

The NEW CHURCH
THEOLOGICAL SCHOOL

NEW CHURCH MESSENGER



December 6, 1939

In This Issue

The New Church Faces New
Conditions in Religion

Walter Brown Murray

Some More Bible Bits

Richard H. Tafel

It Is More Difficult to Live the
Life That Leads to Heaven
Than Most People Believe

C. W. Clodfelter

The Power Is the Lord's

T. L. Nugent

Price 10 cents

TABLE OF CONTENTS

December 6, 1939

Editorial:
 The Second Advent..... 371

Articles:
 The New Church Faces New Condi-
 tions in Religion: by Walter
 Brown Murray 372
 Some More Bible Bits: by Richard H.
 Tafel 376
 It Is More Difficult to Live the Life
 That Leads to Heaven Than Most
 People Believe: by C. W. Clodfelter 377
 The Power Is the Lord's by T. L.
 Nugent 380
 The Crown of All the Churches: by
 Henry K. Peters 382
 Commandments: by George H. Dole... 386

A Page for the Younger People 384

Baptisms:
 Friesen, Burton, Esther, Cornelius,
 Gladys, Daniel; Hiebert, Joan
 Leona, Ann Marie, Jack Edward,
 Carl James, Leonard Frank, Rena
 Ruth 387

Marriages:
 Grames-Berdich; Wilson-Harris..... 387

Calendar 387

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WHAT THE NEW CHURCH TEACHES

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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

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

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The Second Advent

IN secular affairs the year begins on January 1st. The Christian Church year commences with the season of Advent. More than twelve hundred years ago the Church instituted the practice of keeping the forty days prior to Christmas as a period of penance, fasting and preparation for the celebration of the Feast of the Incarnation. In its modern aspect Advent is now restricted to the period embraced by the four Sundays prior to December 25th. In Protestant churches there is no longer any insistence on fasting; but Advent is still regarded as a time of preparation, of bringing heart and mind into a fit state in which to commemorate the birth of the Saviour.

In the Middle Ages Advent emphasized a note that is little sung in Protestantism to-day. It was assumed that the season would remind the Christian of the imminent Second Coming of the Lord. For He Who by the incarnation had bowed His heavens and come down for human deliverance had given a promise that He would return to the earth. To fit themselves for this Second Advent, Christians were urged to observe piously the season of Advent instituted by the Church.

The lively hope of the Lord's Second Advent

in person, though still a part of Christian belief, and tenaciously held by a minority of Christians, plays but a subordinate part in the religious thought of to-day. Indeed many devout people have relinquished all belief in the Second Coming of Christ. They echo Matthew Arnold's melancholy lines:

"In vain men still, with hoping new,
Regard his death-place dumb,
And say the stone is not yet to,
And wait for words to come.

* * * * *

"Unduped of fancy, henceforth man
Must labor!—must resign
His all too human creeds, and scan
Simply the way divine!"

The New Church believes and teaches that the Lord has made His Second Advent. His first coming was in the flesh; His second, in the spirit. He has made His Second Advent by unfolding the spiritual sense of His Divine Word. By a new revelation of truth He has come again to the hearts and minds of men.

Swedenborg published his *True Christian Religion* in 1771, in which he made the statement "at this day the Lord is effecting a redemption, which began in 1757, together with a final judgment which was then accomplished. This redemption has been going on up to the present time, and for the reason that at this day is the

second coming of the Lord, and a new church is now to be established. . . ."

A personal re-appearance of the Lord is not possible. "He is not to appear in Person, because since He ascended into heaven He is in His glorified Human, and in this He cannot appear to any man unless the eyes of his spirit are first opened. . . . It is idle therefore to believe that the Lord will appear in the clouds of heaven in Person; but He is to appear in the Word, which is from Him, and therefore is Himself." (*T. C. R.* 777.) With this Second Advent came also the institution of a New Church, to be formed of all those throughout the world who accept the Lord Jesus Christ as the One and Only God and who receive and obey the Divine Word.

To the casual observer the present state of the world appears to contradict any belief that the Lord has made His Second Advent and that a New Church has been established and is growing in power. The threats and horrors of war, the strife between capital and labor, the materialistic pursuits of the masses appear to refute the belief that we are living in a new age. The rampant evils of mankind too often blind us to the great advance that has been made in the condition of humanity. Evil is much more clamorous than good. We are more conscious of the effects of evil than of the blessings of good.

Progress is seldom made in a straight line. At the present day we are confronted with a

vigorous onslaught of the powers of evil, seeking to sweep away the results of nearly two centuries of advance in human freedom. The force of this onslaught will spend itself in vain. It may take great toll of human life and treasure; but when its frustration and defeat have been accomplished (as they most surely will), the real advance of humanity due to the Second Coming of the Lord will shine out before the eyes of men.

To many persons the present state of the world seems hopeless. In a recent issue of *Cavalcade* we found the following:

"In 1783, William Pitt, British Prime Minister: 'There is scarcely anything around us but ruin and despair.'

"Archbishop Wilberforce, in the early 1800's: 'I dare not marry. The future is so dark and unsettled.'

"Queen Adelaide of England, in 1837: 'I have only one desire: to play the part of Marie Antoinette with bravery in the coming revolution.'

"Lord Shaftesbury, in 1848: 'Nothing can save the British Empire from shipwreck.'

"Disraeli, in 1849: 'In industry, commerce and agriculture there is no hope.'

"The Duke of Wellington, in 1851, shortly before he died: 'I thank God I will be spared from seeing the consummation of ruin that is gathering around.'

We might add to these the feelings of the Army of the Revolution at Valley Forge and a few other examples. Evil will not triumph over good. Human freedom will not be lost. How do we know this? We know it from the assurances of Him Who has made His Second Advent, Who has promised us the Holy City, New Jerusalem on earth, and Whose Divine promise is, "Behold, I make all things new."

A. W.

The New Church Faces New Conditions in Religion

YES, the New Church faces new and changing conditions in the world—new situations which demand our intelligent attention. Indeed, it is indispensable that we shall understand these conditions and apply ourselves to meeting them with discrimination and intelligence. We ought to be like strategists in statesmanship and war and with far-seeing vision perceive rationally what to aim at and what to seek to achieve. We are not to use the cunning of man, as statesmen and warriors

do, but to learn to co-operate with the Lord God Jesus Christ who reigns. He has given us intelligence to plan our campaigns; He seeks to have us share with Him in His purposes; but we know that we are always to be animated by that humility which is the *sine qua non* for receiving the Divine guidance. The Lord has a plan for the world, just as He had in creation and in redeeming the human race. He has a plan for your life and mine. As we act in freedom, but humbly and co-operatively,

He makes His purposes known to us. He tells us, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." The management of the human side of religion personally, and even internationally, is in our hands, but always under Divine direction. We are to act as of ourselves, but realizing always that it is God who directs.

As we look out upon the world we see an age seemingly to us more wicked, and more flagrant and defiant in its wickedness, than any recent age. It is as if the devil knowing that his time is short plans the physical murder and the spiritual destruction of the human race. There are many religions and many people in those religions, but religion as such apparently seems to have little power to rule in the lives of men, or so little that religionists are cowed by the outbreaks of evil and are willing to forget their smaller differences and join together in a common effort to face the evil conditions of the world. Every religious body complains of the apparent indifference of even its own members. It is evident that something must be done. In union is strength; therefore the effort towards union on every hand.

This widespread tendency towards unity in religion is the most outstanding factor in the situation which confronts us to-day.

I am convinced that behind this outward circumstance of life, seemingly brought about by a common realization of weakness, the Lord is at work to have all Christians unite, and to a great degree forget their differences. It is thus a Divinely arranged condition. We know from the Lord's own words that His great desire for His children is that they all may become one, one fold under one shepherd. Whether they be moved by the fear of loss from the inroads made upon human thought by a god-less world, and thus the entire loss of influence over men and women, or other causes, the churches are uniting. Inevitably they are gaining a wider vision as they unite. They are beginning to realize the common purpose of Christianity, namely, to make a Christian world.

One of the causes which gives them a sense of weakness is the realization of the confusion

in Christian beliefs, a subconscious recognition of the lack of unifying truth. They know that they agree only as nations agree who fight together in a world war.

The confusion of belief, for example, as to the Person and Work of Christ cannot help but create dismay. Jesus for many is only a Great Teacher and Leader, as with many Modernists. For others He is merely the Son of God in some unique sense not fully understood, even with Fundamentalists. A certain degree of Divineness is admitted by all, but in what that Divineness consists in its fulness is not perceived by any of them. Only for the New Church is His real deity understood and the problem of a Divided Godhead eliminated. In this one great contribution to a true understanding of the Christian religion the New Church brings the light of the New Jerusalem descending from God out of heaven. It is the light of the New Age which enables us to see Jesus truly as the Light and the Life of the World, "the Mighty God, the Everlasting Father."

In the doctrine of the Divine Humanity, known only to the New Church, we have an explanation of Jesus which is indispensable to the true unity of the Christian world. *True unity is only in Jesus as God.* There must be a common object of worship and the recognition of a common center in which Jesus alone is recognized as the one and only God of heaven and earth. The necessity for such a common center is as great in the Christian religion as it is in the case of a circle. What kind of a circle can be drawn with three separate centers? Or what kind of a religion with Three Persons each of whom by Himself is God and Lord? Or what kind of a circle can be drawn with two centers? What kind of a religion can be derived from two centers, one who is God and the other a glorified man? No true circle and no true religion can be drawn from three separate centers or even from two independent centers. This confusion exists and there can be no true unity until the heaven-revealed truth of the Unity of God in the Person of Jesus becomes of universal acceptance. Jesus is King of kings, and Lord of lords. Jesus is on the throne. "Behold, the tabernacle of God (Jesus)—is with men—and he will dwell

with them, and they shall be his people, and God himself shall be with them, their God."

We know the work we have to do in this matter. It is the work with which the Twelve Disciples were charged when they were sent out in the spiritual world by the Lord in 1779 to preach the everlasting gospel that the Lord Jesus Christ reigns. That commission is also the Lord's indication to you and to me as the thing necessary to bring about the unity of Christendom.

I am glad to see that many in other religions are recognizing the fact that God is one in Jesus. I cannot point to any great denomination accepting this truth in its completeness, but I do find many individuals who accept it. There are indeed many thousands of people in the so-called Pentecostal movement who are defending this truth against their Trinitarian brethren in the same movement, and they are quite open to the fuller light which we are able to give. They do not as yet see the imperative need to give up the Vicarious Atonement which requires three distinctly different Persons or Divine Individuals to make it work. But the fact is that they as a part of an important movement, and numberless individuals in all churches, recognize Jesus as the Son of God in a way to make it possible for them in the next life, if not in this, to accept the teaching of the Divine Humanity—God in Christ, in whom dwelleth all the fullness of the Godhead bodily. Our work in this direction continues to be very clear, to show from the Scriptures that Jesus is truly the only God of heaven and earth.

Our second great emphasis for the benefit of our brethren in other churches, and thus for the unification of Christendom, is the Doctrine of Life. So many things in the past, and still in the present, have been taught as religion which have little to do with the teachings of Jesus in regard to the importance of living well that it may still take a long time to convince nominal Christians that religion is nothing else than living well and according to the precepts of Jesus. Men have been for ages devising easier ways of getting into heaven than living well, even though Jesus said, "Wherefore by their fruits ye shall know them."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

But in this matter we also see great progress in all the churches. Everywhere life is being stressed as the all-important thing in religion, even though the creeds continue to tell us that we are saved only by the blood, or by the belief that Jesus died as a substitute for us to appease an angry God.

One of the greatest movements directed to practical Christian living at the present time, attracting just now the attention of the modern world, is the Oxford Group which stresses the Four Absolutes of Absolute Honesty, Absolute Purity, Absolute Unselfishness and Absolute Love, insisting also upon direct contact with God for daily guidance. They insist upon the changed life, which means being born again and is truly our familiar doctrine of Regeneration. No substitute, they claim, can be found for failure to repent of specific personal sins which separate us from God or from the neighbor. There is no substitute for absolute surrender to God in daily living.

I do not know of any other unified movement which so closely approaches New-Church teaching upon the need of a regenerate life, and which carries our belief into practice. We are glad to see that the Lord is giving to Christendom the Doctrine of Life, even though the familiar Christian words are changed into modern terms.

The Oxford Group is not telling people to aspire to high ideals only, and to strive to live according to them, but that there is a power from within that works to change them, makes it possible to live as Christians should live. In other words, they are not merely Ethical Culturists, but practical Christians, believing in absolute surrender to the will of God and thereby receiving the power of God to live as the sons of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, who are born . . . of God." Their success, even without any other doctrine than the Doctrine of Life, is phenomenal. The world is becoming convinced that there is no true religion except

that which produces the changed life in the individual.

Salvation is truly the life of God in the soul of man. That is the message the Lord has given to us in this New Age. "All religion has relation to living, and the life of religion is to do good." To the Jews the Lord said, "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." So to the Christians of our day the Lord is saying precisely the same thing. The unity of Christendom must have also the basis of the Doctrine of Life, despite the teachings of salvation by priestly absolution or by the belief in a semi-Divine substitute for our sins, or by the attempt to win heaven by following Divine teachings without Divine power.

Our work in this matter is to preach the Divine life in our souls as the indispensable measure of our belief, as the one thing needful to gain heaven. We must show more and more to the world that there is no other true religion than this life of God in the souls and lives of men. The Oxford Group has no set theology and lacks what the New Church must give to the world, a universal and true theology or the understanding of God and His purposes now revealed from heaven. But we should rejoice that so many are at work definitely to make the Doctrine of Life a reality in the lives of men.

The third thing we are to do is to emphasize the true nature of the Bible and show it to be the actual Word of God.

We are confronted by two hostile camps in general, the Fundamentalists and the Modernists. Both reject our teachings *in toto*. To the Fundamentalists we are dangerous heretics, enemies of true religion and the human soul, even though they do not know what the soul is or who Jesus is or in what true religion consists. But they are fortunately losing their power over the souls of men. Otherwise they would burn us at the stake. Their judgment is already pronounced in the *Book of Revelation*. To the Modernists we are mystics and too absurd to be seriously considered. For them our doctrine of the spiritual nature of the Word is on a par with Mrs. Eddy's "Key

to the Scriptures." Our belief in Jesus as God is to them thoroughly unscientific. To them Jesus was the son of Joseph, the Virgin Birth a superstition, the *Book of Revelation*, which we consider the charter of the New Church, only one of the many apocalypses, or cryptic expressions of discouraged souls, peculiar to the times prior to the birth of Jesus. As Ethical Culturists we rank very high with them, for they think of us as good people despite our mystical and yet simple-minded faith.

Of course, the Modernists have done a great work in dissipating the superstitious beliefs of the Fundamentalists and in proving the authenticity and reliability of the Bible, its genuineness as a human document. We are grateful to modern Biblical scholarship for this work. It is invaluable for the human mind desiring certainty in Christian documents. It scientifically makes impossible the reigning theology of the past. It simply and yet scientifically eliminates it from the Bible.

We may not reach the most confirmed types of Modernists, but we can reach the world and those who are open to the work of the Spirit by showing that the New-Church teaching concerning the Bible is the only possible explanation of it, and will save it from these latter-day assaults upon its Divine character.

We cannot reach the dyed-in-the-wool Fundamentalists who deny the importance of a good life and exalt salvation by faith alone, or salvation by the blood of Jesus as a substitute for our blood. But we can reach millions of those who have been under their domination and false beliefs, because God is at work in human hearts in this new age to reveal His truth. I am persuaded if most Christian preachers would preach our doctrines without a label to their congregations these teachings would be almost universally received. We need much literature on the nature of those old false beliefs based directly upon the Word of God in order that men may see for themselves their falsity; but it must be written by those who have come out from the old into the new, and therefore have had the experience and understanding of the old false faith.

One great thing we must do in this world of transition and realization of the wrongness of

the old and the possibilities of the new is to show men that the Lord has come again and created a new age and established the New Christian Dispensation which He foretold. We are not to emphasize our Church as a denomination, but as an expression of this New Christian Dispensation, and convince men by the truth which we advance.

Let us humbly bear in mind that in great measure we have only the blue prints of our new religion, the true religion of Jesus. We have attempted to form an organization which shall both teach and exemplify the New Jerusalem descending from God out of heaven; but we cannot truly claim that our organization as it is to-day is much more than the attempt to hold aloft in the midst of a changing world the light from heaven. There are already two other similar organizations.

We have much to learn, much to change. We have to realize that the Christian life is truly a life of surrender, of complete submission to the Divine will, as Swedenborg puts it. We have to perceive that as no man can lift himself from the ground by pulling on his bootstraps, so no man can enter the kingdom of heaven merely by his own unaided power. He needs God. "Without me ye can do nothing."

Much of our work is attempted without a full recognition of the Divine guidance and help. Humility is the key to heaven. Humility secures for us the Divine power. We must recognize the need for a true conversion, a complete change of the will, a changing about from the world to God. Religion must not be for us merely the acceptance of certain doctrines, however Divine. Swedenborg tells us that the knowledge of doctrine alone will not take us across the threshold of the first heaven. We must teach the changed life as religion, and the need to live in daily, humble, contact with the Lord, as surely as the electric light or motor is kept in contact with the dynamo from which the power comes.

And supremely we must witness for our religion—for what it does for us in our lives. If it does nothing for us, we have no religion—we are like a disconnected motor. If it does little for us, we have little religion—our contact with the Lord is poor. If it gives us continual victory and brings God into our lives,

it is the kind of religion that will help us carry our New-Church message to those about us, and to the world.

WALTER BROWN MURRAY.

(Los Angeles, Compiled on August 16, 1939. Prepared for the annual meeting of the California State Association of the New Church in San Francisco, September 1, 1939.)

Some More Bible Bits

By Richard H. Tafel

THIS is the second article in what the writer hopes may be a series of adventures off the beaten track in the Bible. It is given in the hope that we all may have more interest in, and more knowledge of, the human side of this Divine Work.

An example of how the smallest stroke of a pen can make the greatest change is found in *I Samuel* x. 27. The verse reads:

"But certain worthless fellows said, How shall this man save us? And they despised him, and brought him no present. *But he held his peace.*"

We are interested in the last sentence, which conceals the more dubious "and he was like one keeping silent," or as the Authorized version has in the margin, "But he was as though he had been deaf." Now the old versions agree in making this clause the beginning of chapter 11, and read "*Now it happened after about a month that Nahash the Ammonite went up . . .*" XI:1. How can we explain this? Would you believe that it was due to a little stroke less than an eighth of an inch long? But that is the answer! The Greek and other versions were made from the Hebrew when that text read "kemachodash." Later, through the easy interchange of r for d, it was read "kemacharish." This minute difference in r and d led not only to the great difference in meaning, but also determined the chapter division!

I suppose we all know that originally in Hebrew, as indeed in all the Semitic languages, the consonants only were written. It was only very late, when Hebrew was becoming a dead language, and there was danger of forgetting the pronunciation of the words, that a system of designating the vowel signs was introduced.

Can we be more exact as to the time when the text was "pointed" with the vowel signs? On internal evidence of the Hebrew text, we can confidently say the introduction was certainly later than the time when the Septuagint translation was made, i.e., after 250 B.C. The following example will show this sort of evidence. In *I Samuel* i. 24, we read in the Hebrew text:

"And when she had weaned him, she took him up with her, with *three bullocks*, and one ephah of meal, and a bottle of wine, and brought him unto the house of Jehovah in Shiloh: and the boy was a boy."

The Hebrew mentions *three bullocks* here, while in the next verse it mentions the slaying of only *one bullock*. Now the Revised version has a marginal note: "The Septuagint and Syriac have 'a bullock three years old.'" How can we account for this difference? Remember there were no vowels written originally, and, moreover, there were no breaks between words. The text would therefore look something like this: "Mcntrtsfthswtlnddfbrtftshng"* — "My country, 'tis of thee' sweet land of liberty; of thee I sing." You see, if we wrote that way, there would often be cases of disagreement on just where the words should be divided. And so it was in this case. The Greek and Syriac translators, dividing correctly, read: "b ph r m sh l sh," and translated "one bullock three years old," according to a well known Semitic idiom "one bullock tripled as regard to years." The Hebrew tradition became "b ph r m sh l sh," or, when the vowels were introduced, "b ph r i m sh l sh h"—then, vowels in full, "bepharim sheloshah." This example proves—and countless others could be adduced if it were necessary—that in c. 250 B.C., when the first translations of the Bible were made, that the vowels were not yet added to the Hebrew text, that final "h" was not yet written, and that as yet the final letters were not differentiated. If they had been, it would be impossible to account for many of the differences in early translations, and even in the Massoretic traditions. The Septuagint translation of the whole verse is superior to the Hebrew:

"And when she weaned him, she took him up with her, along with a three-year-old bull and an ephah of meal and a skin of wine; and she came to the house of the Lord in Shiloh, accompanied by the child."

There are several small points that we might notice in *I Kings* chapter x. In verse 19, the Hebrew reads: "And the top of the throne was

round behind," while the Saptuagint reads quite differently, "And at the back of the throne were calves' heads." The difference is more apparent in English than in Hebrew:

Hebrew: we r'osh 'ygal lakiseh me'achraiv
and head round to the throne behind
(top)

Greek: we r'oshi 'yegel lakiseh me'achraiv
and heads of a calf to the throne behind

In a text without vowels, "ygl" could be read either as "round" or as "calf." You just had to know which was meant. Now there is another motive which played a part in the tradition of the Hebrew Text. The worship of the calf played such a prominent part in the history of Israel, cf. at Sinai, and in the Northern Kingdom, that such changes as the above were admittedly made in the text. There was a growing repugnance of anything that suggested idols or idolatry, until finally the very word "idol" was stricken out of the text in many places. The Greek translation was made before this process reached its peak. Compare the name "Ishbaal (baal's man), and the same name changed later to "Ishboseth" (man of shame).

In verse 22 we read of "the navy of Tarshish" which belonged to King Solomon. We understand what is meant more readily if we translate it "The fleet of Tarshish ships." It was a fleet of ships that were built like the ships that plied the trade route to Tarshish, exactly as we say "an Indianman," to describe a ship that resembled the ships in the Indian trade.

It Is More Difficult to Live the Life That Leads to Heaven Than Most People Believe

By C. W. Clodfelter

IN making this assertion I am not unmindful of a certain chapter in *Heaven and Its Wonders and Hell*, entitled, "It is not so difficult to live the life that leads to Heaven as some believe." But in reading this chapter one should lay especial emphasis upon the word *some* which in comparison with the whole may mean only a few. Indeed there are *some*—a few—who through a misunderstanding of the

heavenly life, do find it so, but generally speaking the matter is otherwise. Most people believe it to be much easier to get to heaven than it is. They have never once dreamed of the persistent effort required or the actual suffering involved in the abandonment of the inherent and acquired evil loves that shut one out of heaven.

If, for example, we consider that great body of the Protestant Faith who profess to believe in momentary conversion and regeneration, and who claim to have experienced it, we are thinking of millions who have never suspected the difficult job that lies ahead of them. Having "Hit the Sawdust Trail" or otherwise made a lump confession of their sins they rely implicitly in the faith that they are saved through the atoning blood of Jesus and that heaven assuredly awaits them.

While attending a revival meeting conducted by a well-known evangelist preaching the old idea of the atonement, a personal worker accosted me with the question, "Are you a Christian?" My reply was, "I am trying to become one, but I do not now love all the ideals of the Christian." "Are you not saved, completely saved?" she quickly asked, "No," I said, "I have made but little progress in that direction." "Come," she said, "come with me to the altar and confess all your sins, this is a complete salvation; Jesus can forgive all your sins tonight."

How many, like this personal worker, follow through life the delusion that they have been saved by faith alone and feel that heaven awaits them as they are! They are happy in the thought of "free salvation" and being saved souls for eternity. In this "I am better than thou" state they are blinded to the discovery of latent evil loves and therefore do little genuine repentance. If they meet with affliction or suffering of any sort, they do not regard it as, in any sense, related to evils in themselves, which they should seek to discover and from which they should turn with sacrificial repentance. Heaven, they believe, will be theirs, some day, by the mere right of admission, rather than by the understanding and love of the truths composing the heavenly life. *For these*

the life that leads to heaven is more difficult than they believe.

Surely when we consider all that it means to be a Christian it can not be regarded as an easy and painless way of life to sinful souls. The true test of discipleship is no less rigid to-day than when Jesus looked upon Peter and Peter went out and wept bitterly. We need but have a look inward at our dominant evil tendencies to be convinced of this fact. If we face the issues of regeneration squarely we may become so discouraged that we are tempted to turn back, and no doubt might do so, but for the fact that "the Lord is married to the backslider," and will not let us go. Once we have successfully shunned one evil as a sin against the Lord, we shall find it impossible to fully abandon the way to heaven.

No, we do not want to go the "second mile" or "do good for evil" and when we pray for our enemies our prayers are inclined to be half-hearted or forced. Yet the call of our Shepherd Lord leads us on over this rough way to some far distant green pasture beside still waters. May we not suspect that long before we sit with anointed heads and cups running over at the table in the presence of our enemies, that more than once we shall have seen the shadows of death flit across our paths.

Whether rich or poor, educated or uneducated, there is no way to dodge the difficult side of regeneration. Those who find the Christian way to heaven less arduous than they had believed, represent what is left of asceticism. There may still be and no doubt are a few foolish Simeon Stylites who so misinterpret the true Christian religion that they willingly torture themselves as a public penance for their own or the sins of others. But since the twelfth century this has not been the common tendency, and to-day more than at any time, we have swung to the opposite extreme, to where we keep our evils covered rather than proclaim them from the top of a high pillar. Too many to-day think they have found some variety of spiritual anaesthesia which will permit them to enter heaven as painlessly as a tooth may be extracted by the use of laughing gas. But this is by no means possible, for the reason that the Christian life is both interior and exterior. In-

ternal evil, which is the life of hell, is never removed by being ignored or covered; it is only removed by harmony between the civil and moral actions of the spiritual man which in every case involves the pain of self-imposed restraint.

The wilderness through which each one must pass is filled with evil beasts (sensual affections) eager to destroy the expanding life of heaven. Here one must fight as Jesus did for forty days, which means complete victory over sensual temptations. It is the most severe test of ideals; and before one shall have fully acknowledged the sustaining help of the Lord and His holy angels he may appreciate the state of the farmer who was being severely tempted to transgress the commandment, "Thou shalt not steal," and who prayed: "O Lord, please do not let a \$5,000. temptation come near me." No one may escape the temptations in the wilderness, until through personal experience he has endured the test and has learned from whence cometh the strength to follow the Lord.

Let us not feel too well pleased with easy-going salvation. Not yet have we risen to that high level of Christ-like character where the smack of a rough hand will arouse our prayerful sympathy; nor can we look with tender love upon a friend who forsakes us in the hour of greatest need.

As a matter of fact, it seems that because of the very distressing nature of regeneration many find themselves unwilling to venture far into it. The successive withdrawal from evils will not permit one to remain where he is smugly satisfied with life as he finds it. One must rise up and walk resolutely away from long cherished loves — from loves as close as father, mother, sister, brother. One can not do that without great anxiety and suffering. But regeneration can never begin before one has acknowledged some treasured evil self-love and is dissatisfied with it. Even when there is acknowledgment of the wounds and bruises and putrifying sores that afflict the soul, not every one is willing to begin the radical treatment essential to the cure and follow it to spiritual health and heaven. Many will prefer a state of chronic ill health for a time rather than follow the more hurtful way to heaven. The unsaved never cease looking for easy salvation. Men

are as gullible over easy ways to heaven as they are over "Get-rich-quick schemes."

The plain teaching of the New-Church doctrines that regeneration makes heavy demands upon those who pursue it is borne out by the experience of Job, who quite early in life considered himself perfect and upright, but later, through trying experience, learned the truth of his latent evils. After sore afflictions and bitter disappointments through the betrayal of friends and the loss of great riches Job was led to the acknowledgment of the Lord and the confession of his sins. He repented in dust and ashes. Since the days of Job there has been no basic change in the requirements of salvation. The unsaved must now as then suffer the same agonizing states of humiliation before they abhor their self-righteousness and repent.

There is little actual repentance before the humiliating touch of sin has contacted tender nerves. It does not matter whether it be hereditary or acquired evils, the way up to God is over tender nerves and humiliating bumps in the darkness of the night of evils. How many sinful men and women have admitted they would prefer death rather than the cold resentment of a condemning world! Yet far more humiliating is self-righteous guilt when drawn into contact with the Lord and His holy angels.

Sinfulness leads on in the darkness to humiliating circumstances which are so fearful that one will not endure them but will believe there is a better way. Apropos are the words of David, "Before I was afflicted I went astray, but now have I kept Thy Word." Let us recall the words of Moses, "Take heed unto yourselves lest ye forget the covenant of the Lord your God. * * * For the Lord thy God is a consuming fire." Few forms of suffering are as painful as a burn and those who touch spiritual fire never forget it, never go that way again.

It is proper and right that we should think of the Lord as infinite love, for "God is love." But we should be most careful that we do not hold the wrong idea of love. Love is kind, tender, merciful and forgiving, but love is something more than that. To the sinful love may present a face that is stern, unyielding and apparently unsympathetic; because in the Lord justice and mercy are one.

How well David knew this unyielding char-

acter of the Lord when in the 18th Psalm he says: "In my distress I called upon the Lord, and cried unto my God. He heard my voice out of His temple, and my cry came before Him, even into His ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because He was wroth. There went up a smoke out of His nostrils, and fire out of His mouth devoured: coals were kindled by it."

Strong language, this! But it is symbolically true, every word of it. Be not duped by preachers of painless salvation.

"Our crosses are hewn from different trees
But we all must have our Calvaries.
We may climb the height from a different side;
But we each go up to be crucified;
As we scale the steep, another may share
The dreadful load that our shoulders bear,
But the costliest sorrow is all our own—
For on the summit we bleed alone."

The Power Is the Lord's

By T. L. Nugent

"Jesus saith unto him, Arise, take up thy bed and walk. And immediately the man was made whole and took up his bed and walked." (*Jno. v: 8, 9.*)

IT was in Jerusalem, where Jesus had gone to a feast of the Jews. At the southeast corner of the temple there is a pool, known in the Hebrew tongue as "Bethesda, having five porches." In those porches lay a great multitude of impotent folk, blind, halt, withered, "For at a certain season as they thought an Angel went down and troubled the waters, and whosoever first stepped into the waters after they were troubled, was healed of whatsoever disease he had."

There was a lame man among those people, who had been afflicted thirty and eight years. When Jesus saw him and knew that he had been so long in that case, He asked him if he would be made whole. The man said, "Sir, I have no man when the water is troubled to put me into the pool, but while I am coming another step-peth down before me." Then came from the Lord, the words of our text: "Arise, take up thy bed and walk." And the man arose and took up his bed upon which he had lain so long and walked away.

We have before us here, a great miracle in which the Lord manifested His deity, and that all things whatsoever are within His power and under His control.

Here was a man with a lifelong affliction, his power of locomotion was gone. Seemingly—and so far as earthly means and human power were concerned, true—he could never be cured. Thirty and eight years he had lain on his mat, having to be carried about from place to place.

But in the Lord was power even over that affliction, and when the man recognized his helplessness of himself and that in the Lord and in Him alone all his hope for restoration to health lay, immediately he was restored to health and vigor and walked away, bearing the bed upon which he had lain for so many long years.

It goes without saying that in this miracle of bodily healing we have an illustration of the need of the Lord by man in his moral and spiritual life. Men left to themselves, without the Lord, for one reason or another, become afflicted with diseases and impotencies of the soul. They regard not the Lord and religion, but trust in themselves and men's devices. Evils get control of them, they are powerless to contend against them. Sensual pleasures lead them on to excesses until they find their health of mind and body greatly impaired, if not completely destroyed, and their happiness and usefulness in life gone.

They may be guilty of a domineering spirit, an over-estimate of their own importance, of their own wisdom; an overweening selfishness for possessing the property of others, dishonesty in dealing with others, swindling and defrauding at every opportunity; an immoral life, any or all of which may grip them and cause the loss of their business and vocational opportunity.

On the higher level, they may be trying, in a way, to live the good life, acknowledging the Lord and His divine authority and power in all the affairs of life. Besetting sins get them in their grip and in the scuffle of life they find themselves unequal to the struggle. They find themselves fighting a losing battle. Frequently the waters of the mind—knowledges of the Word—are troubled by the Angel—truth and

conscience—calling them to new resolutions, but there is “No man”—no strength of spirit to overcome—to put them in the water. “Another steppeth down before.” The battle is lost.

Humiliated by oft-repeated failure, they turn to the Lord at last, giving up self-reliance, realizing that all hope is in Him. Then they find themselves successful in overcoming their evil, and they are restored to spiritual health and vigor. “He restoreth my soul.”

Surely the same must be the case with the greater man, the state and with the world as a whole. What a wretched condition is this world in! Surely no thinking mind can believe that the Lord has any desire that it should be so. Nations are broken by the ravages of war, and rent by factional hatreds that it will take generations to heal. Their economic systems do not function, causing misery and unhappiness to their millions of people. A world held in suspense, not knowing the day nor hour when another great world conflict will start and where it will end. If the world’s rulers could once fully realize that their one and only hope and assurance is in the Lord; if they would look to Him for wisdom, guidance and strength; give up their lusts of ruling and domineering over others for selfish purposes, their selfish territorial and economic designs, their international jealousies, suspicions and hatreds—relying upon the devices of men for carrying forward their selfish and worldly purposes—they would soon find a way out of their difficulties and the way to happiness for themselves and their peoples.

In our own beloved country we suffer many ills, political and economic. Class struggles against class for control in politics and economic advantage, actuated by selfish interest, often by hatreds and jealousies and suspicions of each other, until the entire economic order becomes sick, and cannot function as it should for the good of all. The same great truth once grasped by our rulers and our leaders and by us all—that our hope is in the Lord and in His wise way—would mean that we would much sooner find a peaceful and happy solution of our problems.

In the Historic Word there are many strik-

ing experiences enforcing the truth of our text. In the whole history of Israel from the time the wilderness journey began until the nation ended in disaster, it is kept continually before our eyes. In the wilderness journey when the voice of the Lord was heard and obeyed, with trust in Him they journeyed onward, and all went well with them. They were provided with food and drink, and were protected from their enemies. But when they failed to obey the Lord and trust in Him, evils began. It was only through trust in the Lord and in obedience to Him that they were able to rout their enemies and get possession of the land of Canaan. Afterwards when they obeyed the commandment of the Lord, given them by their judges who would deliver them out of the hands of their enemies, they were protected; their harvests were abundant and all went well with them. But when they were not obedient, their enemies fell upon them, devastating their harvest fields and driving their flocks and herds away. Indeed, it was of their own misdeeds that their enemies were in the land to infest them. They had failed to obey the Lord’s commandment to completely destroy them, of which He said, “Wherefore I also said, I also will not drive them out but they shall be as thorns in your sides and their gods shall be a snare unto you.” By the whole long period of the kings in the history of Israel, the same truth is enforced, which history is recorded for our admonition. Though the voice of prophecy rang out continually, warning them of the outcome of their apostasy, their evils kept mounting, until at last the Prophet could say they had “transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore, the curse hath devoured the earth, and the people are desolate,” and the end of the nation’s independence was at hand.

The divine law remains the same forever. We can not violate it without paying its penalty.

In more modern times, there are striking examples of divine help being given to great leaders when sought by them in critical times. In the history of our own country we have the picture of “The father” of our country on his knees in the icy woods of a bleak winter, peti-

tioning for divine aid at a critical time in the struggle for our national independence. He was able to strike the decisive blow that won the victory at the moment when it seemed that all was lost.

In the constitutional convention following soon after our independence was gained, so the minutes of that convention read, at a time when they seemed to be at their row's end, when they had exhausted every source of information bearing on the solution of their problem, one of them said, "Let us petition for divine aid!" Then down on their knees they sought the help of the Lord. By common consent their work is classed as the greatest of its kind in all the earth.

Now contrast this meeting of our national fathers with that which was held at the close of the World War. There at Versailles was gathered a group of national leaders on the most momentous occasion of the age. They dared to open that conference without invoking the divine aid and guidance. The conference soon went into bedlam and the treaty was a failure.

What a difference was there between those two groups and the outcome of their work! The one realized the need of divine guidance, the other ignored it. One succeeded, the other failed.

"And Jesus said unto him, Arise, take up thy bed and walk."

The Crown of All the Churches

By Henry K. Peters

THE title of this article was suggested by a girl who, returning from a visit to one of the neighboring churches, asked a question. The people of that church, the minister and also the members, had tried to convey to her the impression that theirs was the crown of all the churches. When she came home she asked, "Father, how can that be the crown of all the churches when we are so positively taught that the New Church is the crown of all the churches?" She wanted to know, moreover, how we could be sure of the importance

of our church when those other people were as much convinced as we, that their church is the right one and above all other churches.

This question involves a fundamental problem which cannot be abruptly brushed aside, nor answered in a sentence. The question involves man's most secret and deceptive egoism which does not only place him in his estimation above his fellow men, but sanctifies his arrogant position with the halo of religion. It is a fundamental principle of human nature that each one thinks himself above all the rest. We see it in families, churches, nations, and races. We have chosen people all over the globe. We have Israelites, people of the Rising Sun, Nordics, Romans, and on down the line to the most insignificant of religious sects. Even the Eskimos call themselves "God's people." In their complete isolation until very recently, they could not see how any other people counted for anything.

Daniel Rupp, in his *History of Religious Denominations*, allows each denomination to make its own estimate of itself. Here are some of them:

"The term 'Roman Catholic' shows the bond of union which binds the various churches of Christendom in the profession of faith of the chief See of the entire Christian world."

"The history of the Baptists is not the history of a people seceding from other denominations. Not Protestants, but descendants of a people who have resisted all the seductive arts of popery. They have held Christ to be the head of their church, the Scriptures the only rule of faith."

"As to origin of the Church of God, the truth compels us to say, that she justly claims priority to all evangelical churches. Her illustrious and adorable founder is the Lord Jesus Christ."

The Rev. David Millard of the Christian church writes: "They are a people raised up by the immediate direction and overruling providence of God: the ground which they have assumed is the one which will finally swallow up all party distinctions in the gospel church . . . no head over the church but Christ, no creed or discipline but the Bible."

We also hear the resonant voice of a Dakota

Indian father who instructs his son as follows: "The Dakotas are the original people, superior to all others of mankind, and it is a matter of grace on their part to concede rights of any kind to any other people."

Elmer T. Clark in *The Small Sects of America*, 1937, states that "The Church of Christ in Christian Union, with a membership of 8,791 proposes to unite all Christians on its own platform, which alone is solidly based on Scripture."

Clark proceeds to name a large number of other denominations who are sure of their mission, as for instance, The Apostolic Overcoming Holy Church of God, the Two-Seed-in-the-Spirit Predestinarian Baptists, United Zion's Children, Church of Daniel's Band, Pillars of Fire, and many more. The Bullockite Free-Will Baptists have two churches with a total membership of thirty-six; and who would deny them the sincerity of their mission.

Now then, is the New Church ready to raise its cudgel and enter into competition with all these bodies, many of which with their colossal memberships making us look ridiculously insignificant? How about being the crown of all the churches?

Inasmuch as Swedenborg is the spokesman for the New Church, let us refer to some statements regarding his approach to religion, the church, and our relative importance. George Trobridge in his *Life of Emanuel Swedenborg*, writes:

"We have seen how upright and blameless before the world this man's life had been; yet he cast himself before his Lord as the vilest and most unworthy of mortals. If he had not been guilty of flagrant sin, he knew that the love of evil still lurked within him, as within us all, ready to be stirred into act by temptation; and that wayward thoughts prompted to lust, to pride, to self-confidence. The deepest evils are not those that appear outwardly, as insidious and fatal diseases often lurk in an apparently healthy body. Only by severe temptations can interior evils be extirpated, and such temptations Swedenborg underwent."

Swedenborg himself writes, April 7, 1744, "I found that I was more unworthy than others and the greatest sinner, for this reason, that our Lord has granted me to penetrate by

thought into certain things more deeply than many others; and the very source of sin lies in the thoughts I am carrying out." Regarding intellectual pride, he continues, "I saw a bookshop and immediately the thought struck me that my work would have more effect than that of others; yet I checked myself at once; for one serves another, and our Lord has more than a thousand ways by which to prepare a man, so that each and every book must be left to its own merits, as a means near or remote, according to the rational condition of every man. Still arrogance at once crops up: may God control it, for the power is in His hands."

From these statements it is quite evident that Swedenborg is not in competition with anyone. He was assailed by the same temptation that causes so many of us to develop a superior feeling, but he did not write a theology or set up an ecclesiasticism which was to rival and eventually vanquish others. "For one serves another, and our Lord has more than a thousand ways by which to prepare a man . . . according to the rational condition of every man."

When Swedenborg says that the New Church is the crown of all the churches, he does not refer to a denomination or any organized body of men. He refers to a widespread spiritual condition which assumes world proportions. We are now only in the fifth such era since the beginning of the human race upon this earth. The New Church in this sense constitutes an awakening which may come to any individual no matter how he is classified. The New Church recognizes no rivalry except between falsity and truth, evil and good, Hell and Heaven. The "Crown of all the Churches" means that there has been a gradual and consistent evolution from the beginning, culminating in an acknowledgment of the Lord, and spiritual standards which have never been equalled before. In other words, we are now entering into the crowning period of all preceding ages. Inasmuch as this is primarily the work of the Lord Himself, no individual or organized body of individuals is in a position to arrogate to itself the credit for being the crown of all the churches.

This answer satisfies the youth, except that

(Continued on page 385)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

A New Name

IN the *Book of Revelation* there is a promise that on all who overcome evil the Lord will write a new name. It does not mean that their names will be changed but on their hearts will be written the name of the Lord Jesus Christ.

It is one of the most beautiful promises in the whole of the Divine Word. For it means that anyone who has the name of the Lord written upon him has fought against evil and has won the fight.

Nearly every one born in a Christian country is called a Christian; but only those who have been obedient to the law of the Lord and who have learned to love Him have His name written on their hearts.

The origin of the names we bear is a fascinating study. Our Christian names we receive at baptism. Our surnames we inherit from our fathers. And these surnames often tell us something of our family history. Bakers and Baxters and Smiths are descended from men who baked bread or worked in iron. Weavers and Fletchers and Hunts also tell of the vocations of their ancestors. Johnsons are descendants of a man named John. Robertsons, Andersons and Williamsons follow the same rule. Other people take their names from the places where their ancestors lived. So the names of Heath, Hill, Fields and Waters came into being. It is a really interesting study to try to find out the origin of your surname.

In the Bible names did not depend on trades or dwelling places. They were representatives of spiritual qualities. Sometimes people received a change of name. Abram became Abraham; Sarai became Sarah. The most notice-

able change of name was that of one of the disciples of the Lord. His name was Simon-bar-Jona, which means Simon son of Jona; but when he confessed his belief in the divinity of Christ, and said, "Thou art the Christ, the son of the living God," the Lord changed his name to Petros—a Rock. And he is known to us to-day as the Apostle Peter. His name indicated his character. In spite of one or two slips he became a great man, a great apostle, a faithful martyr.

It is not easy to change the name into which you were born. Few of us want to. We are proud of our families, and proud of our names; and it is our duty to uphold the honor of the family name. Some men by wickedness and folly bring contempt upon the name they bear. There was once a great patriot among the Jews. His name was Judas Maccabees. He made the name of Judas famous; but when Judas Iscariot betrayed the Lord he made the name Judas a by-word and a reproach. To-day no one desires to bear the name of Judas.

Swedenborg has told us that in the spiritual world we all receive new names. No longer are we known by our baptismal and surnames. A new name is given to us expressive of the quality of our affections. It is really a very solemn thought. Day by day during this earthly life we are earning the name we shall bear in the life to come.

More important even than that is the fact that by obedience to the Lord, by self-denial, self-sacrifice and self-conquest we can have the name of the Lord Himself written on our hearts.

The Crown of All the Churches

(Continued from page 383)

she still wants to know how organized New Churchmen are to conduct themselves in company of the 212 denominations listed in the United States census. The answer is that organized New Churchmen do not possess anything. They own no truth or goodness, nor do they claim the heavenly life. The New Church in this sense does not possess a new revelation any more than a health club possesses sunshine. The right kind of health club actually has more sunshine than average people, but only because it goes out into the sunshine.

We may learn from Swedenborg's experience how difficult it is to avoid ascribing to ourselves the credit that does not belong to us, and to acknowledge that individuals as well as organized groups are only participants in the great work of redemption. The work of the New Church is not to set men apart, either to vie with others or to dominate them. Rather is its purpose to come into a state of receptivity through which the Sun of Heaven may penetrate the minds of men everywhere and warm them to a more affectionate way of living.

There is still an opportunity for self-elevation in the prospect that the New Church rises above the natural plane and penetrates deeper into human life than do other churches; but the temptation to pride is removed by the full acknowledgment that anyone comes into this higher, spiritual life, only in so far as he repents, reforms, and adjusts his conduct to the Lord's example which is attended by the power of humility.

"This have I learned, that the only thing in this state—and I do not know any other—is, in all humility to thank God for His grace, and to pray for it, and to recognize our own unworthiness, and God's infinite grace." Quoted from *Spiritual Diary*.

Equilibrium a Balance

SPIRITUAL equilibrium, which is freedom of choice, may be compared to a balance, in each scale of which equal weights are placed; but if a slight weight is added to either scale, the tongue of the scale begins to vibrate.—(T. 478.)

CHRISTMAS ANNOUNCEMENT

A POSTHUMOUS MEMORIAL volume from the pen of JULIAN KENNEDY SMYTH will be ready to include among your Christmas gifts. It has the alluring title of

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Commandments

IT was once asserted on the floor of Convention that the commandments should not have been in the form of commands, but of requests. They could have been stated as blessings, namely, Blessed are they who have no other gods before me; Blessed are they who take not the name of the Lord thy God in vain, and so throughout the ten. But if they had been so framed, they would have utterly failed to accomplish their purpose.

Though the natural man resents being commanded, it is vital that he be placed under command. Before a child can understand the reasons for doing or not doing certain things, the parent places him under emphatic commands, and punishes the child for disobeying, as, "You must not cross the street; Do not go out of the yard," and the like. The child does not know why it should not go out of the yard. It sees no reason for not crossing the street. To those who are spiritually babes or little children, likewise it is necessary for the Lord to give commands to guide until the reason for the commands can be understood.

To the commands the Lord adds a promise. He makes a contract, a covenant, the most sacred agreement that can be entered into. He covenants that if Israel kept the commandments, He would lead them into a land flowing with milk and honey. He will also exalt them above all their enemies, bless them in the city, in the field, in the fruit of the body, the fruit of the cattle and flocks, in the basket, and wherever they went. But if they went aside from His commandments, then in these things they would be cursed, and the Lord would send upon them consumption, burning, blasting mildew, war, and the diseases of Egypt.

Of course the Lord would not send the curses, but they would come as effects of violating the laws of the body, the mind, and the soul. But the Lord suffers it to be imagined that the curses came from Him that men might be deterred from evil by the fear of punishment, for before there is some interior knowledge of spiritual cause and effect, it cannot be understood otherwise than that God afflicts the evil doer. The punishment no more comes from the

Lord than the pain suffered when one puts his hand in the fire comes from Him.

Every one at birth and before regeneration commences, no matter how old he may be, is in the love of self. No one can get out of this self-centered love until he learns about the Lord, duty to neighbor, and sees that in himself he is nothing other than self-love. By learning what is true, and by acting accordingly self-love becomes extirpated, and love to the neighbor and to the Lord is given.

Consequently in giving the commands and promising the Holy Land and prosperity in all things, and penalties for disobedience, is presented in image the replica of what takes place spiritually with those who keep the commandments, and with those who do not. The Holy Land to which the Lord leads the obedient is a heavenly state of peace now, and when this life is ended increasing peace and joy in the everlasting life. And if the commandments are not kept, then come the curses, desires that consume real happiness, the fevers and burnings of lusts, the search for happiness in materiality and life in the sensories, where real happiness and peace are never found.

The commandments are marvelously composed. They embrace all spiritual laws. They are all-potent seeds of truth, and out of them unfold as the harvest from seed, the ripened fruit of the love manifested in Jesus. Man is a human tree, destined to bring forth the love of God as the olive brings forth the olive. The commandments are a summary of all the laws necessary to know and to cultivate that love and gather the priceless harvest.

GEO. HENRY DOLE.

NEWS OF THE CHURCH

BALTIMORE, MD.

The Baltimore Society is remodeling part of the church building and installing modern kitchen equipment at a cost of \$950.

On Sunday, December 17th, at 4:00 P.M., in the church, a Christmas pageant will be presented by members of the League and the choir.

The Sunday-school will give the Christmas festival at the church on Wednesday evening, December 27th, at 7:45. It will include a play, music and gifts.

On December 31st, the sacrament of the Lord's Supper will be administered at the close of the morning service.

The pastor's sermon topics for the remaining Sundays of this month are "The Customs of That Day," "Prophecies of That Day," "The Miracle of That Day," and "The Opportunities of To-day."

NEWTONVILLE, MASS.

The Community Thanksgiving Service was held this year in the Church of the New Jerusalem, on November 30th, at 9:00 A.M. The Rev. Dr. J. Franklin Knotts, minister of the Newtonville Methodist Church, was the preacher.

NEW YORK

Special Christmas services at 11:00 A.M. will be held in the church on Sunday, December 24th. There will be no pastor's Bible Class on that day, but the day's activities will commence with the administration of the sacrament of the Holy Supper at 10:30 A.M. There will be Christmas carols sung by the choir at eleven o'clock. At 3:00 P.M. there will be the Christmas tree and candle-light service; the Choral Group will sing, and a pageant on "The Nativity" will be presented. Distribution of gifts to the children will follow.

At the Ladies' Aid Society monthly meeting on Tuesday, December 12th, an address on "China" will be given by a speaker from the National Committee for Aid to China.

The Sunday morning lecture given by the pastor on December 3rd was on the subject "Why Christ Was Born."

CLEVELAND, OHIO

The Church of the Holy City, East Cleveland, has set December 10th as Hospitality Sunday when members are particularly asked to bring friends to worship. The Rev. Isaac Ens is giving a series of Advent sermons on the Second Coming of the Lord.

On December 12th, in the evening, a doctrinal class will be started in the church parlors, Euclid Avenue at Penrose Street, E. Cleveland.

A Wednesday Noon Reading Circle

A reading circle meets every Wednesday from twelve noon to one o'clock in the Swedenborg Foundation rooms, 51 East 42nd Street. This group started its meetings on October 11th and is taking up readings from Swedenborg on the subject of correspondences. Some time is given to discussion. All are cordially invited to attend this meeting.

Received Into Membership

William Rempel, Herman Funk, Delmar Funk, Edward Friesen, David Friesen, through adult baptism, and Irene Sawatzky and Dorothy Sawatzky by confirmation, at Boggy Creek, Manitoba on Sunday afternoon, November 5th, 1939, were received into active membership of the New Church by the Rev. John E. Zacharias officiating.

Birth

The Rev. and Mrs. Rollo K. Billings of La Porte, Indiana announce the arrival of Patricia Helen on November 21st.

BAPTISMS

FRIESEN.—Burton, Esther, Cornelius, Gladys, Daniel, children of Mr. and Mrs. David Friesen, were baptized at Boggy Creek, Manitoba, in Sunday afternoon, November 5, 1939, the Rev. John E. Zacharias officiating.

HIEBERT.—Joan Leona, Ann Marie, Jack Edward, Carl James, Leonard Frank, Rena Ruth, children of Mr. and Mrs. Cornelius Hiebert, were baptized at Boggy Creek, Manitoba, Sunday afternoon, November 5, 1939, the Rev. John E. Zacharias officiating.

MARRIAGES

GRAMES-BERDICH.—Walter B. Grames and Miss Emma Berdich were united in marriage at the Humboldt Park Church, Chicago, on Thanksgiving Day, November 23rd. The Rev. Henry K. Peters officiated. Miss Berdich has been the organist for Humboldt Park Church for a number of years.

WILSON-HARRIS.—The marriage of Miss Esther Virginia Harris and Neil Proctor Wilson is announced for December 8th at the Baltimore New Church.

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CALENDAR

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*Sunday after Christmas
and for the Feast of the Name of Jesus.*

(B.W., p. 453.)

Sel. 100: "Give the king thy judgments, O God."
Lesson I. Gen. i.

In place of Responsive Service, the Te Dominum,
B.W., p. 389.

Lesson II. Matt. i.

Gloria, Benedictus and Faith.

Hymn 150: "Roll out, O song to God."

155: "Let every heart exulting beat."

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NEW CHURCH MESSENGER



December 13, 1939

In This Issue

Out of the House of Bondage

Frank A. Gustafson

Simon the Zealot

Cornelia Hinkley Hotson

“The Unjust Judge”

William H. Beales

The Word and Correspondence

D. E. Krehbiel

The Alliance Page

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TABLE OF CONTENTS

December 13, 1939

Editorial:
 The Reign of Violence..... 391

Articles:
 Out of the House of Bondage: by
 Frank A. Gustafson..... 392
 Metanoian Ethics: by Jos. E. Collom.... 396
 Simon the Zealot: by Cornelia Hinkley
 Hotson 399
 "The Unjust Judge": by William H.
 Beales 402
 The Word and Correspondence: by
 D. E. Krehbiel..... 405

Book Review:
 "Diantha's Signet Ring": by Gertrude
 Crownfield 396
 The Alliance Page 398
 A Page for the Younger People 401

Baptisms:
 Funk, Marjorie Leola, Herbert Nelson,
 Raymond Leroy; Wiens, Marjorie
 Lorraine 406

From Our Readers 406

Marriages:
 Moore-Ferguson; Reddekopp-Frizzell. 407

Calendar 407

THE NEW-CHURCH MESSENGER

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3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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The Reign of Violence

THE major part of the civilized world has been greatly shocked by the savage onslaught on Finland made by Russia. It is not merely the fact that Finland (one of the best educated of the European countries) is faced with the loss of its independence but that no small nation in the world can feel itself safe from aggression. Since Hitler set the example of organized violence by the rape of Austria, seven other small nations have wholly or partly lost their freedom. And if this assault upon Finland is successful the whole of Scandinavia will be threatened by the Russian colossus.

If the issue depends solely upon force, Finland is doomed. However a gallant resistance she may make she cannot hope to successfully oppose to Russia's 180 millions her tiny population of four millions. On her side, however, will be the moral force of the greater part of the world. It remains to be seen whether this righteous indignation will exert any influence with the rulers of Russia.

Many New-Church people are anxious to understand the spiritual causes that have produced the widespread reign of violence from which the world is suffering today. Various

friends have written to the MESSENGER explaining this violence as part of the spiritual disturbance caused by the Last Judgment. This explanation may be correct, but the Church cannot for long rest content with it. Swedenborg assures us that the Last Judgment took place in the spiritual world in 1757. At the same time the Second Advent of the Lord was effected by the unfolding of the spiritual sense of the Divine Word. Though we can all freely admit that the Lord works slowly yet surely to effect his purposes in the world there will surely come a time when we must cease to explain world disturbances in terms of the Last Judgment. Nearly two hundred years have elapsed since that great event. Might we not expect a reasonable improvement in the spiritual condition of mankind? That there has been a great improvement on the intellectual plane can hardly be denied. Education has made vast strides; and the public conscience has been quickened. To what extent man's intellectual improvement has been accompanied by a moral uplift it is difficult to say. There is a widespread opinion that intellectual advance has outdistanced spiritual improvement; hence many of our social difficulties. Yet some

moral and spiritual gains must surely be conceded.

How then can we account for the widespread outbreak of violence? Such violence is not confined to the warlike activities of Japan, Russia and Germany. In many lands, especially our own, there has been an outbreak of crimes of violence unparalleled in modern times. Is it due to a reaction of hell against a growing influence of good? Something there must be that inflames the passions of aggressors against smaller and almost defenseless nations. In this connection we can quote Swedenborg (*T. C. R.* 498):

“For man is saturated with two loves, which are the love of dominating over all, and the love of possessing the wealth of all. These loves, if uncurbed, rush on to infinity. The hereditary evils into which man is born have arisen principally from these two loves. . . . All who have given themselves up to these loves look at themselves alone as the only one, in whom and for whom are all others. Such have

no pity, no fear of God, no love of the neighbor; and thence there are in them unmercifulness, inhumanity, and cruelty, and an infernal cupidity and avidity for plundering and robbing, and cunning and deceit in effecting these things. Such things are not innate in the beasts of the earth. . . . But that man is such inwardly, manifests itself . . . in massacres and pillaging . . . from which scarcely one abstains until the drum is heard as the signal to desist. From these things it is evident that if men were not restrained by the fear of legal penalties . . . the whole human race would be destroyed.”

If opposition to the Divine Humanity has broken down the restraints normally imposed by conscience the actions and policies of aggressive dictators are the natural outcome. And until conscience has been restored, or the fear of consequences curbs their lusts, these apostles of violence will continue their murderous policies.

A. W.

Out of the House of Bondage

By Frank A. Gustafson

“Which have brought thee out of the land of Egypt, out of the house of bondage.”—Exodus xx. 2.

“OUT of the house of bondage”! The text is better translated, “Out of the house of servants,” or “Out of the house of bondmen.” But how very familiar the words are in the usual translation! Embodied in the “preface” to the Ten Commandments, they are familiar indeed. But what of the meaning? Out of what “bondage” has the Lord delivered? What bondage is it that He would have us ever mindful of, a bondage from which He has delivered us? For the words must apply equally with us as with this ancient people Israel. Let us go back a bit into the history of the Divine Word that this “bondage” may be more clearly defined in our minds; that we may more thoroughly realize what it means, and why we should so consistently have it in mind and memory.

The people Israel had sojourned in the land of Egypt for some centuries; had had a happy time of it during the earlier portion of these years; prospered, grown contented and able, more or less rich in the possession which the land afforded. Then Joseph had died, and a change in the line of Pharaohs had brought a great crisis upon the people of Jacob. When they had come into this land many years before, they had been most cordially welcomed, had been granted a very favorable allotment, and had lived a very happy and comfortable life all these intervening years. But now, this new Pharaoh, of the native dynasty and not of the alien rulers who had governed in the former day when Joseph was the chief officer, had no love for these Hebrews. Noting their produc-

tiveness, and foreseeing danger to their own dynasty because of it, a long-continued series of oppressions and persecutions designed to break down the morale of the people, to reduce their physical strength, to render them helpless if any military event were instituted. And finally the people were made bondmen, slaves and sold off to task-masters by whom they were beaten, bullied, brow-beaten, abused, and forced to labor far beyond their reasonable strength in a climate and under conditions not at all conducive to physical health.

Still these people continued to multiply and grow in numbers. It seemed that no degree of abuse was sufficient to break their strength or completely break down their morale. Then went forth a decree from the palace that the newly-born children of the Israelites should be put to death as soon as born. The Hebrew midwives were ordered to kill the boys, but to save the girls alive. But the midwives failed to obey these orders. Then as soon as living male children were discovered they were taken and thrown into the river to perish from the flood of water there. Finally, Moses was born, saved alive, called to leadership and to relieve this people from their oppression.

That there is a remarkable and accurate relation between the statements of the letter of the Bible and our own moral and spiritual experiences in the regenerating life is no new thought to you. The thought is as old as the Christian religion itself. The Lord taught that His coming involved the saving of the lost sheep of the house of Israel. We realize thoroughly that He did not thus mean this isolated peculiar people known as the Hebrews or Israelites, but the salvable qualities of spiritual kind having place within the heart of mankind everywhere and in all nations. He came that He might deliver these spiritual qualities from degradation and desolation—that He might save alive all the good and the virtuous in our common human life, and these He classed as the "house of Israel."

In Old Testament stories Israel, the nation, has much the same representation. It is the great symbol of what is spiritual and heavenly in men; of all the elements and qualities which lead them into the love, worship and service of

the Lord God; the longings, desires, feelings, promptings and impulses of good which surge up within our hearts; the thoughts, ideals and aspirations of our minds which look to nobler quality of life and practice than is to be found in the passions that are peculiar to the merely natural life. Israel here stands for the sense that there is higher meaning and nobler purpose in life that is afforded through the satisfactions which result from merely natural expressions in living. It stands for the peculiarly generous things men feel at times, which fairly take them outside themselves and cause them to serve willingly such things as truth and righteousness, even when and where this service involves them in something of sacrifice and discomfort and disinclination. These elements of our higher and better nature, taken as a whole, are symbolized in the Word by the nation Israel. Reading our Bibles with this personal meaning in mind brings out for our consideration many wonderful applications, enables us to comprehend more fully and adequately what our spiritual living means and involves.

Personalizing this history in this manner we discover that it is truly our own soul-history, the history of how the Lord protects, guides and preserves His own within us; how our nobler life and nature grows from day to day; how, again, at times, it appears to languish and suffer; the burdens placed upon it by our natural faculties and passions; the hindrances, limitations and restrictions this nature suffers because we are disinclined to serve more faithfully and loyally this nobler end in spiritual life, and the strenuous efforts this lower nature so often exerts to keep down the growing conscience, to strip this increasing element of the spiritual of all power. In fact, it is the whole history of our soul as it labors with life for the sake of eternal life.

And just as Israel stands representative of these nobler and better qualities of our nature, so Egypt stands representative of the baser elements of character, the grosser loves, the ruder concepts, the cruder ideals, and that mighty power which so often conspires to restrain our high and exalted purposes that we may continue on in the indulgence and gratification of the life in the senses.

And how fitting it is that this land of Egypt should have been singled out to represent these things of our lower nature! In the day when these histories were first written Egypt was the world's greatest storehouse of knowledge. Here were great libraries, with tomes upon tomes of recorded knowledge. Here all the knowledge which the world possessed was filed away, knowledge both secular and religious. How fitting then that the Lord should have selected this land to represent all that is of the world and worldly! How fitting that Egypt should have been employed as the symbol of the greatest hindrances to the development of spiritual culture and spiritual condition; that it should represent the wisdom of those who are worldly-wise, the accumulated intelligence in things which men have learned through sight and hearing, from feeling, realized objectively through the avenue of the senses, and which because of the very impertinence of their objectivity tend to disturb our faith in the realer elements of faith and spiritual life, and so destroy our affection for what is holy and heavenly—that is, if these observable things are granted an over-emphasis.

How fitting, I say, that this land of Egypt should have been made the symbol of that which so thoroughly hinders our serving the living God—the naturalism and materialism which lays hold upon us, the placid life of the senses with its eases and carelessnesses, the luxury it knows and yearns for, the very somnolence of its life: these things so characteristic of the life in that land, how they do bespeak this life in sense and the indifference which this sense-life encourages towards all things holy and heavenly!

And how in keeping with our own experience is this account of the oppression of Israel by this Egypt! The life of the senses always conspires to keep down the growing aspirations of the heavenly life. When they are over-emphasized the matters brought to our attention by science and discovery ever tend to the discrediting of the truths of revelation. As we sink down into the satisfactions of bodily comforts and gain the possessions of the earth, we always grow more or less indifferent to nobler things. With every developed conceit in our own intelligence and capacity for intelligence there comes

over us a spirit of unmindfulness of eternal matters. In these things we seem to perceive so much that is worthy of esteem and respect that there appears to be little room left for other and nobler matters.

In the beginning of the story it is said that Egypt was very friendly. So, too, in our early states, in our childhood and youth, the things of the world and its life are; for then we are in states of innocence. And, too, in these early states and conditions religion has a very valued place in experience. In this period of our living all experienced things are good and wholesome. That is a happy day—learning truth, delving into nature, studying the great mysteries of life, acquiring knowledge of the many and varied things lying about us, things lying both within and without our own nature, and laying by a great store of knowledge with which to feed mind and life in future states of perplexity and moral famine. And it is here to be remarked that in these early states practically all that we learned is related to the Lord God and to the life of heaven—in this early day there is with us a Joseph and a friendly Egypt.

It seems very unfortunate that this condition of things cannot continue on undisturbed, that we should so soon develop that we lose this wholesome relation of the world's phenomena to other phenomena of even greater worth. But we do so lose it, and invariably, and properly. This is really a necessity of our nature and experience. With us a day must come when this Joseph-experience passes on and there arises within a Pharaoh who knows not Joseph. The day must come when another principle rises to assume authority and ride the throne of our living, and, too, with no friendly attitude toward what is spiritual and divine. With us also comes another king rising from its "native" dynasty as with this bit of history we study to-day.

And this new Pharaoh is none other than our self and self-assertiveness. The self of self this is what always comes up in our experience to usurp the innocences of former days in experience, to really tyrannize over the better elements of our nature, to align itself against our faith and conscience and our disinterested service and motive. And it is perfectly normal that such a condition should arise, that we

should so grow and develop that we come to regard this innocence and disinterested service as something actually inimical to our good, as a real menace to our manhood. And so there develops a spirit within us that labors to limit the exhibition of these nobler elements, that labors with full force and energy to keep down conscience, and to strive to enfeeble the promptings to unstinted generousities and unselfishnesses.

I repeat, it is perfectly normal that such a condition should arise and self come into our experience with a positive consciousness of power, with mind intent upon the gratification of passions surging within, with great determination and intent to realize upon the humoring of sentiments felt within. It is perfectly proper and normal that we should be motivated by a determined sense of need for the realizing upon the desires of the self-life, the demands that self shall come into its own experiences.

And it is here that the conditions in the land of Egypt in that day of the recording become wonderfully expressive of this condition in our own experience. We do not need to go back to that olden day of glory in the Nile country in order that we may realize upon the practical elements of its Bull-worship. We have it here and now in this actual experience of life in the senses which each and every one of us knows or has known. No one of us has escaped this devotion to life in sense. All have at some time or other taken life at its face value, as it appeared to be—all of us have at some time or other fed our minds upon what was intended for the body alone. All have lived for the sake of gratifying their sense-feelings. Who of us does not so live even now? Sights for the eye to behold, sounds for the ear to rejoice in, tasty things to regale the tongue, styles and comforts and luxuries to please our sense of achievement in things. Who among us does not rejoice that he has money in the bank? That his clothing is well-fitted and of excellent texture? That his home is pleasantly situated and generously furnished with a good quality of furnishing? Does not each and every new discovery in science, each and every new invention in mechanics make an immediate contribution to this end with us? And is not our absorption in these things, after all, but a sort of worship of the golden calf?

Do we not here realize the ascendancy of this new Pharaoh of a native dynasty, a Pharaoh who knows not Joseph?

And while this goes on, what of Israel? What of the elements of spiritual character? Aye, they work their work making brick without straw, toiling incessantly day and night to make imitation stones of what is really black muck, tyrannized over, oppressed by a mighty force that sits the throne and rules with a high hand or power and arrogant energy; yes, even the little children of innocence, murdered that this power may sit all the more secure.

Of course you see what it is that I would have you see! How the demands of the merely physical bear down with hard hand upon the nobler elements and aspirations of life! How this demand lowers the standard of our ideals! How it makes us work and sweat that we may make clay images of virtue! How it actually destroys the free life of our souls, and makes us slaves to every whim and caprice and impulse of our lower nature. How it kills off the lovely children of the heart and brain that they may not stand against it!

Our need, then, is for a Moses who shall come and deliver us from this oppression. The need is for some very deep revealing that shall expose and remit this power of the self-nature; that shall lead out into a happier land of promise where God and virtue are really to be found. And there begins our Exodus—when the Word of God comes home with convincing effect, when the sense of its mighty power over our evil propensities is thoroughly realized. Then it may open our life and living to realer things and release them from all this iniquity, prove itself practical in actual experience, effect the divine purpose and lead us into life in realer things.

Truly has He led us out of the house of bondage, led us so that we are no longer the servants of our own lusts, the bondmen of our own passions. Truly has He delivered us from the merely sense-life with promise of free-life in the eternal verities of truth and holy virtue.

Affirmation

GREAT IS THE LORD, AND GREATLY TO BE PRAISED IN THE CITY OF OUR GOD, IN THE MOUNTAIN OF HIS HOLINESS.—Psalm xlvi. 1.

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A New Book by Gertrude Crownfield

DIANTHA'S SIGNET RING by Gertrude Crownfield has been brought out by the Thomas Y. Crowell Company, 432 Fourth Avenue, New York; price \$2.00. This is the story of a girl who lived in Williamsburg, Virginia, in Governor Spotwood's time, known as the "Golden Age of Williamsburg." Here Diantha Redburn lived in a large house on Duke of Gloucester Street. The story teems with the activity that made up life at that period in the town of Williamsburg. The balls, the parties, the politics, the trading of the colonists, tobacco regulations, and inheritance laws provide the picturesque background for this romantic tale. Miss Crownfield has reconstructed in the story this "Golden Age of Williamsburg." The beautiful color illustrations, and numerous drawings are by Ervine Metzl, known for his work in *Fortune Magazine*, and for the numerous awards which he has taken for his paintings.

Metanoian Ethics

By Jos. E. Collom

SINCE Ethics is the science that relates to Motives, Volitions and Conduct in relation to ourselves and others it is evident that the subject of Free Will should be thoroughly investigated. What is its nature and whence is it? Swedenborg has contributed three discussions on this subject which are of great value:

- (1) that in his *Rational Psychology*, Nos. 351-400;
- (2) that in the *Arcana Coelestia*, Nos. 2870-2890; and
- (3) that in the *True Christian Religion*, Nos. 463-508.

In those three precious treatments the *fact* of Free Will has been thoroughly elucidated and confirmed. But in *what manner* or *how* the consciousness of Freedom has been communicated to us by our Creator and Father has been for the most part left for another servant of humanity to unfold to its deepest reaches. Swedenborg's specific and unique job was to lead mankind to a complete understanding of the laws of analogy or correspondences and representations. His preliminary training in the sciences and his seership pre-eminently qualified him for success in that field. But to lead to the summit in that other field it was required that a mind uniquely constituted for it should be commissioned to undertake this task. This fell to the powers of Immanuel Kant who was a contemporary of Swedenborg. In three great intellectual tasks Kant brought to the light of day what had been hidden for ages. This achievement of his is recorded in three critical works called: "The Critique of Pure Reason," "The Critique of Judgment" and "The Critique of Practical Reason," which unfolds the principles of Pure Ethics. In the last of the three the *how* of Free Will is explained.

Jesus came preaching the Good News of the Kingdom within man, saying "Metanoieite," that is "Think ye Above." His whole system of Ethics as presented in The Sermon on the Mount and in His other parable teaching, we may call Metanoian Ethics, for it goes to the

innermost ground of our moral consciousness, it probes to the deepest depths of our Moral Life. It is to this field that Kant's Ethical Philosophy has been devoted. Never before did any man render such distinguished service to mankind. He has by the rays of heavenly light guided our ship of rational thinking successfully past the rocks and reefs and shoals into the ocean of clear sailing. In his penetrating vision he provided a complete commentary on the Words of the Saviour, that "Wide is the gate, and broad is the way, that leadeth to destruction and many are they that enter in thereby. But narrow is the gate and straightened the way that leadeth unto life and few there be that find it."

Metanoian Ethics, then, presents as its major principle that in every man there is a spiritual faculty called Pure Reason which in its relation to the Will and Actions from the Will is a Mount Sinai, a Mount of Beatitude out of which come the Ten Commandments. The Golden Rule and the New Commandment of Love. So unique is this Voice and so intimately wrought in our consciousness that we necessarily recognize it as the inmost principle of our manhood, as the *very human principle itself*. It is primarily by this endowment that we are said to be created in the image and likeness of our Heavenly Father.

The moral light which shines from this Mountain within us is the "Son of Man" that ever "descends in the clouds of heaven with power and great glory." To this Son of Man is committed all moral judgments within man. The Voice of this Son of Man raises to heavenly life all who are entombed in the grave clothes of sensuous illusion, who are imprisoned in the chains of corporeal appetites of material wealth getting, of consuming ambitions for place and power. All such must hear the Voice of the Sons of Man, and those who hear shall rise into newness of life, being born from above by the Spirit of Truth and the Water of Life.

In Metanoian Ethics it is this Moral Reason that begets in us a conviction of Free Will. It is in the light of this Supreme Norm that the understanding is enabled to see that a Pure Will or a Pure Heart can only be realized when

every influence or attraction arising in self-regarding appetites, lusts or ambitions are made subordinate to the *one dominant motive of sincere respect towards the Law of Reason Itself*. If the thought of one's own happiness, the hope of rewards or the fear of painful consequences exert the slightest influence upon our ruling motive, rather than pure respect and reverence for that Law, then our Will becomes unclean. When we pray "Create in me a clean heart, O God, and renew a *right spirit* within me" we are imploring the Divine Aid to reject from our Will every self-regarding interest, and to give supreme place in our conduct to that impartial and universal law of Pure Reason. The pathway of endless moral progression toward the perfection of our Heavenly Father is along this line of the Psalmist: "Then shall I not be put to shame when I have respect unto all Thy Commandments." Thus the consciousness of Free Will flows directly from the Heavenly intuition of the Moral Law; for that Voice will not allow me to make any compromise with the pleasures and enslavements of Sense but it compels them all to serve the purposes of a moral kingdom, a kingdom of Good Will toward Men which the Saviour called the Kingdom of the Heavens.

In Metanoian Ethics, moreover, the Light of Pure Practical Reason compels us to distinguish between Things and Persons. It shows us that things have only *utility value*, while persons have inherent, intrinsic and non-depreciating value. Out of this law springs the conception of a Brotherhood, hence a Divine Family with one Father whose very being is Righteousness and Love, in eternal marriage.

The Lord

IT is a known thing that the Lord was born as another man, and that when an infant he learnt to speak as another infant, and that he next grew in science, also in intelligence and wisdom, hence it is evident that his Human (principle) was not divine from Nativity, but that he made it Divine by his own proper ability. That it was done by His own proper ability was because he was conceived by Jehovah, and hence the inmost principle of His life was Jehovah Himself.—(A. C. 6716.)

THE ALLIANCE PAGE

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

—Psalm lxxviii. 11, (R. V.)

A CHRISTMAS PRAYER

Fill outstretched, upward-reaching hands to-day;

Guide wandering feet along the heavenly way;
Comfort the lonely heart, and heal the mind;
Turn us again, Thy promised joy to find.
Help us, our Father, wheresoe'er we be,
Thy peace on earth to hear, Thy glory see.

V. M. K.

EACH Advent season is a chance for a new spiritual beginning for us, and at the same time an ending of those uncleannesses that have infested us with their evil power. But we know that the visitation of a new beginning will not come to us unless we have found favor with the Lord by our low estate of virgin humility. We may well tremble in fear before the overshadowing of the Lord's mighty power that would use us as His handmaidens. Let us examine our hearts to see if we can accept the awful gift, as Mary accepted: "Be it unto me according to Thy Word." According to the Word of the Lord, this beginning must work in us a great change. At first it will bring us great rejoicing, while it is still tender with heavenly promises of good things. Can we accept then the dark moments of travail, in the faith that the Lord will bring forth in His good time? There will be the bitterness of disappointments while the pride of our self-intelligence is scattered. The mighty forces of self-will cannot be put down from their seat without pain. Our wealth of self-confidence is too firmly entrenched to be sent away empty, without humbling experiences. But through the long waiting, blessed is she that believes, for there will be a performance of those things which were told her by the Lord. There will surely come new strength, an exultation, and a sense of being filled with new life. We dare

not refuse this visit of the Dayspring from on high. There is great need of it in our homes, in our Church, and desperate need in the world. May it be our Christmas prayer, as New-Church women, that the Lord will visit us and make His new beginning in us; that we bear with understanding patience whatever trials may come to us; and that finally we bring forth a new spirit of peace and good-will, a new light to shed on our problems, and a new power to grow and wax strong.

C. A. B.

LIVING IN ETERNITY

By Louise Kent

In these times of stress and strife it is a comfort to feel that there is more to life than the vicissitudes of this world. Time here is counted by centuries, years, months, days, and hours. Eternity has no beginning and no end, and we know that while men are left in freedom to work good or evil, a Divine Providence is over all, bringing all good possible to offset the evil. Prayers that peace and harmony may come to mankind help, because so many are longing and desiring it. That influence must finally be felt. The Lord wills only good, but from the evil wrought by those who desire power He can give to the minds of many a realization of another life on a higher plane where the good are separated from the evil and happiness and safety may come. If that cannot happen here and now, the belief in a future when it will come, can be strengthened. How can anyone believe that the youth of the world can be driven out of existence at a moment's notice! Who can feel anything but a certainty that life must go right on!

This need not be a matter of teaching or belief. It is a matter of sense—in that out of troubles here may be built a purpose to pre-

pare for a future of better things. From catastrophes come human kindness — a desire to help each other. In floods and fire and earthquakes, how the hearts of people open to help and comfort one another.

From the turmoil of the world to-day, there must finally come an adjustment which shall work for good. Long ago one of the New-Church ministers predicted just the crisis we are going through, as an old Church passes, and a new one is evolving.

Those of us now living may not experience it here, but this adjustment must finally come, and the influence of the other world must be felt. We cannot all do large things to hasten this, but all can do their part in the duties which lie nearest at hand. Let our influence for good reach forth; let us not allow discouragement to tie our hands. Let us give of our best for the good of mankind. Every good thought, every good deed, helps someone else. We never know where a kind deed may end. It is like the ripples in the water caused by a stone cast into a pool, which widen and widen, till we know not where they stop.

Simon the Zealot

By *Cornelia Hinkley Hotson*

WE are told that the Holy City has in its foundations the names of the twelve apostles of the Lamb. Several of the Apostles we know only as names in the list. Simon the Canaanite, or Simon the Zealot is one of these "names." However, his name tells us that he was one of the patriotic or nationalist party which looked for a way to secure the independence of the Jews from Roman rule.

We can understand easily why Simon the Zealot chose to follow Jesus; for it must have seemed to him that here was a Leader likely to fulfill his earthly hopes and aspirations. Simon must have known how often the Scriptures seem to prophesy triumph for the Jews and a leading place in the world for them. Simon often must have presented these hopes and aspirations to the Lord. At first Simon must have believed that Jesus would conquer the

enemies of the Jews and make the earthly success that was expected and hoped for from the Messiah. We cannot know the inner experience of Simon the Zealot and how he took his great disappointment when Jesus was crucified instead of becoming a world conqueror. Simon must have profited by what he learned from the Lord, for his name was kept as one of the Twelve.

It is easy to see why Simon the Zealot chose to follow the Lord, but not so easy to see why the Lord chose Simon the Zealot as one of the Disciples. We can surmise that one of the Lord's most difficult temptations must have been to keep Himself from using some of His Divine Power to become just the sort of Conqueror that Simon must naturally have wished Him to be. Why then did the Lord choose Simon the Zealot? We are thoroughly familiar with what the Lord did do at the close of His life on earth. But familiarity alone will not reconcile us to the part the Lord took then and still apparently takes in world affairs that seem so desperately to call for different treatment.

Strangely enough, in our own day, we have seen the Jews come nearer to gaining a homeland in Palestine once more than has seemed possible for several centuries. At the same time we have seen persecution of the Jews break out in a nation which was supposed to have been Christian for several centuries. Most strangely of all, this nation, which was supposed to be Christian, casts away with execration the "Jew-god" which the Jews themselves never acknowledged and sets up an "Aryan-god" with aims and attributes remarkably similar to the idea of God which the Jews actually worshipped at about the time much of the Old Testament was written down. The ideas of national importance, separateness and non-conformity to the ideas of others which this modern country has lately taken up are not as different as one might wish from the ideas which the Jews may and perhaps still do get about themselves from the Old Testament.

It is easy to say that patriotism ought to be a Disciple of the Lord and that since He chose Simon the Zealot the matter is settled; patriotism is one of the foundations of the Holy City and a necessary part of Christian char-

acter. Patriotism as a Disciple of the Lord is difficult to explain. Simon the Zealot is rightly a Disciple of Jesus of Nazareth but always a disappointed one.

Instead of speculating as to what Simon the Zealot did for the remaining years of his life after the resurrection of Jesus, let us rather try to think what that earnest patriot of his own day would say to us, if he could, after all these centuries of life in the light of his Risen and Glorified Master.

Three times in *True Christian Religion*, 4, 108 and 791, we read that the same Twelve who had followed the Lord in the world were sent out again through the spiritual world after the Last Judgment and Second Coming of the Lord had been accomplished there, to preach the Lord anew, after the Event had occurred so that they knew what to preach.

Our Fundamentalist Christian brethren see in the present times many indications that New Testament prophecy is about to be literally fulfilled. They believe there should be a literal Kingdom of Christ on earth. "Simon the Zealot" in all of us at times urges the Lord to take a violent Hand in the matter, set up His Own Benevolent Rule and be a worthy Dictator. With Omnipotent Power it should be easy! The old temptation crops up in ever new forms.

If Simon the Zealot has given up the national self-aggrandizement of the literal Old Testament Jews and the literal reign of Christ on earth as seen by the Fundamentalist in the New Testament, what does he preach now? The message of the person, Simon, we do not need to know, but as learners from the Lord in His Second Coming we do need to know what true patriotism is for use in this world.

Would not Simon the Zealot preach to us Internationalism? Do we not need a federated internationalism that will give local autonomy everywhere but make good-will and fair dealing legal and obligatory as all civilized people wish it to be? The law cannot require goodness in the heart and wisdom in the head. Goodness and wisdom are above legislation. *But*, a sensible set of traffic lights and a policeman can make a crowd of people and a jam of cars act

as if all persons concerned had goodness of heart and wisdom of head.

Internationalism, a world of federated powers will not in itself be any more of a panacea than its predecessors absolutism, constitutional monarchies or republics have been, but it may well be a better vehicle than any of its predecessors for promoting the welfare of mankind.

Internationalism is demanded by our times. We know far too much about people everywhere to deny that they are our brothers. We have goods for sale and ideas to exchange on a scale that demands free international intercourse on all four planes, spiritual, moral, civic and physical.

The human body is the true type of human society. The parts are many, the functions are many. Each is needed. Each is useful. The human body can learn to do things. It can acquire habits. A habit is the quick and easy doing of a thing which it was difficult to learn to do. The human mind can learn. It can use knowledge it did not know before. It can learn to wish for and love that which it did not know of or wish for before.

Divine Truth will probably continue in the future as in the past to be unrecognized, misunderstood, hated, and rendered impotent by not being accepted as the King which It really is. The drama of the Crucifixion is significant, not because it happened once, but because it is enacted over and over in such a multitude of ways. The story of Jesus of Nazareth shows us how Divine Truth is rejected by those whom it comes to save, but received and used as a Saviour by those who do see, recognize and use Its help and power. Divine Truth has come into the world again for those who know where to look for it.

One of the disciples of this new Divine Truth is desire for the welfare of the world. Like Simon the Zealot, we see that Divine Truth and Divine Love will not seize the dominion and rule over mankind as a Dictator. Allegiance of the heart to the Lord must be freely given, though conformity to civilized standards of conduct may be insisted on. As faithful disciples ourselves, under the somewhat obscure leadership of Simon the Zealot, we must carry on the effort to preach a patriotism acceptable to our Risen Lord and Master.



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

The Oil That Flows

NOT long ago I read an account of the sinking of an oil well in one of the western states. Men bored down through sand and rock for hundreds of feet until at last they reached the oil. It came gushing up at the rate of several thousands of casks a day. And that oil will probably go on flowing for the next twenty years.

There is a beautiful story of flowing oil in the Bible. A poor widow went to Elisha the prophet and told him her sad story. Her husband had died owing a large sum of money. The man to whom the money was owing threatened to take the widow's sons into bondage. She besought Elisha to save them. The only thing she possessed was a pot of oil. The prophet bade her borrow from her neighbors all the empty vessels she could. Then she was to pour the oil into them. A miracle took place. The oil was multiplied almost indefinitely. Not until the last vessel was full did the oil cease to flow. She was able to sell so much oil that she could pay off the debt, and have money left wherewith to feed her two boys.

The story is more than the account of a miracle. It is a parable that tells us how love from the Lord pours into our lives in rich abundance. Love is ever flowing from the Lord, but we have to provide the vessels to receive it. The more we can take and use, the more the love of the Lord is poured into us. If we provide no vessels we get practically nothing. If we bring many vessels the Lord fills them all.

Two years ago I passed through a village where the water supply had failed. All the

wells were dry. But from a nearby town came huge motor tanks full of water. People brought their pails and filled them from the tanks; those with large pails got plenty of water; those with small pails got less.

It is much the same with our reception of love and truth from the Lord. If you have a large, receptive heart you can receive a lot of love. If your heart is small and mean you get a small measure.

What are the vessels we provide for this outpouring of Divine Love? The first is an obedient mind. Not until we obey the Divine Law can we receive the Divine Love. The measure of our obedience determines our willingness to have the love of God in our hearts. Another vessel is our charity towards our fellow men. The more we love and help our neighbor the more we can receive love from the Lord.

The vessels of the mind are almost without number.

"Cut channels for the love of God,
Where it may freely run;
And He hath never-ending love
To fill them every one."

Not long ago a man killed himself. He left a note behind him in which he said, "I have no friends, no one loves me. I can live no longer." It was a sad story, but if no one on earth loved that man it was because he had never sought to love others. He had neither opened his heart to the love of God, nor sought to give affection to other people.

Every unselfish act done for others opens your heart to receive a larger, fuller measure of love from the Lord. His love can overflow our lives, gladden our hearts, fill us with cour-

age and joy. But if we have no vessels in which to receive it, the love cannot flow into us. Something of the Divine Love all men receive. Some of His bounty we get in the form of food, clothing and shelter; but the love that fills the soul comes only to those who open their hearts to the Lord and strive to help their fellow men.

"The Unjust Judge"

By William H. Beales

IT is interesting to notice how some of the parables uttered by the Lord seem to teach what is contrary to the real truth. Take, for example, the parable of the "unjust judge" as it is called, to be found in the 18th chapter of the Gospel according to Luke. This parable, we are told, was uttered in order to teach the value of constant prayer. "He spake a parable unto them, that men ought always to pray, and not to faint." But what a remarkable picture the Saviour drew, in order to press home the point! How it seems to lower our whole conception of the Divine Being and His attitude towards those who pray!

"There was in a city a judge, who feared not God, neither regarded man." On first reading, we might be inclined to take this as a very excellent testimonial of the judge's determination to administer justice without fear or favor. But, no. That thought is dispelled as we read further. There was, in the same city, a woman—a widow, who was oppressed by some unnamed person. She appealed to the judge for "full justice," but "he would not, for a while," comply. As the Greek expresses it more definitely, he was "unwilling" to grant the woman's request. But she persisted, with such determination, that in the end the unjust judge "said within himself, Though I fear not God, neither regard man, yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

Not a very inspiring picture of the administration of justice. The woman secured what she sought, not because she had a right to it, but because she would give the judge no peace until he considered her case. Perhaps a faith-

ful picture of "justice" as it was administered in the East at the time of the Lord, but we are astonished when we read further, and find the Lord comparing *Divine* justice with that administered by the "unjust judge." We read: "And shall not God give full justice to (avenge) His elect, which cry day and night unto Him, though He bear long with them? I tell you that He will give them full justice speedily," or, as the Writings explain, "not quickly, but certainly."

Here is a parable which challenges our most careful thought. Unquestionably, our first impression is not correct. Our Heavenly Father is *not* like that "unjust judge." He is *not* indifferent to our needs, nor unwilling to answer our prayers. It is *not* necessary that we "weary" Him with our petitions, before He will even consider our necessities. Indeed, we have His own words: "When ye pray, use not vain repetitions, as the heathen do, for they think they shall be heard for their *much-speaking*. Be ye not like unto them." We know that whatever the Lord may have meant to teach by this parable, it was not that He, our Heavenly Father, will heed our prayers only after we "weary" Him by our persistence. Prayer does not influence the Lord, in the sense that it persuades Him to grant what is desired. When the thing is good, He is more anxious to give than we are to receive; if it were to be harmful, then He will not grant it, no matter how earnestly we, in our ignorance, plead for it. The value of prayer is its effect upon ourselves, not upon God. Prayer brings our desires to a focus; it strengthens and confirms us in those desires; and, especially as regards spiritual things, prayer opens the way within our own hearts, for the granting of the request. As well might we feel we have to pray to the Lord to make the sun shine, as to think we must induce Him to grant us blessings before He will do so. It is the clouds of falsity and evil which shut out those blessings, and only as those clouds are removed can the sunshine of His goodness descend into our lives. It is *we* who close the way—it is *we* who are moved by our own prayers, and the prayers of those who seek our good. And if the prayer is sincere, the change will come. "Therefore

I say unto you *ask*, and ye *shall* receive; *seek* and ye *shall* find; *knock*, and it *shall* be opened unto you."

Surely the thought expressed in this parable, even in the literal sense, is: That if that woman secured protection against her oppressor, from an unjust and unwilling human being, shall we expect less from our Heavenly Father? If we are earnest and sincere in our prayers for protection against our spiritual foes, can we doubt for a moment that our prayers will go unanswered? Surely they will be granted "certainly."

But, this is not all we may find in that wonderful, if strange parable. How could it be, seeing it came forth from the Mind of God? All the events depicted in the parable take place in our own lives. Within each one of us is to be found the spiritual "judge," the spiritual "widow" and the unnamed spiritual "adversary." And each acts within us exactly as the Lord described the characters in the parable as acting.

Every day we are called upon to make decisions: to determine the true nature of this affection or that, this thought or that; to decide upon this course of action or that. And in making these decisions, we depend upon our power to *reason*; our ability to see the truth and weigh it; to evaluate it; to reflect and measure and compare. Naturally, we want to be right in our decisions; we do not want to make mistakes, to reach wrong conclusions, which may be harmful to us and our interests. We look for our mental "judge" to give us a true judgment on all matters brought before it. Thus we have the counterpart of the "judge" of the parable.

Then we have the "widow." In the Word, a "husband" represents the *understanding* of truth, and a "wife" the *affection* for truth. Do not allow the thought to become confused by thinking of flesh-and-blood husbands and wives, and wondering how these representations work out—they don't, in that sense. We are considering, not persons, but qualities or faculties within the human mind. A husband represents the understanding of truth, and a wife the affection for truth, both in the same mind. And a widow? Clearly, she would stand for a

state of mind where there is a definite affection for truth, but the lack, or loss, of the right understanding of what is true. Can this be possible? Most assuredly. We think of a person who is sincerely trying to live a worthy life. Such a person has accepted the ordinary standards of right and wrong, of truth and falsity, prevailing in the world, and has lived according to them. To him they are reasonable and true. But, as life advances, and the mind matures, there come doubts. Religious teachings which were accepted unquestioningly, are no longer satisfying to the reason.

"So many gods, so many creeds,
So many paths, that wind and wind."

Which is the right one? Which should be followed? The old standards of truth no longer meet the needs; what can take their place? Even more serious: when truth is lost, then the affections are without protection against evil and falsity: the "adversary" of falsity and evil attacks them.

And so, the *reason* is appealed to. Give me "full justice" against mine adversary. What *is* the right thing to do? What *are* the true standards of goodness? But the reason "will not for a time" give a satisfactory answer to the plea of the spiritual "widow."

Why is this so? Because the rational faculty—the "judge," is at first "unjust." It is significant, that "justice" always refers in the Word to the consideration of what is good. Before regeneration has made definite headway, the power to reason is under the influence of the natural, and therefore the selfish, part of us. It is open from beneath, and not from above. We are conscious of the value of worldly and selfish considerations and benefits, and these, because they are so apparent, are given first place in our minds. Because of hereditary evils, the influences from above are blocked in their descent; therefore we are not conscious of the value of spiritual things—honesty, purity—charity and the love of the Lord. We know *about* these things, but we do not realize their true value as compared with the lower and more apparent. And the reason, being "for a time" under the influence of the unregenerate natural, is "unwilling" to give a true and just judgment regarding the truth

of the matter. But, take a single example: How should I run my business—manage my department? Old standards say, play safe; keep within the law, for your own safety. Get your money's worth. That is what the other fellow would do, if conditions were reversed. Get your money's worth out of your employees. Perhaps he or she *is* near a nervous breakdown, and is finding it harder each day to "go the pace." Well, that is their hard luck. Let them stand aside for someone who can and will "deliver the goods." Never mind the feelings of those under you, or even their rights. They are working for you—they cannot afford to stand up for their rights. You have the advantage; you don't have to be considerate and thoughtful.

Oh, yes, it is true that humanitarian methods are being more and more generally used, especially by large concerns, but these are the standards and practices of many, many people in the business world to-day. They are defended on the ground that competition makes any other course practically impossible. And the "unjust judge" is unwilling to give a decision against them.

But the "widow" within cries: "Can these things be *right*? Are they *good*? Do they express the will of God, as it should be lived on earth? There is something deep within which says that they are not; and it worries me. Tell me the *truth*—are these things *right*?"

For a time, the prayer goes unanswered, but ultimately the truth is seen and acknowledged. Although the rational faculty is open, at first, only to light from below, the promise is, that if we persist, and seek "with all the heart," it will be opened from above also. "Knock, and it *shall* be opened unto you." The clouds which prevent the light from appearing will be dispersed; light from above will meet that from beneath, and true values will be seen as they could not be seen before. How can this be brought about? By constant prayer. No, not by the "vain repetitions" of the "heathen," but by a constant life of prayer—a life that is an unspoken prayer. The earnest seeking, with all the heart, for the truth, and the sincere living of the truth as it is revealed little by little. Love of evil and also love of good are strangely mixed within

us, and we must not expect the first to be driven out merely by a gesture on our parts. Are we willing to live the truth, if the Lord make it clear to us? Are we ready to sacrifice whatever the truth condemns in our lives, no matter how much we enjoy it? If not, we had better be careful how we pray for light; if so, then it will be given. Our very persistence in seeking will bring about the reward. "When the Son of man cometh [to us] He *will* find faith in the earth" of our natural minds.

The Word and Correspondence

THAT the term "correspondence" is not better understood by most of us, may be due, in part, to the various shades of meaning and to the manifold applications thereof in the writings of the Church. For example, it is used to express a parallelism, as when it is said that one side of the body corresponds to the other side. It is also used to indicate the two complementary parts of a pair, as, will and understanding, male and female, good and truth. Again, it is used to show the relation of cause and effect, as when it is said that the effects in the natural world correspond to the causes in the spiritual world; with many others.

Correspondence is parallelism. It is similarity. It is relation. But it is much more than these. It is inspiration. It is influx.

We wish to direct particular attention to correspondence as inspiration and influx in relation to the Word. Let us bear in mind that inspiration and influx are always from above, downward, and never the reverse. The Word existed in the heavens before it appeared on earth. This is true of the ancient Word as well as of our present Word. It was by influx and inspiration through correspondence that it descended from the Lord, through the heavens, to man.

Correspondence, therefore, is not to be considered as an adjunct to the Word. Rather it is the means of bringing the Word into being. It is not a subtle something that has been added to or instilled into the Word. On the contrary, the letter of the Word was given its present form in order that it might correspond

to the internal sense, even to the extent that some of the historicals of the Word were enacted primarily for the sake of the internal sense, in order that the two could correspond. In other words, the Word on earth was formed by and from the Word in heaven through correspondence. We read in *Apocalypse Revealed* 959:

"The Word which was dictated by the Lord, passed through the heavens of His celestial kingdom, and the heavens of His spiritual kingdom, and so came to man through whom it was written; and, therefore, in its origin, the Word is purely Divine."

and in *Sacred Scriptures* 71:

"the Word in heaven corresponds to our Word, and that consequently they are one, for correspondence makes things one."

They are one, like the soul and the body are one. The smile on the lip corresponds to the affection in the heart. The twinkle in the eye corresponds to the scintillating idea in the mind. The frown on the brow corresponds to the displeasure within. But when the affection in the heart wanes, the correspondence is broken and the smile disappears from the lip. The body merely appears to have life within itself. So with the letter of the Word. "The letter killeth, the spirit giveth life."

The Word is with man in order that there may be what is Divine in the World. Only through correspondence is there anything of the Divine in the word. But you say, "The knowledge of correspondence has perished on earth; how, then, can the Word exert any power with mankind? In *Arcana Coelestia* 4280, we read: although

"the science of correspondence is altogether obsolete and lost; nevertheless the superior excellence of this science above other sciences may appear from this consideration, that the Word as to the internal sense cannot be known without it; and the angels, who are attendant on man, perceive the Word according to that sense; also, that by this science communication is given to man with heaven; and, what is incredible, the real internal man thinks no otherwise (than according to that science), for when the external man apprehends the Word according to the letter, the internal man apprehends it according to the internal sense; although man, during his life in the body, is ignorant of it. This may appear especially from this circumstance, that when man comes into another life and becomes an angel, he knows it, as it were, of himself and without instruction."

You will note from this, that only through the help of the angels who understand the spiritual sense of the Word can the ordinary mortal perceive anything of the Divine in the Word.

Furthermore, when the man, instructed in the spiritual sense through correspondence,

reads the Word and keeps his thoughts on the spiritual sense and away from the literal sense, he has the aid of the attendant angels in revealing to him glimpses of the celestial sense.

On a mountain in California a 200-inch telescope is being erected. This "eye" is designed to bring into view a countless number of stars hitherto unexplored and to magnify the heavenly bodies by four diameters above any astronomical instrument heretofore used. The suns, planets and satellites will thus be made to appear much nearer and larger than they do through present-day telescopes, and very, very much more so than seen by the naked eye. Yet this is only a faint comparison to the vast increase in power to view the immensity of the heavens and the heavenly life that is ours through correspondence.

Correspondence is the Divine current continually flowing along the wire of creation. It is the fire in the burning bush. It is the wireless wave of broadcasting station HEAVEN. This station is on the air from everlasting to everlasting. Your receiving set is of Divine manufacture. We call it THE WORD. Tune in on it any time, day or night, and get "Fresh News From Heaven." Yea, more. Receive through it, "the Hidden Manna." "Come ye, buy and eat: yea, come, buy wine and milk without money and without price . . . hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Correspondence is the relief train that brings all these heavenly goods to the Divine Storehouse along the Highway of Holiness. You are now in tune with the Infinite, through correspondence.

D. E. KREHBIEL.

INFANTS are first of all in a state of good, for they are in a state of innocence, and in a state of love toward their parents and nurses, and in a state of mutual charity toward their infant companions; so that good is with every man the first born. This good into which man is thus initiated when an infant, remains; for whatever is imbibed from infancy enters into the life, and because it remains, becomes the good of life; for if man were without such good, which he had derived from infancy, he would not be a man, but would be more of a wild beast than any in the forest.—(A. 3795.)

BAPTISMS

FUNK.—Marjorie Leola, Herbert Nelson, Raymond Leroy, children of Mr. and Mrs. Jacob H. Funk, were baptized at Boggy Creek, Manitoba, Sunday afternoon, November 5, 1939, the Rev. John E. Zacharias officiating.

WIENS.—Marjorie Lorraine, infant daughter of Mr. and Mrs. Peter Wiens at Boggy Creek, Manitoba, on Sunday afternoon, November 5, 1939, by the Rev. John E. Zacharias.

NEWS OF THE CHURCH

BROCKTON, MASS.

The Young People's League is holding a supper and Christmas party on Wednesday, December 20th, at 6:30 P.M.

The Sunday-school Christmas party will be held on Friday, December 22nd.

CAMBRIDGE, MASS.

On Friday, December 8th, the monthly tea party of the Cambridge Society was held under the auspices of the Ladies' Aid Society. The speaker of the evening was Mrs. Willard E. Ward, of Brookline, who spoke on "Familiar Hymns, Their Origin, Authors and Composers."

A carol service will be held in the church at 4:30 P.M. on Christmas eve for the children of the neighborhood and their friends.

The Children's holiday party will take place on Thursday, December 28th, at 48 Quincy Street, at three o'clock in the afternoon.

BROOKLYN, N. Y. C.

The Church of the Neighbor is holding its Sunday-school Christmas party in the church on Christmas eve at 4:30 o'clock. There will be a candle-light song service with stereopticon pictures of the Christmas story. This will be followed by supper for the smaller children and light refreshments for the adults in the Neighborhood Club rooms. Gifts will be presented from the Christmas tree.

SAN FRANCISCO and BERKELEY, CALIF.

The children of the Berkeley Sunday-school are going to repeat their Thanksgiving offerings at Christmas time. They brought canned goods and fruits to the church which were presented to a needy family.

The Lyon Street Church recently held a special service for those couples who have been married within its walls. This innovation was a wonderful success. Some forty husbands and wives responded to the invitation to attend, and many requested that it be made an annual celebration.

Golden Wedding

Mr. and Mrs. William Wiebe of Rosthern, Sask., had planned a quiet day for Sunday, November 26th, their 50th wedding anniversary; but they were surprised by a party of friends. Some fifty-four visitors came to their home from far and near

each bringing congratulations, good wishes, and, incidentally, refreshments. The house was full of guests when Mr. P. Abrams, of Waldheim, in behalf of their New-Church friends, presented Mr. and Mrs. Wiebe with a tea set and tray. The Rev. P. Peters then made some remarks to the company and pointed out the esteem in which Mr. and Mrs. Wiebe were held in the community. Mr. George Ens then added a few words of appreciation for the older friends of the Wiebe family. Some of the favorite hymns of the Wiebes were then sung; also appropriate songs by some of their children and grandchildren. Instrumental music rounded out the program. Lunch was then served, Mr. and Mrs. Wiebe taking their place as bride and groom at the head of the table.

Mr. and Mrs. Wiebe were married in Altona, Manitoba, in 1889. They have one son and six daughters, all married, and 26 grandchildren. They came to Rosthern during the pioneer days when Mr. Wiebe became interested in the milling business. They are charter members of the Rosthern Society of the New Church and have been staunch members all these years. The Wiebes are planning a family celebration next summer when they expect that it will be possible for all the children and grandchildren to be at home. P. P.

FROM OUR READERS

To the Editor of THE MESSENGER:

I was greatly interested in the circular letter recently sent out by the President of Convention, in which he referred to the Church publications, particularly THE MESSENGER. Some of the suggestions made by Mr. Mayer deserve the most careful consideration; I believe they are timely. But, there is one point which I believe to be of the utmost importance, and which I wish to stress as strongly as possible:

No change in the make-up of the Church's publication, nor in the form of management, if such is ever deemed advisable, *can ever take the place of the active, consistent support of the paper by the Ministry and laity.* No Editor, however gifted he may be, nor Board of Editors, for that matter, can hope to produce the kind of publication the Church needs, if the Ministers and the thinking men and women of the Church do not get behind him, or them, in a friendly, sympathetic and earnest manner. Not that every member of the Church should say "Amen" to all editorial policies and views—I am a strong believer in a good, active "opposition," so that all points may be brought out—but I believe that once an Editor, or Editorial Board, has been appointed, then the whole Church should give earnest support and friendly co-operation.

I am in hearty agreement of Mr. Mayer's position that "all of the viewpoints and attitudes of the New Church" should be "fully represented" in the pages of THE MESSENGER. It is the "official organ" of the Convention. It should never be allowed to drift into being the mouth-piece of any one group, or point of view. This broad, democratic effect can be obtained *only* when those holding divergent views frankly express them. I disagreed with the former Editor of THE MESSENGER on many points, but I always found him willing to give me the fullest opportunity to express my position. A little friendly disagreement adds "spice" to any publication. And I believe that the present editorial policy is equally broad and receptive. If full advantage is not taken of this opportunity to express divergent views, surely the responsibility lies with those who hold them, rather than with THE MESSENGER.

Let us not divide into little groups, merely because we do not all see alike on some points. Such a course is destructive of the real success of the Church. Each has something of value to give to the others, if there is the patience and the fairness to listen with open mind. How much better, that all meet in the columns of THE MESSENGER, as in a sort of forum, to give expression to those views, that they may be seen and understood by the whole Church. That which is *true* can never be overthrown; it will stand the most searching criticism and analysis.

Therefore, whatever may be done to improve the Church's publications, we should never lose sight of the fact that the external form and make-up, and even the nature of the management, are of secondary importance. The most capable of Editors, or Editorial Boards, cannot publish what is not placed on the editorial desk! It is the spirit of an active, earnest, united and sympathetic people, expressed in the columns of THE MESSENGER, which will make it the success which it can, and should be.

WILLIAM H. BEALES.

MARRIAGES

MOORE-FERGUSON.—Raymond G. Moore and Alice Ferguson were united in marriage at the New Church in Detroit, at 4 o'clock on November 18th, by the Pastor, the Rev. William H. Beales. Mr. and Mrs. Moore will reside in Detroit.

REDDEKOPP-FRIZZELL.—Miss Margaret Luella Reddekopp, youngest daughter of Mr. and Mrs. D. W. Reddekopp of Sunnyslope, Alberta, was married to Donald Lee Frizzell, of Wimborne, the Rev. P. Peters officiating. The wedding took

place at the home of the bride on November 11th. Members of the two families and a few friends were invited. After the wedding the young couple left for Calgary, Alberta, for a brief honeymoon. Their home will be at Wimborne, Alberta.

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CALENDAR

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Sunday after Epiphany

THE LIGHT OF THE WORLD

Sel. 255: "Arise, shine, for thy light is come."

Lesson I. Ex. iii, 1-14, or Is. lx.

In place of Responsive Service, Anthem XIX,
B.W., p. 367.

Lesson II. Luke ii, 22-40.

Gloria, Benedictus and Faith.

Hymns (Mag.) 156: "Lo, the pilgrim magi."

161: "Brightest and best."

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DECEMBER, 1939

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TABLE OF CONTENTS

December 20, 1939

Editorial:
 The Feast of the Incarnation..... 411

Articles:
 The Magnificat of Mary: by Jedediah Edgerton 412
 Why Jesus Christ Was Born: by Arthur Wilde 415
 Highways and Byways: by C. S. C. 418
 Today's Fulfillment of Prophecy: by George E. Morgan..... 421
 A Missionary Venture: by Wilfred G. Rice 424

Verse: 417, 426

A Page for the Younger People 420

Baptism:
 Stebbins, Richard Treat..... 427

Marriages:
 Vanderberg-McIntyre; Tolle-Jones 427

Obituary:
 Battles, Mrs. L. Jennie..... 427

Calendar 427

THE NEW-CHURCH MESSENGER

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WHAT THE NEW CHURCH TEACHES

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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

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

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The Feast of the Incarnation

THIS year the Christian world will celebrate Christmas with mingled feelings. There will be the expression of the same deep gratitude for the Incarnation that has marked the festive season for many centuries. There will be the same thankfulness for the birth of the babe in Bethlehem, "whereby the Dayspring from on high shall visit us, to give light to them that sit in darkness and to guide our feet into the way of peace." We shall rejoice again in the knowledge that God so loved the world that He entered into human life in the flesh to work out our redemption and open up a new way of access to Himself.

Mingled with our rejoicing will be a note of deep sadness at the fact that at least one-third of the human race is engaged in the dread activities of war and that at least half of the population of the so-called civilized nations of the world are involved. For them the recollection of the angels' song must arouse feelings of sorrow that the world has so flagrantly rejected the reign of the Prince of Peace. That sorrow will not be in any way mitigated by the knowledge that the vast majority of people even in the warring nations have a horror of war and a longing for peace. Nations are responsible for

the governments they elect or permit to rule them, and if the policies of those governments are warlike the people must share the blame and bear the consequences. Of course this does not apply to the smaller nations that are being made the prey of the rapacious overlords of the aggressive peoples.

Notwithstanding the causes of sorrow there is mighty reason for our continued rejoicing at Christmas-tide. For by the Incarnation the mighty God of the universe revealed Himself to men. By His birth and His succeeding struggle with and victory over evil He restored human free will and broke the chains of hell. Nothing of human disobedience, nothing of war, aggression and cruelty can rob mankind of the spiritual freedom restored by the Saviour. The Incarnation and the Lord's work of redemption were for all time. We may disobey the Divine Law. We may reject the conditions of peace made known to us. We may close our hearts to the Divine influence, but none of us can nullify the great work that commenced with the Incarnation. For the birth of the Saviour the whole world owes a deep debt of gratitude: and even in the darkest days we should find cause for spiritual rejoicing.

With our rejoicing should be mingled our earnest prayers for peace, not only prayers for the cessation of hostilities but for a settlement that will be, as far as possible, just to all nations. This will be a common sentiment in all the churches throughout our own land; let us hope that it will spread to all other lands. There has been a suggestion that Christmas should be observed as a truce in Europe; and in all probability no shots will be fired on Christmas Day. Is it too much to hope that the brief truce may give an opportunity for serious thought among the people there, and that some real effort may be made to establish a lasting peace and lay the foundation for a United States of Europe? May all people hear something of the angels' song, "Peace on earth, goodwill toward men." That song is as eloquent to-day as when it first fell on the ears of the lowly shepherds.

A. W.

The Magnificat of Mary

By Jedediah Edgerton

OF all the canticles of human tongue, the magnificat of Mary as pronounced to Elisabeth in the hill country of Hebron, is among the most inspired. It was an auspicious occasion for these two mothers. And the sentiment behind this song reveals the sweetness of Mary's character while the internal sense beneath each verse reveals the Divinity of God's Word.

Mary represents the persons of the Church who love the Lord and this love must find expression in praising Him Who is the Source of all being and in magnifying Him Who is the Cause of all existence. And as Mary sang, "My soul doth magnify the Lord," so our affection for the truth as found in the Word exalts Him to a supreme place in our minds and as she added, "And my spirit hath rejoiced in God my Saviour," so our affection for the good as exemplified in Jesus, delights our hearts, for we realize that we can only be saved through His mercy and His love.

Even as Mary said, "For He hath regarded the low estate of His handmaiden," in like manner we are convinced that it is only the humility

of mind which knows it can do nothing of itself which wins the divine approval. And when she sang, "For, behold, all generations shall call me blessed," we know that in all the subsequent formations of our celestial man, we will be happy in our possession of goodness and truth.

As Mary felt the first gentle impact of the Divine in her heart and members, in confirmation of the promise of Gabriel, and realized the power of the Holy Spirit in the formation of the Child of promise, she cried in exaltation, "For He that is mighty hath done to me great things and Holy is His name." In like manner as we contemplate the omnipotence of the Lord, that He is the Cause of every effect, and that even now a new conception of the Divine Truth is taking place in our hearts, we cry with her, "Holy is His name." It is the Holy Spirit, or the operation of His Divine goodness and truth which is bringing to pass and revealing to us the Divinity of our Lord or what is the same thing the Holiness of the Scriptures.

Mary continued in her rhapsody, "And His mercy is on them that fear Him from generation to generation." What signal honor was hers in being visited by an angel of heaven, who brought the glorious news of the Incarnation, long foretold by the prophets! What a wonderful responsibility rested upon her that she had been chosen among all the women of the human race to be the mother of our Lord! There is a continuous influx of spiritual life from the Lord into the minds of those who love Him to the extent that they fear to do evil, that they stand in awe of His Holy presence and that they ascribe all power and wisdom to Him. Into the minds and hearts of such followers He can flow with His goodness and truth as they advance from one state of perception to another.

"He hath shewed strength with His arm," cried Mary and "He hath scattered the proud in the imagination of their hearts. . . He hath put down the mighty from their seats and exalted them of low degree." Mary was so impressed with this power from on high that she could not repeat it, and we too should affirm daily His omnipotence as He overcomes our proud thoughts which through self-love have suffo-

cated the light of heaven and made the mistake of substituting material falsities for spiritual realities. All our thoughts of self-love which occupy such high seats in our minds must be brought down, and our lowly thoughts of humility and acknowledgment that all power and wisdom come from God shall be exalted.

Those who are "hungry" for a knowledge of Divine things shall be filled with the great truths of the Incarnation and the revelation of the internal sense of the Word, but those who are rich in that they possess these truths but do not desire to live them shall be "sent empty away," for they do not have the truths into which goods may enter.

Mary concluded her song by ascribing all help and mercy to the Lord in the words, "*He hath holpen his servant Israel in remembrance of His mercy; as He spake to our fathers, to Abraham and his seed forever.*" The true servants of Israel are those who love the Divine truths from the Word and they know that the Lord never forgets His children.

The promise as given to Abraham is found in *Genesis xv. 5*, "*And He brought him forth abroad and said, Look now toward heaven, and tell the stars, if thou be able to number them; and He said unto him, So shall thy seed be.*" When we go forth into the interiors of our beings and see the heaven of our minds sparkling with the stars of the knowledges of good and truth, we are not able to count them by reason of their fruitfulness and multiplication. Such will be the beauty and number of that seed, or those who are "*heirs of the Lord's Kingdom.*"

"*And Mary abode with her about three months and returned to her own house.*" Three months denotes the completion of the stage of grace in which the Mary of affection for the goodness of the Lord is united with the Elizabeth of affection for the truth of the Lord as found in His written Word. The visit also signifies the uniting of the Spirit of the Word with the letter of the Word. Mary the affection for the Spirit of the Word now returns to its own house, the will, where it will remain in secret until the birth of the Divine Truth Itself which will take place in Bethlehem of Judea.

A Christmass Letter

Christmass Eve

Anno Domini, 1513

Pontassieve

Most Noble Contessina, I salute you.

Forgive an old man's babble. But I am your friend, and my love for you goes deep. There is nothing I can give you which you have not got; but there is much, very much, that, while I cannot give it, you can take. No Heaven can come to us unless our hearts find rest in it to-day. Take Heaven! No peace lies in the future which is not hidden in this present little instant. Take peace!

The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness, could we but see; and to see, we have only to look. Contessina, I beseech you to look.

Life is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering, and you will find beneath it a splendor, woven of love, by wisdom, with power. Welcome it, grasp it, and you touch the Angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty: believe me, that Angel's hand is there; the gift is there, and the wonder of an overshadowing Presence. Our joys too: be not content with them as joys. They, too, conceal diviner gifts.

Life is so full of meaning and of purpose, so full of beauty—beneath its covering—that you will find earth but cloaks your heaven. Courage, then, to claim it: that is all! But courage you have; and the knowledge that we are pilgrims together, wending, through unknown country, home.

And so, at this Christmass time, I greet you: not quite as the world send greetings, but with profound esteem, and with the prayer that for you, now and for ever, the day breaks and the shadows flee away.

I have the honor to be your servant, though the least worthy of them,

FRA GIOVANNI.

The Birth of the Saviour

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be enrolled. (And this enrolment was first made when Cyrenius was governor of Syria.) And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be enrolled with Mary his betrothed wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. Now, there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, an angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all peoples. For unto you is born this day in the city of David a Saviour, who is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

—*Luke ii. 1-20.*

Why Jesus Christ Was Born

THE approaching festival of Christmas brings to every Christian mind some thought of the great event which the season commemorates—the birth of the Lord Jesus Christ.

In these modern days we are so accustomed to hear of great discoveries and epoch-marking inventions that our sense of wonder and awe has been dulled and blunted; yet the commemoration of the birth of the Saviour still appeals to us with freshness. It is still the greatest miracle of all the ages; and the song of the angels, "Glory to God in the highest," evokes a feeling of joy from nearly every heart.

Underlying our belief in the incarnation of the Saviour, and almost universal in its manifestation, there is a profound belief in the existence of God. Belief in the divinity of Christ is peculiar to Christian people, but belief in God is almost world-wide. It is the normal attitude of the human mind. Agnosticism exists, and to many worthy and upright people belief in a Divine Source of power presents grave intellectual difficulties. But these people do not represent the normal attitude of humanity. They are the exceptions to a general rule. Almost all over the world men believe in a Source of Divine Power.

The form into which this belief shapes itself varies considerably. Men may believe in many gods; they may carve out grotesque idols to represent those gods. They may believe in inferior and superior deities, or they may realize that God is One, and worship Him as such; but underlying all religious systems of thought, and profoundly influencing human conduct, there is the idea of Deity. Christian, Jew, Mohammedan, Buddhist and idolator—all men are looking to God. All religion is an attempt to get into harmonious relationship with the Divine. Even the crudest forms of religion reveal man groping towards God.

In Christian lands this "God-idea" ultimates itself in a belief in the Lord Jesus Christ, a marvelous personality Who appeared among the Jews nineteen centuries ago, and Who, by the wonder of His character, teaching and sacrifice, gave a new impetus to religion and civilization. From His teachings there came into

existence what is known as the Christian Church, to which the people in nearly all civilized lands profess allegiance. For nineteen centuries the one great dominant figure has been Jesus Christ; but despite the homage paid to His name and the devotion professed to His teachings no unanimity has been arrived at concerning Who He was and why He came.

Orthodox Christians believe that He was the Son of God, that He came from heaven to earth. To account for His divinity they have formulated the doctrine of the Trinity, which means a Godhead consisting of three Divine Persons, Father, Son and Holy Ghost; of this Trinity, they say, Jesus Christ was and is the Second Person. He came to seek and save a sinful world. His coming was an expression of divine love: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but should have the light of life."

During the Christian era this has been the most popular belief in relation to the nature and personality of Jesus Christ. But, except perhaps in the first and second centuries, it has never been the unanimous belief of the Church. There are and have been many people who, while accepting the Gospel, and striving to live in imitation of the Saviour's life, have never believed Him to be God. They have regarded Him as the perfect man, a divinely sent example to the world. They grant the perfect purity of His life and the Divine inspiration of His work and message; but they believe He was essentially human, not divine.

This question as to the divine or human nature of the Saviour has divided the Christian world for the past sixteen hundred years. It was supposed to have been finally settled at the Council of Nice in the year 316 of our era; but though that council defeated and banished Arius, and gave the victory to Athanasius and his doctrine of a triune God, it never really settled anything. Within the Christian Church to-day there are many thousands of professing Christians who firmly believe that Jesus Christ was only a man, a heaven-sent teacher, a man of perfect and spotless life.

In bygone centuries differences of religious opinion provoked a great deal of heat and re-

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sulted not only in hard feeling but in hard knocks. Sometimes they provoked war and a good deal of suffering. To-day, at least in civilized countries, there is very little religious animosity. No one pretends to get excited about the divine or human character of the Saviour. Most of us concede to our neighbor the same freedom of thought we claim for ourselves. No one, however, is likely to claim that the last word has been said about the nature of Jesus Christ, or that it is a matter of indifference what attitude you adopt toward Him.

If Jesus Christ was Divine we have in His birth, life, death, resurrection and Gospel the assurance of redemption and salvation. If He was only human we have from Him an example and a Gospel. These and nothing more.

Probably no other subject of human thought has produced so great a literature as this problem of the nature of Christ. A host of writers have addressed themselves to the subject. The mere titles of their books would fill a good sized volume. Among all these writers there stands in the front rank the figure of Emanuel Sweden-

borg, the great Swedish theologian. In his writings Swedenborg gave to the world a new conception of the Divine Trinity and a new conception of the Divine nature of Jesus Christ.

Swedenborg believed in the Trinity of Father, Son and Holy Spirit, but he did not believe in three persons in the Godhead. He believed in and taught the idea of One God Who has a three-fold method of operation or manifestation. God, the Omnipotent, is the Creator of all things. From the stream of love and life that flows from Him came all the mighty universe, came all the manifold forms of life. As our Creator He is our Heavenly Father, the source of all being, the reservoir of all creative power, and the Being from Whom comes every good and perfect gift. He is not only the Creator of men, He is the Divine Architect Who builds the universe and keeps the suns and planets rolling in space. And to-day, when men are learning something of the wondrous harmony of law that pervades the universe they are beginning to speak of God not merely as the Divine Architect but the Divine Mathematician.

This, however, is only one aspect of the Divine. Swedenborg emphasizes the Human Aspect. God, he says, is essentially human. One of His three great aspects is His Divine Humanity. This does not mean that God is circumscribed and limited like men on earth. He is infinite, bound only by the laws of His Own Divine Nature. What it does mean is that there is one aspect of the nature of God that has especial relation to the preservation of humanity, to the contacts which God has with men. It is because God is divinely human that you and I can be made in some faint approximation to His image and likeness. In this Divine Humanity, God is the Saviour of mankind. In the third place there flows out from God a spirit of love and light into the hearts and minds of men. This third aspect we call the Holy Spirit.

Here then is Swedenborg's conception of the Trinity. As the Creator the Lord is our Father; as the Divine Humanity He is our Redeemer; as the outflowing Spirit He is the Comforter. You can put these terms into popular language and call them Father, Son and Holy Spirit.

Nineteen hundred years ago, after a long

period in which human beings on earth had been slipping down into evil ways and into greater and greater alienation from God, there came the Incarnation, the birth of the Divine on the material plane of life. Men were losing their spiritual freedom. The forces of evil were getting too strong for them. God, in the infinite splendor of His creative life, could not come nearer to men. But this same God in His Divine Humanity could veil His glory from the eyes of men. He could bow the heavens and come down for our deliverance.

This God of love, Who is always present throughout all His universe, entered the world in a visible form. He was born as a babe in Bethlehem. He lived our life; He met and overcame all temptations; He suffered all things even unto death. And by His victories over temptation He beat back the forces of evil and restored spiritual freedom to the human soul. He opened anew the way of heaven.

He came, calling Himself in our poor inadequate language, the Son of God, the Son of Man, and assuring His disciples, "He that hath seen me hath seen the Father." In that manger shrine at Bethlehem lay cradled not a mere earthly child, and not, as we sometimes suppose, a second person in the Godhead, but the self-manifestation of our Heavenly Father. Here was the Divine Humanity clothed in flesh; so veiled that men could look on Him and live. Here was a revelation or manifestation whereby men might learn to know and to love the Divine.

Jesus Christ our Lord was God. He was all that you and I can ever personally know of God. He was the Divine Human. We may talk of infinite power, infinite wisdom, infinite love, but they are mere abstract terms. The only thing that we can intimately know of God is the loving heart of Jesus Christ. "God was in Christ, reconciling the world unto Himself." Yes: all that, and something more. He was restoring human freedom, redeeming mankind from the power of evil, and at the same time giving a manifestation of the Divine in a form comprehensible to man. "In the beginning was the Word: and the Word was with God: and the Word was God."

A. W.

Christmas

"The story of His life, death and resurrection, on our obscure planet, becomes more difficult in the light of modern astronomy."—The Contemporary Mind.

STRANGE legend—that this insignificant earth,

This atom, whirling through the unfathomed sky,

Once, to the one omnipotent God gave birth,

And drew Him through her midget throngs to die;

Strange—that the Lord of all the nebulae,

Ruler and Maker of uncounted spheres,

Should by His own unfathomable decree

Tread this blind dust, and share our trivial tears.

And yet—it well might seem more strange than all,

That men, so subtly proud to scoff at pride, Should wonder why He chose an orb so small,

And miss the unmeasured truth for which He died;

Should miss the kingdom hidden in the mind,

And point Him to Orion's lordlier light;

And to that deeper Splendor still be blind

Which crowned its own infinitude in night;

Rounding His whole creation as He bent

Godhead to dust, ennobling all anew!

Strange that they should not guess the thing

He meant,

E'en while they doubted if the tale were true:

That Love, in whom all bounds of Time and Space

Are ended, and in whom all worlds begin,

Saw the dumb kine look down into His face

Because there was no room in our proud Inn.

ALFRED NOYES.

Highways and Byways

By C. S. C.

Christmas at Edwin Markham's

Before me is a full-page of the *Sunday Oregonian* (June 27, 1937), bearing an article by Anne Shannon Monroe, entitled, "Memories of Edwin Markham: Oregon's Poet Laureate." This was sent me by a friend in Portland, Oregon, whom I had visited the year before, when I had a brief glimpse of Anne Shannon Monroe. Since New-Church people claim Edwin Markham as a wise and sympathetic friend, one who has written more than one noble tribute to Swedenborg, perhaps they will be interested in Miss Monroe's description of Christmas dinner like no other at the home of this American poet. I quote parts of this.

"... Perhaps it was as host in his own great old-fashioned home out on Staten Island that he appeared at his best. . . . The Markham Christmas, to one who shared it, is something never to be 'rubbed out.' . . . Once Christmas was in the air. . . . I think Edwin Markham never met a friend on the street that he didn't say in that big-hearted, genial way that made people take him at his word: 'Come on out for Christmas dinner!' So that the patient Anna Markham (Mrs. Markham) never really knew how many might flock in on that sacred day.

"Her table would be set the length of the great old dining room for the ones she had invited. But as others and others and still others arrived she would have smaller tables brought from upstairs and down . . . and once, I remember, all the tables being in use and another guest arriving just as we were sitting down, she commandeered an old sewing machine whose lifted leaf provided one more place."

Miss Monroe, in this delightful picture, speaks of the Markhams' "co-operative home," where "always some earlier friend, grown old, perhaps alone now, formed part of the menage," where "all helping, the work was managed," and where special service was performed by "Mrs. Markham's 'two handsome butlers,' as she used to say of her son Vergil, then a high school senior, and her brother, Dan Murphy." Miss Monroe calls them "A remarkably handsome

family, also of a very spiritual nature." But to proceed with the Markham dinner!

"All seated, a huge turkey would be brought on. Edwin Markham would beam, take up carving utensils, thrust in the fork, and mouths would begin to water. For we'd had a long trip . . . to the great old house. . . . But always he was deep in some discussion of poetry or life or personality with some one or half a dozen guests, and he'd pause to gesture, to accent his points, until pretty soon down would go knife and fork and he'd spring up to get some volume from a bookshelf almost in reach from the table—the house was lined with books . . . and he'd find his wanted passage and come back to the table and read aloud, and argue, and talk, until Mrs. Markham would say in her gently remonstrating way, 'Papa—the turkey.'

"'True enough!' he'd bellow out in his big, western voice, 'here's turkey.' And down would go his book and he'd proceed. . . . Once more the guests would take hope—but not too much, if they'd ever been there before, for perhaps half a dozen times before that bird was demolished and another brought on, down would go the tools and up would spring Markham to bring on some other prized volume.

"And so it would go on, hour after hour. . . . The feast of food and talk would proceed casually and delightfully, until . . . a guest would exclaim, 'It's 1 o'clock'!—or may be 2—and there'd follow . . . a hurrying of good-byes, a hurrying out into the new-fallen snow, into the sound of sleigh bells—and back to New York. Wonderful days . . . wonderful nights . . . they will not come again. . . ."

* * *

"Progressively Pagan?"

The Rt. Rev. Frederick B. Bartlett, Bishop of Idaho, recently spoke in the Episcopal Church in my city. The *Brockton Enterprise*, in reporting his eloquent address, made this statement: "Bishop Bartlett said this country (the United States) is becoming progressively pagan, that the majority of the people in this country are not affiliated with any church."

I was reminded of this startling statement in reading in the *Boston Transcript* (Nov. 18) a review of *The Living Tradition: Change and*

America, by Simeon Strunsky, a review written by Howard Mumford Jones. Mr. Jones says, "*The Living Tradition* is in twenty-seven chapters which touch upon almost every phase of American life. Conspicuously absent is any discussion of religion." Now I am asking myself: "Is Bishop Bartlett correct in saying that we are becoming 'progressively pagan?'" Are we, as a nation, leaving religion out of account? Of course, the fact that Mr. Strunsky does not include the subject of religion in his *Living Tradition: Change and America* does not mean that he disregards religion. But it makes one wonder why in this book and in many others of the present day religion seems to be passed over.

I cannot believe that the United States is becoming "progressively pagan," although we know that it has many "pagan" ways and practices—our country and all others! It would seem as if our people, however, were becoming "progressively" unchurched (Webster's Collegiate Dictionary defines this adjective as "not belonging to or connected with any church"). But how heartening it is that at the Christmas season, at least, the world warms its heart and spirit in the glow of the Star of Bethlehem!

* * *

Luke, the Matchless Biographer

We hope that a certain magazine article will be read "from coast to coast" and much farther. It was written by Winifred Kirkland; to be found in the December *Atlantic Monthly*; its title, "The Man Who Gave Us Christmas." Let not the title confound one. This is a beautiful and illuminating tribute to Luke, the Beloved Physician, who has given the world the fullest and most tender account of the birth of Christ. Miss Kirkland's article sends us back to the Gospel of *Luke* with new interest, with new appreciation. She says: "From year to year we listen while some voice reads, 'My soul doth magnify the Lord,' without remembering how high and holy and humble some far-off man must have kept his spirit before he could have perceived the ineffable loveliness of the Annunciation and shared a young mother's glory in a child-to-be."

The author tells us that in spite of the scant information about Luke, we have certain gen-

erally accepted facts about him as "a young doctor of Antioch," the companion of Paul on his second missionary journey, and the friend who probably was "at hand" during the two years of Paul's imprisonment in Caesarea and later at Rome. Miss Kirkland writes: "It is a joyous human Jesus that Luke presents, probably because he himself had learned high joy in his close contact with an unseen Master. In spite of all its tragedy, Luke's Gospel gives the reader a sense of unconquerable gladness. . . ."

In speaking of the "infancy narratives," which, Miss Kirkland says, Luke has made "a part of our Christian faith," she asks: "But what had these sacred stories of a holy little child meant to Luke himself in his darkening old age, in his darkening world?"—a world where, this author tells us, "From end to end of Palestine the armies of Rome had gone raging and avenging." She answers eloquently: ". . . Luke, an old unbroken man, sent forth from the stricken world of his day to our stricken world of to-day the deathless hope of an angel hymn, and the deathless promise of a newborn child."

CHRISTMAS SEALS



*Help to Protect Your
Home from Tuberculosis*



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

The Boy With the Loaves

NINETEEN hundred years ago a boy in Galilee was attracted by a crowd of people. We do not know his name. All we know is that he carried a basket containing five loaves and two small fishes. Probably he was on an errand for his mother. Or possibly he was one of a small picnic party who had gone to the shore of the Sea of Galilee for a day's outing. His presence there seemed accidental. In reality, however, there was nothing accidental about it.

The crowd of five thousand people had gathered there to listen to the Lord Jesus. When He had finished teaching them they were hungry. Also they were far from any village where they might buy food. And for those people the Lord wrought a miracle. The five loaves and two fishes carried by that boy were multiplied, so that all the vast crowd had as much as they could eat. And there was twelve times as much food at the end as at the beginning.

There are two great lessons to be learned from this miracle. First it is intended to teach us that the Lord can and does multiply heavenly good so that all who listen to Him and obey His law are fully fed with bread from heaven. There is no end to the good that the Lord puts into the hearts of those who truly follow Him. He fills us with rich affections. He gives us strength, spiritual peace and quite courage. He plants within us all heavenly virtues. He gives us our daily bread, not merely bread for the body, but the bread of heaven for the soul. He gives satisfaction to all our good thoughts

and desires. So rich are His gifts that we can never exhaust them. He is constantly working a miracle within us.

The second lesson we may draw from that event is that like the boy with the basket of bread we should learn to be on the spot whenever we are wanted. We can be quite sure that boy in the gospel was ready and eager that the Lord should use the bread he carried. He had his place in the miracle. Without his presence the necessary loaves would not have been at hand. And the miracle must have taken another form.

When that boy reached his home that night he must have had a wonderful story to relate. And throughout his life he must have been grateful for the unique opportunity for service presented him that day. In later years when men told the story of the miracles of the Lord Jesus, that boy, then grown to manhood, was able to say "I was there."

It is a great thing to be ready for service whenever opportunities arise. And boys and girls and young people are often of great use. Most of you will have heard the story of the little ship built in Massachusetts during the war of the American Revolution. The ship was finished and ready to be launched. Most of the men of the little port were away, serving as soldiers under General Washington. But the workmen, the women and all the old men of the little port strove to launch the ship and strove in vain. They had grown tired of pushing and pulling, and were ready to give up in despair. Just then a small boy ten years of age strolled down to the launching place. Another great

effort was made. The extra pounds of pressure exerted by that small boy were just what was needed. The ship began to move down the slips and finally slid into the water.

Give your service freely to the Lord. Your little bit of work, your little bit of influence may be just what is needed to complete some great plan. Here is a little parable well known to most of you.

One night a man took a taper, lighted it, and went up a long winding stair. "Where are you going, with me?" "The ships out at sea are looking for our light to come into harbor." "Alas, no ship can see my feeble light." "Well, just keep burning, and leave that to me." With the taper he lit the great lamps; then blew out its light: its work was done.

To-day's Fulfillment of Prophecy

By George E. Morgan

"Now all this was done, that it might be fulfilled which was spoken by the Lord through the prophet."—(Matt. i. 22.)

ALL through the Gospel story there is reference to the relation of prophecy and fulfillment which binds together the Old and the New. Not only by *Matthew*, who wrote specially to Jews and hence appealed to the holy book for confirmations not to be gainsaid, but by *Mark*, and *Luke*, and *John* as well, is it repeated that this or that occurred in order that the Scriptures might be fulfilled. The Lord emphasized the vital relation between the old and the new on many occasions, appealing to the Psalms in particular but also to the prophets as testifying of Him. "Think not that I am come to destroy the law," He said in the sermon on the mount with reference to the Scriptures: "I am not come to destroy, but to fulfill." And these references to His work of fulfillment increase as the crucifixion draws near. Although He could command hosts of angel helpers, He would not allow Peter to strike a blow in His defense, but remained dumb in the hands of His maligning persecutors. In order that the Scripture might be fulfilled "the Son of Man goeth as it is written." And not only were numerous prophecies coming to pass: the Lord had declared that not one jot or tittle should pass from the law till all be fulfilled. Heaven and earth were declared to be even less enduring than the law. There is no more striking circumstance connected with the narrative of this life among men than the teaching that our Lord was the long-

foretold Saviour. As John expresses it, "The testimony of Jesus is the spirit of prophecy."

In the Christian world recognition of a superhuman work has not been lacking. Witness the celebration of Christmas to-day, with its wonderful influence on the imagination and the heart. Take account of the beneficent accomplishments of the Church and of philanthropy, directly traceable to the Christmas impulse. Realize, as Phillips Brooks said of Bethlehem and the Saviour's birth, "the hopes and fears of all the years are met in Thee to-night." Give such activities play in your soul and in your life as result from the Incarnation when its sublime achievement is being repeated finitely in yourselves. And with all the joy and gladness that the world has because the Lord came to save men from sin, let it be asked by each one of us what fulfillment of the Scriptures means. Who has not wondered whether the connection between the glimpses of the Lord afforded by prophecy (seemingly obscure, sometimes unconnected, and not easily understood), were *only* evidences—evidences to which appeal might be made to justify the Lord in His assertion of divinity?

Let us first remember that the Lord was not divine because He fulfilled prophecy, but that His divine nature was what made fulfillment possible. As the Word made flesh, which the gospel of John plainly teaches that He is, our Lord was much more than one whose life agreed with the description of a coming Messiah. He

was Himself the Word—not a mere exponent of it.

Let us also have true ideas about what the Word or the Scriptures mean, before determining how fulfillment could occur. For essentially the Word is not the language forms within the leaves of the book, any more than the bodies by which we appear to others are ourselves. The real man is a spiritual being, for whom that which you see is but a covering. The real Scripture is the thing conveyed, or capable of being conveyed, to us by the book we read. And, indeed, not so much the historical narrative or the prophetic utterance of the natural idea, but the interior meaning, we should have in mind, and within that we know that there is angelic meaning that still more makes it the Word, which the Lord is. You may not be able to think of the Lord (who was born in Bethlehem long ago in order that He might take our nature upon Him, vanquish our enemies and so save us from our apprehended sins) as being the book from which we read the Divine lesson. But the life which is the light of men, that lighteth every man that cometh into the world, we may envision as our Heavenly Father whether it be revealed to us through the law or made known to us through the Lord's life. It is very real to us in both cases, and it is only reasonable to expect between the Word of the Old Testament and that life whose message is the essence of the New, such harmony of purpose and detailed interpretation as fulfillment actually constitutes. It is far more than the coming to pass of events foretold as some day to occur: it is a humanizing of the Word.

Prophecy, concerning the Lord's coming into the world, began with man's lapse from the life of Eden, and the coming of the Messiah was expected by the Israelite, ever after. If now we realize that the inspired Word or the Scriptures treat of the Lord and His relation to us and our relation to Him, there is ample reason for holding to that promise never wholly forgotten in Israel's darkest hour; but there is more than that. There is now, for all who are willing to see, the best of proof—reasonable evidence—that the fulfillment of the sayings of Moses and the Prophets is the continuance in

the world by the Lord of the great work with which the Scriptures, in their inmost meaning, really deal. We find, moreover, that the Writings tell us (*A. C.* 7933), that "the declaration that in Him is fulfilled the law involves the internal things of the Word." And in another place (10239) "Subjection of hell and glorification are signified by all things being fulfilled."

The fulfillment of prophecy, therefore, is that harmony which exists between the facts and the attainment of the Divine purpose in them. It has its parallels in our affairs, but was supremely accomplished by the union in the Lord of His infinite nature with the Humanity which He assumed and glorified that we might be reborn in Him and He be with us. When the angel told Joseph that he should call the child's name Jesus, it is said that all this was done that it might be fulfilled which was spoken of the Lord by the prophet, namely, that One should be born who would be Emanuel. By this supreme fact, of Incarnation, was begun, therefore, not a fulfillment of some prophecies—even of many—but a redemption that went on and goes on by definite progression in us, as continuing fulfillment through his coming anew. The heavenly record tells not only a Scripture story of the Messiah's advent to earth, but a coming in the light of the New Jerusalem with power and glory which the angels heralded.

Men have not always seen that the Scripture is of such a heavenly nature that the Lord is in and through it, and indeed is Himself really and in fact the Word which John's gospel declares Him to be. Some of the obscurity that has been in men's minds is evident from the way in which these references to fulfillment have been read in our translations. It is usually said, "that it might be fulfilled which was spoken of the Lord by the prophet," but this implies speaking by the prophet himself, whereas the Greek says, "spoken by the Lord through the prophet," and this rendering is found in interlinear texts, even those not sponsored by men unconcerned as to the New Church we know. Scripture language bears this pronounced testimony to its Divine origin, and this is not always realized.

We may know that as the Scriptures relate to the Lord and our relation to Him, there is a particular sense in which we are to find our own needs provided for. Let us, therefore, ask what fulfillment of the Scriptures may thus mean in our personal lives. The Scriptures are, for us, that which is made known to us of the Lord's purpose in our behalf, or what we feel to be right and best for us to do by living the kind of life that we should—not on Sundays only, but every day, every hour. There is before each one of us a great number of things which we feel are right—and many that we do not. In general, this is made evident to us through the challenge in the Divine commandments. Now, in the Lord's case it was *doing* that occupied His attention. He was to be always "about the Father's business," as He discerned when teaching in the temple, where His parents found Him. Because He lived the perfecting life, true to His divinity, He could do more than refrain from evil as we are admonished to do: He went about doing good. "When truth is used in life it becomes good." But even Jesus on earth disclaimed "credit" for His nature, then still like ours. "The Father that is in Me," He declared, "He doeth the works." "I can of myself do nothing." And in our insufficiency *we* especially need to keep ever before us those words of *Isaiah*, "Wash you, make you clean; put away the evil of your doing from before mine eyes; cease to do evil," that later we may "learn to do well." The first thing in having the Lord in our lives is for us to shun evils because they are *sins* against the Lord, and this is our side of the work of regeneration (or being born anew into the kingdom of God), which the Lord brings to pass when we act conscientiously.

Whenever we are doing what we understand to be right, and because it is pleasing in the Lord's sight, the Divine law and prophets are promptings towards personal fulfillment of God with us—Emanuel.

We can each time be acting with a greater care to be pleasing in the Lord's sight. Probably we come to realize that some things which we very much love are wrong—our temptation may be great—but there is always to such an

one, when he does right, a joy greater than in what has been overcome. In this way our life advances on the highway of improvement of life and character.

Our ideas as to wrong depend somewhat upon what we have been taught. Evils may wear an excusing guise. If fuel be scarce and the need of it great, it might seem hard to decide whether stealing is a necessary virtue! It might *seem* to lessen the objection if someone, without a right, proffers aid. Parents might commend their children for securing fuel, and overlook the perplexity of the child who wants to obey his parents and to remember that it is wrong to steal. It *is* better to do what is evidently right, but in case of seeming necessity, what is the deciding factor?

Again, we are taught to love the Lord above all else, and our neighbor as ourself. This is a very simple rule of life, on which goodness depends, but evasion often lurks around the corner. If we are not faithful in our best judgment, the Lord's law will not be fulfilled in us as the Christian spirit undoubtedly implies it is to be. It is not enough to fulfill the Scriptures in our hearts, to be singers of carols, but we must be true as well as generous. Jesus was born, and for us, too, but He must grow up in our lives through true service to what is of the Lord in human life. The Lord may become the guide of our lives, through our good intentions and better actions, just as the Father was becoming more present in all that the Lord was doing while on earth. As He went on fulfilling the Scriptures, the Divine Word becomes all powerful on earth and in the heavens, in all that He keeps constantly in view. Shall we try to do as much as we can, causing others to feel that the Lord is indeed coming again, and that all this coming is "that the Scriptures may be fulfilled"?

"Glory to God, in the heavens and on earth: Peace and good-will to men!"

Worship

WORSHIP does not consist in prayers and outward devotion, but in a life of charity. . . . It is plain then that the essential of worship is a life of charity.—(A. E. 325.)

A Missionary Venture

By Wilfred G. Rice

IT is most encouraging to note that in these troubled times the progress of the New Church upon earth has not been halted. With acts of destruction and violence for the moment receiving first attention in the public press, and with the diabolic ambitions of a few misguided men holding the interest of a world which seems to have gone mad, there is reassurance in the fact that the New Church has maintained its quiet, persistent march.

Other missionary centres within the Church may have contributed vastly more toward its forward movement, but the work now in progress at East Fryeburg, Maine seems worthy of mention. Here, in a district little touched by the hand of man, but richly endowed by the Creator, there have been planted seeds of more than passing interest to the Church at large.

On Easter Sunday, 1937 the first seeds were sowed by the Rev. Louis A. Dole, then Pastor of the New-Church Society in Fryeburg, Maine. Under his energetic leadership twenty-eight persons were enrolled in a group which met for worship and instruction every Sunday afternoon. A rare tribute to the work of the founder of this group is found in the fact that no one has left the circle save through death or removal to distant parts.

Through the eye of the mind, let us visit the East Fryeburg Sunday-school. The time is 2:00 P.M. on any Sunday between September and July. The place is a Grange Hall six miles out in the country, on the road between Fryeburg and Bridgton. Present are twenty or more scholars, their ages ranging from three to eighty-four years. The opening song begins promptly on the stroke of two, for never in the memory of the present leader has anyone been tardy at these meetings.

The scene will be familiar to those whose memory goes back to the days when the one-room school house was the factotum of education. One room, one teacher, and one class—a method condemned by both modern pedagogues and leaders of religious education but still it prospers. No doubt "graded lessons" and the

assistance of many teachers are indispensable in properly conducted Sunday-schools, but for many generations the people of East Fryeburg have learned to make the most of bare essentials.

Armed only with axe, musket, and Bible, the pioneers in Maine were able to carve a living from the wilderness, protect themselves from hostile savages, and maintain the faith of their fathers. In this year of grace the axe has been replaced by portable saw-mills, the musket has given way to the 30/30 Winchester, but nothing has been found to take the place of the Bible. In hours of trial or sorrow, in years of abundant harvest or of drought, and in all the great emergencies of life these people who live close to God's wonders find comfort in His revealed Word.

In keeping with the traditions of their ancestors, the members of the East Fryeburg Sunday-school are concerned mainly with first principles. They are not interested in the latest speculations of modern critics concerning the Bible, nor do they care for the so-called "Social Gospel," or other schemes of wishful thinking imposed by man upon the message that was given primarily for salvation.

Aside from the remarkable diversity of age represented in the group, and the fact that the superintendent, who is the only teacher, does not divide the members into various classes, the work goes on much the same as in other New-Church Sunday-schools. Until this group was "adopted" by the Fryeburg Sunday-school, which now provides most of the supplies needed, the American New-Church Sunday-school Association kindly furnished lesson notes without charge. All members of school age and upward are given copies of the Intermediate Department notes one week in advance of each lesson, and the younger children are helped by older brothers and sisters, or by their parents. It is interesting to note that several parents have already been added to the circle in this way.

Visitors who have attended meetings of the East Fryeburg Sunday-school are generally impressed by the excellence of the children in memory work, which has been stressed from the beginning. Children of school age are expected to know the Lord's prayer, the Ten

Commandments, The Blessings, the names of the twelve apostles, and the following *Psalms*: 1, 8, 19, 23 and 100. Due largely to the co-operation of the teacher in charge of the East Fryeburg public school, where the children are encouraged to memorize Psalms as part of their school work, many of the Sunday-school pupils can repeat a dozen or more of the Psalms. All members of the class, whether of school age or not, are expected to know the names of the books of the Bible, and to recite them without mistake, but it must be admitted that some of the older members are still at fault in this respect.

When the superintendent first undertook this work, somewhat reluctantly, he did not think it possible to hold the attention of a group with an age-spread of more than eighty years. That such has been done, with both young and old remaining faithful in attendance, seems to prove that the Bible stories need only to be told in simple language, illustrated preferably by examples from the Word itself, to hold the interest of any group. The publishers of Sunday-school notes and quarterlies, authors of books of Bible stories for children, and even teachers of religious education might well profit from this experience.

Needless to say, the Bible lessons are always presented in the light of New-Church doctrine. The distinctive doctrines are presented without fear or favor, and are often received most favorably by those whose previous church affiliations have been radically different in thought. All who seek to excuse their own inertia or lack of conviction by the statement: "the world is not ready for the New-Church doctrines" are respectfully invited to come to East Fryeburg and regain their sight.

Let no reader think that the pupils at East Fryeburg are an exceptional group, nor that their leader possesses any magic not available to others. They are neither mental prodigies nor angels of light; the older boys occasionally absent themselves during the trout season for reasons (and brooks!) known only to themselves, and when the skiing is especially good it might be well to hold the class on the slopes of Jockey Cap.

During the past year sixteen members of the

group received New-Church baptism. It would be too much to hope that all, or even most of this number, should some day become leaders in the Church. The principles set forth in the parable of the Sower apply to all missionary ventures. That the work has been worth doing, however, seems proved beyond question, and it has been reported in the hope that similar efforts shall be made in other districts. There must be several New-Church Sunday-schools so situated that they could "adopt" a struggling group in a section where there are no established churches.

The New Church has been remarkably successful in its missionary work abroad, and such efforts should be extended as circumstances permit. At the same time, however, let us not "compass sea and land to make one proselyte" at the expense of opportunities which lie more nearly at hand.

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Affirmation

FORASMUCH AS THERE IS NONE LIKE UNTO THEE, O LORD; THOU ART GREAT, AND THY NAME IS GREAT IN MIGHT.—Jeremiah x. 6.

Star of Bethlehem

THROUGH the darkness long ago
 Came, O Star, thy tender glow;
 Touched with light an humble stall
 Where the Master of us all,
 In a manger's narrow space,
 Found His only dwelling place.

Through the darkness of tonight
 Send, O Star, thy precious light;
 Illumine all this life of mine;
 Shape it for the Child Divine;
 Cradle there His lovely face,
 Make my heart His dwelling place.

H. GRAHAM DU BOIS.

Christmas Bells

TO me the Yule-tide does not mean
 Gay song, a reveler's fun;
 It means instead the gift of Kings
 Bestowed upon the One
 Who waked a love the world enshrined—
 The adoration of mankind.

My Yule-tide brings a better hope:
 To seek the stranger here
 Where Wise Men come again with gifts
 Of friendliness and cheer.
 Let every Christmas bell declare
 That Bethlehem is everywhere.

JEAN RASEY.

Radio and Church Going

"THE British Broadcasting Corporation records the results of a survey undertaken by two women in typical working-class neighborhoods to discover the social changes brought about by broadcasting. As to religion, they found a fairly general habit on the part of housewives of tuning in on the morning service. Sunday services were frequently enjoyed by the assembled family. Fifty-eight per cent of the children approached marked church services as one of the programs they liked. However, church members were almost unanimous in stating that broadcasting had no effect on

churchgoing, the latter supplying certain valued features which were absent from the former. However, broadcasting has undoubtedly brought additional people into contact with religious ideas. The Rev. Allen E. Claxton, of Providence, R. I., in speaking on this theme before the annual preaching conference of Boston University, emphasized the cosmopolitan nature of the radio audience. From a sample audience he discovered that less than only one in ten of the listeners were Protestant churchgoers, and only three out of ten were Catholic churchgoers, including priests. He therefore believes that radio does not injure the usual church service. Walter W. Van Kirk brought out the fact that religious broadcasts are valuable in bringing spiritual matters to the attention of laboring men and the unemployed who have lost contact with the church."

Legacies to the Convention

The Convention officers wish to thank those persons who have and are providing in their wills certain amounts to be given toward the uses of the New Church. This month we received another thousand dollars, the income of which is for the Augmentation Fund uses.

We also have an offer from a good friend who will give \$20,000 provided that ten other persons write a clause in their wills each naming a like amount for the Convention. The intention is to provide for "retired ministers in good standing who have been in the ministry for twenty-five years, for better education of candidates for the ministry, the maintenance of moral and spiritual standards, and widows of such ministers."

It is understood that each person can write in the conditions that he prefers, and the amounts coming to the Convention to be used in such ways as are specified. Needless to say that in writing a will the provisions should be clearly defined so that no legal obstacles may arise at the time of the fulfilment of the bequest. Your correspondence regarding this intention on your part can be addressed to any officer of The Convention with assurance from us that its contents are confidential.

FRED SIDNEY MAYER,
President of The Convention.

Personalialia

The engagement has been announced of Miss Joan Corbin to Mr. William C. Shoemaker, both of the Philadelphia Society.

NEWS OF THE CHURCH

PHILADELPHIA

On Friday, November 17th, the Ladies' Aid Association held its Annual Fair. The day was beautiful and contributed to the success of the Fair. The tables were filled with beautiful and useful articles of all kinds. A very good movie in technicolor of Sweden was shown by the "Larson Boys," and each performance showed every seat taken, there being "standing room" only. The turkey dinner was delicious, and was well attended.

A very beautiful Thanksgiving service was held in the church on November 23rd. Fruit, vegetables and canned goods, collected by the ever active Leaguers, decorated the chancel steps. After the services these were distributed to needy families.

The Pennsylvania Alliance of New-Church Women held its fall meeting on November 28th. The ladies brought a box supper, after which a most interesting program on "Why Evils Are Permitted" was presented. A lively discussion followed the reading of two excellent papers. Mrs. Gideon Boericke was elected as the new President of the Alliance, at the annual meeting which followed the regular fall business meeting.

The Ladies' Aid reports a very good attendance at its monthly meetings. A number of the ladies are sewing for the Red Cross.

The Senior Reading Circle, under the leadership of Mr. Harvey, meets the first Sunday of each month, after a dinner served at nominal cost, in the church parlors. All are welcome to attend the dinner, even if not staying for the class. This makes a most pleasant social "get-together," and it is noted that a larger attendance at the last class than has been had for a long time, was the result of this meeting. The class is reading Swedenborg's *Summary Exposition*, and "The Psychology of Christian Personality" by Ernest M. Ligon.

The Junior Reading Circle meets every two weeks, at the homes of the different members, a light supper being served before the study commences. They are studying "The Bible in Daily Life," and Mr. Richard H. Tafel conducts the class.

R. E. L.

BAPTISM

STEBBINS.—Richard Treat Stebbins, infant son of A. Duane and Patricia (Turner) Stebbins, 789 Main Street, Agawam, Mass., was baptized at the Church of the New Jerusalem in Brockton, Mass., on Sunday, December 3, 1939, by the Rev. Harold R. Gustafson.

MARRIAGES

VANDERBERG-McINTYRE.—Martin Vanderberg and Lucille McIntyre were united in marriage at 8 o'clock on November 18th, at the Detroit New Church, the Pastor officiating.

TOLLE-JONES.—On November 25th, at the home of the bride's parents, Howell, Michigan, the Rev.

Ernest Tolle and Lorna Jones were united in marriage, the Detroit Pastor officiating. Mr. Tolle is a member of the Faculty of Urbana Junior College, Urbana, Ohio, where he and his bride will make their home.

Obituary

BATTLES.—Mrs. L. Jennie Battles, widow of the late David W. Battles, passed into the spiritual world at her home, 428 North Main Street, Brockton, Mass., on November 30, 1939.

Mrs. Battles was the daughter of the late Captain Benjamin S. Clark and Elizabeth (Blackmer) Clark. A woman of quiet nature, she devoted most of her time to her home and her family. During her husband's administration as Mayor of the City of Brockton, in 1902, she was a gracious and charming "first lady." She was a member of the Ladies' Circle and of the Matronalia Club of the New Church in Brockton.

Resurrection services were held at a funeral home in Brockton on December 2, 1939, the Rev. Harold R. Gustafson officiating.

She is survived by two daughters, Edith H. Battles and Mildred B. Battles, and a sister, Miss Fannie B. Clark.

Committal Services

The Rev. Andre Diaconoff officiated at the Committal Services for Mrs. Lydia Lundeen Barry and for Jean Royale Regina Leonard, the small daughter of Mrs. M. H. Barry, November 21, 1939.

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Lesson II. Luke ix, v. 18.

Gloria, Benedictus and Faith.

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159: "Come, Redeemer, blessed Jesus."

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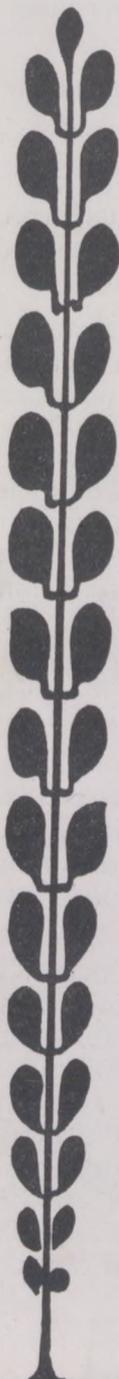
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NEW CHURCH MESSENGER



December 27, 1939

In This Issue

The Ancient Scripture

Othmar Tobisch

The Purpose of Living

Henry K. Peters

The New Heaven

Joy H. Hammond

The Simple Gospel

Isaiah Wilcox

Price 10 cents

TABLE OF CONTENTS

December 27, 1939

Editorial:

The End of a Year..... 431

Articles:

The Ancient Scripture: by Othmar Tobisch 432
 The Purpose of Living: by Henry K. Peters 436
 The New Heaven: by Joy H. Hammond 438
 The Simple Gospel: by Isaiah Wilcox.... 442
 The New Church in the Present Age: by P. A. H. Schleiff..... 443

A Page for the Younger People 441

Baptism:

Van Meer, Elizabeth Clara..... 445

Obituaries:

Silke, Lucy S.; Graves, Cullen P.; Teuscher, John 447

Calendar 447

THE NEW-CHURCH MESSENGER

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WHAT THE NEW CHURCH TEACHES

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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

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

The
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The End of a Year

IT is with mingled feelings that we approach the end of the year, a year that most of us will remember as a period of world anxiety and unrest. The future has no rose tinted glow, and the past half year has seen the clouds of war settle down upon the world. Nineteen-thirty-nine will rank with nineteen-fourteen as a date of world calamity. The partition of Poland, the ruthless attack on Finland, the continued war in China, and the outbreak of war between Hitlerism and the European democracies gives us a picture of which mankind should be ashamed.

These things make the front-page news, and they seem to dwarf all other things by their importance. They should not, however, make us blind to the fact that to many people 1939 has been a very good year. It is the Divine aim that every year should bring rich blessings to mankind. That in certain parts of the world these blessings have not been enjoyed is the fault of man, not of the Lord.

During the year now closing the blessings of heaven have flowed out lavishly. There have been seed time and harvest. Vast millions of people have been fed, clothed, sheltered and educated. Wherever these material blessings have

not been enjoyed it has been due to lack of human co-operation or to active opposition.

In making any evaluation of the blessings of the year the great thing to recognize is that we have been enriched spiritually. Our affections have been strengthened, our mental processes have been preserved. All men whose hearts are set on righteousness can be thankful that they are "a day's march nearer home." The natural mind values the year by the measurement of material gains; but the real purpose of earthly life is not for material enrichment; it is for discipline and spiritual growth. Viewed in this manner the lean years may be as good for us as the fat ones. Indeed, they may be better. Years of conflict may not always be worse than those of peace. The man whose chief concern has been to lay up treasure in heaven will have found the year 1939 one of the best he has experienced, and he will close the year with thankfulness in his heart, albeit with the hope that the coming year may see the establishment of peace.

There is a tendency in nearly every human mind to aim a kick at the old year before shouting a vociferous welcome to the new. It savors of base ingratitude to the Lord who sends us

our days and years for spiritual growth and enrichment. We look forward to the future with hope, but this is largely because we have neglected the opportunities of the past.

Hope springs eternal in the human breast;

Man never is but always to be blest.

Yet, under Divine Providence, every year should be as good as any other year. It may be true, as Prescott said, "The land of promise is always just beyond the furthest mountain," but if we were living lives of spiritual purpose the land of promise would be here and now.

Years pertain only to the earth life. For us a year is the period during which the earth makes its revolution round the sun. Of course during that period we experience also a certain aging of the body. There is a sense in which the body begins to die the moment it is born. Each year marks off a portion of the time during which the atoms of the body can be renewed. In this sense the body is the bond servant and creature of time. But the mind can be independent of physical mutations. It will grow to maturity but it can defy old age. Spiritually

we can defy time and laugh at the passing years.

When by the kind agency of death we are released from the body we pass for ever beyond the control of time. Of course, in the spiritual world there will be an appearance of time. Day will follow day in endless sequence; but in that world there will be no years, neither any changing seasons. We shall dwell in an everlasting "now." It will, at first, seem strange to us to have no anniversaries, to have no observance of birthdays, New Year Days; and never again to know the Fourth of July; but when the natural memory becomes quiescent all recollection of time will disappear.

"The Angels," says Swedenborg, "who are in the internal sense of the word, cannot have any idea of any year; but because a year is a full period in nature, which belongs to the world, therefore they have an idea of what is full in respect to states of the church, and of what is eternal in respect to states of heaven; times to them are states."

A. W.

The Ancient Scripture

By Othmar Tobisch

THE venerable old man sat by the sacred fire. He was the priest of the tribe. He was the Maori. The fire burned low in the "house of learning." The youths of the tribe would have nothing any more of the ancient doctrines. The lore of the "Whare-wananga" had little attraction to them. The thoughts of the white man were more rational. Of the ancient "Things Celestial" (Te Kauwae-runga) only a few old men knew. The old priest died. But the scribe of the white man had come in time to save some of the teachings of the old Tohungas (priests, teachers).

Far-flung over the Pacific there live four distinct races: The Polynesian (with up to 44% Caucasian blood in him); The Melanesian (distinctly Negroid, the "oceanic" Negro); The Indonesian (33% Mongoloid, 42%

Negroid, other % uncertain); The Malay Polynesian (similar to the first but shorthheaded).¹

Though we find four distinct races in the Pacific, there are only three distinct cultures to be found. "Summing up the Pacific Ocean (basin) as a whole, we thus have mixture in Melanesia, even more mixture in Polynesia, and confusion in Micronesia . . . the whole ocean save the Papuan regions, is one of fusion. With this confusion of physical types goes a peculiar cultural unity in each of the three divisions of the Pacific."

It is important for our study to have these distinctions clear in mind. We are primarily concerned with the cultural material of these

¹ The ethnographic material is taken from *Population Problems of the Pacific* by S. H. Roberts, M.A., publ. Routledge, London, 1927.

racés, especially their religious teachings and traditions. Secondly, we are also interested in their racial origins. The latter will give us valuable evidence for our thesis.

My intention is to show that in the teachings of the *things celestial* of the Polynesian we have before us remnants of the Ancient Word. It is assumed here that the primal man had direct spiritual concourse with a spiritual source of religious, ethical and theological import to him.² This communication was legitimate and vitally necessary in humanity's first struggle against the environment, only too hostile in many regions of the earth. Thus, vital spiritual knowledge was received from an inner or superior source. This body of knowledge ("house of learning"—Wharewananga) was handed down from each generation to the next via the Maori, or priest of the tribe. A specially high development was reached in the teachings of the Maori on the east coast of New Zealand, among tribes which came in great canoes in 1350 A. D. from Tahiti. I shall refer principally to this preserved doctrine which may be found in the *Memoirs of the Polynesian Society*, vol. III. "The Lore of the Wharewananga." I would like here to express my gratitude to Mr. E. L. Sechrist of Papiti, Tahiti, who graciously loaned me one of the very rare copies.

In order to present evidence to my later conclusions I first would like to discuss the origins of the Polynesian. S. H. Roberts finds that they are a compound race, somewhat Caucasian, somewhat Mongoloid, with now and then a Negroid strain in some individuals. Based on this diagnosis it is assumed that the Polynesian (inhabiting now the eastern portion of the Pacific basin as far as Easter Island [Rapanui, Te-pito Te-henua—the navel of the earth]) absorbed these two latter strains in his wanderings from the Asiatic continent via the Solomon Islands to Samoa. "The Polyne-

sian is a people of Caucasoid descent, who crossed from Java, or perchance even from the heart of the world, beyond Altai and the Hindu-kush, past the fringe of Papua and the Melanesian islands into Samoa, from which it radiated out into the other Polynesian groups." (This is the theory of Keane, P. Smith, J. MacMillan Brown, and Fornander, not shared with them by Roberts from which it is quoted.)

Other interpreters are still more ingenious and daring. They have placed the origin of the basic racial strain into the "Garden of Eden" as Robert J. Casey works it out in his "*Easter Island*" New York, 1931. They were supposed to come from the land of "Ur," over the Iranian highlands into Vrihia (It is assumed that Vrihia is an old Sanscript designation for India). From Vrihia the wanderers drifted on eastward down the Malay peninsula on the way picking up the Mongoloid strain. The prevalence of it would indicate many generations of "sojourning" in the Malay countries. At last, pushed off by increasing population pressure from the rear, they took to canoes and sailed into the "unknown."³ They became the world's greatest deep-sea navigators. Long before the Europeans ventured into the Atlantic, they sailed criss-cross over the several thousands of longitudinal miles of the Pacific. They had marvelous charts, made of staves of wood which indicated the currents, the landfalls, dangerous landing places, distances between groups.⁴ From island group to island group they voyaged, often it happened that a chief defeated in inter-tribal warfare set out to discover new land. So they finally came even to Easter Island. With them they carried the *rongo rongo*, the sacred tablets, with the "sayings of old." The script has not been deciphered. No solution for its interpretation has been discovered. There is no Rosetta Stone which might give us the clue. The message is locked in the curious hieroglyphic characters. It is a tradition among the Rapanui natives that these tablets were brought from Marae-renga by the colonizer of Easter Islands, one Hotu-matua.

³ Most of this information is gleaned from ancient historical chants.

⁴ A. Shuck: *Die Stabkarten der Marshall-Insulaner*, 1902.

² This concourse with a spiritual informer is still practiced by the priests in all three cultural areas. The Maori (a highly specialized racial strain) can in times of emergencies consult the "ancient ones," "the old people," "the spirits." This is often derided as "witchcraft," but mistakenly so, by the supercilious white man, who does not deign to enter the thought-world of the native. For a very recent example I refer to *South Seas* by Hugo Adolf Bernatzik, Holt, New York, 1935.

Prof. John MacMillan Brown, a learned expert in Polynesian, assumes that the meaning of the message was lost even before the tablets were brought to Easter. Are they thus a precious fragment from the Ancient Word? The men who were in charge of the *rongo rongo* were the cultural leaders, the wise ones, the priests of learning. They taught promising young men how to copy the script and how to recite the lines. The characters themselves are pictographs. Very likely they expressed the traditional teachings by symbols of ideas rather than by words. Pictographing was evidently the first way of writing and must have been the writing by which the Ancient Word was put down to preserve it for posterity. The relation of a spiritual idea to the object which represented the idea, the correspondence of it, then served as in the Egyptian hieroglyphs as medium of preservation.⁵ The inner meaning of the pictographical script of Te-pito Te-henua (Easter Island) is evidently lost, unless a clue is found elsewhere. Fortunately not all the doctrine is lost. In the Whare-wananga of New Zealand is preserved the ancient doctrine. P. Smith in his foreword states the following: "The Polynesian people . . . have preserved a mythology and *philosophy* unique in its nature, and perhaps purer and freer from outside influences (an important feature in our investigation) than that of most races (!). At the same time there are many points of contact with the beliefs of other peoples. Probably the identities and similarities in belief are immensely ancient and carry us back to a period when *one original cult* (Ancient Church) was the *common* possession of the primitive race from which the Polynesians sprang." (p. 4, Lore of the Whare Wananga.)

"It is certain that many of the Polynesian myths and traditions find their counterpart in those of the Scandinavian, Celtic, Indian and other branches of the Aryan race; (a further indication of the windswept extent of the Ancient Church and Word, from which these Aryans took their religious teachings) it is suggested that in the *Polynesian versions* we are *frequently* nearer to the *originals* as they ob-

⁵ For further information read Chapter XXI, *Easter Island*, by R. Casey.

tained in *primitive* times than in any other branch of the Caucasian race, because of the long isolation of the people in their island homes—just as the northern myths have been preserved in their greatest purity by the Icelanders and from the same cause." (*Ibid.* pp. 4 and 5.)

In the teachings of the Maori priests, in the Whare-wananga, we have no doubt a very ancient version of the teachings derived from the Ancient Word. Whether there are retained actual portions of that Word is not now ascertainable. But it is no doubt a cosmology, a sociology, a theology, that is a doctrine drawn from that Word. Its inner meaning is asserted, but not known. "We have in part of the sage's (old priest) teaching a story so full of obsolete words and names that the Scribe could not help in translation, but explained that it was a *recitation* intended to be delivered to the common people, whilst its true meaning was known only to the priests of old." (*Ibid.* p. 5.) The Ancient Word was written in correspondences. As soon as the true meaning of its representatives was lost, the writing itself became meaningless to the following generations. Unless the priesthood of the Ancient Church did hand down the true knowledge of these correspondences to a succeeding generation of reciters they would no longer know what the interior meaning was. The terms became obsolete and archaic. This was true of much of the Ancient Word, except for such portions as were used in our present Word comprising the first eleven chapters of the Book of *Genesis*. "There are a few indications in Maori lore to the effect that in very ancient times the people were acquainted with some kind of script, though of what nature is now entirely lost. The Easter Island inscriptions are perhaps a degenerate recollection of this old script; that is—which remains to be proved—if those tablets are really of Polynesian origin." (*Ibid.* p. 10.)

It remains now to enter more fully into the actual body of knowledge preserved in the Whare-wananga, especially into a consideration of the "Doctrine of Io" (Jove, IHVI) "which is the supreme god and the doctrine of which is a bona fide relic of *very* ancient times, handed down with scrupulous care generation after

generation, as the *centre* and the *core* of the *esoteric* (internal, spiritual) teaching of the Whare-wananga" (*ibid.* p. 7). Of this, more later.

Christmas

Love came down at Christmas,
Love all lovely, Love Divine.
Love was born at Christmas,
Stars and angels gave the sign.

Worship we the Godhead:
Love incarnate: Love Divine.
Worship we our Jesus:
But wherewith for sacred sign?

Love shall be our token:
Love be yours and love be mine.
Love to God and all men:
Love for plea, and gift and sign.

—CHRISTINA ROSETTI.

LOVE is the story and meaning of Christmas. "God so loved the world." Men had ceased to love one another, and when Jesus, God incarnate, told them to love one another, it came to them as a new commandment. They had come to hate one another, and it was quite natural for them to hate even Him, especially as His ways did not accord with their ways.

"Peace on earth, good will to men" sang the angels to the shepherd, the light of their heaven shining like a star to the wise men far away. Such peace only men of god will can understand. Only those who love truly, can know what true love is. The whole world may be filled with the clash of arms, with the fury of those who hate one another and burn to destroy one another, but Peace is the standard of Him who was the only one to proclaim Himself the Prince of Peace.

That the love wherewith He loved us may be in us all, Almighty God took upon Himself the form and manhood of Jesus Christ by virgin birth, the only way, the appointed way, by which God might take to Himself this human nature, for we are told that "God" it was that "was in Christ." And since God in heaven became "God with us" on earth, a man in the very flesh, God is Jesus Christ. Out of the blaze of Divine and infinite love, which no man can bear, there stepped a Man "trailing clouds of glory," which faded from sight in "the light of common day," that men might behold their

God in His own likeness, as well as in their own, and learn of Him who was to ascend to that "glory which was his before the world was."

So it was that God, who before His incarnation was known as Jehovah, is known to-day as Jesus Christ. God is Jesus Christ. All that is meant by the "Father" is in His sacred Person. "The Father is in me." "He that seeth me, seeth him that sent me."

The Gospel of Christmas is the revelation of God to men, that He is, by incarnation, Jesus Christ. He so loved us that He came in fashion as a man, but a man in whom dwelt all the fullness of the Godhead bodily. Unable to comprehend the Divine as it is in itself men were now able to enter into the knowledge of the incarnation, whereby God made Himself visible as a Man.

"Unto him that loved us and washed us from our sins in his own blood, to him be glory and dominion for ever and ever. Amen."

—From the *Montreal Gazette*.
(By a New Churchman.)

The New Church in Australia

OUR readers will be interested to read of progress of the New Church in Australia. We reprint the following from the November issue of the *New Age*.

ADDITION TO PERTH'S CHURCHES

A donation from a Brisbane business man has enabled the construction in Perth of a church for the W. A. branch of the New Church in Australia.

About a third of the work on the new building has been completed, and it is expected that the contract will be finished early in 1940.

The church is being built on the northern side of Adelaide Terrace, near Bennett Street. It is of Gothic design, and will closely resemble the Lutheran Church in Aberdeen Street. Laterite stone from Darlington is being extensively used in the construction.

Leader of the movement in this State is Mr. W. H. Hickman, who came over from Melbourne in 1932 to continue the work of the previous leader, Mr. S. W. Hart.

Mr. George Marchant, a prominent Brisbane business man, provided the funds for the church.

The New Church was first formed in Australia at Adelaide in 1844, and in the next thirty years it spread to the other States, with the exception of Western Australia.

Meetings were first held in Perth in 1903, but it was not until 1928 that the Church was formed here as a society.

The main tenet of the movement is that the Lord Jesus Christ is the God to be worshiped; its objects are to stress the importance of Christianity more than churchianity. Life lived in every-day activities, it is contended, is more important than a one-day-a-week religion. —*The Sunday Times.*

THE FOUNDATION-STONE LAYING IN SYDNEY

The foundation stone of the new church premises in Sydney was set by our Leader on Saturday, 7th October, at 3 P.M. A short service in keeping with the ceremony was read, verses being taken from the Word, the Apostolic Writings, and the Heavenly Doctrine. Prior to the actual setting of the stone, Mr. Gordon, of the firm of Gordon and Morrow, architects, presented our Leader with a trowel, suitably inscribed, with which to perform the ceremony. In a few words Mr. Gordon expressed his pleasure in presenting the trowel for the purpose of setting the foundation stone, with the hope that when the church was finished and dedicated many would be attracted to our place of worship, and that it would lead to increased numbers and be a means of help in the city of Sydney. Mr. Burl expressed his appreciation of the very kind gesture on the part of Mr. Gordon. Then the foundation stone was officially set and declared "well and truly laid." This was followed by a prayer and the pronouncing of the Benediction.

The Purpose of Living

By Henry K. Peters

WHEN the whole world is in confusion the individual has to repeatedly gather himself and remind himself of the ultimate goal of life, in order not to be swept away by sectional

sentiments into a course of action which he afterwards regrets, and not to lose hope altogether. There is a formative power in the cosmos constantly exerting its influence towards a purer humanity, more nearly like the kingdom of heaven lying in the promise of the ages. There is an urge and a trend which impels the human race in a certain direction. It is not a fixed or rigid pattern to which men must irresistibly bend themselves; nevertheless a design according to which in the plant world an acorn may develop into a stunted or spreading oak, but never into an elm. No man, no group of brilliant men, have the necessary insight nor sufficient love to plan a course for the human race. No council of men can rise completely above the sentiments of their environment, and no council can make dependable predictions of what the consequences of their decisions will be even within one year.

Since it is utterly unthinkable for men to plan a course for the human race, evolving through the centuries, it was necessary for a Higher Being to project a plan which is consistent with the cosmos and at the same time with man's endless development towards perfection.

What is this plan? We may learn to see it gradually by the difficult and tortuous way of science, or we may peer into it suddenly through the curtain of revelation. But in any event the plan calls for adaptation, an adjustment of individual life to the main stream of evolution, or to that actual course of development in which the Divine fulfills itself. We can never know what the plan in detail is except in so far as experience leads us into it, nor can any individual ever affect its general course. Anyone of us has such a limited outlook and is so intimately a part of the whole development that he cannot grasp its magnitude, nor comprehend its present trend.

Yet the cosmos makes a demand, just as nature in particular makes demands. Ignorance of the demands does not excuse. Most of us have been at one time or another driven by acute pain to search for the law that we have violated and the order which we have disturbed. Social upheavals remind us that our ways have not been God's ways, and that our conception

of what is good for us has clashed with His knowledge of what is best for us.

Whether any of the ideals for which various nations are now fighting are in line with the tenor and direction in which Divine Providence is moving, is again impossible for anyone to judge. Our emotions are bound up with local objectives and our thinking is largely inspired by our motives. There is no way of seeing the ultimate consequences of certain policies and no way of knowing what aspect the world will have assumed in a generation.

One fact is unmistakable, however, namely that all those human institutions which are out of line with the path of universal progress will find their way to extinction along with many species, tribes, and families who have failed to adapt themselves to the inexorable demands of nature. If the ambitions of men and the goals after which nations are striving are out of harmony with the ultimate goal of perfection towards which Providence is moving, then such men and nations will fail; they will be like the elephants frozen in Siberian ice because they refused to move with the climate.

The course of human progress is not predestined any more than education is predestined or determined by an unbending fate. Yet, children do go to school, and those who don't fall by the wayside. Also those fall by the wayside who refuse to come into the stream of human evolution, and fail to adapt themselves to the course that human progress in its largest aspect is taking.

Now since it is impossible for man to understand the highest goal of perfection for the human race, or even to know what trend humanity is at present taking, man would be irredeemably lost if it were not for the revelation of directions which he must observe, and an order which he must follow, that is exactly in accord with the highest goal of perfection.

The Ten Commandments, although in a form already appearing before that time, were issued from the hand of God on Mount Sinai, and the Two Great Commandments as well as the Golden Rule were spoken by the Lord himself. These commandments and rules were given man in order that, acting according to them, he would always be right. Observing them, no matter in what place or age he lived, he would

always be exerting his efforts in the direction of the highest good. At no time would there be a conflict because the revealed principles are given in the light of universal and eternal progress towards perfection.

Revelation then, releases man from the responsibility of planning a world order for the human race, a task for which he is entirely too small, and which he never can learn to understand fully because of being himself an intricate part of it. The Grand Man, i.e., the sum total of all functioning human beings is an organization which only the Lord can understand and direct.

Even a limited part of human organization such as a United States of Europe may be far too great a problem for man. Certainly, if the movements inherent in the unfoldment of the world are not in that direction, it will never be brought about, no matter how desirable it may seem to many of us.

Where men make a mistake is in trying to force an arrangement of human affairs which is necessary from their point of view, but which is not in keeping with the central current of world development. Again the question, "What is the central current of world development?" The answer, we do not know definitely, nor can we ever comprehend fully such a colossal plan, but we do know that the Lord has an understanding of it and that He has given us instructions of how to live in order always to be in keeping with that most inclusive and comprehensive movement consistently and progressively directed towards the kingdom of heaven, that is, in the direction of the greatest good for all.

What does come within the scope of a man's control is, his own conduct and also to a certain extent a sphere of influence surrounding him as a worker, professional man, businessman, or statesman. These limited spheres are varied and complicated enough to keep men fully occupied. But in performing their duty, even if they cannot comprehend the full consequence of their action, men will never come into violent conflict because of the harmony and agreement that is inherent in any conduct regulated by the Commandments.

"Thus the emphasis is laid on permanence, the eternal survival of contributions of human beings who have achieved something for the general good. We are certainly prudent enough not to assume that we possessed the open sesame for this, and were able to say precisely in every case what is eternally of value and what is not. We are convinced that we can make mistakes, that only a very careful, objective investigation can decide any issue, and that often a decision must be left to the course of events. We have perhaps taken a great step in advance in being able to avoid anything that does not contribute to the community.

"Our social feeling to-day has much wider range than before. Without having understood what we were doing we seek to establish by various and often wrong methods a harmony with the well-being of humanity in education, in the conduct of the individual and the mass, in religion, science and politics. Naturally the person who possesses the most social feeling is nearest the comprehension of this future harmony. And on the whole this basic social principle instead of casting down the stumblers has opened up a way for their support."

This quotation is from Dr. Alfred Adler's *Social Interest*, the chapter on the Meaning of Life. He continues: "Involuntarily the child whose social feeling is perhaps immature and weak, accommodates himself to a world in which it is possible to compel men to fight against machines and poison gas. He is made to feel that it is an honorable thing to kill as many of his fellow beings as he can, although he also would certainly be of value for the future of humanity."

Dr. Adler's chapter is clear evidence that men from a purely scientific viewpoint are approaching the same principle of universal organization as revealed through Swedenborg. It is hopeful then, that men can be awakened to the fact that the human race must function as a single body; but will education and insight cause men to love one another to the extent that they will work together in harmony?

The New Heaven

By Joy H. Hammond

THE fact of the spiritual world is a most important fact with those who acknowledge spiritual insight. Among the prophets and leaders of religious reform the faculty of spiritual insight is not uncommon. John, of the Book of *Revelation* was "in the spirit on the Lord's day." He saw heaven opened and he was instructed to write. In writing one of his visions of the spiritual world, he reports, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

To be in the spirit is to be in such a state of awareness that one is enabled to see spiritual objects with spiritual insight, that is, to see the spiritual world as the angels see it. Very few of the human family ever enjoy this privilege with any degree of completeness. Nevertheless, Jacob, Elijah, Elisha, Zechariah, and others of the Lord's prophets have seen heaven opened. After the Lord was baptized, He saw heaven opened, and the spirit of God descending like a dove and lighting upon Him. All through the Lord's Word we find the testimony of those to whom heaven was opened. And John, in those last pages of the Sacred Message, makes the same strong declaration, saying, "I saw a new heaven and a new earth."

There is nothing strange in the fact that we have the testimony of those who profess that they have seen heaven opened. The Lord intends that it should be so. He it was Who asserted that "there be some standing here that shall not taste of death, till they see the kingdom of heaven." Jacob's dream of the ladder from earth to heaven upon which the angels of God were seen descending and ascending, suggests that the levels of Divine Truth provide the steps of a ladder with which there is ascent and descent from earth to heaven and from heaven to earth. The spirit of worship is the spirit of heaven, and upon certain occasions of worship the nearness, peace and delight that descend from the spiritual world is felt. There may not be a consciousness of angels, there may not be conversation with the inhabitants of the

spiritual world, but there is not less certainty of the spiritual influence.

The fact of the spiritual world is a most important consideration with which humanity has to reckon. This the Lord Himself urged in those familiar words, "Seek ye first the Kingdom of God." There are those persons, of course, who seem to be quite certain that while living in this world the human family can know nothing about heaven. Sometimes their arguments sound very convincing. But the fact is that the kingdom of heaven is about the only thing that the Lord did tell us about. The Bible from beginning to end treats of no other subject but the life and spirit of heaven, the principles and duties of spiritually-minded men. We read that the kingdom of heaven has such drawing power that it is as a merchant man seeking goodly pearls, that the kingdom of heaven will grow and spread like the tiny grain of mustard seed grows and spreads, and that the kingdom of heaven is so near that it is right at hand. Many are the references to this important subject. Fifty-five occur in the Gospel of *Matthew* alone. It is certain that the Lord labored tirelessly to instruct us regarding this significant aspect of our existence, and as a climax to every reference, John, in that last book of the Bible, testifies, "I saw a new heaven and a new earth."

In addition Swedenborg adds his comprehensive testimony. "The Kingdom of Heaven was first shown to me in the repose of sleep, but afterwards in the middle of the day, or in a time of wakefulness, so that I perceived it most clearly. . . ." (*Adversaria*, paragraph 541.) In the same book at paragraph 1003, he writes, "I am able to attest that, of the pure mercy of the Messiah, I have now lived among those who are in Heaven for a space of eight months just as among my familiars here on earth, . . ." During a total of thirty years of his natural life Swedenborg was in contact with the spiritual world without losing the full use of his natural faculties.

Swedenborg was so many-sided in his interests and so distinguished in his abilities that it has been said of him that on the same day he could lead the conversation with geologists, physicists, physiologists, engineers, statesmen,

philosophers and angels. Throughout the eighty-four years of his life he traveled, studied, wrote and published with but one desire, the discovery and disclosure of the truth, first on the plane of natural science; later under divine illumination, he devoted his life to the truth of the spiritual world and its application to human life.

Swedenborg makes the unique claim that he lived simultaneously in two worlds. He is an explorer that excites our most intense wonder, not with the marvels of the planets of our natural heaven, but as an explorer who makes known the celestial bodies of our spiritual heaven. Who does not long to become acquainted with those pages of news from heaven? Who does not long to have the companionship of a man that has associated with the angels? He witnessed judgments, saw transformations, and enjoyed spiritual progressions that are the destiny and inheritance of every man. For man is a spiritual being, whose spirit is in the spiritual world at the same time that his body is in the natural world. Man was so created that he might be in both worlds at the same time. What man does not feel this kinship with something that is more perfect? What man does not vaguely but definitely long for the enjoyments and opportunities which are a part of the life of heaven?

Through the mercy of the Lord, and the service of Swedenborg in the cause of truth, it is now possible for every human being to see a new heaven and a new earth. The first heaven and the first earth are passed away. The Old Church has so fallen away from truth as to cause falsity to appear as truth. The Church ceases to be anything when its truth is not genuine and such a state of the Church is an occasion for judgment. The Last Judgment of the Church took place in the spiritual world in 1757, according to the illumination of Swedenborg. The Last Judgment brought the Old Church to an end and there was formed a new heaven from Christians only who could worship the Lord as the God of heaven and earth. Swedenborg firmly declares that from the new heaven which the Lord has established in the spiritual world, the New Church on earth, which is the New Jerusalem, is descending and will de-

scend. And we who are members of that organization on earth which is called the New Jerusalem Church have joined that organization to acknowledge our cooperation with that new heaven, by accepting the new truth and by spreading its influence.

The history of the Church proves that in its old form the Church had much that was irrational and false. Preaching built up Church loyalty through the awakening of fear. Preaching exaggerated the terrors of spiritual damnation, excited emotional acceptance, and confused the understanding. The faculty of reason and the right to mental acceptance of religion were abused. But the creation of the new heaven has broken the power of the Old Church. To-day everyone sees the influence of the new heaven in the new spirit of religious inquiry that exists. Men acknowledge their right to think their religion through before it is accepted. They rebel at being emotionally driven.

Religious liberty comes from the fact that the reasoning faculty, the mind of man, is the spiritual faculty. With the mind man has both spiritual sight and natural sight, and with these two sights man is the inhabitant of two worlds. It is not possible to suppress the mind and it is wrong to attempt it. Each man has the freedom to suppress his own mind and to express his own mind, and to-day it is being expressed in the spirit of rebellion against the Church. The mind is being expressed in attitudes that hinder the descent of the new heaven and obstruct the construction of the New Church on earth.

Attitudes that hinder and obstruct the descent of the new heaven mean that the strong Church of to-day and of to-morrow will be the Church which wins back the mind of man. The Church that can reason, that can give man the spiritual insights with which he will be able to consider and accept for himself the principles of spiritual living, that Church will be the leading Church, the successful Church. This Church will endure as the New Church because it manifests the spirit that derives its power from the new heaven. By means of these spiritual insights unbalanced soul growth will be detected.

The Old Church held that one was saved the instant he knelt at the altar, but the New

Church knows that salvation is more slowly and gradually accomplished, after a long life of successful struggle with evil. The Old Church grew by its emphasis upon the miraculous power of God by which man is relieved of spiritual responsibility, but the New Church will grow by its emphasis upon the fact that a man is accountable for his stewardship in spiritual things. These misunderstandings of the Lord's Word which were the cornerstones of the Old Church, account for the Last Judgment which brought the Old Church to an end in the spiritual world, and they explain the necessity for the new heaven, and for the new earth, which is the New Church.

The descent of the New Church, which is the new understanding of the Word and a new way of living as a result of that new understanding, will be accomplished through the spiritual understanding of the Lord's Word. The Word of God was written in such a way that in appearance it seems to be history, stories, poetry and the like. This is the literal meaning. But these parables and symbols are representations and correspondences which contain an inner, spiritual meaning, in which the truth stands in its own light, while the literal meaning is in shade. This inner level of truth is the truth from the new heaven.

In order that the man of the New Church may not wander about like the man of the Old Church, in the shade that obscures the spiritual meaning, Swedenborg reports that the Lord opened the sight of his spirit, introduced him into the spiritual world and permitted him to associate with spirits and angels, relatives and friends, and with kings and princes who have finished their course in the natural world. In order that the obscurity and ignorance, falsity and error might be removed regarding heaven and hell, and man's life after death, the Lord provided that Swedenborg might see the wonders of heaven and the miseries of hell, that he might know that the soul of man is the substantial man and lives eternally in the substantial spiritual world. In order that man might not immerse himself more deeply into misunderstandings and errors respecting the spiritual

(Continued on page 442)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Church-Going

WHY go to church? Here is a question asked by many people, usually by those who do not go. They tell us that they do not like to sing hymns; they find the sermons dull and uninteresting; and they assure us that if they want to pray they can do it in their own homes.

Not long ago a man whom I had invited to church declined on the ground that church-going was only a habit, which he preferred not to cultivate.

Church-going is a habit; but it is also something more. It gives opportunity for uniting with other people in thanksgiving and praise, in prayer and in mutual pursuit of spiritual things. It provides the means of worshiping the Lord in a way not easy to pursue in our own homes. In church we not only draw strength from our fellow worshipers; we add to their power and increase their helpfulness.

Even if church-going were merely habit it would still be our duty as followers of the Lord. People who are striving to live the Christ life and yield obedience to His law are mindful of the fact that the Saviour set us an example by attending public worship. He went regularly to the Jewish synagogue. We read in the Gospel, "He came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read."

It is from this custom pursued by the Saviour that the church has taught people the value of public worship. In public worship people unite together not only to praise the Lord but to seek His presence.

Church-going should be something more than a habit. It should be the outcome of a willing, joyous expression of our gratitude to God; but it should be cultivated as a habit.

The formation of good habits is essential to the development of Christian character. The oftener we perform an action the easier it becomes. After a few years of practice habit becomes second nature.

Recently I read a story of a horse that for nearly twenty years spent his working hours walking in a circle and driving a piece of farm machinery. He became old and blind and stiff in the joints. His owner turned him out in a pasture to graze, and for the rest of his life no one disturbed or bothered him. But the funny thing about the old horse was that every morning after grazing for a while, he would start tramping round in a circle for several hours.

Of course that was an example of blind habit, but it shows how strong are the bonds of use and custom. We need to cultivate intelligent habits, and to do things not merely because we must, but because we find joy in them.

Habit is like a cable of thick rope. Every day we add a new thread and twist it into the growing cord. Truthfulness, honesty, purity, kindness, these should be pursued as habits until they become easy and delightful.

So also we should cultivate the habit of prayer and praise and public worship. They soon become delightful to us, until we can say with the psalmist, "I was glad when they said unto me, Let us go into the house of the Lord."

The New Heaven

(Continued from page 440)

world, Swedenborg was not only prepared by the Lord to see these things but he was permitted to make them known.

We, to whom Swedenborg's writings are available, are privileged to test the reasonableness of these spiritual implications. We are in a position to benefit from the reconstructions of the truth which his writings accomplish. We are in a position to receive the cornerstones of truth that will establish the New Church. Each word is the source of new understandings, each sentence is an exploration of the new spiritual heaven. What resources of new power we fail to utilize when we fail to open these pages! The first heaven and the first earth are passed away, but it is now possible, with these new resources of truth, to enter into the spirit of the new heaven and embrace the New Church.

The Simple Gospel

By Isaiah Wilcox

THERE has never been presented to men and women on this earth so simple a way of salvation from sin, and a life according to the gospel of God as that revealed in the writings of Emanuel Swedenborg. Many and varied are the attempts to find a way of achieving salvation from sin, life, joy, peace, and victory.

Redemption and salvation are terms often used and very little understood by many who claim to be able to set before others a way of bringing about a change of heart and life, of making them sons of God, members of the kingdom of heaven.

Swedenborg defines these terms, and when they are put in simple language any ordinary person can understand the meaning.

Redemption is to redeem, to buy back, to re-establish, to make new. The Lord Jesus redeemed, brought back, re-established, made new, the life of man by taking that life, when man had fallen to one of the lowest states in human history, and living it out until he was able to say, "I have overcome the world." *John xvi. 33.*

"The prince of this world cometh and hath nothing in me." *John xix. 30.* "If any man be in Christ he is a new creature, old things are passed away; all things are become new," this is the testimony of Paul writing to the Corinthians, and is proof of the claims of Jesus as the Redeemer of mankind. Having achieved this state of life the Lord Jesus by the power of his Divine Human was able to say to his followers, "Peace be unto you, as my Father hath sent me even so send I you" *John xx. 21.*

Salvation, the act of saving, preservation, rescue from danger, deliverance, security, peace, is a state made possible for all by Jesus as Saviour when each one shuns evils as sins against God and lives a life according to Divine order. The results of this life are, peace, long-suffering, kindness, goodness, gentleness, faithfulness, meekness, purity and sincerity.

Redemption and salvation are thus shown as states of life, in actual daily expression by the power of the living Lord ever present in each one of his followers. Human will, or freedom, and Divine Providence, or life according to plan, cannot be reconciled or accepted as able to become absolutely one by many who endeavor to reach salvation. This difficulty can be overcome when the human will is brought into complete submission to the divine.

One can either make or mar the harmony of life by an act of will, can make life a blessing or a curse. The merely human will desires first and foremost its own well-being and acts accordingly. This naturally brings discord and disorder into the world, but when this human will becomes united with the divine will it desires only the good of all and the merely human is completely subordinated. There is a changed outlook upon life, a changed expression and action in every respect, old things have passed away, all things have become new. A very common objection is raised which is expressed in this way: it is impossible to live this life here on earth because there is so much opposition; if things were easier it would be different. Life according to divine order, in other words, Christian perfection is impossible here on earth; this is the statement made by many who claim to be followers of the Lord Jesus Christ in the New Church, and in other churches too.

The practice of the presence of God at all

times in daily life is a direct answer to this statement, and the acceptance of the teaching of the Christ. "You must be perfect as your heavenly Father is perfect" *Matt. v. 48.*, gives to every one the feeling of deliverance from doubt and fear and the confidence in a divine presence whereby we are able to say, "Nothing is beyond my power in the strength of him who makes me strong." (*Phil. iv. 14.* Twentieth Century New Testament). Swedenborg puts it thus: doing all things as of myself yet with the consciousness that all the power is from him who doeth all things.

When we all in the Church live out this simple life the world will know and will take note of us that we are filled with the fullness of God. An affirmation which has helped me many times is: I am filled with the spirit of Divine Love and Wisdom by which I am guided in all my ways and led into that which is for my highest good. A prayer which helps me too is: "Teach me, good Lord, to serve Thee as Thou deservest, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labour and not to ask for any reward save that of knowing that I am doing Thy will."

With these simple aids to live according to divine order we rejoice in the simplicity of the Gospel seen and realized through the teachings of Swedenborg, the Gospel of Love expressed in life. Let us remember that there are endless degrees in perfection, but like the life of an infant, it must have a beginning and a growth. Let us be sure we have made the beginning.

The New Church in the Present Age

By P. A. H. Schleiff

THE New Church must cope with the ideas of every age and try to adjust them as much as possible to her own views. "This is his commandment, that we love one another as He hath loved us," these words embody the spirit of the true Christian Church which Emanuel Swedenborg heralded. The spirit of the present age, however, rather expresses

hatred and unwillingness to see the other's point of view.

The Church is composed of many small units. Every member of the Church is a unit. Every member, consequently, must be a Church. He must strive to receive love and wisdom in his life. He must have the three essentials of the Church: the true God, charity, and faith in distinction from other churches which have one or more of these essentials perverted. He must not only keep these essentials constantly in mind, but must bring his speech, his writings, his deeds in accord with them. He cannot talk or write directly about the things of the Church everywhere because he will not be understood by many of his fellow men owing to lack of receptive faculty on their part. He can, notwithstanding, act in conformity with his creed under all circumstances. Thereby, he will exert as much influence as by missionary efforts. By the agency of his deeds he will touch everything that is good in his associates striking a harmony which will resound just as a string of a piano when a corresponding note is struck on another instrument. He may thus evoke true intelligence in the understanding of others and teach them to obliterate falsities and to adopt truths in their lives. In contradistinction to the man of the Church the man of the present age places his personal profit above everything else. He uses every situation to promote this end. He does not care if he injures or even destroys another's life. Naturally he calls forth hatred and earns hatred.

The Church has to refrain from all that breathes hatred, for it is no more the true Christian Church as soon as she—or, what is the same, her member—neglects or disregards one of her essentials in spirit or in life. Constantly we have to judge in our life, whatever we see, hear or in which we participate. What enormous difficulties, however, have we to encounter in the influences of our environment, our habits, our inherited or acquired opinions! Our judgment is hampered by these obstacles. Take, for instance, the influence of the newspapers of our country. Supposedly we have a free press. But is it actually free? By no means! Its very existence depends on the people who pay for the advertisements. These people

control the press because they would withdraw their orders as soon as they saw in the papers anything they did not like. A publisher disregarding this fact would face bankruptcy before long. Inasmuch as we accept without examination as truth what we read in the daily papers, we are liable to support the present age against the spirit of the Church. Statements which have not been thoroughly examined should, therefore, not be repeated as truths in the press of the New Church, not even in discussions of her members, without being brought into the exact relation which so often is veiled. Yet, are we really careful in this respect? The acts of certain foreign governments, for instance, are frequently not compatible with New-Church ideas. But are the nations which are hailed in the press as the protectors of peace so widely different from the so-called aggressor nations? How must New-Church people feel in those countries which are despised and presented as the sole sources of all evil? Must they not think that we never want to see what is wrong with us and our own countries since we try to blame only the others? Our mistakes and faults are known to them as well as those of their own governments. Considering this fact let us, at least in our New-Church press, be impartial and let us try to understand what is good in others even though they may differ from us. Let us distinguish ourselves in this way from the daily press and abstain from following their methods of spreading hatred.

There is no place for intolerance in the Church, only for justice for all. The Church is like a man who is sincere and upright, whom everybody may trust, who is not afraid of telling the truth, disregarding inconveniences, though he may have to suffer therefor. He bows down before no one except the Lord. From him radiates the mild light of peace, attracting every good man. He is not like one of the knights of old who attacked others, but he defends good and exposes evil. He does justice and loves truth; therefore, he is spiritually unassailable. Few, if any, men may fulfill all this, but they are guided and protected by the Lord wherever they may be.

Again, let us be very careful in our utterances. Let us beware of destroying the spirit

of the Church and provoking the retort from outsiders: "They exalt themselves, but are not better than other people of the present age." Such a thing can only be said of a man who is wholly unlike the Church, a man who runs hither and thither accepting everything heard and read as truth and judging accordingly. He accomplishes nothing, neither does a Church adopting such principles. She cannot grow because she cannot claim that she keeps the new commandment of the Lord. To keep His commandment let us be positively active, let us lay the foundations of the Church on natural life, let us openly confess and support truth. Let us uncover abuses and urge their modification, improvement, or abolishment, so that we do not abandon charity for faith alone.

Send Us Your Old Stamps

News concerning the Board of Missions' stamp plan is no doubt of interest to MESSENGER readers from time to time, especially as this method of raising funds for its work throughout the world continues to meet with good results. There is fine co-operation from the societies through their auxiliary bodies, while the number of individuals accumulating stamps for us continues on the increase. To give further publicity to our plan, announcement cards, with explanation of the methods, etc., recently were sent to all societies for their bulletin boards, and we trust they will prove useful. At this time we remind all who desire to help that the used stamps from Christmas packages are particularly desirable because of their higher face value. The decorative Christmas seals are not collectable, but we shall be glad to have the tuberculosis seals. Poster advertising stamps of any type are also useful, and we remind everyone that unless the postmark shows a date before 1920, when we need the entire envelope, just tear off stamps with only a little paper around them so that the stamp itself is not spoiled. New-Church stamp collectors are reminded that we can fill their wants at low prices. Stamp collecting not only is a fascinating hobby, but of all hobbies is one where there is very little deterioration in the object accumulated, and yet nearly always a steady increase in value. All stamps and correspondence should be directed to the Board of Missions, 380 Van Houten Street, Paterson, N. J. Cost of mailing will be refunded if desired.

Daily Readings

The new quarter's manual is now off the press. All readers of THE MESSENGER who are not already subscribing are invited to write for a sample copy which will be sent free. The subscription price is only fifty cents per year which, it will be noted, means that this fine source of study and devotions costs less than one cent per week! The new manual deals principally with Correspondences and will introduce many not so well known selections from the doctrines of the church dealing with outdoor life. Towards the close of the quarter, Easter lessons are introduced, the great festival being March 24 this year. Expressions of appreciation of *Daily Readings* not infrequently reach us, the most recent of which being from an isolated receiver in Texas who stated that although he had been a life-long reader of the Heavenly Doctrines, the manual, a copy of which having fallen into his hands for the first time, introduced him to passages which were not only unfamiliar but most helpful. Also, in sending the back numbers he spoke with appreciation of the excellent grouping of topics and helpful Bible selections. Correspondence and subscriptions should be addressed to *Daily Readings*, 380 Van Houten Street, Paterson, N. J.

The Convention Appeal

The Convention Appeal for contributions is far more than a financial consideration, it should be regarded as an opportunity to co-operate with the officers of The Convention in carrying forward the great work of meeting the spiritual needs of our fellowmen; it is also a combined and mutual effort to fulfill our aspirations and responsibilities by building constructively on the accomplishments of preceding years.

The General Convention is organized to promote the welfare and growth of the New Church in the world and to maintain its financial security, so that it may provide for a trained ministry with the aid of the Augmentation Fund and the Fund for pensions; that it may advance the work of preparing, editing and publishing books and periodicals, and to extend the missionary fields under control of the Board of Missions.

Once each year the officers of the Convention ask for your support so that they may meet their obligations with a balanced budget. Members and friends have always been faithful to this trust, and as a consequence we have never borrowed money nor gone into debt. This is a record equalled by few religious organizations.

The amount asked for this year is \$13,500 which is a minimum for each organization, fortunately provided as they are with the assistance of volunteer workers. Considering the gradual shrinkage of income from Convention invested securities and

the added burden that this condition imposes on our organization you will understand that our committee and board members are doing a very fine piece of work.

Members and friends of the New Church may therefore be assured that the Convention will fulfill your desires as it has done in the past by a system of planning that meets the needs of the New Church to the extent provided for by your subscriptions and bequests. It is your cause, and we are serving you in the interest of Him who guides all of us.

FRED SIDNEY MAYER,
President of the General Convention.

MISSIONARY NEWS

After several years with only occasional visits from available ministers, the Rev. Charles H. Kuenzli has been appointed missionary minister for the South-Eastern home field, and will make his headquarters at 221 Verne Street, Tampa. Entering upon their new duties early in November, the Rev. and Mrs. Kuenzli gradually worked their way south from Bridgewater, Mass., visiting isolated receivers in North and South Carolina, and Georgia, which with Florida make up this field. Everywhere the Kuenzlis met with the most cordial reception and they are looking forward to the revival and progress of the several groups in that section.

An interesting report comes from the Rev. J. I. Janeczek, missionary minister for Czechoslovakia, who continues to conduct services at Prague. We do not know how limited he may be in expressing himself concerning conditions, but he reports no restriction on his activities, but states the interest is increasing.

BAPTISM

VAN MEER.—Elizabeth Clara, daughter of Ernest and Lucile Conibear Van Meer, born October 1, 1939. Baptized in Kenwood New Church, December 10, 1939 by the Rev. Percy Billings.

COMING EVENT

The regular monthly meeting of the Board of Directors of Swedenborg Foundation, Inc., will be held at 51 East 42nd Street, New York City, on Monday, January 8, 1940, at 4:00 P.M.

The Coming Census

To the Editor, THE NEW-CHURCH MESSENGER:

The United States Government will be gathering data for the new Census at an early date in 1940.

Can you inform your readers that it will be helpful if in answering the question of Church affiliation they will be sure to respond by saying that they belong to *The Church of the New Jerusalem*?

Our full membership has not been recorded in the past because some have been listed under the heading of "Swedenborgian" and others as "New Church."

The publication title which we use and as given by the Federated Churches of Christ in America is "Church of the New Jerusalem."

If you could call attention to this, perhaps several times and in different language, it may break down the lax idea that we are reformed Jews or Swedes.

Let us start by giving correct information to the Census gatherers.

FRED SIDNEY MAYER,

President of the General Convention.

December 15, 1939.

NEWS OF THE CHURCH

PATERSON, N. J.

The work of the Society goes along steadily, with some encouragement in the way of a higher average Sunday attendance than for the past year or so. We are trying the experiment of a Sunday evening service once a month, in addition to the morning worship, at which time the sermon period is devoted to a short lecture dealing with some distinctively New-Church topic. The Woman's Auxiliary has just conducted a successful rummage sale and continues one of the leading factors in raising funds for the church. The young people's share in the music during morning worship is being especially appreciated. We have been glad to welcome the Rev. and Mrs. Louis G. Hoeck, who are on a visit here to their sons, but we shall miss Mr. and Mrs. J. Millar Nicol, who will again spend the winter in Florida.

Detroit, Mich.

The Detroit Society has enjoyed a period of unusual activity, since the vacation, involving all the branches of the Church work. These activities have included the Annual Meeting of the Michigan Association: the celebration of the 100th Anniversary of the establishment of the New Church in Detroit; a Hallowe'en party for the Sunday-school and a similar party given by the Young People's Study Club; three weddings, two of which were held in the Church, one in the afternoon and the other the evening, of the same day; an unusually successful Sale of Work sponsored by the Ladies

Society; the celebration of the Golden Wedding Anniversary of two of the older members; and the usual monthly and bi-monthly meetings of the Senior and Junior Leagues and the Study Club.

The outlook in the Association is promising. Increased financial resources, due to the closing of the Thayer Estate in Grand Rapids, has made possible plans for larger activity outside of Detroit.

The 100th Anniversary celebration was a distinct success in every way. The Church was well filled at the morning service, at which the President of Convention, the Rev. Fred Sidney Mayer, was the guest preacher, and following the service, some 200 persons sat down to luncheon in the Parish House. The program in the Sunday-school auditorium held the large audience interested until it was time to return home for the evening meal. A feature of this program was the reading of a history of the development of the New-Church movement in Detroit, by the former President of the Society, B. G. A. Laitner. Splendid publicity was given by all of the local papers, the *Free Press* sending its photographer, who took a flash of Mr. Mayer, the Pastor, the Rev. Wm. H. Beales, and the President of the Society, Vincent H. Bergmann, the latter in the act of cutting the "Birthday cake." This was reproduced next morning, resulting in the attendance of three New-Church families from "down East," now resident in Detroit, and the opening of an interesting correspondence with a lady whose father bought a copy of *Heaven and Hell* many years ago, which recently came to her attention.

All of the brides participating in the weddings were young people who have grown up in the Church and Sunday-school, and are members of the League. One of these was of unusual interest—that of Martin (Bud) Vanderberg and Lucille McIntyre. It was truly a "League Wedding." Both bride and groom have held office in the League recently; the "best man" and two of the bridesmaids were active members of the League; the soloist was a "Leaguer," the chief usher was the President of the League, and his assistants were also members. And to crown all, the next meeting of the League was held at the new home of the bride and groom.

The Golden Wedding Anniversary celebrated fifty years of married life for Mr. and Mrs. John Strongman. It was held on Sunday, November 25. At the morning service, a beautiful bouquet of flowers was presented to Mrs. Strongman, and a "gold chest" filled with currency, to Mr. Strongman. In the afternoon a reception was held at the home of Mr. and Mrs. E. C. Westcott, the son-in-law and daughter. Practically every member of the congregation called to offer congratulations, as did also a host of friends not connected with the Church. These included Richard Reading, Mayor of Detroit.

A steady rain, increasing towards evening, threatened to have a depressing effect on the attendance of the Sale of Work, which was held on December 1, but when dinner was served, every seat was taken, and a second table was necessary. At the time of writing, the financial result of the dinner and sale had not been announced, but a steady business was carried on by all of the stalls right to the last. It was one of the most successful Christmas sales yet held.

One of the most gratifying and important features of the work in Detroit is the large attendance at the Adult Bible Class, held in conjunction with the Sunday-school. The interest in this study of the Word is sustained and earnest.

W. H. B.

OBITUARIES

SILKE.—Miss Lucy S. Silke passed into the spiritual world on Tuesday, November 14th.

Miss Silke was born in Chicago seventy-five years ago and was connected with the New Church all her life. Early in her adult life she chose education as her sphere of use and service, and art as her special field. She inherited an artistic strain through her mother, for Mrs. Silke's father, Jacob G. Strutt, was a well-known figure in British art circles a century ago. Miss Silke decided to cultivate this artistic strain. Her studies and the training she acquired enabled her to obtain work in the art department of the Chicago public schools. In 1903 she became chairman of the art department of the schools and she held that position until 1914, when, as a result of reorganization of the department, she became director of art of the Chicago public schools. This position she held until her retirement from service in 1934.

The Kenwood New Church was filled on Sunday afternoon, November 19th, when a memorial service for Miss Silke was held.

GRAVES.—Mr. Cullen P. Graves was born in St. Paul, Minn., on St. Patrick's Day, nearly fifty-three years ago. From his youth up "Business" was his avocation, and plenty of "pep" and intelligence did he put into it. At the time of his leaving us he was a successful salesman of the Mack Truck Company.

Mr. Graves did much good work for Kenwood Parish. About seven years ago he started the Men's Club. And a little later when the church music was in a state of partial collapse he was the prime mover in organizing the Men's Choir, which, since its formation, has been a prominent and most helpful feature of the Kenwood New-Church Sunday services.

Mr. Graves loved the New-Church doctrines and he was thankful that he had come to know them. He put them into his daily life. He was a man who was growing, spiritually, year by year. And he desired earnestly to have the doctrines more widely known. It was he who was the man behind the *Kenwood Message*, from the first issue of it until that fateful Thursday evening

when his heart gave out and he left us. That was the last day of November. His was a varied life. He put in a good apprenticeship for a life of loving service in the Great Beyond.

Mr. Graves is survived by his wife, Mrs. Alix C. Graves, and his daughter, Patricia Ann; also by a brother, Karl, living in California, and three sisters, Miss Ethel Graves, Mrs. L. W. Hodgman and Mrs. Charles Watts.—(*The Kenwood Message*.)

O. K.

TEUSCHER.—Mr. John Teuscher, of Portland, Oregon, passed away in Venice, California, on November 12, 1939. The services were held in Ocean Park, California, on November 15, 1939, the Rev. Andre Diaconoff officiating.

Mr. Teuscher was born in Switzerland, in 1863. He came to the United States as a small boy and grew up in Virginia. He made his home in Oregon and took up the law. He was admitted to the bar in Portland, and became the Chief Probation Officer of the Juvenile Court of that city. Later and at the time of his decease he was Superintendent of the Boys' and Girls' Aid Society of Portland. Mr. and Mrs. Teuscher were devoted New-Church people of the Portland Society.

Affirmation

BUT THE LORD IS THE TRUE GOD, HE IS THE LIVING GOD, AND AN EVERLASTING KING: AT HIS WRATH THE EARTH SHALL TREMBLE, AND THE NATIONS SHALL NOT BE ABLE TO ABIDE HIS INDIGNATION.—Jeremiah x. 10.

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CALENDAR

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Third Sunday after Epiphany

THE LIGHT OF THE WORLD

Sel. 46: "I will bless the Lord at all times."

Lesson I. Gen. xxi.

Responsive Service VI. The Blessings.

Lesson II. Matt. xiv. to v. 21.

Gloria, Benedictus and Faith.

Hymns (Mag.) 165: "All praise to Thee, O Lord."

160: "O Thou essential Word."

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