-735.

Hymns (Mag.) 132: "Hail to the Lord's Anointed." 129: "The advent of our King."

Sunday School Lesson: The Rich Man and the Beggar (Luke xvi. 19-31).

DIRECTORY OF TREASURERS

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1. Better support for weak societies.
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To those who think of making a bequest to the Fund, the Treasurer will be pleased to furnish suitable forms and to give any advice that may be asked. As State laws with regard to wills vary, local counsel in the State of the testator should finally be consulted.

Make checks payable to Albert P. Carter, Treasurer, and send all correspondence to him at 511 Barristers Hall, Boston 9, Mass.