NEW CHURCH THEOLOGICAL SCHOOL

# The NEW CHURCH MESSENGER

December 2, 1936

BIBLE AND BOOK NUMBER

In This Issue

Mr. Frost
The Bible Opened
*Walter Brown Murray*

Progress in Salvation
*William R. Reece*

Things Worth While
*Clarence Lathbury*

The Book Corner

Price 10 cents

# TABLE OF CONTENTS

December 2, 1936

Editorials:

Universal Bible Sunday ..... 363
Alienating the Young ..... 364

Articles:

The Bible Opened: by Walter Brown Murray ..... 365
Progress in Salvation: by William R. Reece ..... 368
Things Worth While: by Clarence Lathbury ..... 375

A Page for the Younger People ..... 370

Workers in the Church ..... 371

The Book Corner ..... 371

News of the Church ..... 378

Mission Board Notes ..... 379

Calendar ..... 379

**THE NEW-CHURCH MESSENGER**

Official organ of the General Convention of the New Jerusalem in the United States of America. Rev. Fred Sidney Mayer, President, 3812 Barrington Road, Baltimore, Md.; Mr. Lloyd A. Frost, Vice-Pres., Cambridge Trust Co., Cambridge, Mass.; Mr. B. A. Whittemore, Secy., 134 Bowdoin St., Boston, Mass.; Mr. A. P. Carter, Treas., 511 Barristers Hall, Boston, Mass.

Published by the New-Church Board of Publication, 108 Clark Street, Brooklyn Heights, New York City. Entered as second class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscriptions, $3.00 a year; foreign postage, 50 cents extra. Single copies, 10 cents.

EDITOR
Arthur Wilde

ADVISORY BOARD
John W. Stockwell, Chairman
Mary Seward Coster — Charles W. Harvey
Starling W. Childs — Leslie Marshall
B. A. Whittemore
Fred Sidney Mayer, ex-officio

Subscriptions and advertisements should be addressed to The New-Church Press, 108 Clark St., Brooklyn Heights, New York City. All other communications to

Rev. Arthur Wilde
112 E. 35th Street
New York City

# THE SACRAMENTS

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

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

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

## I.—BAPTISM

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

—"Heavenly Doctrine," nn. 202, 203.

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

—"True Christian Religion," n. 682.

## II.—THE HOLY SUPPER

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

—"Heavenly Doctrine," nn. 210, 213.

The
NEW-CHURCH MESSENGER

Vol. CLI, No. 23 New York City, December 2, 1936 Whole No. 4344

# Universal Bible Sunday

SUNDAY, December 6th, is to be observed as Universal Bible Sunday, an occasion on which the Protestant Church throughout the English-speaking world is invited to commemorate the translation of the Divine Word into many languages, and an occasion on which the great Societies that exist for the printing, publishing and distribution of the Bible seek the cooperation and assistance of the churches.

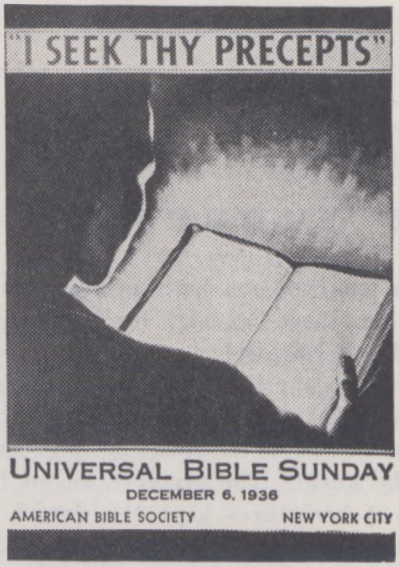
What we call the Bible comprises a whole library of religious literature. It contains seventy separate documents. The Bible used in Roman Catholic churches contains also a number of other documents known as the Apocrypha which were rejected as uncanonical when the canon of our Protestant Bible was established.

Historically, the writing of the books of the Bible commenced in the Mosaic period of history in Israel and came to an end at the close of the first or early in the second century of our present era. Even apart from the subject of the divine inspiration of the Scriptures the Bible is easily the most wonderful book in the world. No book has ever been subjected to more exhaustive criticism; no book has ever been subjected to as much scholarly inquiry; no book has ever met with as much strenuous opposition. Nor has any book ever inspired more effort or evoked more self-sacrifice. Men have lived for the Bible and died for the Bible. Something there is in this sacred book that inspires men to make its divine message available to all the world. The preservation of the Old Testament scriptures kept the Jewish people alive during the dark ages. The task of sending the Bible to the far corners of the earth has been an inspiration to uncounted Christians.

Four hundred years ago Tyndale translated the Bible into the English language, and since his day the work of translating the Scriptures has never ceased. Great Britain and the United States of America have both taken part in this great work. One hundred and thirty-two years ago the British and Foreign Bible Society was founded. During its existence that Society has issued nearly half a million (476,000) Bibles, Testaments and portions of the Scriptures. Those scriptures have been translated into 972 languages and dialects. Some portion of the sacred book is published in a new language about every five weeks. That, however, is only a part of this wonderful work. During its ex-

istence the American Bible Society has distributed about 222,000 volumes of the Scriptures. It keeps a huge staff at work in this country and has over three thousand workers in foreign fields.

What is the spiritual secret at the back of this stupendous work? What has been the inspiration that in about a century and a quarter has sent throughout the world nearly three-quarters of a billion copies of the Scriptures? No mere secular literature can vie with the great book in popularity, no merely human work has ever so stirred the heart and mind of man. To New-Church people the distribution




of the Bible makes an especial appeal. For the New Church believes and teaches that the literal sense of the Word of God is the clothing that enshrines the Divine Word as it exists in heaven. The New Church believes that the Divine Word is a means of conjunction between heaven and earth. And it believes, further, that where the Lord is worshiped and the Word is read and obeyed the Church of God exists.

To the New Churchman also the wide distribution of the Scriptures brings an added duty and an increased privilege. Wherever the Bible is known in its literal sense there also should be available the spiritual sense of the Word.

A. W.

## Alienating the Young

SOME months ago we referred to the heroic efforts of Protestant pastors in Germany to oppose the efforts of some of the government officials to paganize the religion of the people and to make the Church an obedient instrument for the diffusion of governmental ideas and policies.

A new outburst, this time by a Catholic prelate, Cardinal Bertram, dean of the German Catholic hierarchy, reveals that efforts to alienate the young from the Church and to turn children against their parents has not ceased. A free Church, either Protestant or Catholic, is evidently regarded with enmity by some of the rulers in Germany.

A pastoral letter from Cardinal Bertram was read from Catholic pulpits in East and West Central Germany on Sunday, November 22nd, protesting against the efforts to win the young to Nazi neo-paganism. Here is a quotation from that protest:

"After all our sufferings of the past twenty years, are the souls of our German people, too, to be outraged? Are our people to be so torn asunder that one part, like our forbears, will worship Jesus Christ as its God and Saviour, while the other part despises Christ and oppresses His adherents?

"All attempts through written petitions to relieve the faithful from the pressure to which their consciences are being subjected have failed. The hour now has come to turn to the public."

German politics are matters for the German people to settle for themselves. A free nation usually gets just the form of government it deserves. But freedom in religion is something that has an interest for the whole wide world, and all Christian people should hope and pray that the liberties of the Church may be preserved in every nation.

A. W.

---

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart.

# The Bible Opened

**By Walter Brown Murray**

IF the Bible is what many people believe it to be, the Word of God, inspired by Him through the minds of many writers over a period covering at least 1,600 years, from *Genesis* to *Revelation*, it has within it more than appears on the surface, or in the sense of the letter. For God is spirit. He does not attempt by the Bible to teach men truth about material things, but about spiritual things. Thus the Bible obviously is not intended to be a text-book of history, of geology or any natural science. It is a history of God's dealings with humanity as spiritual beings. It is true man lives outwardly in a material universe, but God thinks of him as His child, thus as primarily a spiritual being, living temporarily in time and space, and His Book is to teach him about eternal life—a spiritual matter.

Let us consider for a moment the first book of the Bible, *Genesis*, the "book of beginnings."

Its author is presumably Moses. Moses in Egypt, as the foster son of an Egyptian princess, could easily have had access to the religious writings in the temples of Egypt. Egypt was undoubtedly the storehouse of ancient religious knowledge. Egyptian monuments point to a civilization at least as far back as 4000 B.C. Students believe it to go back to 6000 B.C. —practically eight thousand years ago. Moses, living in 1500 B.C., could have had access to literary material giving him the basis for the first eleven chapters of *Genesis*. From his own people he could have obtained all the rest of the patriarchal history—thus of Abraham, Isaac, Jacob, and Joseph, which preceded the birth of Moses recorded in the first chapter of *Exodus*.

The Chinese, of present-day races, are the oldest, but they have no religious writings earlier than those of Confucius, 550 B.C. India's Vedas perhaps date back to Moses' time, 1500 B.C., but they do not compare in loftiness of concept or purity of worship with our Bible, for already the Aryans entering India 1500 B.C. had a degenerate religion, with the worship of many gods. They had lost their primitive monotheism, whereas the writings of Moses exhibit the loftiest type of monotheistic worship, showing a far earlier beginning.

The stories of Creation, the Fall of Man, the Flood and the Dispersion of the Race, as given in *Genesis*, are far superior in literary quality and moral concept to the supposedly older accounts appearing in Babylonian records. And the pure worship of one God appearing in *Genesis* stamps the original records from which *Genesis* was written as likewise earlier than the idolatrous accounts from Babylonian monuments. In other words, Moses had access to earlier and purer records in Egypt than we find elsewhere. Thus *Genesis*, because of its superior literary style, its loftier moral ideas, and its purer concept of Deity, is easily the oldest religious book of the world.

It is evident, however, that *Genesis* is not an exact account of the literal creation of man or his fall and dispersion. The fact that the sun and moon and stars are there said to be created the fourth day, whereas the earth, a planet of the solar system, was created the first day, shows that the *Genesis* account of creation is not a literal statement of outward fact, but is probably a parable or allegory of creation, relating to spiritual creation and in general to the spiritual history of man.

Likewise it is plainly evident that our earth was not created in six days of twenty-four hours each, or in six days of a thousand years each, as some suppose. The facts of geology plainly contradict that, and both Babylonian and Egyptian history plainly show that those civilizations existed at least eight thousand years ago, and thus creation did not take place six thousand years ago, as the literalists insist. Nothing is gained by insistence upon proved impossibilities. It is far better to try to see how wrong interpretations have led us astray and find out the exact truth of the matter.

It does not take away the divineness of the Bible to find it written as a parable. Jesus did not hesitate to teach through parable. Why

should God writing through Moses not do the same? In fact, there are many reasons, as we shall see, why it was done, and the Bible will then appear diviner than before.

In our day when the Bible is openly attacked by misled friends and open enemies it will do us good to realize its true character as a spiritual book. It is delightful to realize that it has been explained in this new age so rationally and scientifically that it is forever safe from the worst possible attacks of its enemies. We shall see later how this has been done.

Of course, there are people who do not believe that there is an inner life within man and that man lives after death. The Bible is, therefore, to them like other books. Spiritual things are spiritually discerned, the Apostle Paul tells us. In other words, there are planes of the human mind higher than the plane of animal life. Not to be able to discern spiritual things may mean, and probably does, that the spiritual planes of the mind are not open, just as when the plane of aesthetic appreciation is not opened in a man he sees no beauty in classic music or art or literature.

Take as an illustration the raising of Lazarus from the dead. The rulers of the Jews could not deny the obvious fact. But they could and did doubt its divine origin, and in their madness wanted to put, not only Jesus, but Lazarus also to death in order to destroy the evidence. Nothing is blinder than prejudice. Many people are spiritually blind, but there is a far greater number who desire sincerely to know the truth and can be taught. So in the case of the spiritual nature of the Bible, there are those who can be convinced if the proofs are given them. They are always to be supremely rational, for reason has been given us by the Creator as a guide. We are to accept only in perfect freedom what is placed before us.

Jesus said: "The words I speak unto you, they are spirit, and they are life." He also said: "I have yet many things to say unto you, but ye cannot bear them now." And again: "These things have I spoken unto you in parables: but the time cometh, when I shall no longer speak unto you in parables, but I shall show you plainly of the Father."

Thus in the fulness of time we are led to expect a revelation of the meaning of Jesus' words and indeed of the entire Bible, for the Old Testament needs to be spiritually understood. This is clearly shown by the Lord's statement to the disciples after His resurrection when it is said: "Then opened he their understanding, that they might understand the Scriptures." And also: "Without a parable spake he not unto them." Parables need to be opened up. Therefore the promise to show us plainly of divine things hidden in natural statements. It was necessary to speak to the Jews in a veiled way, else they would have profaned the truth, being natural-minded, and the natural-minded receive not the things of the Spirit of God. He said: "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand."

We know that many earnest Christians are shocked when they are told that the statements of the Bible must be spiritually understood; and yet it is evident that Jesus said precisely that. For that reason He spoke in parables. And in the same way the stories of the Creation, the Fall and the Flood must be spiritually understood, for as given in the outer sense of the letter they are obviously not in accord with outward fact. Thus the earth is more than six thousand years old and the sun was not created after the earth, its satellite. The child is not created before its father, nor the earth before its parent.

Now let us hear again what the Lord said upon this subject when speaking of the Second Coming: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

That this prophecy cannot be literally fulfilled, and must be understood spiritually, can

be seen from the single fact that the stars cannot fall from heaven upon the earth, for they are fixed and established in their places, and most of them are far greater than the earth itself and the earth could not contain even one of the planets, still less the great suns of the universe.

Many people are expecting Jesus to come again in the literal clouds of earth, failing to see how impossible it would be for him to appear everywhere at once upon the earth in literal clouds, and it would be preposterous to think of Him as appearing to every little community of the earth in successive order to judge them. The Lord is always saying with regard to His teachings difficult to understand: "He that hath ears to hear, let him hear," meaning obviously, let those who have understanding try to have spiritual understanding of the things I am saying. In other words, what I am saying is spiritual, and must be spiritually understood, not merely be understood according to the letter.

If we understand this prophecy according to the spirit it would mean that the Lord is coming again in the clouds of the letter of the Divine Word—in the natural obscurities which clouds represent—the glory representing the spiritual sense which is to be revealed making Him appear to the understanding of men. It would be the fulfillment of the promise to reveal the Father, or Himself as the Father, for did He not say, "He that hath seen me hath seen the Father?" This has not before been understood but may be understood now when we recall the words of Paul, "In Him dwelleth all the fulness of the Godhead bodily"—or in bodily form. Thus Jesus is revealed now as "the mighty God, the everlasting Father." And since God is *one*, the only God of heaven and earth.

And we see that now in the end of the age—the end of the First Christian Age, when the sun is darkened, or the Lord as Love obscured, and the moon not giving her light, the truths of faith hidden, and the stars, or the knowledges of truth, fallen to the ground, the Lord is appearing to make us understand the Bible in spiritual light. The Lord comes in His Word. As it is written in *Psalms* xl. 7: "Lo, I come in the volume of the book written of me."

A NEW EDITION READY FOR CHRISTMAS

**WORDS OF LIFE**

By PAUL SPERRY

An Excellent book for Devotional Reading.

A book which can be picked up at any point, and the eye will gather in a vital statement of fact and truth, and the thought thus gained will go on budding, blossoming and bearing fruit in the reader's mind.

An Ideal gift for Christmas Giving.

Bound in flexible leather, gold edges and boxed.

●

**75 cents, postpaid**

**CHRISTMAS BOOKS FOR CHILDREN**

We can supply any book of any publisher at 10% discount

Help to build your child's own bookshelf with books by such well known authors as

GERTRUDE CROWNFIELD
LUCIE B. DUFTY
ADOLPH ROEDER

Give us the child's age and we will send you a suggested list with prices.

●

ORDER FROM

**THE NEW-CHURCH PRESS**

108 Clark Street Brooklyn Heights
NEW YORK CITY

The second coming of the Lord, which He foretold, is therefore to be the Lord's revelation of Himself in His Word. This demands that the Word be understood spiritually. And this has been provided in this New Age through the writings of Emanuel Swedenborg. However little he has been recognized by the Christian Church at large, still he is not unknown to men of thought. For example, in the Schaff-Herzog Encyclopedia of Religious Knowledge, one of the most authoritative books of its kind, we read: "Swedenborg was in many respects the most remarkable man of his own or any age." Henry James wrote: "Emanuel Swedenborg had the sanest and most far-reaching intellect this age has known." Edward Everett Hale said: "The statements of his religious works have revolutionized theology." Balzac said: "Swedenborg undoubtedly epitomizes all the religions—or rather the one religion—of humanity." Emerson wrote: "The most remarkable step in the religious history of recent ages is that made by the genius of Swedenborg." "The truths passing out of his system into general circulation, are now met with every day, qualifying the views and creeds of all Churches, and men out of the Church." John Wesley wrote: "We may now burn all our books on theology; God has sent us a teacher from heaven; and in the doctrines of Swedenborg we may learn all that is necessary for us to know." Thomas Carlyle said: "One of the loftiest minds in the realm of mind. One of the spiritual suns that will shine brighter as the years go by."

It makes little difference whether the learned have thus far accepted the disclosures of Swedenborg concerning the spiritual character of the Scriptures. The learned of Galileo's day did not accept his idea that the earth is round and turns on its own axis. A prejudgment without investigation gets nowhere.

---

## Progress in Salvation

THE orthodox doctrine that a man can be saved instantaneously, i.e., that this moment he is a lost sinner, and in the next (upon "acceptance of Jesus Christ as his personal Saviour") he becomes a pure and sinless angel, is certainly not borne out by the facts of life. How wonderful if only it were so! Think of all the self-condemnations, the backslidings, the despairs, and the renewal of efforts it would save! But regenerating men in the New Christian Church, whether they be members of the organization called by that name, or not, does not matter—those who look to the Lord as their only God and Saviour, and who just a little more than half try to live by His truth and example, these men know, I say, that instantaneous salvation is a delusion and a lie. They may not know much but they do know this: that salvation (which simply means increasing in spiritual health) is a continuous and progressive process; they know that their advance takes place only an inch at a time, and then only in the face of bitterly hostile forces—forces both seen and unseen; they know that the struggle often seems completely hopeless for they are often defeated and seem to lose more than they gain. And yet, they go on and still on. They take heart from the Lord's own counsel that those who follow Him must take up their cross daily and this taking up of the cross means they find nothing but fighting against themselves to give the Lord within the victory over themselves. To conquer one's lower self, and to enthrone the higher self, and to do this by and from the Lord, this is the whole meaning of salvation. And such salvation is no sudden step, no quick decision, no instantaneous process. It is a continuous, daily, life-long struggle. But happy is he who keeps up the fight until the right becomes a matter of habit. For him is surely laid up "the crown of victory," which crown is no literal affair of gold and precious stones but is the true inward regality which rules all in self that is unheavenly to the blessing and joy of others. Keep up the fight, good friends. Even though you seem to lose you are winning if you are learning to lean less and less on self and more and more heavily on the Lord.—[WILLIAM R. REECE in *The New-Christian Minister.*]

---

## How Man Attributes Evil and Falsity to Himself

THE man who thinks he lives of himself is in a false persuasion; and in believing that he has life from himself he attributes every evil and falsity to himself—which he would by no means do if he believed as the fact really is.—(*A.*, 150.)

# THEOLOGICAL WORKS
## of
# *Emanuel Swedenborg*

*The Swedenborg Foundation, Inc.*
*now offers both the Standard Edition and the Rotch Edition of the Writings*

STANDARD EDITION, 30 volumes, $30.00, or $1.00 per volume, postpaid. Bound in dark green cloth.

ROTCH EDITION, 32 volumes, $40.00 in blue linen buckram, gilt top, $125.00 in brown half morocco, full gilt; sold only in sets, transportation at cost of the purchaser. Separate titles of the Rotch Edition at special prices as shown in booklist sent upon request.

For Introducing the Writings to New Readers
the following five titles, in paper binding,
are offered at 5 cents per copy, postpaid:

HEAVEN AND HELL
THE FOUR DOCTRINES
DIVINE PROVIDENCE
DIVINE LOVE AND WISDOM
ARCANA COELESTIA (first seven Chapters)

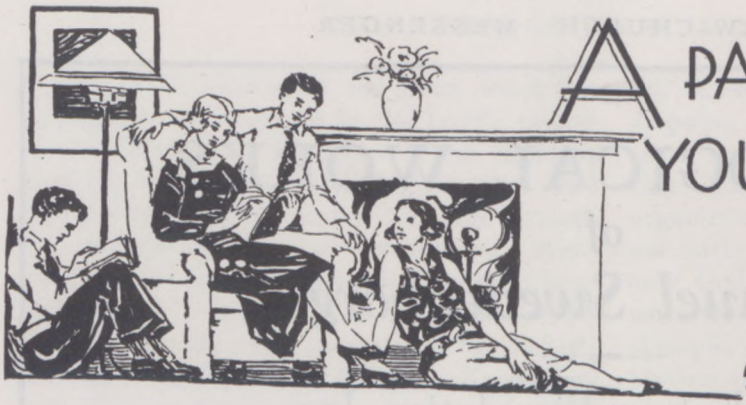
LIFE AND TEACHING OF SWEDENBORG, by George Trobridge, 343 pages, paper covers, ten cents per copy, postpaid.

Helen Keller's MY RELIGION, in cloth binding, pocket size, 25 cents per copy, postpaid.

*Catalogue of all its publications, and the printed Annual Report of the Foundation, showing its purposes and the scope of its work, sent free upon request.*

## SWEDENBORG FOUNDATION
Incorporated

51 East 42nd Street — New York, N. Y.



# A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

## The Walls of Sparta

EVERY morning I drive along a street in which a number of brick houses are in course of construction. Some man is building a good many houses, and each house will need nearly ten thousand bricks.

I have watched the men as they unloaded these bricks from the trucks. One morning I asked myself the question, "Why are modern bricks nine inches long and four and one-half inches thick?" Bricks were not always that size. But they have been about that size for the last three hundred years. I suppose it is because four and one-half inches makes a handy size for the bricklayer to grasp, and nine by four and one-half is the best size in the building of a double brick wall.

When it comes to the history of bricks we know that in very ancient times men learned how to make brick. The Bible tells us the symbolic story of the tower of Babel and of the builders of that tower it is written, "and they had brick for stone and slime had they for mortar." We know also that when the Israelites were slaves in Egypt they had to spend their lives making bricks for the Egyptians.

Bricks were known to the ancient Greeks, and this brings me to the story I want to tell you. An ambassador was sent from one part of Greece to the kingdom of Sparta, famous for its warriors. He expected to see the towns of Sparta surrounded by high walls to keep out an enemy. And he expressed his surprise to King Agesilaus that all the place was undefended. But the next day the King took him to an open plain and showed him an army drawn up in battle array. "There," said he to the ambassador, "there are the walls of Sparta. Ten thousand trained soldiers, every man a brick."

We are told that it was from that incident that the Greeks began to use a brick as a symbol of a good, true man. A man who was a square dealer, a man who was rigidly honest, a man of his word, was looked upon as a brick. It became a high compliment to a man to call him a brick. It meant he was honest and loyal. A man to be trusted at all times.

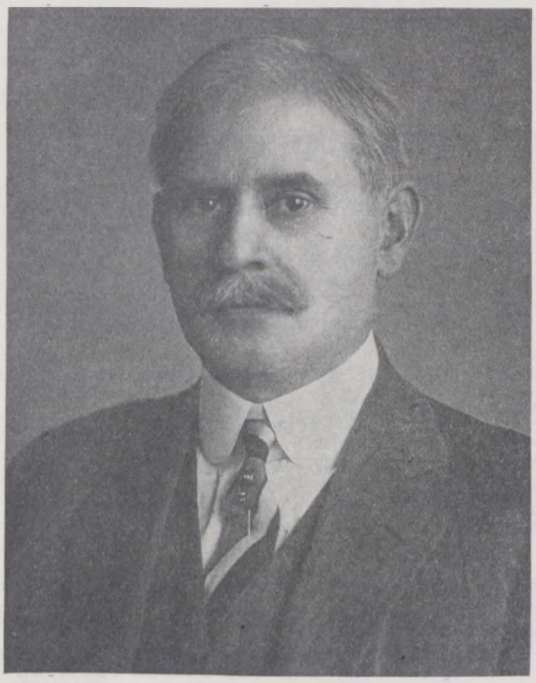
One of the finest qualities which human beings can possess is that of dependability. Not long ago I heard a man say of his friend, "You can always depend on John, he will never let you down." Most of us have some friends like that, people on whom we can always depend. They are brave and loyal and helpful. They are like the bricks of Sparta, sound and loyal to the core. Our chief concern is to be like them, always honorable, always dependable. It would be a great thing for all of us if we were like bricks, building material in the hands of the Lord, parts of the wall of the kingdom of God on earth.

---

### Providence in Length of Life

THE life of every man is foreseen by the Lord, as to how long he will live, and in what manner. From earliest infancy therefore he is directed with regard to a life to eternity. Thus the providence of the Lord commences from earliest infancy.—(*D.* 5002.)

## Workers in the Church



LLOYD A. FROST

Lloyd A. Frost was born at Salem, Mass., on February 20, 1875, the oldest son of the Rev. Albinus F. and Mrs. Emma J. (Richardson) Frost and a direct descendant of Edmund Frost, a founder of the First Church at Cambridge in 1635.

Mr. Frost comes of prominent New-Church families, his grandparents on both sides having been pioneers of the Church in Michigan and Massachusetts. The Richardson home, built in 1700 and the oldest house in Mansfield, Mass., is still standing, having been restored as the Town's observance of the Massachusetts Tercentenary in 1930.

After completing his high school course in Detroit, Mich., Mr. Frost embarked upon banking as a career and has followed that profession in Detroit, Boston and Cambridge, where he is now Vice-President of the Cambridge Trust Company. He studied law at Northeastern University, Boston, and was admitted to the bar in 1917.

On March 5, 1906, Mr. Frost was married to Miss Agnes B. Goerwitz, daughter of the Rev. Fedor Goerwitz, for many years minister of the Church in Europe. Mr. and Mrs. Frost have two daughters, Evelyn (now Mrs. Carroll P. Buck) and Agnes (now Mrs. Thos. G. O'Keefe), and three grandchildren.

Mr. Frost has been very active in community work, serving on the Executive Committee of the Public School Association as Treasurer and Director of the Cambridge Y. M. C. A. and as Treasurer of the seven Protestant Churches in Old Cambridge.

His work for the Church includes the offices of Clerk for the Cambridge Society since 1895; President of the National Young People's League 1904-5; the Board of Missions Treasurer since 1906; Director and Manager of the Theological School (Treasurer since 1928); Vice-President of the Massachusetts New-Church Union since 1935.

He has served the General Convention in the following capacities: one term on the General Council; and Vice-President, to which office he was elected at the Brockton Convention in 1936.

The family summer address is "Tann-Am-Meer," Dennisport on Cape Cod, Mass.

## *THE BOOK CORNER*

THROUGH SCIENCE TO GOD, by Nathan A. Smyth. The Macmillan Company; pp. 212; $2.50.

IT is the heartfelt wish of many thoughtful men that the existence of the Divine might be demonstrated by scientific knowledge. The Psalmist's declaration, "The heavens declare the glory of God, and the firmament sheweth his handiwork," would have compelling force if from the laboratory of the chemist and the physicist there could emerge irrefutable proof of the existence of God. Many men have tried to show us that the evidential weight of modern science will lead us to belief in the Divine. The author of *Through Science to God* has joined this band of devoted men who have striven to reconcile religion and science and make the latter testify in unmistakable tones to the existence of God. He has produced a stimulating book, but not a convincing or conclusive one. "This book, his first, is the outcome of eight years of study." Those eight years have been well spent. He has gained a comprehensive

CHRISTMAS GIFTS OF LASTING VALUE

Swedenborg's great work

TRUE CHRISTIAN RELIGION

with introduction by Helen Keller

EVERYMAN'S LIBRARY EDITION

"Swedenborg's books are an inexhaustible well-spring of satisfaction to those who live in the life of the mind. I plunge my hands into my large Braille volumes containing his teachings and withdraw them full of the secrets of the spiritual world."—Helen Keller

Blue Cloth—Green Top $ .70

An Introduction to Swedenborg's

TRUE CHRISTIAN RELIGION

by

William Frederic Wunsch

An intelligent guide to the reader, both in prospect and retrospect.

A feature of the Autumn 1936 Issue of THE NEW CHRISTIANITY

50 cents, postpaid

THE NEW-CHURCH PRESS • 108 Clark Street, Brooklyn Heights • NEW YORK CITY

grasp of modern science and scientific thought. He knows what he means by the *science* that leads upward to God.

Mr. Smyth propounds for us a new aspect of the idea of "Actualism."

"Hitherto we have sought to gain knowledge of what we call man's soul and of God by speculating as to what they are. So proceeding we have arrived merely at other synonymous words or phrases. To say that they are spirit emphasizes their obvious difference from matter but discloses little, if anything, else. Actualism offers us a new way, a more promising method. Just as it has discarded the idea that matter is substance and taken to thinking about it in terms of events, so it bids us to cease thinking of the soul and of God as 'spiritual substances,' and to try to conceive of them in terms of events. Once we have mastered its knowledge of procedure we may hope to gain fruitful knowledge of the relationships of both the events that constitute man's body and those that comprise his spiritual life with the vast integrated whole of all events which actualism calls God."

But when we have followed the author through various interesting chapters to the point where he applies this new approach through Actualism to our mental concept of the nature of God we find very little satisfaction. Instead of a God Who is a self-existent Source of Infinite Power, and Who includes within Himself a Divine Personality, we are presented with a Divine Who can only be known as "a stream of events."

"Not hereafter may we think that God is really a man-like person. Nor, in view of the concrete manifestations of scientific achievement with which we have become familiar, are we likely to be content with such metaphysical abstractions as pure being, absolute mind and infinite force."

It is quite true that the author tacks on to this an idea of "Fatherhood" in God, but it is avowedly only as a picture to be grasped by the simple, not as a reality to be held by the wise. Mr. Smyth, despite the logical building up of his thesis, has not got beyond a well-known definition of God as "That not ourselves which makes for righteousness." If the God-Idea to which science is expected to lead us is no clearer than that presented by the author many of us will be inclined to say, "Thank you, for nothing." We cannot worship a God Who is divorced from a Divine Personality. To Victor Hugo we owe the pithy saying, "The All would not be all unless it contained personality; that Personality is God."

A. W.

---

THE DIVINITY OF CHRIST SCIENTIFICALLY STATED, by Hiram Vrooman. Published by Scott Vrooman; 50 cents.

HERE is an illuminating little book by one of our New-Church writers, a book that should be possessed and read by all New-Church people. In ten chapters the author treats of the Divine Humanity, revealed as the Lord Jesus Christ, in its relation to religion and religious truth. A non-New-Church reader might

be pardoned for doubting if the words "science" and "scientifically" are rightfully used by the author. In the Introduction, however, the writer has made clear his own meaning of the words:

"Importance attaches to an understanding between author and reader, at the start, as to what the writer means by dealing scientifically with the realities which constitute human and Divine experiences. Science, in its treatment of the things of material nature, is, first of all, accurate and specific, definite and concrete and sure, as to its facts, and, then, it is rational in its methods of dealing with them. Therefore, the treating of human experiences scientifically in the light of Divine Revelation, rather than in solar light, means that religion can match science in being, first of all, accurate and specific, definite and concrete and sure, as to its facts, and, then, rational in its methods of dealing with them. But, *this does not mean that religion will ever become any part of science or that science can possibly be transformed into religion.* This is because religion is as different fundamentally from science as mind is different from matter or as eternity is different from 'three score years and ten' of time."

In the light of these statements the reader's natural inclination to resent as scientific, statements that appear purely dogmatic, will be dissipated.

It is a thought-compelling little book. Its plea for a recognition of the spiritual sense of the Divine Word has really high value. The chapter that appeals most to us is the sixth: "Sharing My Acquaintance with Jesus Christ," but the whole work is excellent and should have a wide circulation.

A. W.

---

CHRISTMAS. Vol. VI. The Augsburg Publishing House; $1.00.

THE pre-Christmas season sees the book market well supplied with seasonable volumes. As a gift book it would be difficult to find a more suitable one than *Christmas*. Fourteen inches by ten; handsomely boxed; printed in many colors; and full of articles, stories, carols, poems and music, the book is an artistic achievement of real worth. Costing no more than a fine type of Christmas card, it brings Christmas literature that will satisfy the mind for many hours. One feature alone, Christopher Morley's charming little story, "The Tree That Didn't Get Trimmed," is sufficient guarantee of the high quality of the entire work. The book belongs to the school of religious literature, and will find a welcome wherever it goes. We commend it unreservedly to our readers.

A. W.

---

# Swedenborg Und Die Uebersinnliche Welt

## (Swedenborg and the World above the Senses)

A review of the German edition of H. de Geymüller's publication, "Swedenborg et les Phénomènes Psychiques."

***By Othmar Tobisch***

THE Germans are said to have methodical minds, or to admire methodical minds. But this time they had to be satisfied with admiration only. For a French national, H. de Geymüller (he may have some German ancestry indicated by his paternal name) has given us the most methodical analysis yet published, of the complex material left by Emanuel Swedenborg relative to the spiritual world. Scarcely has anyone, before Mr. De Geymüller, gone so deeply into the substance of Swedenborg's other-world experience. Perhaps he is the first New Churchman who paused to consider this substance in relation to the ideological medium in which it rests, and in relation to the stream of inquiry in which it now floats.

In 1915, a Swede, Martin Lamm by name, produced a critical study of Swedenborg's personality and complete works, from the "Weltbild" in the *Principia* to the "Second Coming of the Messiah" in the *New Jerusalem and Its Heavenly Doctrine*. Professor Hoffmann, in speaking of this study of Lamm's, was not pleased with the attitude taken there and remarked that, after all, "one cannot get around the acknowledgment of the faculty of seership of the great Swede, even if one is employing a cold, scientific attitude," for this was the very thing which Lamm was employing. Mr. Lamm's analysis starts from the premise of a mechanistic theory of life, of a world in which the only discernible cause is atomic copulation. Consequently, he cannot enter the understanding of those phenomena which cannot be mea-

sured with rod and scale, the psychic phenomena of man.

Refreshingly different is, therefore, the study of H. de Geymüller, for it enters sympathetically, and with a far larger information on just such phenomena, upon the analysis of Swedenborg's experiences. Originally this study was done in French, and it appeared toward the last of 1934.* From the French original a German translation was done by Paul Sakmann. A foreword by the well-known specialist, Dr. Walter Driesch, a review of Swedenborg's life and works, an alphabetical index, and an epilogue in form of a synopsis of to-day's knowledge of parapsychic phenomena make the difference of the German edition from the French.

For some time, since the beginning of this century, bona fide scientists began to be interested in manifestations which heretofore had been relegated to the realm of swindle. Societies for Psychical Research were formed and data assembled. These parapsychic phenomena are several and in respect to them the book gives us a well-condensed survey, both from the point of view of the scholar, as well as that of the New Churchman. Such information has been sadly lacking heretofore. One had to wade through volumes of often unreliable reports to gain such bird's-eye view. De Geymüller has succeeded in presenting lucidly all matters pertaining to the doctrines of the world beyond.

It would be perhaps tiring to give just a recount of the titles of the chapters, of which there are forty-nine, arranged in four parts, the second part having four subsections. Introducing the reader to the general problem of the doctrines of the world beyond (*Jenseits*), De Geymüller states the problem: "If we wish to realize our desire to know of the spiritual world we would do best to find a scholar (*Gelehrter*) who has paranormal ability, who at the same time can be observing, as well as experiencing the phenomena." De Geymüller points to the one personality who ever did combine such a desirable ability: "The picture of such a heaven-sent man is not at all, as one might believe, a fantastic or idealistic picture, but a picture made from nature, namely of one of the most memorable personalities who ever lived: Emanuel Swedenborg."

This approach is exactly that which makes the book so valuable for the New Churchman, for it places into his hands a most potent presentation of Swedenborg's great mission. But it is not a eulogy in the ordinary sense. There is all of the substance of Swedenborg's teaching as well. Numerous well-chosen quotations lead us directly to the seer's own language and terminology. We hear of the relation of the present existence to the beyond, of telepathy and mind-reading in the frame of Swedenborg's teachings. Have you not wished to know something more definite on this matter? In order to meet some of the arguments of your friends when this subject comes up? We must be grateful to the author to have done this for us. The second part of the book is filled with a thorough discussion of the ever-present problem of the connection of soul and body that have filled the books of philosophers since Aristotle. The most prominent part again is a subject not much aired by New Churchmen. It deals with the marginal covering of the soul, named *limbus* by Swedenborg. What is it? How much of it is known? "The substances and forms of the limbus (namely the simple fibre, and the spiritual fluid, which are derived from non-weighable atmospheres) are immediately subjected to the ideoplastic power of the soul. They thus can instantly form 'images' after the soul. But because they are most highly plastic, they remain, from the point of view of *form*, neutral as to their own substance." The author then connects this doctrine with the manifestation known as telekinesis (the moving of objects by invisible forces) and protuberances known as ectoplasm.

There is no doubt that the New Church should more actively pronounce the fallacies of spiritism, which so often hide in the cloak of spiritualism. Untold harm has been done by those who were able to attract credulous persons. They have either dominated weaker personalities to the point of enslavement or extracted a heavy tribute in form of money and unhappiness. The New Church knows so thoroughly the nature of those manifestations

* "Swedenborg et les Phénomènes Psychiques," pp. 494, preface by Dr. L. B. de Beaumont; Libraire Ernest Leroux, 108 Boulevard St. Germain, Paris, France.

which are passed out as contacts with spirits! Are our mouths shut and our lips paralyzed that we cannot begin a campaign against the evils of *spiritism!* Why do we not help these unfortunates who are bound by iron and affliction? Must they remain in ignorance of their actual condition, namely, enslavement to obsessive spirits and, later, insanity of the worst kind? I believe Mr. De Geymüller gives the weapon into our hand with which we can fight the evils of spiritism. One need only read his chapters on doctrinarian spiritism to be more than ever convinced that we must do our evident duty in this direction, forcefully, kindly, but without compromises.

The last part of Mr. De Geymüller's own work is filled with recounting the experiences of Swedenborg that made him a "sensation" in Europe and attracted the attention of Kant, and Herder; philosophers and poets, kings and priests.

It is well to have in the New Church such a comprehensive and inclusive work like the one before me. I believe, without exaggeration, that it is a much-needed work that was done by one of our own men. It is scholarly, well authenticated, lucidly written, in spite of its philosophic tendency. A number of things have been opened for the first time to the general reader and also to the outsider. Western spiritism and Eastern "mysticism" have been linked to Swedenborg's works for the first time, so it seems to me, in a discussion by a New Churchman. Reincarnation and Karma, telekinesis and parapsychology are properly placed in the systems of human speculation.

There is also a chapter on obsessions that might very well begin a more thorough investigation by trained New-Church psychiatrists into the true nature of insanity. We only *feel* that the New Church has a great deal to contribute to the correct diagnosis of various forms of insanity. But pitifully little has been advanced toward the solution of the mystery of mental disturbances. Perhaps it needs just such a work as De Geymüller's to show new approaches to the problem. Is insanity purely physical? Is it located in the cortex of the brain? Is it in the *limbus?* Is it functional or organic? In the memory? And how can the disease be healed? Or at least ameliorated? There is a weighty responsibility upon us as New Churchmen, for there is no doubt that insanity is upon us in increasing force.

Perhaps you may feel discouraged by the very mass of material laid before us in this book. But it is stimulating reading. I believe that those who can read French or German should order a copy at once. And when will it be possible to offer it to the English-speaking people? There is in this book a mighty message to the spiritists, to the psychiatrists, to those who believe in reincarnation.

The German edition has a very handsome cover with Swedenborg in the visual center above a central light emanating into a blue background. The price is Mk. 8.00 and it is published by the Deutsche Verlagsanstalt, Stuttgart, Württemberg, Germany. It has been received very favorably in Germany and Austria by the press and the articles are sympathetic and even outright favorable. Count Keyserling, the philosopher, spoke very laudably of Swedenborg as a teacher. Four hundred and fifty copies were sold within two months, and bought apparently not by Church members only, for there are only about one hundred and fifty in all Germany that claim allegiance to the New Church.

---

## Things Worth While

***By Clarence Lathbury***

THINGS worth while are never easily acquired, never lie upon the surface, never obtained by half efforts. Successful existence is in God, out in the deeps of Divine Love and Truth. Certainly the world was made for our enjoyment, and we are justified in a full participation in its pleasures and possibilities; we are human when we seek to get all from this planet that God has put into it for us: it is our world. Beings who are to dwell among angels, mayhap archangels, should never expect to find complete satisfaction in animal pleasures, or the proudest personal successes. This point of our existence is but a single step on the high stair of immortality. It is, to be sure, good for itself, sweet for its time, con-

taining innumerable and profitable joys, but is by no means the main thing, as many seem to conclude. Ever-living lives are often frittered away in matters beneath them. Few sound the depths of their creation, are like giants lifting feathers, toying with unessential details; everlasting graces, placed there by their Creator, lie sleeping in their souls. Naturally superb minds, capable of lofty things, deal constantly in small things, permitting intellects which might be fruitful to lie practically fallow. Nobility of feeling, illumination of thought, purposes upreaching are inalienable possessions of every person, however obscure. There is for each a future of purity, love and energy so high and wide that they are at this moment inestimable. Do not let us, then, permit ourselves to miss the tillage of those plants of life in the wealthy fields of our nature. We Americans are strong in business exploits, wonderful in material expedient; no other people, past or present, have measured to our height in these respects. Ought we not, then, to ask frankly whether it has not been at the expense, somewhat, of the more spiritual portions of us?

We are told that the ancients, when traveling through the deserts, drove wells beneath the hot sands from which cooling and pure streams flowed. How many heart satisfactions we miss, panting our way over the marl of worldly acquisition, while all the time untapped spiritual treasures are beneath our feet. It is said that the great pyramids, reared in Egypt, are observatories from which their astrologers studied the stars; they used things material to aid them in attaining knowledge of the spirit. We fare onward with eyes fixed upon the soil while orbs of celestial promise beckon us from above, and we are reminded of Bunyan's "Man with the muckrake."

It appears that many people have concluded that they are little vessels that should keep near shore, while it is divinely true that the humblest soul is equipped to cross the everlasting.

Our worst self-accusation is not of outbreaking sin. We are, in the main, good citizens, good fathers, good mothers, and good children. The thing that haunts us at evening, when we take inventory of the day, is the wasted moments slipping like golden sands through our fingers.

The late William James, of Harvard University, in one of his illuminating psychic dissertations, speaks of the "hidden energies" we all possess and seldom use. He says we make a practice of stopping some quest as soon as we meet the first layer of fatigue. We seem satisfied with a superficial acquisition, are content to go part way along the appointed journey, but, if we press onward, we find ourselves stronger than before, having tapped new depths of energy we had no idea we possessed. He says most of us live unnecessarily near the surface of our lives and hints that we should step out into the deeps of that being which God has given us as a possibility, and thus gain the second wind of the soul in the race of life. We should push the nobler issues to a culmination.

---

### Resolution Adopted by The Washington Society of the New Jerusalem at its Semi-Annual Meeting

October 15, 1936

Whereas

A change was made in the year 1852 in voting representation in the Convention, from delegates elected directly by Societies, to delegates elected through Associations, and this change has proved unsatisfactory to many Societies because of inadequate representation, and

Whereas

It is impracticable for some Associations to appoint delegates to the Convention sessions because they do not meet immediately prior thereto; and even in the event their Executive Committees are authorized to make such appointments it is difficult to get the scattered members thereof together for such purpose in advance of the Convention sessions; with the result that an individual frequently acts unofficially for the Association in appointing delegates, and

Whereas

Delegates have been appointed from among individuals happening to be present; this often results in such delegates not having had opportunity for preparation or consultation with their Societies concerning the business to be transacted at the Convention sessions, and

Whereas

It has been stated that delegates have not been

elected justly by the Associations, and this has detracted from harmonious co-operation in the Convention, and

WHEREAS

The election of delegates directly by Societies would be a more democratic representation than the election of delegates by Associations and would bring about a closer relationship between the members and the Convention, and also in a more careful and equitable selection of delegates, now therefore

BE IT RESOLVED

That the following amendments to the Constitution and By-laws of the General Convention of the New Jerusalem in the United States of America be presented to the Convention for consideration at its 1937 session; that the General Council be requested to consider these proposed amendments and make recommendation to the Convention at its 1937 session; that a copy of this resolution be sent to THE NEW-CHURCH MESSENGER for publication at an early date; and that a copy of this resolution be sent to each Society of the General Convention for its information and consideration before the 1937 session of the Convention.

PROPOSED AMENDMENTS TO THE CONSTITUTION
ARTICLE IV, SECTION 2

Strike out the entire section which at present reads as follows:

"All members of this Body shall have the right to be present at its meetings, and to take part in its deliberations. They may also be appointed upon committees and elected to office. But the right to vote shall be limited to ministers of the Convention, and to the delegates of Associations and of other Bodies of the Church entitled to representation in the Convention."

and amend to read as follows:

"All members of this Body shall have the right to be present at its meetings, and to take part in its deliberations. They may also be appointed upon committees and elected to office. But the right to vote shall be limited to ministers of the Convention, and the delegates of Societies."

ARTICLE IV, SECTION 3

Strike out the entire section which at present reads as follows:

"Every such Association or other Body of the Church shall be entitled to two delegates, and an additional delegate for every fifty members, membership to be figured as of the thirty-first day of December of the calendar year immediately preceding the date of the Convention meeting."

and amend to read as follows:

"Every such Society shall be entitled to one delegate and an additional delegate for every fifty members, membership to be figured as of the thirty-first day of December of the calendar year immediately preceding the date of the Convention meeting."

PROPOSED AMENDMENT TO THE BY-LAWS
ARTICLE XIX—APPLICATION

Strike out the entire article which at present reads as follows:

"The application of an Association or other Body of the Church to be received by this Body and represented in the General Convention, may be made through the General Council, and upon their recommendation shall come before the Convention. When the Convention has voted to receive such Asociation or other body, the President shall announce the names of its delegates and invite them to come forward. He shall then inform them of the vote of the Convention, and, all the members rising, he shall give the delegates the right hand of fellowship, and welcome them to all the privileges enjoyed by other delegates."

and amend to read as follows:

"The application of a Society to be received by this Body and represented in the General Convention, may be made through the General Council, and upon their recommendation shall come before the Convention, or may be presented directly at any annual session of the Convention. When the Convention has voted to receive such Society, the President shall announce the names of its delegates and invite them to come forward. He shall then inform them of the vote of the Convention, and, all members rising, he shall give the delegates the right hand of fellowship, and welcome them to all the privileges enjoyed by other delegates.

"All Societies which are members of Associations at the time this amended by-law becomes effective shall automatically be received and be entitled to representation.

"The application of an Association or other collective body of the Church to be received by this Body may be made through the General Council and upon their recommendation shall come before the Convention, or may be presented directly at any regular session of the Convention. Such organizations shall have no voting rights, as delegates of their component Societies shall act for them."

---

## Affirmation

"THE LORD WILL GIVE STRENGTH UNTO HIS PEOPLE; THE LORD WILL BLESS HIS PEOPLE WITH PEACE."—Psalm xxix. 11.



TRUE CHRISTMAS CHEER . . .

**Help to Make Others HEALTHY**




The National, State and Local Tuberculosis Associations of the United States

## Fight Tuberculosis!

If the Christmas Seal could speak it would say, "My purpose is to stop tuberculosis in its tracks long before it has become something that you and I and the newsboy on the corner will be able to see."

And tuberculosis stopped means lives—young lives and precious ones—saved.

---

Christmas Seals, since 1907 when the first one was sold in Wilmington, Del., have raised funds—penny by penny and dollar by dollar—that have helped to build a line of defense that protects all of us.

---

Those who purchase the Christmas Seals are sending a conquering army against an ancient foe that must give way before the new methods of modern science. Tuberculosis *must* disappear from the American home.

## Christmas Presents

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

Why not help The Messenger to extend the boundaries of the Church?

---

## Advertising and the Christmas Mails

The Post Office Department at Washington is desirous of bringing to the attention of advertisers that it is advisable to plan their advertising campaigns so as to avoid the mailing of catalogues, calendars, etc., during the period between December 10th and January 1st. Calendars should be mailed sufficiently in advance of December 10th to permit delivery before that date. This recommendation is made not only in the interest of the postal system, but in the interest of advertisers as well, for experience shows that everyone's attention is so monopolized by Christmas business and festivities, they pay but little notice to advertising circulars, etc., pertaining to other matters. Of course this does not apply to current advertising that pertains to holiday sales.

## *NEWS OF THE CHURCH*

### BOSTON

The topic for the Swedenborg class which met on Sunday afternoon, November 22nd, was "The Conquest of Care."

We quote the following from the *Church Manual* of November 22nd:

"One of the most novel and interesting events of our Church program this year will be the Church Exhibition which will be held in the Vestry from December 15th to 18th, with a view to promote greater and more efficient collaboration among the various parts of the Church through a clearer understanding of their specific aims and correlation one with another, and with a view also to promoting good churchmanship by emphasizing the many uses in which we are united in our work for the Lord. At the same time the endeavor is to make the Church better known to our many friends in the city and vicinity, and more especially to those who at this time may be considering joining in our membership.

"The fifteen various branches of our organization are now actively preparing for their part in this undertaking, and calling upon the ingenuity, artistic talent, historical knowledge, and goodwill of their members to make it a success. All are urged to make a note of the exhibition dates and to help in making it known to their friends. Tea will be served each afternoon under the auspices of the Thimble Club.

"The climax of the Exhibit will coincide with the 100th anniversary of our tea parties on Friday evening, December 18th, with a special program and the formal presentation of four prizes,—one for the most original display, one for the most artistic, one for the most informative, and one for the best conceived to promote good churchmanship."

### PORTLAND, ORE.

A hall, with a seating capacity of about seventy-five persons, has been engaged for Thursday evenings, December 3rd, 10th and 17th, for the beginning of a series of lectures by the pastor, the Rev. William R. Reece, on "Medieval and Modern Doctrines of Angels, Spirits and Demons."

November 1st was observed as "Home-coming Sunday" in this Society, and was pronounced one of the happiest occasions ever held in the church.

Miss Julia Gunther, Field Secretary of the National Young People's League, arrived in Portland, Ore., on Tuesday, November 10th, and on the following evening a well-attended meeting of the young people was held at the home of the Lorenz family. The pastor of the Society writes that "Miss Gunther spoke of the work of the young folk the country over and inspired our local group to more enthusiastic effort. Occasions such as these are rare indeed with us and we are more than grateful for a personal contact with the 'Far East.'"

The pastor's topics for November 15th and 22nd, respectively, were: "The New Church and the Jews" and "A Harvest We Truly Need."

### NEWTONVILLE, MASS.

On November 22nd, the church school of this Society, together with many other church schools in Newton, gave its annual Thanksgiving contribution to the Pomeroy Home for homeless girls. This takes the form of fruit, vegetables, canned goods, groceries, outgrown or discarded clothing, etc.

From 2:00 to 5:00 P.M. on Tuesday, November 24th, there was a food sale at the Parish House. There was also a white elephant table.

### GARDEN CITY, KAN.

The women of the Montezuma "New-Church Circle" held a bazaar and food sale in Garden City on October 31st, and with the proceeds will buy copies of the *Magnificat*, which have been needed for some time. Another food sale is being planned for December 11th to defray expenses of a Christmas program.

## MISSION BOARD NOTES

The reported difficulties of the orthodox Protestant Church in Germany do not seem to affect the New Church in that country. Our work there seems more active and encouraging than for some years, with newly organized groups at Stuttgart and Dresden. A report just received from the Rev. E. L. G. Reissner, New-Church missionary who makes his headquarters in Berlin, follows:

"On September 20 at ten in the forenoon we held service and communion with the new Group Württemberg at the Herzog Christoph Hotel in Stuttgart. There were twenty-eight people present. Our guests were Mr. Beck and Miss Schulz from Berlin, Miss Schlatter from Zürich, Switzerland, and Dr. and Mrs. Grün (brother of Mr. Grün in Liepaja) from Wrackenheim. At the constitutional meeting following the service we were reminded of the well known New-Church names connected with the former kingdom of Württemberg such as Ötinger, Hofacker, Immanuel Tafel, Mittnacht and Werner. After the meeting the company took lunch together. In the afternoon we met at Degerloch, a lovely resort in the woods surrounding Stuttgart, and had coffee at the Y. M. C. A. house. In the evening I gave a lecture on: 'Our Relation to the Old Church.' On Monday, a company of ten friends went to Tübingen, the old University place, an hour's ride from Stuttgart. Visiting the old castle, the old and the new university, we thought of the time, a hundred years ago, when Dr. Immanuel Tafel as librarian of the University was translating the works of Swedenborg into German and editing the works in Latin. On Tuesday night a lecture on: 'The Second Coming of the Lord and the End of the World,' was also well attended. The time to depart came too quickly and we are looking forward to a Wiedersehen. Nineteen people signed the roll of membership.

"Wednesday next I shall leave Berlin for Bütow, Pommern, 420 kilometers distant, to baptize the son of Mr. Oldenburg. On Sunday, October 11, we shall hold service and communion in Akmonienen, East Prussia, which is another 400 kilometers distant from Bütow. But the reduced railroad fares to East Prussia are taken advantage of. Akmonienen is the home of the young Mrs. Oldenburg."

## CALENDAR

December 13.

*Third Sunday in Advent*

Sel. 239: "Then shall the eyes of the blind be opened."
Lesson I. Isaiah xlvi.
Responsive Service III. The Ten Commandments. Exod. XX.
Lesson II. Rev. x.
Gloria, Benedictus and Faith.
Hymns (Mag.) 136: "O come, O come, Emanuel."
135. "Hark, the glad sound, the Saviour comes."

# The Augmentation Fund

**STANDS FOR THREE VITAL THINGS:**

1. *The Encouragement and Assistance of Weak Societies*
2. *Reasonable and Reliable Support for Ministers*
3. *Help in Supporting Students for the Ministry*

**To Maintain and Extend Its Work It**

# Needs Your Support

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

**Make checks payable to ALBERT P. CARTER, Treasurer, and send all correspondence to him at 511 BARRISTERS HALL, BOSTON 9, MASS.**

## URBANA JUNIOR COLLEGE
**of the General Convention**

Preliminary work for Liberal Arts, Agriculture, Dentistry, Law, Theology, Medicine, Pharmacy, Education and Engineering. Special courses also in the study of the Word and the Writings. Freshman and Sophomore years. For information address,

**Rev. Russell Eaton, President**
**Urbana, Ohio**

## SWEDENBORG'S WRITINGS

STANDARD EDITION, 30 vols., dark green cloth $30.00, or $1.00 per vol. postpaid.

ROTCH EDITION, 32 vols., blue linen buckram, gilt top, $40.00 brown half morocco, full gilt $125.00; sold only in sets, transportation at cost of purchaser. Separate titles of the Rotch Edition at special prices as shown in booklist sent upon request.

LIFE AND TEACHING OF SWEDENBORG
by GEORGE TROBRIDGE

A new revision of this standard work, in more modern style, for bringing a knowledge of Swedenborg to new readers. 343 pages, paper covers. Ten cents per copy, postpaid.

Order copies for judicious distribution to your friends.

**Swedenborg Foundation Incorporated**
Rooms 1602-1603 51 E. 42nd St.
New York, N. Y.

**Are You Interested in the Growth of the Church? If you are, read its official journal**

**The Messenger**

**Annual Subscription**
**$3.00**

## SPECIAL OFFER

To new subscribers we will send
THE MESSENGER
from
**December 2, 1936**
to the end of
**December, 1937**
for
**Three Dollars**

## THE NEW-CHURCH THEOLOGICAL SCHOOL
**48 Quincy St., Cambridge, Mass.**

A three-years' course preparing for the ministry.

Courses by correspondence in the Theology of the New Church, and in Spiritual Interpretation of the Scriptures.

For information apply to
**Franklin H. Blackmer, President**

## BOARD OF MISSIONS
OF THE
**General Convention**

NEVER has there been a time when the world needs the True Christian Religion as now. The refinements of civilization have brought with them their opposites which seem to be entrenching in ever widening spheres. Help us to overcome these undesirable forces by strengthening and increasing our missionary front lines.

LLOYD A. FROST, *Treasurer*
CAMBRIDGE TRUST CO.
CAMBRIDGE, MASS.

Hon. Forster W. Freeman . . . . . President
Paul Sperry . . . . . Vice-President
Leslie Marshall . . . . . General Secretary
94 Arlington Ave., Hawthorne, N. J.

## WALTHAM SCHOOL FOR GIRLS
**Waltham, Massachusetts**

A New-Church Boarding and Day School.
Separate homes for older and for younger girls. Primary, intermediate and college preparatory courses.
**Send for illustrated catalogue.**

MISS LOUISE FAY
*Principal*

## LYNN NEIGHBORHOOD HOUSE ASSOCIATION

Contributions solicited
Help us serve the Children

BERTHA M. WHITMAN, Treasurer
**109 Walnut Avenue, Roxbury 19, Mass.**

NEW CHURCH THEOLOGICAL SCHOOL

# The NEW CHURCH MESSENGER

December 9, 1936

In This Issue

How Can We Control Our Desires?
*Walter Brown Murray*

The National Preaching Mission
*William R. Reece*

Love and Truth
*George H. Dole*

Highways and Byways
C. S. C.

A Page for the Younger People

Price 10 cents

# TABLE OF CONTENTS

December 9, 1936

Editorials:

Eternal Life ..... 383
Symbolic Concepts of Heaven ..... 384

Articles:

How Can We Control Our Desires? by Walter Brown Murray ..... 385
The National Preaching Mission: by William R. Reece ..... 388
Love and Truth: by George Henry Dole ..... 389
Highways and Byways: by C. S. C. ..... 392

A Page for the Younger People ..... 390

Mission Board News ..... 393

The Open Forum ..... 394

News of the Church ..... 395

Calendar ..... 395

## THE NEW-CHURCH MESSENGER

Official organ of the General Convention of the New Jerusalem in the United States of America. Rev. Fred Sidney Mayer, President, 3812 Barrington Road, Baltimore, Md.; Mr. Lloyd A. Frost, Vice-Pres., Cambridge Trust Co., Cambridge, Mass.; Mr. B. A. Whittemore, Secy., 134 Bowdoin St., Boston, Mass.; Mr. A. P. Carter, Treas., 511 Barristers Hall, Boston, Mass.

Published by the New-Church Board of Publication, 108 Clark Street, Brooklyn Heights, New York City. Entered as second class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscriptions, $3.00 a year; foreign postage, 50 cents extra. Single copies, 10 cents.

EDITOR
Arthur Wilde

ADVISORY BOARD
John W. Stockwell, Chairman
Mary Seward Coster — Charles W. Harvey
Starling W. Childs — Leslie Marshall
B. A. Whittemore
Fred Sidney Mayer, ex-officio

Subscriptions and advertisements should be addressed to The New-Church Press, 108 Clark St., Brooklyn Heights, New York City. All other communications to

Rev. Arthur Wilde
112 E. 35th Street
New York City

## WHEN IN OTHER CITIES, REMEMBER YOUR CHURCH

BALTIMORE, MD.
Calvert Street, near Chase
The Rev. Fred Sidney Mayer, Pastor.

BOSTON, MASS.
Bowdoin Street, opposite the State House
The Rev. Antony Regamey, Pastor.

BROCKTON, MASS.
34 Crescent Street, near Main

CHICAGO, ILL.
Humboldt-Park Parish, corner California Avenue and LeMoyne Street
The Rev. Wilfred G. Rice, Pastor.
Kenwood Parish, 46th Street and Woodlawn Avenue
The Rev. Percy Billings, Pastor.
Sheridan Road Parish, 912 Sheridan Road, near Rokeby Street
The Rev. Hiram Vrooman, Pastor.

CINCINNATI, OHIO
Oak Street and Winslow Avenue
The Rev. Louis G. Hoeck, Pastor.

CALIFORNIA
Berkeley Parish (San Francisco Society), 1900 Essex Street
The Rev. Othmar Tobisch, Pastor.
Los Angeles, 509 South Westmoreland Avenue
The Rev. Andre Diaconoff, Pastor.
Riverside, 3645 Locust Street
The Rev. Walter B. Murray, Pastor.
San Diego, 4144 Campus Avenue
The Rev. John L. Boyer, Pastor.
San Francisco, Lyon and Washington Streets
The Rev. Othmar Tobisch, Pastor.

NEW YORK CITY
35th Street, between Park and Lexington Avenues
The Rev. Arthur Wilde, Pastor.
Clark Street and Monroe Place, Brooklyn
The Rev. William F. Wunsch, Minister

ORANGE, N. J.
Essex Avenue, near Main Street
The Rev. Albert Diephuis, Pastor.

PHILADELPHIA, PA.
22nd and Chestnut Streets
The Rev. Charles W. Harvey, Pastor.

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

ST. LOUIS, MO.
620 No. Spring Avenue
The Rev. Dirk Diephuis, Pastor.

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

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

The
NEW-CHURCH MESSENGER

Vol. CLI, No. 24 New York City, December 9, 1936 Whole No. 4345

# Eternal Life

UNDER the above caption there appears in the current issue of the *Atlantic Monthly* an impressive article that will be welcomed by every student of Swedenborg. It is written by Mr. John A. Chamberlain, a lawyer in Cleveland, a devoted reader and student of the Bible. The writer describes his search after a conviction of immortality. He says, "After over thirty years of studying and teaching the Bible, and after consultation with others, I had not reached a definite idea about the life hereafter. I had about concluded that this was a subject too mystical and difficult for the human mind, and that nothing more could be learned about it. This has not been a satisfactory position. As more time has passed, I have had the feeling borne in upon me that a satisfactory answer exists and that there must be a way of finding it."

After relating some experiences that strengthened his belief in the reality of the hereafter, he writes as follows:

"Some time ago I saw an ad in one of the popular weeklies stating that a book called *Heaven and Its Wonders and Hell*, by Emanuel Swedenborg, could be obtained for a small sum. Formerly I had had the impression that Swedenborg was the founder of a freak religion, but a sound preacher had told me that he was a philosopher of parts. I secured the book. After reading a little of it I was skeptical of the sanity of the author. But I went to the public library and read some biographies of the man. I found that he was a profound scholar, a reader of Hebrew, Greek, and Latin; that he was a great scientist; and that, as government director of mines, he had done much for the mining industries of Sweden. He was the son of a bishop, and above all was an honest Christian man. He spent twenty-seven of the last years of his long life in writing on religious subjects, giving an account of his remarkable experience. His writings on the Bible and religious subjects include some thirty volumes. His explanation of the book of *Revelation* convinced that here was no ordinary man.

"But to get back to the book I had purchased. I was entranced with it. In it I found the answer to practically all the questions about eternal life that had perplexed me—a book of over five hundred pages, written with delightful simplicity and clarity, its assertions buttressed with passages from the Bible. It calls attention to the fact that Christ, after His resurrec-

tion, appeared as a man, so recognized by His disciples and believers—that He walked, talked, ate, and acted like a human being. It states that man's mind is his spirit, which never dies. When man loses his natural body his mind lives on, clothed with a spiritual body. After death man is like himself with the exception of this change to a spiritual form—that is, he walks, talks, eats. sleeps, and has all his senses in the spirit world the same as in this world, though much improved."

There is more in the same strain. We suggest to all our readers that they buy the December *Atlantic Monthly* and read the article for themselves; but we venture to make yet another quotation:

"As a lawyer I have had the usual experience of examining written testimony and of testing the reliability of witnesses. Mr. Swedenborg convinces me that his experiences were real. He explains many difficult passags of the Bible; he answers my questions about eternal life."

Mr. Chamberlain's article is eminently satisfactory from several points of view. *Firstly,* it justifies the money spent by the Swedenborg Foundation in advertising its Missionary Edition of Swedenborg's works. *Secondly,* it brings Swedenborg and his writings before a wide circle of cultured American readers who will have the great Swedish theologian introduced to them by an impartial student of the Bible and an eager searcher after immortality. From the aspect of valuable publicity this article is of more value than scores of lectures given from New-Church pulpits.

A. W.

---

## Symbolic Concepts of Heaven

ALMOST in the same hour in which we read the above-mentioned article on "Eternal Life" we read also a brief report of a sermon delivered on Sunday, November 29th, in St. Patrick's Cathedral, New York City, by Father Leonard Feeney, associate editor of *America,* a Catholic weekly, in which the preacher protested against those who ridicule believers for figurative descriptions of heaven.

"I have no sympathy for those who endeavor to ridicule our images of the great reality God has in store for us," he said. "You have all heard people say, 'Who wants to sit on a cloud in a white robe, playing a harp for all eternity?' The answer is nobody. That is not our heaven, but because our minds are so inferior to those of the angels who inhabit the world of pure spirit, of which heaven is a part, we must approach heaven through symbols and metaphors.

"Heaven is a kingdom, and more. It is a street of gold, and more than a street of gold. It is an eternal city, and much more. It is peace, comfort, home, and much more than home, and we have to keep urging on through these poor pictures toward that great reality whose truth and existence we know have been revealed."

Unless one gets some concept of heaven in preparation, one will never reach it in realization, Father Feeney said.

There will always be some use made of imagery and symbolism in relation to heaven. Even New-Church people, trained to think of the hereafter in terms of communal life and consecrated activities, use symbolism and sing of heaven in terms of

Jerusalem the golden! O city of the blest!

But there is so much truth available, telling us of the true character of heavenly life and activities, that in all churches it is possible to give people something more than a symbol. The reality of heavenly life, as a state of existence holding infinite opportunities for the development of genius and spiritual growth, could be so insistently taught as to banish all the childish ideas of white clouds, golden harps and never-ceasing vocal praise.

A. W.

---

## All Men Are Spirits

ALL men in respect to the interiors which belong to their minds are spirits, clothed in the world with a material body, which is under the direction of the thought of the spirit and under the control of its affection; for the mind which is spirit acts, and the body which is matter is acted upon; and every spirit, when the material body has been cast off, is a man in a form like that which he had as a man in the world.—(*E.* 1142.)

# How Can We Control Our Desires?

*By Walter Brown Murray*

I

A WOMAN asked me, "How can we control our desires? How can we help other people to control their desires? What motives will be effective? Some people can be controlled by intellectual foresight, by perceiving the consequences. There are people who are more impulsive than thoughtful, and cannot be easily impressed by the suggestion of evil consequences and have to learn through hard and bitter experiences. They do not learn until all the illusions of the senses are destroyed. They give way to impulses generated by the natural instincts and then pay the price. They insist upon the world of illusions which they create to suit their desire-life. They think that people who warn them are trying to cheat them out of something that seems good to them. Why do we have these desires that bring us so much misery?"

I shall try to answer this last question first, "Why do we have these desires?"

This question was not meant to accuse the Creator, but was the expression of a wonder why the Creator should put into our natures the almost inevitable hunger that leads to trouble and sorrow.

The answer is that all the instincts—or desires—in our nature are put there by the Creator for certain distinct ends, which are definitely necessary and definitely good. Swedenborg has told us that love is the life of man. This is the finest definition of the life of man that we know. He further says that men and women are embodied loves, embodiments of some one or more loves which dominate the life; thus that the ruling loves make the man's character—make the man to be himself as distinguished from other men.

There are, according to my own classification, five distinct groups of instincts. They are the self-preservative instincts; the self-extending instincts; the self-perpetuating instincts; the aesthetic instincts; and the religious instincts. I call this grouping my own because I do not find it as I give it in books on psychology. There are many classifications of the instincts by many authorities. Over four hundred instincts have been listed by different writers, and in the main the accepted list is even simpler than my own; but I have chosen this particular grouping because it answers more perfectly what I perceive to be man's love life as expressed in his instincts. It is Swedenborg who has given this clue to man's instinctive life.

II

A man is so built by the Creator that he shall have certain loves to cause him to do the necessary things for the preservation, extension and perpetuation of his life. If he did not have these loves provided by his Maker he would not be able even to live. These loves, which we call instincts, are the channels through which the Divine Love pours down into human life for its preservation and happiness. How much more explanatory of man's instinctive life is this clue from Swedenborg, than the materialistic view of man which modern psychology presents! Modern psychology sees man chiefly as an animal, possibly in some cases a superior animal, but little more. A true psychology would see him also as a child of God.

Animals do not have the aesthetic instincts, or the love of beauty, which is a perception of beauty as well as a love of it that brings to higher developed humans many of their chief joys. From their love of beauty, or capacity to love it, they have the perception of beauty in art and literature and music, in nature, in fact, wherever it is found. God is the Supreme Artist and He has imbued His human creation with this ability to perceive and derive exquisite enjoyment from the instinct of beauty.

But it is in the religious instincts that man becomes perceptibly a child of God, a spiritual being. This group of religious instincts might be increased in number but essentially they are, the love and worship of God, which is adoration and surrender to the Perfect Ideal; and

the love towards and the service of the neighbor, or one's fellow man. Jesus said on these two essentials of love to God and the neighbor hang all the law and the prophets. They are called Commandments; from obedience to them men are led into the ideal state of blessedness, which is called becoming the children of God, the supreme object of man's creation.

Now we are beginning to see how wonderfully the Lord has provided for man's happiness in giving him desires, all designed to make him ideally happy.

It is only when these desires, or instincts, become perverted by *misuse* or *abuse* that they bring man unhappiness.

III

Let us see how they become misused or abused. We see that man is in his happiness when the instincts act in conformity with the *use* for which they were given. Thus *use*—by which we mean the proper and obviously designed use of the instincts, or varied loves of man—becomes the standard according to which our desires are to manifest themselves. When the ideal of use is in our minds our desires bring us happiness.

But when they are misused or abused, because of man's self-love, his spirit of self-indulgence, then the instincts, or man's native desires, become perverted, and a perpetual source of misery. This picturization of man's instinctive life becomes an important step to man's conquest of his desires. We see that man must act in harmony with the law of use in order to be happy, in order to give play to his divinely-given loves in a way to realize the objective of our loving Heavenly Father, who is our Creator. Use must always be linked up to the activities proceeding from our desires; and all of our activities proceed from one or another of our instincts.

But we can go more definitely and practically into the study of this matter, so as to answer the original question as to how we can control our desires.

For those who can be affected by the suggestion of consequences a definite study of *the instincts operating in harmony with the law of use* will be helpful. They will see at once that to yield to a perverted expression of any instinct—say the love or instinct of eating, or the love of sex—will upset the balance of the life, and will inevitably bring misery.

It will be helpful to the impulsive as well to see the need to establish standards of living—what we call "principles" by which to live. It is indispensable for everyone of whatever temperament to see the full picture of life, to realize the ideal of man's life as well as the horrors of the perversion of man's instinctive nature. If children were trained to realize the inevitable law of cause and effect, and to be profoundly impressed by the certain results of perverted living, it would help tremendously in the formation of life standards. For standards are the only things that will give us help in time of temptation.

We perhaps do not often think of the commandments of religion—upon which the Lord places such stress—as designed as guides by our Creator to give us easy and certain fulfilment of the laws of our being and prevent the perversions to which from self-love and self-indulgence we are so prone. Disaster and death result from breaking these commandments. Therefore it was that the Lord had the dramatic presentation under Joshua soon after the Children of Israel entered Canaan in the valley between the mountains of Ebal and Gerizim. Then were read the Commandments of God, with the blessings of life and happiness for obedience and the threat of death for their violation. But most imposing was the original giving of the Commandments from the midst of the lightning and thunder of Mount Sinai.

IV

In this age we are trying to analyze life and see the reasons for everything we do. Thus in this brief analysis of man's nature we are trying to see rationally and specifically how imperative it is for man to live in harmony with the laws of his being, and that the supreme idea back of his behavior is the expression of his instinctive life in accordance with the law of use. It is enough for us to keep the Commandments as they are given in the literal sense in order to enter heaven; but it is far better for us to understand and keep them in the spiritual sense; and it is also useful for us to understand

them intellectually as written upon our being in our instinctive life.

If we stopped here we would have failed of our objective. It is necessary for us to see more definitely what the so-called animal instincts are in man which lead to his downfall, over which we are to obtain the perfect control.

The self-preservative instincts are for the individual, and thence for the race. They are: hunger, disgust, fear, anger, curiosity, acquisitiveness and constructiveness, seven in all.

The self-extending instincts are social in their nature and lead man to extend himself into human society. They are: gregariousness (the love of the companionship of others), imitation, pity or sympathy, gratitude, play, the love of being superior to others, or the superiority instinct, and self-abasement, or the inferiority instinct, seven in all.

The self-perpetuating instincts are the sex instincts, namely, love of the sex in general, love of one of the sex (the mating instinct); and the parental instinct, or love of children.

We immediately see how the normal expression of these instincts according to the law of use brings happiness.

But it is the perversion of these instincts that interests us, for the problem before us is how to control our instincts. It is necessary therefore to understand what is to be controlled.

The list of self-preservative instincts gives us a clue to many possibilities of perversion. Take, for example, hunger. What law of God in the life of man is more often perverted than this instinct? In order to gratify our very natural and normal hunger for food we allow actual lusts to rule us. We eat unwisely, eat too often, eat according to our lusts without any regard for what is useful. With what result? Authorities claim that as many as 80 per cent of our diseases result from these abuses. We are made heavy, sluggish, inefficient, lazy, even more lustful until illness of one kind or another enters to end our lives. How shall we curb this perverted desire? It is a very practical question. Those who gratify this perverted desire we regard as our friends. Those who suggest that we curb our lusts are regarded almost as enemies of our joys. Eating for the sake of use is the spiritual law. Refraining from things which experiences prove to be hurtful is a part of the cure. It is too bad that positive ill health is usually the only thing that will drive us to reform.

V

Take the instinct of disgust. For the infant it is a help in preserving its life by causing it to turn away from things that the Lord has made distasteful. It ought later in life cause us to turn away from mental food that is hurtful, or from spiritual poisons. It is the true basis for the spiritual instinct to turn away from evil which is hurtful to our souls. But in its perverted form it is often only the spirit of criticism and condemnation of people, of intolerance, an intolerance based upon purely selfish considerations. It may lead to contempt of others in comparison with ourselves, a truly hellish attitude of the spirit. The Divine Love working in us is the cure.

We might go through all these instincts, such as fear, anger, curiosity, acquisitiveness, constructiveness.

Fear is in itself a perversion. Its better name is caution. The best way to acquire conquest over fear is by learning a supreme trust in the Lord, as expressed in the 91st and 121st *Psalms*.

Anger is merely consciousness of an attack upon the self-life causing self-love to rise up in its defense. The love of God and the neighbor alone can make us spiritually successful in its conquest, the spirit that enabled Jesus to say, "Father, forgive them, for they know not what they do." "In your patience possess ye your souls."

Take acquisitiveness. We know that it leads to avarice, to theft, to murder. In its perverted form it is the love of the second hell, the love of possessing the goods of all others for ourselves. Strict honesty is the only remedy from the earliest days of childhood up, an honesty which is enforced by the help of Almighty God as we advance into spiritual living.

Then come the social instincts. There is weakness—perversion—in gregariousness (or the love of companionship) when one leans too hard on others; weakness in the spirit of imitation oftentimes; also in the instinct of play, allowing our lives to become merely self-indul-

gent. The worst instinct of the social group is the so-called instinct of superiority.

The instinct for superiority over others has led world conquerors to destroy civilizations. It is the source of personal ambition in human hearts, and it has led to all the evils that we associate with hell. The love of rule is the love of the lowest hell. It is the love of self in its most wicked form. It can be in its normal expression a love of self-development for the sake of usefulness, for the sake of benefiting humanity. It is indispensable in its normal form for the regulation and proper ordering of humanity. It is the instinct in man which leads to useful governments, to order everywhere. Leaders are indispensable. But the love of superiority is easily perverted into a rulership of men and wealth for the sake of self, not for the sake of use, not for the sake of humanity.

It may truly be said that the instinct of acquisitiveness and the instinct of superiority in their perverted form represent the two great evil loves of hell, namely, the love of the world and the love of rule.

How shall we overcome them? Only by eliminating self. And that can be done only as we are born again of the Spirit, give up the hells of perverted human desire, become new creatures in Christ. The evils of perverted desires are properly grouped together under these two instincts. And the only way out is by seeing these evils in ourselves, repenting of them, turning away from them, turning to Jesus as God come forth to view as our perfect Saviour, and by a complete surrender of the selfish life, by coming under the absolute rule of Jesus in our lives.

But there is another hell from which we are to be delivered. It is the hell of lust. This hell comes from the perverted sex instincts. The sex instincts of love of the sex in a pure way, the love of mating, the parental love, are beautiful, and bring us ineffable happiness when in their normal expression. These desires are universally experienced, but too often experienced in their perversions. Paul said to Timothy, "Flee also youthful lusts." But these lusts often continue into mature life. They produce hells in which humanity lives to a degree that would surprise many. There is but one way to escape from lust, and that is the way of the cross, by taking up our cross daily and fighting in the power of the Lord, realizing at the same time that the Lord has redeemed us from this evil as well as all others, and placed us in a state of equilibrium, or balance, between good and evil, and gives us the power to choose the good and reject the evil, the power of Almighty God.

It is because of the hells against which we have to fight that the Lord has given us the religious instincts, love to the Lord, and love towards the neighbor. We may state them again as the love and worship of God, which is adoration and surrender to the Perfect Ideal; and the love towards and service of the neighbor. By learning to express these two greatest instincts we truly learn to conquer all hurtful expressions of desire.

---

## The National Preaching Mission

FROM Portland, Ore., the Rev. William R. Reece writes:

The National Preaching Mission came to Portland and is gone. While here, the twelve or fifteen "missioners," including the famous E. Stanley Jones from India, conducted some seventy meetings and contacted an estimated sixty thousand or more persons. The city auditorium was packed again and again from roof to basement, and radio, newspapers, and printing presses all were enlisted to make "a united impact of the churches on the conscience of the city," the whole undertaking being part of a great plan formulated by the Federal Council of Churches to make an effort to start a much needed spiritual revival in America.

I attended meetings here in order to sense their spirit and purpose, and I was more than pleased to be able to feel that here is surely a move in the right direction. It was a distinct and agreeable surprise to find a Lutheran priest in a Presbyterian pulpit surrounded by Methodists and Baptists and the priest saying not a word about Luther's great doctrine of faith alone. E. Stanley Jones pleaded eloquently for one great "Church of Christ in America," each denomination subscribing itself in a sub-title as "the Lutheran Branch," or the

"Methodist Branch," and so on. The emphasis throughout all the meetings was on life rather than on dogma. Only in one respect was the expression of the great mission faltering and obscure: this was in respect to the Corner Stone of Christian life and faith—Jesus the Christ. Confusion still lingers, apparently, as to His reality and nature. No prayers that I heard were made directly to Him, but always "to the Father for the sake of the Son." The thing the Mission is seeking, and I believe sincerely seeking, is "the strengthening of Christian faith at its roots and the supplying of a new dynamic for spiritual living." E. Stanley Jones, however, came beautifully near to this foundation truth when he spoke, before seven thousand five hundred people, of Jesus as "the near side of God," a happy phrase which might well be used to express the New-Church doctrine of the Divine Humanity. When the Church builds on Jesus alone as the one and only God of heaven and earth, then will surely come the power the churches are seeking. May the day come quickly in which they shall hear Him saying: "He that seeth me seeth the Father." Then *will* come success!

---

## Love and Truth

***By George Henry Dole***

LOVE is the engine. Truth is the track on which it runs. If the track is torn up, the engine is motionless. The engine follows the track. If the track leads to destruction, there the engine must go. A defective, weak track imperils the engine. Such is the relation of love to truth.

Paul was zealous in persecuting the first Christians. Zeal in a cause is useful; it is love burning. But if it is directed by wrong ideas, if its track runs to a precipice, it becomes destructive in turning love to evil. Truth is the sure measure of genuine good. In persecuting the Christians, Paul did evil. When he learned the truth, he was equally zealous in acting accordingly. That our endeavors bear good fruit, it is imperative to know the truth and follow it.

No one is justified in not knowing the truth. That it might appear to every one who wants it, the Lord both taught and lived it and declared that He is the truth. When one builds a bridge, he must know the laws of mechanics appertaining thereto; but that knowledge is worthless if it is not followed. The bridge will be defective to the extent that the laws of mechanics are not followed. Character is builded altogether likewise under spiritual laws. Knowing and not doing is more fatal than ignorance. "If ye were blind, ye should have no sin; but now ye say 'We see'; therefore your sin remaineth."

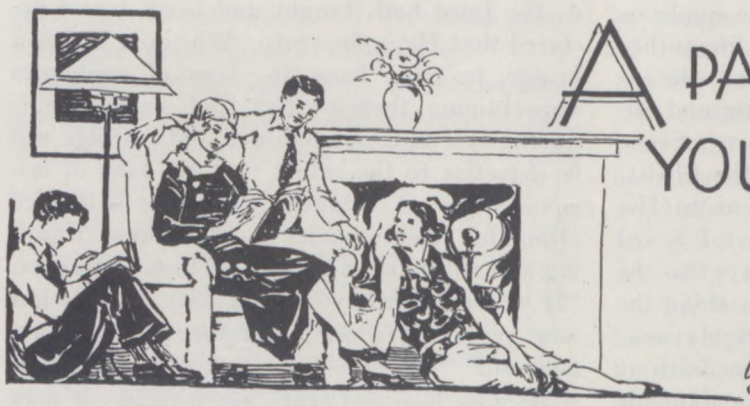
Because love and truth are invisible, it may seem that they and their relation to each other cannot be known; yet, if we get on the right track, we can understand all that is essential to the fullest use of them, for the truth is always simple, and it is only the pure truth that can be understood. Not an atom in nature can escape natural law. Not the least in the spirit or in the spiritual world can escape spiritual law. Truth alone, in the intellect only, is like the tools in a carpenter's chest; and love alone is as the carpenter asleep. Tools in a box can accomplish nothing, nor can a sleeping man. For tools to build a house, the man must awaken, grasp the tools and build the house. Likewise truths in the intellect must be grasped by love in the will and each as of himself must build his character in the acknowledgment that power to do so is from the Lord alone. Be not disobedient to the vision, and build after the pattern shown upon the mount of the transfiguration.

---

## Christmas Presents

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

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



# A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

## Two Mites

MORE than nineteen hundred years ago there lived in Jerusalem a poor widow woman who has become famous all over the Christian world. Perhaps we ought to say that one of her actions has become famous; because of the widow herself we know next to nothing. We do not even know her name.

In the inner court of the temple at Jerusalem there were some trumpet-shaped offertory boxes into which worshipers dropped their contributions. One day the Lord Jesus was sitting near one of these "treasuries," and saw a widow throw into it two mites. The value of two mites was just half a cent. Small though the offering was, the Lord noticed it, "and he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor woman hath cast more in, than all they that have cast into the treasury; for all they did cast in out of their abundance; but she of her poverty did cast in all that she had, even all her living."

That gift of two mites, half a cent of our money, has become famous wherever the Gospel is known. I was reading the other day how John D. Rockefeller, Jr., has given away during his lifetime one hundred and sixty-seven million dollars, mostly for educational purposes. All honor to him. But in ages yet to come when the name of Rockefeller has been forgotten, men will still read about the poor widow who gave away two mites.

The memory of her gift will live because the Lord Jesus made it the symbol of loving service, and because her deed is a lesson to all of us to give all we possibly can. I am not speaking here of money, but of use and service.

If ever you are to achieve anything great either in character, genius or action, you have to learn the lesson of the two mites, the lesson of giving yourself wholeheartedly to the end you have in view.

In his autobiography, Edward Bok tells how he achieved success in life, and he gives us his impressions of the people with whom he came in contact. He makes this significant statement, "For every youth eager to serve, willing to do more than he was paid for, I found ten trying to solve the problem of how little they could do for the pay received."

Anyone who gives less than his best, either at school, college or in the office is lowering the standard of his own character, and, what is of vital importance, he is cheating himself of his opportunities of fine achievement. Slipshod work is unfair to yourself, and unfair to your neighbor.

There is a story told of Quintin Matsys, a famous Flemish painter who died four hundred years ago. He signed all his pictures with three little words, "As I can." What he meant was, "This is the best I can do." He

never let a picture leave his studio until he was convinced that it was beyond his power to make it any more perfect.

Can you say that of all the things you do? Do you put your best into every effort? Do you cast your whole living into the treasury of service and use? That is what the Lord asks of all of us. The utmost of which we are capable.

---

## Why "Either—or"?

The following manifesto was issued by Roger W. Babson, Moderator of Congregational Christian Churches

I RECENTLY attended a conference of ministers. There were present some of the ablest men of Protestant churches. One session of this conference was given to a discussion of whether the Sunday Service should be "instructional" or "liturgical." At the close of the discussion Robbins W. Barstow, President of Hartford Theological Seminary, asked, why "either—or"? He suggested that the laymen could be given "both—and."

Protestant ministers are a fine group of men —no better ever grew; but laymen feel that most of them are very poor merchants. Instead of trying to discover what we laymen *need*, they seem determined to give us laymen only what they, the ministers, *want*. Furthermore, many ministers do not even ask what they themselves want, but are content to carry on along the same lines as did their predecessors. As a result, churches have not kept pace with educational institutions and industrial research, while the ministry has been lagging behind the other professions.

If you went into a department store to ask for some woolen goods and were told that you must buy an equal amount of cotton goods, in order to get these woolen goods, you would not like it. Yet this is the way ministers treat us laymen. Many a tired layman goes to church for the uplift which would come from a well-planned service of worship. He gets the uplift until the sermon comes! This often distracts him—so that he completely loses the good which he received from the service of worship. Contrarywise, most young people would like to hear a passionate social gospel sermon, but are so bored by the worship service that they fail to attend church. I agree that both laymen and young people may be unreasonable in asking for such a separation; but were I a minister, they would get it.

Laymen, in fact, believe it is wrong for ministers to say "either—or"; rather it should be "both—and." The regular morning service might well be divided into two services not exceeding thirty to forty minutes each, with an intermission of five minutes. Those who enjoy the present combined service can continue to remain for both as at present; but those who, according to their mood on a certain day, want either worship or a sermon, can have what they want.

In short, laymen wish to be able to go to an early communion at 8:30 A.M.; or to an exclusive service of worship at 10:45 A.M.; or to an exclusive preaching service at 11:30 A.M.; or to a discussion group or song service later in the day, in accordance with their specific needs. Furthermore, they believe ministers should supply these different services at different hours. They could be furnished without increasing the church budget. Such an increased program would require a greater effort by the ministers; but ministers should be glad to make this sacrifice to serve their communities. Most ministers are willing to do anything within reason to make their churches more helpful.

This is not an appeal to change church doctrines or to "modernize" the Church. No question of principle is involved. Let the creed, the prayers, the hymns, the sermon and the order of service remain as is. I am appealing only that the churches be open from 8:30 A.M. to 8:30 P.M. on Sundays; that the different kinds of service be made into separate services; and that everyone who attends any of these Sunday services be considered as "attending church." *Let us cease thinking only of the regular morning service as "church."*

---

## True Intelligence

To be able to confirm whatever one pleases is not the mark of an intelligent man, but to be able to see that the truth is true and that the false is false, and to confirm it, is the mark of an intelligent man.—(*M.* 233.)

# Highways and Byways

*By C. S. C.*

### Travelers from China

We had spent a never-to-be-forgotten day at the Grand Canyon. Exhausted by its overpowering beauty, we boarded the train for Williams—too tired to discuss the marvels we had seen. After a while we found ourselves gathered round two unique fellow travelers in quaint attire—an English lady, a missionary in China for over thirty years, and her companion, a spare, clever-looking Irish lady, a doctor, also returning from the mission field in China. While the keen, kindly Irish doctor conversed with the stylish lady from Alabama, who asked naive questions in her leisurely drawl, and with two ladies from the Middle West, I listened to the little lady who had long been head of a school for girls in China. She told me that she was going back to England to care for her elderly sister, now left alone in the family home. "But who will carry on your school in China?" I asked in concern.

"Some of my older girls," she replied with poise and a little touch of pride.

"Won't you find it hard to adjust yourself to life in England, after so many years in China?"

"No, I think not," came the quiet, cheerful answer. "My sister needs me. Of course, England will be quite different. You see, we have no roads in China where my school is. The only way we can get about is by walking over paths or by traveling over in these jinrikishas."

At Williams, before my train for Los Angeles pulled in, the two missionaries from China took a train for the east. As I watched them board their train with the quiet efficiency they seemed to do everything; I thought them truly impressive travelers. They had left China to cross the Pacific; they had visited the Grand Canyon; now they were continuing their way east, to cross the Atlantic—on, to their own homes. England and Ireland will be glad to see them, I told myself, but life there will not be nearly as thrilling as in China.

I can picture those two fellow travelers now in their quaint hats, their very plain dresses, and their white stockings. I can see them in their homes, doing the little duties with the same cheer and capability that they did pioneer work those many years in China. What peace, quiet strength, and interest in life were in their faces! What thrills they will have when they open letters from their girls in China—this Christmas!

---

### Norman Thomas on the Inter-American Peace Conference

Speaking in Boston at the Ford Hall Forum, November 15th, Norman Thomas, according to one listener, was in extremely good form, in spite of his recent defeat as presidential candidate of the Socialist Party. Always a masterly speaker, Mr. Thomas was friendly, caustic, clear-minded, and intelligently critical. Refering to the Inter-American Peace Conference which opened December 1st in Buenos Aires, at which twenty-one American republics met. Mr. Thomas said that he believes this American League has good possibilities, provided the leadership is good. If the League is run for the profit of the individual nations, however, he says that it will not succeed. He thinks that President Roosevelt has shown a good policy toward South American nations, and is of the opinion that he may in the future get some cooperation from Europe.

---

### Rudyard Kipling

"Rudyard Kipling," an address by the Rev. J. V. Moldenhawer, D.D., pastor of the First Presbyterian Church in the city of New York, appeared in the June issue of the *Church Tower*, the monthly publication of that church. Dr. Moldenhawer says, "I have always been a lover of Kipling. Now that he is gone, it is a proper labor of that love to tell . . . some of the reasons why the affection and admiration have persisted these many years." In his opinion, although much of Kipling's work in the last thirty years is not equal to the best of his work of his early years, "the mass of it is astonishingly good reading." The writer of this tribute gives Kipling high place as a writer for children, stating, "He stands here side by side with such geniuses as Hans Christian An-

dersen and Lewis Carroll." Of Kipling's stories about children, Dr. Moldenhawer mentions "Wee Willie Winkie," "The Drums of the Fore and Aft," and "that beautiful tale of the growing man-child called 'The Brushwood Boy.'" The mention of this last story gave me special delight, as this has been a favorite of mine for years. This story, contained in the volume, *The Day's Work*, reminds me of another in that same volume, "William the Conqueror," a thrilling tale of an English girl called "William," who did heroic service in India, along with her brother and Scott, the man she came to love, during a famine. I like to recall a poem that Dr. Moldenhawer quotes in his address on Kipling, entitled, "A Nativity, 1914–1918," which he well describes as "that tender and very moving poem at the end of the war."

---

### Four Persons of Influence

Four persons who have left a large place in the hearts of their fellow men: Dr. S. Parkes Cadman, Dr. James L. Barton, Will Rogers, and Mrs. Anne Sullivan Macy. Of Dr. Cadman, a friend, Henry Smith Leiper, associated with him intimately in this country and abroad, says, in a recent issue of *Advance*, "Always he was the great soul, unassuming, extremely human, democratic, friendly." In the same publication is a fine editorial on James L. Barton, missionary statesman, friend and founder of the Near East Relief, described here as "preacher, missionary, educator, philanthropist, diplomatist," who gave "friendliness and fairness toward all whom he met in the daily relationships of life." Will Rogers needs no words of tribute. It is enough to say that no one takes his place. The whole country misses his inimitable wit, wisdom, and humanity. Mrs. Anne Sullivan Macy—our hearts go out to her friend and pupil of nearly fifty years—Helen Keller! A recent issue of THE MESSENGER quoted Helen Keller's touching tribute to her friend: "My teacher has gone from me a little while, but I shall feel her presence anew when my eyes are blessed with light, my ears saved unto harmony, and my imprisoned light set free."

## MISSION BOARD NEWS

Among the most active of the foreign missionaries is the Rev. Yonezo Doi, who makes his headquarters at Tokyo. Both he and his wife are well known at Cambridge, Mass., where Mr. Doi attended the New-Church Theological School. The Dois have two fine children of whom they are very proud. This missionary's latest report follows:

> After returning from my summer trips, I have been busy, visiting many members and friends in Tokyo (about thirty homes) and members and friends in Chiba City where there is a little group of five or six people studying Swedenborg's teaching. I used to give them a lecture on *T. C. R.* once or twice a month. In Rokugo Village there is a member; but the village is about five hours far away from Tokyo, so she cannot come to our church often but only twice or three times a year. I used to visit her once or twice a month. In Ichinomiya Town (about four hours far away) an old lady member lives. In Urawa City there are two families who have accepted the New-Church doctrines. In Yokohama City (one and a half hours far away from here) there lives a New-Church family. In Okubo Village is a simple-hearted farmer who has accepted much of our doctrines. Kinuta Village (one hour far away) has two families I used to visit.
>
> At the evening services at Umabashi, I have been giving special sermons on "Way for Regeneration." I have given four already and it will take three more Sunday evenings to finish the series. All the sermons will be published in the special number of our monthly magazine "The New Church."
>
> One of our members who is also one of our Sunday-school teachers started the new Sunday-school at his home in Ohmori section (or borough) of Tokyo a few weeks ago, at two o'clock every Sunday afternoon. An average of twelve children together with two or three mothers came to this Sunday-school. He is teaching the same lesson which he gives at Sunday-school here at Nishi-Ohkubo. I cannot help much this New-Church Sunday-school, because I have to teach at our Umabashi Sunday-school which begins at the same hour. But I will go to this new Sunday-school once a month at least, and teach children there by using lantern pictures of the Holy Land and holy pictures.
>
> Mr. Yoshio Muramatsu is he who is taking correspondence courses of the Theological

School in Cambridge. His brother (he is living with his mother and his brother) is the superintendent of the Sunday-school of the Hongo Congregational Church (one of the biggest Congregational Churches in the country) and is using our "Sower Notes" for his Sunday-school lessons. He has accepted all the New-Church doctrines. His wife and his mother do not like to attend any other than the New Church.

There are two or three people living near their home who also like to hear the New-Church sermons. So, from next month, I shall give the New-Church service for all of them at Mr. Muramatsu's house, once a month, one Sunday evening. So one Sunday evening service will be removed to Ohmori from Umabashi. But this will only be a try; if we can keep several people at this service we shall try to have more services there every month. Here is our new chance.

In October I will visit northern Japan where there are three small New-Church groups under the able leadership of the Rev. J. Endoh. And then in November I will visit mid-western Japan—Nagoya, Gifu, Ogaki, Kyoto, Osaka, Kobe, and several other towns.

There are now just half a dozen teachers of our four Sunday-schools including the new one. Most of them are using "Sower Notes" and are good and able teachers. But we cannot have good materials for teachings, especially good pictures of the Bible stories and Bible lands, also good maps. We have about two hundred slides in good condition, but they cannot be shown so often because a Japanese house is not good for lantern pictures shown in the daytime. We need good pictures (we don't mind smaller ones) for each class. Each teacher must have these pictures to show them at each class. Is it possible for each of us (six teachers) to have those pictures (complete in O. T. and N. T. stories and Bible lands) through your generosity and help? I mean by those pictures, those which your Sunday-school children are using at their Sunday-schools.

# THE OPEN FORUM

## Chance? or Guidance

The experience of the young girl stranded in a large city at two o'clock in the morning, recounted by Vera Brown Hall in THE MESSENGER of October 28th under the title "Ask, and It Shall Be Given You" so closely parallels one of my own, that I am moved to relate it, without attempting to discuss the subject of answered prayer which it raises.

At one time an older brother was employed on a physician's estate in Jamaica Plains, Mass. A place had been made, for me to assist him. I was then a boy of fifteen or thereabouts, living where I now do in the little town of West Gardiner, Maine. I had never been away from home and knew nothing of a large city like Boston and its many suburbs. Furnished with the necessary address, but with little or no money, I set out alone to make connections with my brother. Confused by the maze of car lines on my arrival in Boston, I managed nevertheless by the aid of a policeman to get on board a street car headed for Jamaica Plains. I had thought of Jamaica Plains as a city detached which could be easily recognized. But when I found that it was so much a part of Boston as to seem to have neither beginning nor end, I began to wonder where I was to get off. And wonder led to worry, for in some way the Doctor's address got lost, and the recollection of his name was the only thing that remained. Whether the house I sought was one mile or ten from the ever moving car I had no means of knowing. It was near night, and sufficient money for a lodging was wanting. Alarmed by my dilemma, I consulted the conductor and several fellow passengers, thinking that they might have some knowledge of a doctor who was also a dairyman. But they were as helpless as I.

I soon felt that I must get off the car somewhere and one place seemed as good as another, so renewing my earnest prayer for guidance I made my way to the rear door as the car stopped to allow two persons to get on. While I was detained on the car for a moment by their entrance, the conductor as a last resort kindly asked if they knew a Doctor So-and-So in that vicinity. The first response was a positive "No," and my heart sank. But reflecting a moment, the man said, "Why, there is a doctor of some kind living there (pointing to a house directly opposite) but I do not know his name." With that I got off, and sensing that my hunt might as well begin in one place as in another I breathed another prayer and rang the bell of the residence indicated. Imagine my surprise and joy as my brother opened the door.

Was it chance? Or leading? To me it has always been the latter, and in many difficult situations since that youthful day, it has witnessed in my heart to the comforting fact that the Lord is never far away.

H. C. SMALL.

---

## What the Holy Spirit Is

THE Divine love and Divine wisdom which go forth from the Lord as a sun and which constitute the heat and light in heaven are the Divine going forth, which is the Holy Spirit.—(*W.* 146.)

## Change of Address

The new address of Miss Frances E. Darracott, Corresponding Secretary of the National Alliance of New-Church Women, is Graylynn Hotel, 1043 North Pennsylvania Street, Indianapolis, Ind.

# NEWS OF THE CHURCH

### BROCKTON, MASS.

A study meeting of the Young People's League was held on Sunday evening, November 22nd. The Junior League met on Wednesday afternoon, November 25th.

The Rev. Leonard I. Tafel of Philadelphia preached for this Society on Sunday morning, November 22nd, his topic being "The Parable of the Talents."

A meeting of the Society was held on Thursday evening, December 3rd, for the purpose of acting on the matter of selecting a new minister for the Society.

On Sunday, November 29th, the Rev. Harold R. Gustafson of Providence, R. I., preached for this Society, his topic being "Behind the Bars."

A study meeting of the Young People's League was held on Sunday evening, November 29th.

The Matronalia Club luncheon was served on December 1st at 12:30 and followed by a sale at 2:00 P.M.

A Christmas sale sponsored by the Ladies' Circle of the Brockton Society was held on Thursday afternoon, December 3rd.

---

### PROVIDENCE, R. I.

The annual Christmas sale and supper planned and managed by the Ladies' League were held in the vestry on Wednesday, December 2nd. The sale of articles commenced at 3:00 P.M., and supper was served at 6:30.

The annual Christmas party for members of the Sunday-school is scheduled for the evening of December 23rd. The teachers and officers of the School will appreciate contributions from members of the Society to meet the expenses of this party and to provide decorations. They may be given to the pastor or to Mr. Guy Leighton.

The Society regrets to announce that Mrs. Celia Bailey has resigned as chairman of the Flower Committee. For many years Mrs. Bailey has served faithfully, and she has the hearty thanks of the Society for her devoted service.

The Men's Club military whist takes place on Friday evening, December 11th, in the vestry. Cards twenty-five cents.

---

### BOSTON

A special service is being planned for the afternoon of December 20th, Christmas Sunday, in connection with the Sunday-school religious celebration of Christmas. The program will include candle-light carol singing, with the assistance of the Young People's Association, and a Bible recital in Oriental costumes by Miss Ardis Alling. All members and friends of the Society, and more especially parents and children, are asked to reserve the date.

The regular meeting of the Women's Alliance was held in the vestry on Wednesday, December 2nd. The speaker of the occasion was Miss Caroline Everton Sherrill, and her subject was "The *Carinthia* Sails into the Land of the Vikings and to Britain."

The topic for the Swedenborg Class which met on Sunday afternoon, November 29th, was "Is Christ Coming Again?"

---



TRUE CHRISTMAS CHEER . . .

**Help to Make Others HEALTHY**




The National, State and Local Tuberculosis Associations of the United States

---

# CALENDAR

December 20.

*Fourth Sunday in Advent*

Sel. 193: "O Zion that bringest good tidings."
Lesson I. Isaiah lvi.
Responsive Service IV. The Ten Commandments.
Lesson II. Rev. xviii.
Gloria, Benedictus and Faith. (Benedictus to Gregorian Tones, Mag. 715-735.)
Hymns (Mag.) 126: "Sleepers, wake, a voice is calling."
131: "O how shall I receive Thee?"

# The Augmentation Fund

**STANDS FOR THREE VITAL THINGS:**

1. *The Encouragement and Assistance of Weak Societies*
2. *Reasonable and Reliable Support for Ministers*
3. *Help in Supporting Students for the Ministry*

**To Maintain and Extend Its Work It**

# Needs Your Support

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

**Make checks payable to ALBERT P. CARTER, Treasurer, and send all correspondence to him at 511 BARRISTERS HALL, BOSTON 9, MASS.**

## URBANA JUNIOR COLLEGE
**of the General Convention**

Preliminary work for Liberal Arts, Agriculture, Dentistry, Law, Theology, Medicine, Pharmacy, Education and Engineering. Special courses also in the study of the Word and the Writings. Freshman and Sophomore years. For information address,

**Rev. Russell Eaton, President**
**Urbana, Ohio**

## SWEDENBORG'S WRITINGS

STANDARD EDITION, 30 vols., dark green cloth $30.00, or $1.00 per vol. postpaid.

ROTCH EDITION, 32 vols., blue linen buckram, gilt top, $40.00 brown half morocco, full gilt $125.00; sold only in sets, transportation at cost of purchaser. Separate titles of the Rotch Edition at special prices as shown in booklist sent upon request.

LIFE AND TEACHING OF SWEDENBORG
by GEORGE TROBRIDGE

A new revision of this standard work, in more modern style, for bringing a knowledge of Swedenborg to new readers. 343 pages, paper covers. Ten cents per copy, postpaid.

Order copies for judicious distribution to your friends.

**Swedenborg Foundation Incorporated**
Rooms 1602-1603 51 E. 42nd St.
New York, N. Y.

**Are You Interested in the Growth of the Church? If you are, read its official journal**

## The Messenger

**Annual Subscription**
**$3.00**

## SPECIAL OFFER

To new subscribers we will send
THE MESSENGER
from
**December 9, 1936**
to the end of
**December, 1937**
for
**Three Dollars**

## THE NEW-CHURCH THEOLOGICAL SCHOOL
**48 Quincy St., Cambridge, Mass.**

A three-years' course preparing for the ministry.

Courses by correspondence in the Theology of the New Church, and in Spiritual Interpretation of the Scriptures.

For information apply to
**Franklin H. Blackmer, President**

## BOARD OF MISSIONS
OF THE
**General Convention**

NEVER has there been a time when the world needs the True Christian Religion as now. The refinements of civilization have brought with them their opposites which seem to be entrenching in ever widening spheres. Help us to overcome these undesirable forces by strengthening and increasing our missionary front lines.

LLOYD A. FROST, *Treasurer*
CAMBRIDGE TRUST CO.
CAMBRIDGE, MASS.

Hon. Forster W. Freeman . . . . . President
Paul Sperry . . . . . Vice-President
Leslie Marshall . . . . . General Secretary
94 Arlington Ave., Hawthorne, N. J.

## WALTHAM SCHOOL FOR GIRLS
**Waltham, Massachusetts**

A New-Church Boarding and Day School.
Separate homes for older and for younger girls. Primary, intermediate and college preparatory courses.
**Send for illustrated catalogue.**

MISS LOUISE FAY
*Principal*

## LYNN NEIGHBORHOOD HOUSE ASSOCIATION

Contributions solicited
Help us serve the Children

BERTHA M. WHITMAN, Treasurer
**109 Walnut Avenue, Roxbury 19, Mass.**

NEW CHURCH THEOLOGICAL SCHOOL

# The NEW CHURCH MESSENGER

December 16, 1936

In This Issue

The Value of New-Church Doctrine in Practical Life
*Elisabeth Jean Chalmers*

Visiting the Associations
*Fred Sidney Mayer*

Progress of the New Church in the Philippines

From Our Readers
Workers in the Church
News of the Church

Price 10 cents

# TABLE OF CONTENTS

December 16, 1936

Editorials:

"On Earth, as It Is in Heaven" ..... 399
Euthanasia ..... 400
The Dynamic Life of Christ ..... 400
Rules of Life ..... 401

Articles:

Unity: by G. F. ..... 403
The Value of New-Church Doctrine in Practical Life: by Elisabeth Jean Chalmers ..... 404
Visiting the Associations: by Fred Sidney Mayer ..... 407

Workers in the Church ..... 402

A Page for the Younger People ..... 406

From Our Readers ..... 408

News of the Church ..... 410

Mission Board News ..... 411

Marriage:

Bemis-Falzone ..... 410

Calendar ..... 411

## THE NEW-CHURCH MESSENGER

Official organ of the General Convention of the New Jerusalem in the United States of America. Rev. Fred Sidney Mayer, President, 3812 Barrington Road, Baltimore, Md.; Mr. Lloyd A. Frost, Vice-Pres., Cambridge Trust Co., Cambridge, Mass.; Mr. B. A. Whittemore, Secy., 134 Bowdoin St., Boston, Mass.; Mr. A. P. Carter, Treas., 511 Barristers Hall, Boston, Mass.

Published by the New-Church Board of Publication, 108 Clark Street, Brooklyn Heights, New York City. Entered as second class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscriptions, $3.00 a year; foreign postage, 50 cents extra. Single copies, 10 cents.

EDITOR
Arthur Wilde

ADVISORY BOARD
John W. Stockwell, Chairman
Mary Seward Coster — Charles W. Harvey
Starling W. Childs — Leslie Marshall
B. A. Whittemore
Fred Sidney Mayer, ex-officio

Subscriptions and advertisements should be addressed to The New-Church Press, 108 Clark St., Brooklyn Heights, New York City. All other communications to

Rev. Arthur Wilde
112 E. 35th Street
New York City

## WHEN IN OTHER CITIES, REMEMBER YOUR CHURCH

BALTIMORE, MD.
Calvert Street, near Chase
The Rev. Fred Sidney Mayer, Pastor.

BOSTON, MASS.
Bowdoin Street, opposite the State House
The Rev. Antony Regamey, Pastor.

BROCKTON, MASS.
34 Crescent Street, near Main

CHICAGO, ILL.
Humboldt-Park Parish, corner California Avenue and LeMoyne Street
The Rev. Wilfred G. Rice, Pastor.
Kenwood Parish, 46th Street and Woodlawn Avenue
The Rev. Percy Billings, Pastor.
Sheridan Road Parish, 912 Sheridan Road, near Rokeby Street
The Rev. Hiram Vrooman, Pastor.

CINCINNATI, OHIO
Oak Street and Winslow Avenue
The Rev. Louis G. Hoeck, Pastor.

CALIFORNIA
Berkeley Parish (San Francisco Society), 1900 Essex Street
The Rev. Othmar Tobisch, Pastor.
Los Angeles, 509 South Westmoreland Avenue
The Rev. Andre Diaconoff, Pastor.
Riverside, 3645 Locust Street
The Rev. Walter B. Murray, Pastor.
San Diego, 4144 Campus Avenue
The Rev. John L. Boyer, Pastor.
San Francisco, Lyon and Washington Streets
The Rev. Othmar Tobisch, Pastor.

NEW YORK CITY
35th Street, between Park and Lexington Avenues
The Rev. Arthur Wilde, Pastor.
Clark Street and Monroe Place, Brooklyn
The Rev. William F. Wunsch, Minister

ORANGE, N. J.
Essex Avenue, near Main Street
The Rev. Albert Diephuis, Pastor.

PATERSON, N. J.
Park Avenue and Summer Street
The Rev. Leslie Marshall, Minister.

PHILADELPHIA, PA.
22nd and Chestnut Streets
The Rev. Charles W. Harvey, Pastor.

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

ST. LOUIS, MO.
620 No. Spring Avenue
The Rev. Dirk Diephuis, Pastor.

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

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

The
NEW-CHURCH MESSENGER

Vol. CLI, No. 25 New York City, December 16, 1936 Whole No. 4346

# "On Earth as It Is in Heaven"

RECENT articles on the death of Sir Basil Zaharoff, the mysterious man who for a generation dominated the production of munitions of war in Europe, quoted the following statement attributed to him:

"I, Zaharoff, say that peace is a psychological condition. Let enough people talk peace, think peace and dream peace, and there will be peace on earth."

It suggests the thought that the dominant idea in the human mind at any particular period of social and political development would determine national policies and national destiny.

At the present time one of the dominant ideas in human thought concerns itself with a narrow nationalism. Few men seem able to think beyond the boundaries of their own country. "Thank God, I am a white man"; "Thank God, I am French"—or British or German or Russian, or any other nationality, as the case may be. Along with this idea goes the conviction that the particular nation into which the man happens to have been born is the one human group specially favored by the Creator.

It will take mankind a long time to outgrow this mental obsession; but until it is outgrown the world will look in vain for the establishment of permanent peace and true religious progress.

Let it not be thought that we are decrying true patriotism. Love of country is a virtue. It is an extension of the affection which every true man feels for his family and his home circle. It implies a recognition of the fact that one's country may have some special use to serve for the family of nations. But love of country becomes a vice when it breeds contempt of other nations and other races. It becomes a vice when it favors aggression against others in the great human family.

George Eliot once said that "God must be fond of common people, He had created so many of them." By the same token He must care greatly for the many peoples of the earth. The clear expression of the divine love for all men is given in the Saviour's words, "Other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

Where are we to find a religious or philosophical idea clear enough and powerful enough to banish that of a narrow nationalism? It has

been suggested that a reformed, revitalized and united Christian Church would be able to break down the national barriers and curb the war-like aspirations of belligerent minorities, thus enabling us to realize the dream of "peace on earth, goodwill toward men." That idea, however, is centuries old, and does not hold promise of attainment in the near future.

The New Church does possess an idea that might, if widely known, have a potent influence over human thought. Swedenborg gave to the world the idea of "The Maximus Homo"—the Grand Man of the heavens. Heaven is formed of groups or communities of angels that function for the common good of the whole heaven. According to their prevailing genius these communities perform uses that are of distinct benefit to the whole. In heaven "to be in a Society is to be in a function, that is, in the efficient performance of a use upon which the welfare of the whole depends." The Lord sees (and governs) the heavens as one grand man. Each angel finds his happiness in discharging the use for which he is fitted. Each community finds its joy in the exercise of its true functions in the economy of the Grand Man.

"The angels know in what member this or that society is. This society they say is in a certain part or province of the head; that, of the breast, and so on."

If in the future the prayer that the Divine Will may "be done on earth as it is in heaven" is to be realized, the human race will need to know how that Will operates in the heavens. It will have to realize that heaven functions like the human body, or conversely, that the human body functions according to the pattern existing in the heavens. It will have to learn that no true order of society can be evolved that does not regard the welfare of the whole human race, the greater man, as its prime consideration. Every nation that seeks to perform a use to the whole of mankind will be contributing to the common good. People may rightly take pride in their nationality when they realize that each nation should subserve the well-being of the whole human race.

A dream? Yes, but more than a dream—a hope. Dreams that are based on truth can be wrought into actuality.

A. W.

## Euthanasia

SOME months ago we drew attention to proposals made in Great Britain to secure legal sanction for medical men to accede to the wishes of patients who were incurable and who suffered great pain who desired to be released by death. It was proposed to legalize the action of any physician who, by request of the sufferer, and under proper safeguards, released the sufferer from his pain. The proposal was opposed in the House of Lords by Lord Dawson of Penn, the King's physician, and the Archbishop of Canterbury, on December 1st, and was rejected by a vote of 35 to 14. The arguments, pro and con, used in the debate are deeply interesting. One speaker, Viscount Fitzalan, said: "People of all creeds have as a whole accepted the tradition that the Almighty reserves to Himself alone the power to determine the moment when life shall become extinct." On the other side "Lord Ponsonby in urging passage had asserted, 'We want to be as merciful to one another as we are to animals.' "

In the discussion of this subject most speakers and writers appear to have overlooked the fact that very few physicians allow their patients to suffer much acute pain. When death is inevitable, and when the administration of pain-destroying drugs can no longer be prejudicial to recovery nearly every physician exercises his own judgment and relieves the pain. In doing this he is undoubtedly justified, even when the measures he adopts destroy consciousness. It may be true that man must leave to God the decision as to the time at which he will leave this world, but it is no less true that man has the right to destroy torturing pain.

---

## The Dynamic Life of Christ

IN the Christmas season our thoughts are chiefly occupied with the historic event commemorated at this time. Uppermost in our thoughts are the manger shrine, the angels' song, the shepherds' worship and the adoration of the magi. But our thoughts should not stop there. That Divine birth was but the miraculous starting point of a great career. Were it not for the fact that the Saviour made a tre-

mendous impression on His own age and all succeeding centuries the circumstances of His birth would have been speedily forgotten. We quote the following synopsis from an unknown writer:

"Here is a man who was born in an obscure village, the Child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book, He never held an office. He never owned a house. He never put His feet inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness.

"While still a young man the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth, while He was dying, and that was His coat. When He was dead, He was taken down and placed in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone, and today He is the center piece of the human race, and the leader of the columns of progress.

"I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned put together, have not affected the life of man upon this earth as that one solitary life."

---

## Rules of Life

ALL NEW-Church people are familiar with Swedenborg's "Rules of Life" which are believed to have been found among his papers after his death. The authority for the authenticity of these rules is Samuel Sandels, Counsellor of the Royal College of Mines who wrote a eulogy of Swedenborg for that institution. He wrote, "The Rules of Life . . . I found among Swedenborg's manuscripts in more than one place, which he wrote down for his own use: *First*, diligently to read and meditate upon the Word of God; *Secondly*, to be content under the dispensations of God's Providence; *Thirdly*, to observe a propriety of behaviour, and to preserve the conscience pure; *Fourthly*, to obey what is commanded, to attend faithfully to one's offices and other duties, and in addition to make oneself useful to society in general."

It would not be easy to frame a set of rules more suitable for a man of Swedenborg's temperament, a temperament guided and controlled more by the rational faculty than by enthusiastic emotions. But we could have wished that in these rules of life there had been something more nearly related to a personal communion with the Lord. Yet we freely and cheerfully acknowledge that if all mankind would regulate conduct by Swedenborg's rules the Kingdom of the Lord would soon be established among men.

To people who place emphasis on personal communion with the Lord we commend the rules of life written by Muriel Lester, founder and director of Kingsley Hall, London, who is now in this country as one of the leaders of the National Preaching Mission.

Here are suggested rules of life growing out of her own practice in an effort to prevent prayer from becoming conventionalized and sterile:

"1. Let your final conscious thought before sleep be, 'Father, into Thy hands I commit my spirit.'

"2. As you awaken, greet God in terms of objective presence, not in relation to your failures, sins or needs. Think of Him immediately as radiant beauty, creative power, serenity, purity and love.

"3. Before breakfast dedicate your day to God in prayer; remember that God always has some lovely mission for His messengers to accomplish, if only they put themselves at His disposal to do His will; a day spent for Him will be a day of interest and joy.

"4. At every meal remember with gratitude God's mercy in providing for you; and pray for the hungry, for they, too, are His creatures.

"5. As you ride to work on the street car, remind yourself that the crowded car contains God's children, just as you are a

child of God. Feel one with them in Jesus Christ.

"6. Become an artist through prayer. Sometime each day draw pictures in special prayers of people you want to help. One's illness, another's cynicism or despair; each is capable of instant dissolution by Him who hears prayer and sends His healing light to the ruptured soul.

"7. At the end of the day, in a moment of quietness, and in the presence of God, let the failures, worries, and sins of the day filter slowly through your mind. Everything becomes clearer; the burden of it all is gently lifted from you by the understanding Presence of God."

---

## Convention Budget

IN the present issue we print a statement and an appeal from the Treasurer of Convention. We feel sure that the church members will respond readily and generously to that appeal.

New-Church people are generous. They subscribe large sums to the Red Cross, Hospitals, The Bible Societies, etc., as well as to their various community chests. If a census of their gifts could be taken we should find the New-Church people, in proportion to their numbers, well to the front for their generosity. But they certainly keep the Treasurer of Convention in a state of perpetual financial anxiety. Why is this? Is it because he and the Budget Committee set no definite date on which donations and subscriptions should be sent? Or is it because most of us have forgotten that "he gives twice who gives quickly"? Whatever the reason may be, it is easy for us to overcome it. Let each one send his check or postal money order during the next twenty-four hours. And then the Treasurer will face the future with a smile.

---

## Affirmation

"THE SECRET OF THE LORD IS WITH THEM THAT FEAR HIM; AND HE WILL SHOW THEM HIS COVENANT."—Psalm xxv. 14.

## Workers in the Church



CLARENCE PAUL HOTSON, PH.D.

Clarence Paul Hotson was born in New York City, of New-Church parents, on February 20th, 1893. With the exception of two years spent in Austria and short sojourns in Canada, most of Dr. Hotson's boyhood was spent in the vicinity of New York and Brooklyn, to which latter New-Church Society the family belonged.

Dr. Hotson commenced his higher education at Cornell University, where, in 1912, he won the University Undergraduate Scholarship, being third highest of the eighteen successful competitors. His college career was interrupted by work as a legal stenographer, and also by ten months' service in the army during the World War.

After a few months' study at the New Church Theological School at Cambridge, Mass., he decided to work for a higher degree at Harvard; whence he received his M.A. in 1923. During this period of his life Dr. Hotson was united in marriage with Miss Cornelia Hinkley, a

great-great granddaughter of the New-Church patriarch, John Hargrove, and a granddaughter of the Rev. Willard Hinkley.

Dr. Hotson then taught English Literature in several state colleges, notably the University of Maine and also Drury College, Springfield, Mo. In the summer of 1929, he received the degree of Ph.D. at Harvard, for two years' resident study, together with a doctoral dissertation on the subject of "Emerson and Swedenborg." This subject has been one of vital importance in Dr. Hotson's career. He spent an entire summer in Cambridge in 1929, and again in 1931, devoted to its study; as a result of which he has published a great number of articles, both in New-Church periodicals and those of the field of scholarly literature. His most significant discovery has been the demonstration of the effect upon Emerson of his reading of the criticisms and replies made by contemporary New-Church champions to his lectures on Swedenborg; which demonstration has occupied an extensive series of articles in the *New Church Magazine* (London). A book on the subject "Emerson and Swedenborg" is now in process of completion.

For the past few years Mr. Hotson has been living in the Pike's Peak region in Colorado; where he has been working not only on the book mentioned above, but also on a complete concordance of the original Latin of Swedenborg's "Divine Love and Wisdom," together with a projected "Swedenborg Anthology."

Dr. and Mrs. Hotson have three children: Grace Augusta, John Hargrove and Caroline Ruth.

---

## Unity

THE concrete evidence of supreme stupidity is the state of war. Yet humanity in seeming helplessness and hopelessness again and again finds itself confronted with this horror. Why in the name of the most simple understanding can we not accept the evidence of history and stop the cultivation of the selfish feeling of superiority that blinds us to the necessity of human brotherhood?

If this civilization is to avoid the destruction that has repeatedly befallen the world, it must hasten to the realization that the whole of humanity is but a beautiful unit of the glorious entirety of nature. No man, the human expression of the One Life, can exalt himself as American, German, Russian, Christian, Buddhist, White or Yellow over the entire remainder of human life. For all are but the one image of God, and as such must progress or perish together.

No one denies the material difference in racial characteristics, in color, in education. But in the broad concept of the whole of nature, these differences shrink into insignificance before the realization of the absolute unity of Spirit. And it is only in Spirit that unity is possible, is even necessary.

We cannot all be German, we cannot all be white, and all the wars on earth will not change the situation. So let us realize that effort expended toward a material unity is effort wasted, there is no more need for all to be French, for all to be English, for all to be Fascist, for all to be Christian any more than there is need that all trees be oak or all animals be horses.

But as all trees, as all flowers add their own individuality to the glory of nature, let all humanity through the unity of spiritual brotherhood add its multiformity to the glory of God.

G. F.

---

## They Said He Was "Impractical"

He preached a Gospel which men called too idealistic.

He said, "Love your enemies."

Practical men have scoffed at His teachings. They have said:

"In a competitive world you must be armed to fight your enemies. That is the safe way, the inexpensive way."

Practical men made and ran the World War.

Do you know how much the World War cost?

Its total cost to all participants was equivalent to $20,000 for every *hour* since *Jesus of Nazareth* was born.

The next war will be far more costly. It will probably result in the wreck of civilization.

Practical men have had their way for many generations.

It would be worth while to try *His* way.

It couldn't be more expensive.—[*The Federal Churches of Christ in America.*]

# Convention Appeal

## $20,750.00 Needed: Response $6,038.91

On May 26, the Committee on Budget, after full and careful consultation concerning three major uses of the Church asked for voluntary subscriptions of not less than $9,250.00 for Missions, $7,000.00 for Augmentation Fund, and $4,500.00 for Minister's Pension Fund—Total $20,750.00. To date, November 30, the response has been only $6,038.91, a sum inadequate to carry on for the year ending March 31, next.

All of these uses must be maintained. We are confident that when the need is known, the Church at large will be generous in its giving, thus preventing serious curtailment of undertakings vital to the work of the organization. Only a small number have so far grasped the opportunity of helping in supporting the Convention in this way.

We bespeak an immediate and generous response in keeping with the spirit of giving at the coming Christmas season. A very few dollars from each of our members will do all that is needed. Will you not help?

Checks and pledges should be sent to the Treasurer of Convention, Albert P. Carter, Esq., 511 Barristers Hall, Boston, Massachusetts.

For the Budget Committee,
LLOYD A. FROST,
*Chairman.*

# The Value of New-Church Doctrine in Practical Life

***By Elisabeth Jean Chalmers***

*(Paper read at Ohio Association when Inter-State Leagues met)*

WHAT is the value of New-Church doctrine in practical life? What is the value of oxygen in practical life? To both questions there is but a single answer: the process of life demands both.

Just as we are for the most part unaware of the amount of oxygen we inhale and its absolute necessity for life and useful performance, so we are unaware of the amount of doctrine we have been absorbing since childhood and the part it has played in helping us to make our lives serve their only true purpose. Small that part may be, but would we not be lost without it?

Rarely do any but the most athletic of us regularly use our total capacity for oxygen. We go along from day to day probably not giving much thought to the application of our doctrines, but, we hope, automatically applying them to some degree. Then some highly debatable individual or social problem hurls itself into the midst of our crowd. It gasps for air, but only the New Churchman knows where to get air free from fallacies—he goes straight to what he has learned, and if that is not sufficient, he can consult his New-Church parents, friends or ministers. Then comes the real task —boiling down what he has decided on the issue and presenting his reasons in *simple* form to his crowd. This is a real task, but I feel that its importance is second only to our trying as individuals to live what we say we believe.

Right now most of us spend—or do we really waste?—our time arguing over the present social order from the standpoint both of the individual and of the government. Are we keeping ever in mind the definite rules which our Church gives us to use as a constant and logical basis for our decisions? Shall we consider briefly a few of the teachings and discover just how they may help us in this particular social problem?

In the first place, Swedenborg tells us that God created the world for man, and He created man to bestow upon him the highest gifts—those of freedom and rationality—so that he might *choose* to be a receptacle of God's love

and truth and live in harmony with divine law. Whereas our optimistic friends may agree that the world was created for man, they do not all acknowledge the existence of divine law. The question of universal law has been argued by philosophers for thousands of years; but Swedenborg not only assured us of its existence, but gave us a detailed analysis of its workings.

Another unique contribution of the New Church is its definition of freedom: we are free only when we are living according to the divine laws because we love them. Liberty to think and to do either good or evil is the prerequisite to our making the choice between the two. It is not this liberty, but the freedom from a particular evil which we have turned away from that is the true freedom. How different this from the modern conception! We alone can appreciate that our greatest privilege is that opportunity and freedom to reason things out and to act as we see fit. Here lies our only chance for true happiness. This very fact should prevent us from bemoaning too much that there is work in the world for us to do. We thrive on sinking our teeth into a hard job.

This brings us to the doctrine of the Grand Man. Here again we have definite descriptions of just what part of the divine purpose each individual plays. Because we are in a world of disorder, we may feel it impossible to find our very own niche. But let us remember that even the feeble-minded and insane serve a purpose by supplying the spiritual world with angelic souls to counterbalance the influence of the evil spirits.

Unlike those around us, we need not feel every so-called misfortune to be a calamity. To be sure, in a perfect world these would not be necessary, but in this world as it is they are merely the result of divine laws working out to effect lesser evils in protection against greater ones. But the greatest comfort of all our teachings is that there is one God governing the smallest as well as the greatest forces in heaven and on earth. We cannot rely one hundred per cent on any man, but God's power we are sure of.

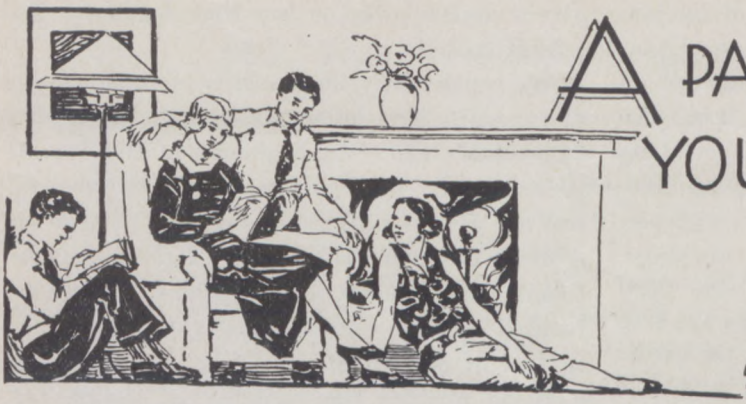
Does not all this give us a more balanced and saner perspective of the world situation to-day? Certainly we have no excuse for being struck useless with the fear that dominates the general populace.

We wonder why the world is in such a state of turmoil. First let us realize why it *appears* to be thus: before the beginning of the Second Coming, evils were hidden deep where society was not always sufficiently aware of them to be desirous of getting rid of them. But the Second Coming has brought a light with it which has focused on these evils and brought them to the surface of our attention. Of course there is a question whether the majority of people are now really eager to rid the world of these evils or whether their motive is not rather to create for themselves a world physically and intellectually more secure and comfortable.

As to why the world really *is* in such a state —man has lost sight of what charity is and has forgotten that his use consists in doing what he can to help others regenerate. He has unintelligently pampered rather than strengthened the weak and has often ignored or kicked those he disliked. He has also forgotten that without *charity* there can be no *faith*. The conception that faith alone is sufficient has done its bit to stifle charitable action.

There is another very prevalent notion that we must guard against constantly: the vital importance of individual self-expression. We, as New Churchmen, must remember that (simply because a large part of it consists of inherited evils) everything in an individual is *not* worth expressing. Our job is to cast these evils off and to become clean receptacles ready to welcome divine good and truth, remembering meanwhile that whatever we do accomplish is not to our own credit. Leadership offers much opportunity for temptation here. On the other hand, we must face our problems squarely. The "defeatist" attitude is doing its best to take the backbone out of us all. We can blame no one but ourselves for failing in the one important thing—regeneration. Other failures are incidental.

These are the doctrines of the "Jewel of the Churches." It is imperative that we give them to our associates in *deeds;* and our theories, having been demonstrated, will have a *right* to the floor.



# A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

## The Man Who Shook Himself

EVERY morning when I get up and turn on the radio I hear a program of physical exercises, and I know that all over the eastern part of the country, and even perhaps further afield, thousands of young men and women are going through a course of physical exercises in order to keep their physical bodies in good trim. Sometimes when I am feeling especially vigorous, I join in those exercises myself. But I have to confess that sometimes I find that physical exercise course too vigorous, and I confine myself to something a little less strenuous.

One morning last week, when half way through those officially arranged exercises, I thought I probably had had quite enough. I remembered a well known character in the Bible who evidently did his daily dozen with a good deal of enjoyment. Yes, you have guessed his name—Samson.

In the Old Testament we read that Moses was the meekest man, Solomon was the wisest. Samson was the strongest.

You may ask me how I knew that Samson did his daily dozen. Well, it is written that on one occasion he said, "I will go out and shake myself as at other times." What he meant was that he would go out and limber up his muscles—go through his exercises of jumping, skipping and lifting heavy weights—exercises by which he had kept his mighty limbs in good condition.

I can picture Samson at those morning exercises, flexing his enormous muscles, lifting great rocks, hurling heavy spears, doing all the things that an athlete of his days would do in a course of physical training.

One morning he had the greatest surprise of his life. He went out to shake himself, and couldn't manage a single shake. His strength had all departed from him. A mere handful of his enemies, the Philistines, came and took him prisoner. They put out his eyes and cast him into prison. Formerly his enemies had run away from him; but now they regarded him just as an ordinary man, and overcame him with ease.

What had happened was this. He had come under the influence of a wicked and deceitful Philistine woman named Delilah. He had told her that the secret of his great strength lay in his luxuriant hair. While he slept, Delilah had called a man who had cut off Samson's hair. When Samson awoke he did not at first realize his loss. He said, "I will go out as at other times before, and shake myself. But he knew not that the Lord had departed from him."

Many people who read this story think that Samson was a foolish man to allow himself to be beguiled by Delilah. He was; but many of us who condemn him are really no better at heart. Samson lost his strength because he had been false to his ideals, false to his vows as a Nazarite. He had put the pleasures of the world in the first place in his heart. That he lost his strength when his hair was cut off

was due to the fact that he had already lost the strength of righteousness in heart and mind. He was supposed to be a judge and a leader of Israel, but he had surrendered to the charms and attractions of Israel's enemies.

We, who call ourselves followers of the Lord Jesus, are often in danger of doing similar things. We may nourish a lying spirit in the heart. We may be guilty of jealousy, covetousness, uncleanness in thought. We may be dishonest in motive. There are many sinful failings that are just as deceitful as Delilah of old. And if we nurse these things in our hearts, spiritual strength will depart from us. We shall be weak in the hour of temptation, a prey to every false idea and sinful desire that assails us. No one can play with evil and retain his spiritual strength. Even though he remain strong in body, he will lose the strength of his soul.

Bodily health and strength are wonderful blessings. Wise people take great care of these things. I have not the slightest doubt that the physical exercises of which I first spoke not only promote good health but serve to lengthen the years of our natural life. Healthy people live, on an average, ten years longer than weakly and sickly ones. But there is something ever more important than physical strength. It is the strength of the spirit in the face of temptation. It is a great thing to have bodily strength; but it is immeasurably more valuable to us to be able to say with the Psalmist, "The Lord is my strength and my song, of whom shall I be afraid."

---

## Visiting the Associations

THE Ohio Association was called for October 23rd and continued to Sunday, October 25th. This was the eighty-fourth annual session, and the Pittsburgh New Church, which has ample facilities for large gatherings, was crowded at all meetings. Pittsburgh, located at the confluence of western waters, proved an ideal atmosphere for the confluence of New-Church thought.

The city has a peculiar charm, with its broad viaducts and boulevards as the main arteries, and the quaint, narrow streets crowded with traffic. There are many elevations like Observatory Hill where one glimpses views of winding valleys cutting paths to lower levels; towering buildings devoted to education, art and industry, extensive parks with alluring paths; and in the distance the heavily burdened barges towed along by river craft that churn the water white and dust the air with smoke. It is true that the attractiveness of a city is not in its scenery, but in its people, their homes, their customs and moods.

The New-Church building is located on the North Side and rests snugly at the foot of a hill, and it was here that the General Pastor, the Rev. Louis G. Hoeck, gathered the Executive Committee and Mission Board for deliberation over the questions of finance and Society welfare. The Committee is composed of laymen and ministers, the clergy present were the Rev. Messrs. Gustafson, Mathias, Tolle and Peters; those absent were the Rev. R. Eaton and the Rev. N. R. Gutry. The Societies at Toledo, Akron and Indianapolis are still without resident clergy. Mr. Hoeck is an able chairman, his pleasant smile and charming tact help to keep the business in hand on the move. The public meeting of the Association followed, in which matters vital to the Association good were discussed and placed in permanent form.

Then followed the meeting of the Ohio Women's Alliance, of which Mrs. Arthur Gustafson, of Cleveland, is the able and aggressive chairman. It is encouraging to note the amount and variety of interests which engage the attention of the Ohio Alliance; we have here a growing organization with many accomplishments to its credit.

There was a large gathering on Friday night to hear two papers on the subject of "The Church and Social Work"; the Rev. Donald C. Gustafson, of Lakewood, speaking on "The Need of Social Work," quoted leading authorities and gave a comprehensive outline of the large field opening to those who enlist in relieving the needs of the unfortunate. In the second address, which was a very thoughtful and comprehensive paper by the Rev. Norman R. Gutry, of Cleveland, the question of "What the Church Can Do" was presented, and we

were encouraged to enlist the energies of the Church in humanitarian activities and thus give a practical meaning to our religion. Mr. Hoeck closed the meeting and drew attention to the many and silent ways in which individuals and groups are solving human distress.

On Saturday morning the business of the Association engaged the attention of the delegates and friends. One matter that seemed new was the suggestion that the Association hold its session every other year; after considerable discussion the motion failed of a majority. The Rev. E. Tolle, the Secretary, read the various recommendations, which were duly passed. At 11:30 the interesting meeting of the Midwestern Young People's League was opened by the chairman, Richard Gulbenkian, of Cleveland. Three papers prepared by the young people were read and these gave evidence of serious thought on the questions of the Church, the Doctrines and the relation to them of the League members; the addresses were by Richard Gulbenkian, Miss Betty Chalmers, of Oberlin College, and Miss Henrietta Smith, of Pittsburgh. Some of the inspiration of the gathering was due to the recent visit of the National Field Secretary, Miss Julia Gunther.

On Saturday afternoon the meeting of the Ohio Sunday-school Association was called to order by Mr. Hoeck, and, in the absence of Miss Alice Sturges, the chair was occupied by Miss Frances E. Darracott, of Indianapolis, and Mrs. Sheldon Clark acted as Secretary. The reports showed many of the activities of teachers and officers, the attention that is universally given to the education of children, and the training in New-Church doctrines. Each School employs methods which have proven value in their community, and the constant effort is to reach the child mind and adapt the teaching to the need of the young.

On Saturday evening there was a banquet held in the artistically decorated church hall, and this was followed by a dance which relieved the tension of the day. The musical talent of the Pittsburgh group is worthy of mention. Mr. Paul Weidner, a young member of the Church and a descendant of a well-known New-Church family, is the leader of the orchestra, and also soloist at the church service.

On Sunday morning we had a demonstration of teaching at the Sunday-school, which was given a good start by the Superintendent, Mr. Gilbert Heddaeus. Ministers were assigned to the several classes, and enjoyed their visit with the younger individuals of the School. The church service was conducted by the resident minister, the Rev. Charles D. Mathias; the sermon was given by the President of the Convention, and then followed the sacrament of the Holy Communion, the people coming to the altar rail amidst the silence and solemnity of this worshipful occasion.

At the noon-day luncheon we linger with friends who will soon be on their way to the homes that await them, but grateful for these three days of mutual enjoyment in the things of the spirit; not forgetting the hospitality of our Pittsburgh hosts.

The Pittsburgh New Church calls to mind many names: there is that of Mr. Starling W. Childs and his family, who worshiped at the older building located down near the River; and then Mr. Andrew Carnegie, who was in the Sunday-school learning New-Church truths, and was appointed the Church Librarian in 1870; one stops to think of this Librarian who later gave so many commodious libraries to many American cities. The large pipe organ in the Pittsburgh Church is a gift of Mr. Carnegie, as presented through his aunt, Mrs. Hogan. Some recall Mr. Carnegie's Scottish wit and caution when he said that while he might not be certain of the pulpit's utterances, he could vouch for the appeal of his organ. The Society was organized in November, 1841, and among the names of ministers we note that of Benade, Whitehead, Crownfield, Brickman and Stephenson; those coming later are known to us.

FRED SIDNEY MAYER.

## *FROM OUR READERS*

To the Editor of THE MESSENGER:

The letter "From Our Readers" in the November 25th issue of THE MESSENGER, signed "M. D. S.," clearly stresses the need for familiarity with the teachings of the Church "for a clearer knowledge of God," suggesting several channels through which this could be accomplished.

That the matter is of vital importance is plainly

stated in #20 of *T. C. R.* where it is said "Unless an idea were formed of God as being the primary substance and form, and of His form as being the very human form, the minds of men would readily adopt vague, fantastic ideas concerning God Himself, the origin of mankind and the creation of the world. They would regard God as nature in her first principles, as the expanse of the universe, or as empty air, or nothing. They would think of man's origin as the concourse of atoms into the human form; and concerning the creation of the world they would derive its substance and forms from points and geometrical lines which, since nothing can be predicated of them, are in themselves nothing."

And, from *Divine Love and Wisdom,* #11 and #18:

"God is very MAN. In all the heavens there is no other idea of God than that He is a Man. . . . From this fact that God is a Man, all angels and all spirits, in their complete form, are men. . . . It is known from *Genesis* i. 26, 27, that men were created after the image and likeness of God. God also appeared as a man to Abraham and to others."

"That in God there are infinite things any one can convince himself who believes that God is a Man; for, being a Man, He has a body and everything pertaining to it, that is, a face, breast, abdomen, loins, and feet; for without these He would not be a Man. And having these, He also has eyes, ears, nose, mouth and tongue; also the parts within man, as the heart and lungs, and their dependencies, all of which, taken together, make man to be a man."

I offer as a suggestion, that this subject be made the topic of sermons—vital enough even for the consideration of Convention—including "publications, preaching, Sunday-school classes, and even in our general conversation."

A clear understanding of God, The Creator, Our Heavenly Father, as a Man, Who came into the world as the Lord Jesus Christ in order that we might know and love Him, gives a nearness of His Presence when we pray "Our Father who art in heaven."

L. L. H.

---

# Progress of the New Church in the Philippines

Interesting Report from Missionary Headquarters In Manila.

The following are extracts from a recent special report to the Board of Missions by the Rev. F. C. Evangelista, its missionary to the Filipinos:

It is my conviction that I have no difficulty in bringing the teachings to open-minded people whose education commensurates with the American occupation 30 years ago. I could easily count more than 5,000 inquirers of our doctrines from all stations of life throughout the country (the Philippine Islands has an extensive area equal in square miles to that of New England and New York combined with a census population of more than 14,000,000 souls in the last census of 1918, excluding many foreigners)—from a provincial governor to the laborer and farmer, and including too the professions of lawyers, doctors of medicine, public school teachers, editors of magazines and ministers of other religious faiths. But it is hard for for me to determine just now whether all these people would make good use of the intellectual satisfaction they have found in our doctrines. Of this number it would have been an easy task for me to interest them organically in our work at Manila were it not for the distance that separates one individual from the other. Yet many of these inquirers have never been visited in their home towns or came to Manila personally. I think it would be possible to establish societies permanently in their own home towns according to my estimate of their letters and earnest inquiries concerning the New-Church doctrines. Let us also remember that these inquirers spoke various Philippine dialects, viz: Ilokano, Tagalog, Bicol, Visayan, Pangasinan, Pampango, Gaddang, Igorrotes, Moros or Mohammedans, English and Spanish blend, etc. and therefore, in my contact with these people it is necessary to convey the doctrines in their native tongue, just as the American Bible Society has done in translating the Bible into these dialects.

Another step the New-Church Mission in this country has undertaken this month, although its effects are not yet noticeable is the introduction of one the Rev. Troadio C. Quindara of the Aglipayan Order (this is the Philippine Independent Church) to my translation of the two books "Doctrine of the Lord" and "Doctrine of the Sacred Scripture" in Ilokano among his brother ministers at their Theological Seminary. He finds complete satisfaction in reading the books and said he will bring the matter to the attention of Mons. Gregorio Aglipay, Head Bishop of his Church, since they have no definite doctrines on any theological subject whatsoever and that their organization was a movement to secede from the authority of the Roman Catholic Church in the Philippine Islands. This Church is, in number of adherents, next to the Roman Catholic Church in this country.

I would also like to report that there are quite a number of school teachers in the government public schools of this country who would like to take some correspondence study at the Theological School. While they are working indirectly in inculcating the elements of our doctrines to their pupils at school, it is their wish to study our teachings more systematically and join the New-Church ministry as soon as they have a suitable preparation.

The distribution of native literature especially

the Doctrines of the Lord and Sacred Scriptures in Ilokano is going on steadily. There are towns in which request for these books are numerous and I think it would be possible to establish permanent reading centers or societies of the New Church in these places when an educated minister will be available to look after the spiritual interests of these inquirers. The most promising of these centers are those cities in the Ilokano region in the provinces of Ilokos Norte, Ilokos Sur, La Union, Pangasinan, Tarlac, Nueva Ecija, Isabela, Nueva Vizcaya, Isabela, Cagay-an, Zambales and Mindoro. Equally important and promising centers are those cities in the Visayan Islands, such as Iloilo, Cebu, Dumaguete, Sogod; and more recently in the large island of Mindanao and Sulu, such cities as Jolo, Zamboanga, Davao, Cotabato and Agusan, under the initiative of Mr. Reynaldo D. Escobar and his followers.

All of these outposts in the Philippines exclusive of my work in Manila and environs certainly requires a large amount of attention on my part if they are properly cared for spiritually, and I hope the Board of Missions of the General Convention of the New Jerusalem in the United States of America may not have the impression that her work in this part of the world has been fruitless or vain.

## Christmas Presents

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

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

## NEWS OF THE CHURCH

### CAMBRIDGE, MASS.

A pageant of The Nativity will be given by the members of the Sunday-school, in the church, on Christmas Eve, at 4:30 o'clock. All friends of the Church and Sunday-school, and the neighborhood, are cordially invited to be present.

The annual Christmas party for all members of the Sunday-school and friends, will be given by Mr. and Miss Worcester at their home, 5 Bryant Street, on Tuesday, December 29th, from 3:30 to 6:00 o'clock.

The first supper of the season was given by the Friendly Group on Friday evening, December 4th, and was followed by a one-act play, "References Required," and a pantomime.

### NEWTONVILLE, MASS.

On Wednesday, December 9th, the members of the Women's League met in the Parish House to sew for the N. E. Peabody Home for Crippled Children. It is hoped that all women in the Parish will join these all-day sewing meetings whenever possible.

### BALTIMORE, MD.

The Hargrove Club met on Friday, December 4th, with Mrs. William C. Burkhard, 2007 Barclay Street.

There will be no church service on Christmas Day. The special Christmas offering will be received on December 20th. The Christmas festival of the Sunday-school will take place at 8:00 o'clock Tuesday evening, December 29th, at which time Christmas music will be enjoyed, and presents for the children will be distributed.

On Sunday, January 3rd, the sacrament of the Lord's Supper will be administered.

The annual meeting of the Society is scheduled for Monday, January 11th.

### BERKELEY, CALIF.

The pastor, the Rev. Othmar Tobisch, participated, by invitation, in the Union Thanksgiving service held for South Berkeley churches at the Knox Presbyterian Church.

The children of the Sunday-school will present the "Angelic Annunciations" at 4:30 on Tuesday, December 22nd, the day of the children's celebration of the Christmas festival. At 6:30 that same evening a supper for the children will be served at the church.

### BOSTON

We quote the following interesting news item from the bulletin of December 6th, printed by the Boston Society: "As a sequel to our Sunday-school Centenary celebration of last October, and with the earnest conviction that our century of happy experiences in the building up of the Church through religious education should serve as an incentive to still larger service and the attainment of an increasing influence for that building up of character through which alone the Lord can be made present among men, a Sunday-school membership campaign has been planned by the Advisory Committee of that organization, having as its objective a registration of at least one member for each year of our past history by June 13, 1937, our annual Children's Sunday.

"Beginning December 13, one session of the Sunday-school each month through June will be known as Friendship Sunday, and on these dates teachers, parents, and pupils are being asked to make a special effort to bring friends with them to the Sunday-school who might be likely to join. They should be introduced to the school officers. These friends may also be invited to our Sunday-school Christmas religious celebration on Sunday afternoon, December 20, at 4:00 o'clock in the Auditorium."

## MARRIAGE

BEMIS-FALZONE.—On Saturday, November 21, 1936, Horace G. Bemis was united in marriage to Lucille A. Falzone in the Church of the New Jerusalem (Swedenborgian) at St. Louis, Mo., the Rev. Dirk Diephuis officiating.



TRUE CHRISTMAS CHEER . . .

**Help to Make Others HEALTHY**




The National, State and Local Tuberculosis Associations of the United States

## MISSION BOARD NEWS

News from our missionary farthest north is always of interest. The Rev. Peter Peters was sent to the Canadian province of Saskatchewan when it became apparent that the field had become altogether too large for the Rev. John E. Zacharias, largely through whose devoted work over many years interest in the New Church had spread so widely. Mr. Peters' last report follows:

"The work in Rosthern is getting along very well, and is encouraging. The weather has been ideal, mild and fair. The snow which came early in the fall has all gone away; the roads are open, making it possible for people to get around. The church services have been well attended for the last month, averaging around sixty for worship and about thirty for Sunday-school. The Sunday evening study class too, which is held every second Sunday, has had an attendance of twenty-five to thirty. Such an attendance is taxing our space almost to the limit. One of the special occasions of the month was a wedding of one of our New-Church girls, Miss Anna Beck, to a Lutheran young man. Mrs. Peters gave a shower to the bride on Friday, November 6th, and they were quietly married in our home on Monday, the 9th.

"I was encouraged to meet the other day a man to whom I had spoken about the New Church, and had given Everyman's *True Christian Religion,* also *Heaven and Hell* about a year ago, and have him express real interest in the reading of the books, and to get some of his friends interested. A friend of his from Saskatoon visited him about the time the papers told of the death of Mrs. Macy, Helen Keller's teacher, and Miss Keller's introduction to *True Christian Religion* had a special appeal. What the results will be no one knows, but surely contacts are made in various ways and through the agencies of work done in both America and England, as in the work of Everyman's *True Christian Religion.* All our work and efforts seem to be united and woven together, from the work done in the busiest centers to the outlying mission field. The gentleman referred to above is a returned soldier and formerly of the United Church, but has become dissatisfied, and seems to be looking for something more substantial.

"My visit to Wingard last month was not as successful as it would have been had the weather been better. It was during the time of our first snow storm, the roads were slippery and bad generally, and the day was not a bit pleasant. As it was, there were present Mr. Bergen, with his family and three young ladies who came out with me and Mrs. Peters, and one neighbor of Mr. Bergen's, Mrs. Wiebe, who has become quite interested. Her difficulty is that her husband objects to her reading."

## CALENDAR

December 27.

*Sunday after Christmas*

Sel. 100: "Give the king thy judgments, O God."
Lesson I. Isaiah lxi.
In place of Responsive Service, Te Dominum, B. W., p. 389.
Lesson II. John xxi, v. 15.
Gloria, Benedictus and Faith.
Hymns (Mag.) "Roll out, O song to God." (150.)
137: "Joy to the world, the Lord is come."

# The Augmentation Fund

**STANDS FOR THREE VITAL THINGS:**

1. *The Encouragement and Assistance of Weak Societies*
2. *Reasonable and Reliable Support for Ministers*
3. *Help in Supporting Students for the Ministry*

**To Maintain and Extend Its Work It**

# Needs Your Support

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

**Make checks payable to ALBERT P. CARTER, Treasurer, and send all correspondence to him at 511 BARRISTERS HALL, BOSTON 9, MASS.**

## URBANA JUNIOR COLLEGE
**of the General Convention**

Preliminary work for Liberal Arts, Agriculture, Dentistry, Law, Theology, Medicine, Pharmacy, Education and Engineering. Special courses also in the study of the Word and the Writings. Freshman and Sophomore years. For information address,

**Rev. Russell Eaton, President**
**Urbana, Ohio**

## SWEDENBORG'S WRITINGS

STANDARD EDITION, 30 vols., dark green cloth $30.00, or $1.00 per vol. postpaid.

ROTCH EDITION, 32 vols., blue linen buckram, gilt top, $40.00 brown half morocco, full gilt $125.00; sold only in sets, transportation at cost of purchaser. Separate titles of the Rotch Edition at special prices as shown in booklist sent upon request.

LIFE AND TEACHING OF SWEDENBORG
by GEORGE TROBRIDGE

A new revision of this standard work, in more modern style, for bringing a knowledge of Swedenborg to new readers. 343 pages, paper covers. Ten cents per copy, postpaid.

Order copies for judicious distribution to your friends.

**Swedenborg Foundation Incorporated**
Rooms 1602-1603 51 E. 42nd St.
New York, N. Y.

**Are You Interested in the Growth of the Church? If you are, read its official journal**

**The Messenger**

**Annual Subscription**
**$3.00**

## SPECIAL OFFER

To new subscribers we will send
THE MESSENGER
from
**December 16, 1936**
to the end of
**December, 1937**
for
**Three Dollars**

## THE NEW-CHURCH THEOLOGICAL SCHOOL
**48 Quincy St., Cambridge, Mass.**

A three-years' course preparing for the ministry.

Courses by correspondence in the Theology of the New Church, and in Spiritual Interpretation of the Scriptures.

For information apply to
**Franklin H. Blackmer, President**

## BOARD OF MISSIONS
OF THE
**General Convention**

NEVER has there been a time when the world needs the True Christian Religion as now. The refinements of civilization have brought with them their opposites which seem to be entrenching in ever widening spheres. Help us to overcome these undesirable forces by strengthening and increasing our missionary front lines.

LLOYD A. FROST, *Treasurer*
CAMBRIDGE TRUST CO.
CAMBRIDGE, MASS.

Hon. Forster W. Freeman . . . . . President
Paul Sperry . . . . . Vice-President
Leslie Marshall . . . . . General Secretary
94 Arlington Ave., Hawthorne, N. J.

## WALTHAM SCHOOL FOR GIRLS
**Waltham, Massachusetts**

A New-Church Boarding and Day School.
Separate homes for older and for younger girls. Primary, intermediate and college preparatory courses.
Send for illustrated catalogue.

MISS LOUISE FAY
*Principal*

## LYNN NEIGHBORHOOD HOUSE ASSOCIATION

Contributions solicited
Help us serve the Children

BERTHA M. WHITMAN, Treasurer
**109 Walnut Avenue, Roxbury 19, Mass.**

NEW CHURCH THEOLOGICAL SCHOOL

# The NEW CHURCH MESSENGER



Price 10 cents

# TABLE OF CONTENTS

December 23, 1936

Editorial:

Cradled in a Manger ..... 416

Articles:

The Wise Man from the West: by Etta Merrick Graves ..... 419
The Royal Visitor: by Leslie Marshall 421
The Christmas Message: by George Henry Dole ..... 422
Spiritual Giving: by V. B. H. ..... 425
Visiting the Associations: by Fred Sidney Mayer ..... 426

Verse:

The Perfect Life: by F. Sidney Mayer 417
Unto You is Born—A Saviour: by Vivian M. Kuenzli ..... 423
Christmas Offerings ..... 426

A Page for the Younger People ..... 424

News of the Church ..... 427

Calendar ..... 427

## THE NEW-CHURCH MESSENGER

Official organ of the General Convention of the New Jerusalem in the United States of America. Rev. Fred Sidney Mayer, President, 3812 Barrington Road, Baltimore, Md.; Mr. Lloyd A. Frost, Vice-Pres., Cambridge Trust Co., Cambridge, Mass.; Mr. B. A. Whittemore, Secy., 134 Bowdoin St., Boston, Mass.; Mr. A. P. Carter, Treas., 511 Barristers Hall, Boston, Mass.

Published by the New-Church Board of Publication, 108 Clark Street, Brooklyn Heights, New York City. Entered as second class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscriptions, $3.00 a year; foreign postage, 50 cents extra. Single copies, 10 cents.

EDITOR
Arthur Wilde

ADVISORY BOARD
John W. Stockwell, Chairman
Mary Seward Coster — Charles W. Harvey
Starling W. Childs — Leslie Marshall
B. A. Whittemore
Fred Sidney Mayer, ex-officio

Subscriptions and advertisements should be addressed to The New-Church Press, 108 Clark St., Brooklyn Heights, New York City. All other communications to

Rev. Arthur Wilde
112 E. 35th Street
New York City

## WHEN IN OTHER CITIES, REMEMBER YOUR CHURCH

BALTIMORE, MD.
Calvert Street, near Chase
The Rev. Fred Sidney Mayer, Pastor.

BOSTON, MASS.
Bowdoin Street, opposite the State House
The Rev. Antony Regamey, Pastor.

BROCKTON, MASS.
34 Crescent Street, near Main

CHICAGO, ILL.
Humboldt-Park Parish, corner California Avenue and LeMoyne Street
The Rev. Wilfred G. Rice, Pastor.
Kenwood Parish, 46th Street and Woodlawn Avenue
The Rev. Percy Billings, Pastor.
Sheridan Road Parish, 912 Sheridan Road, near Rokeby Street
The Rev. Hiram Vrooman, Pastor.

CINCINNATI, OHIO
Oak Street and Winslow Avenue
The Rev. Louis G. Hoeck, Pastor.

CALIFORNIA
Berkeley Parish (San Francisco Society), 1900 Essex Street
The Rev. Othmar Tobisch, Pastor.
Los Angeles, 509 South Westmoreland Avenue
The Rev. Andre Diaconoff, Pastor.
Riverside, 3645 Locust Street
The Rev. Walter B. Murray, Pastor.
San Diego, 4144 Campus Avenue
The Rev. John L. Boyer, Pastor.
San Francisco, Lyon and Washington Streets
The Rev. Othmar Tobisch, Pastor.

NEW YORK CITY
35th Street, between Park and Lexington Avenues
The Rev. Arthur Wilde, Pastor.
Clark Street and Monroe Place, Brooklyn
The Rev. William F. Wunsch, Minister

ORANGE, N. J.
Essex Avenue, near Main Street
The Rev. Albert Diephuis, Pastor.

PATERSON, N. J.
Park Avenue and Summer Street
The Rev. Leslie Marshall, Minister.

PHILADELPHIA, PA.
22nd and Chestnut Streets
The Rev. Charles W. Harvey, Pastor.

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

ST. LOUIS, MO.
620 No. Spring Avenue
The Rev. Dirk Diephuis, Pastor.

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

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

The
NEW-CHURCH MESSENGER

Vol. CLI, No. 26 New York City, December 23, 1936 Whole No. 4347

# Christmas Greeting

TO all our readers we wish A Happy Christmas. In doing so we desire to fill that conventional phrase with a spirit of sincerity. May the richest blessings of Christmastide rest upon all of us, bringing with them spiritual as well as natural joy.

The first Christmas greeting came from heaven. It came through the angel of the Lord when he spoke to a little group of shepherds on the hills near Bethlehem and announced the birth of the Saviour. It was uttered in other words by the angelic choir, "Glory to God in the highest, and on earth peace, good will toward men." And this angelic song will be the heartfelt prayer of millions of Christians as they awake to the activities and rejoicing of Christmas Day.

On that day a restless and uneasy world will forget war and international antagonisms. On that one day the spirit of peace will fill the hearts of Christian people. It is safe to say that an overwhelming majority of Christians will sincerely wish that the Christmas spirit of peace could be carried over the entire year. That has been the Christian's hope during the centuries of the present era. The fact that it has never been realized does not lessen our conviction that some day the dream of universal peace may be transformed into reality. A race of men that worships the Prince of Peace one day in the year is well capable of worshiping Him on all days. A race that can lay aside its animosities for twenty-four hours could lay them aside for ever. If the spirit of Christmas could be maintained and confirmed in all hearts, the Kingdom of God on earth would come like the bursting of the dawn.

Real Christmas happiness will be found in the promotion of peace, first in individual hearts and then in all human relationships. To that end should go our united prayer that the whole world may have A Happy Christmas.

## Cradled in a Manger

FIFTY million births every year! Roughly one hundred thirty thousand every day. Among them possibilities of a Plato, Shakespeare, Darwin, Edison. In the past some births have given the world a Moses, a Buddha, a Mahomet. All those possibilities are open to-day. No one can foretell what genius may be born in the maternity ward of any New York hospital. No one knows what great leader may be playing in a kindergarten in the present year of grace. Human birth is the gateway through which God gives the world its great leaders, inventors and reformers. Tread lightly as you pass the baby's cradle. In that cradle may lie the infant whose genius may astonish and bless the world. The infant may be a potential president or poet, law giver or hero.

Tread with reverence when you pass the baby's cradle. That baby is one of God's greatest and most important miracles. The world needs to get a new and higher concept of the importance of human birth.

The fecundity of the human race, the apparently commonplace element in the birth of a child, must not blind us to the fact that in every human birth God works a miracle. He brings into existence a tiny infant that can grow into the image and likeness of the Divine. He creates another future angel, one that may some day repeat that great declaration of nineteen centuries ago, "I am Gabriel, that stand in the presence of God." Every newborn child is a miracle from the hand of the Divine.

If we can say all this about the birth of the ordinary child, what shall we say of the miracle of that birth at Bethlehem that we are to celebrate in the present season of the year? For that event was the miracle of all miracles. To the ordinary onlooker, if such there were, the event seemed prosaic enough. Many people had gathered at Bethlehem to be enrolled in a great census ordered by the Emperor of Rome. The place was crowded. The inns were full. Among a little party that had come from Nazareth was one young woman, an expectant mother, for whom shelter and privacy were urgently needed. She knew that her hour was at hand. And in a stable on a rude bed of clean straw she gave birth to a man child. The details of that *accouchement* are unknown to us, but we like to think that there were other women there, fellow-travelers, experienced mothers, willing and anxious to minister to Mary in that great crisis of the world's history. We like to think that in her hour of need she felt a cool hand on her fevered brow, that there were willing hands to wrap the swaddling clothes around the new born Babe.

To those women, if any such there were, that birth was a most prosaic event, nothing out of the ordinary, except that it was a little unfortunate that it should happen so inconveniently. We can imagine one woman named Sarah saying to Miriam: "We have made her as comfortable as possible, but what a pity it is that she couldn't have waited another two weeks!" To them it was a commonplace birth, a prosaic event.

Commonplace! Prosaic! If they could only have heard it, the skies were ringing with celestial music. Cohorts of angels were singing, "Glory to God in the highest, and on earth peace, good will to men." To the people at the inn—an ordinary birth. To the angelic realms the Incarnation of the Divine. Songs and shouts of joy through the illimitable spaces of heaven! A thrill of rapture for every angel! For the time appointed had come. That was the hour "when the morning stars sang together, and all the sons of God shouted for joy."

For think what had happened! For many centuries the world of mankind had been slipping away from God and removing themselves from the influences of heaven. Though faith in the Divine had never wholly perished, though in all the centuries there had been some like Zacharias and Elizabeth of whom it was said, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," the great majority of mankind had led such evil lives that they had choked up the channels by which the love of God could flow into their hearts. Once again, as in the days of Noah, the world was growing

insane through evil. Note what Matthew Arnold said of the typical rich man of those days:

"On that hard pagan world disgust
And secret loathing fell.
Deep weariness and sated lust
Made human life a hell.

In his cool hall, with haggard eyes,
The Roman noble lay;
He drove abroad in furious guise
Along the Appian Way.

He made a feast, drank fierce and fast
And crowned his hair with flowers—
No easier nor no quicker passed
The impracticable hours."

To-day we think we are living in troubled times and that there is confusion in the world. If we could paint an adequately vivid picture of the world of nineteen centuries ago we would think that by comparison we were already living in heaven. What would we think of a world in which five-sixths of the population were serfs and slaves? We read to-day about great football or baseball games. In the Roman Empire such games would have been too childish for words. The people wanted games in which men fought to the death. They wanted games in which a man armed with a dagger must face a hungry lion. From the vast audiences that thronged the Colosseum never a shout of applause went up until the crowd saw the life blood of a man make dark wet patches on the floor of the arena.

The redemption of a world like that was beyond human power. It called for the power of the Divine. But how could the Divine reach a race that had voluntarily removed itself almost beyond Divine care? God, in the infinite splendor of His creative life, could not come nearer to men without injuring them; but this same God in His Divine Humanity could veil His glory from the eyes of men. He could bow His 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. By His victory over all temptation He beat back the forces of evil and restored freedom to the human soul. He opened anew the way to 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 not a mere earthly child but the self-manifestation of the Heavenly Father.

A. W.

---

## The Perfect Life

AS a Babe in manger resting;
Shepherds come and see His Light;
Witness to the angel story,
Christ, the Lord is born tonight.

As an Infant with His mother;
Come the Wise Men from afar,
Placing precious gifts before Him,
Grateful for the guiding Star.

As a Youth intent on action;
Temple teachers hear Him speaking,
Marvel keenly at His wisdom,
Unaware of Mary's seeking.

As the Promised One of heaven;
Crowds at Jordan witness bear;
John obeys the sign of Spirit,
And baptizes Jesus there.

As the Healer and the Teacher,
Giving out His love and life;
Many saw and felt His power
Driving out the pain and strife.

As the risen Lord and Saviour;
Faithful followers see Him then;
He, ascending Mount of Olives,
Promises to come again.

Now they see Him coming closer,
Those who read His holy Word;
Shunning all the sins that fight Him,
Witness they by doing good.

On this bright December morning,
May He come to me and you,
Bringing each a Yuletide blessing,
Guiding us the whole world through.

F. SIDNEY MAYER.

# 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.

# The Wise Man from the West

## A Dream

*By Etta Merrick Graves*

THE meditative sphinx held the sleeping Child and gentle mother in a protecting embrace.

"Just a year ago a guiding star shone over the manger," said Mary.

"This is Thy first birthday in a strange land of wisdom. In deep reverie the sphinx ponders the story of Thy birth. It was mete that we should come hither during our sojourn in Egypt, for she is seeking the answer to the riddle of the universe. Thou canst help her."

The wise sphinx cogitated:

"A year ago, over my head at midnight, I saw a pulsing star which was like unto a host of angel wings. Out of the West came a majestic traveller upon his camel, who gazed upward with rapture, murmuring, 'They shall come from the East and from the West—for unto us a Child is born. And His Name shall be called—the Prince of Peace. I must seek the King of the Jews.' Slowly eastward moved the star. The Wise Man followed. Would that he were here!"

"I have no birthday gift for Thee, Son," said Mary. "A year ago three Wise Men came from the East bringing gold, frankincense and myrrh."

A radiating glory played upon the smiling baby lips, for He knew a treasure that perished not.

In the mirage a speck appeared. Mary idly watched it grow larger, until it took the form of a camel, bearing a royally clothed Egyptian. She wondered why he held a waving palm branch, and what his mission was.

"I have come to worship Him," was the answer to the unspoken query.

" 'Tis the Wise Man from the West!" rejoiced the sphinx.

The Child looked into the stranger's face and smiled.

Speechless, the traveller watched a starry Light ascend from the Child's smiling lips. It spread upward into a halo around His head, while the little body became luminous with other-world glory.

"The star rests upon the Son!" exclaimed the visitor. "A year ago," continued he, "I saw radiance in the night sky over this very place. I followed its leading, intent on doing homage to the King of the Jews. Water and food being exhausted, I fell a victim to desert fever. When I came to myself, the guiding Light had vanished, and I was near death."

He paused, as though in pain.

"A pillar of fire blinded my eyes. Sounds of breaking chariot wheels in an apparition of the Red Sea deafened me. 'I cannot, I dare not follow!' " I gasped, in terror.

" 'Wise-Man-from-the-line-of-the-Pharaohs,' came the answer, 'thou shalt live! Continue thy quest; yet look not for the Prince of Peace in His own country. The reigning monarch will seek to destroy Him, but He will be safe in Egypt.' "

"In Egypt!" I cried, in amazement. "Here?"

" 'Thou hast said; and this shall be the sign: ye shall find a Child and His mother in the shadow-of-the-sphinx.' "

"When?" I breathed eagerly.

" 'On His first birthday in Egypt. Arise! Drink of the water from this Oasis of Truth, and eat of its dates.' "

The royal traveller dismounted, and carefully unwrapped two packages, saying:

"One day the pillar of fire returned. From the midst a voice sang this anthem:

" 'Arise! Shine! For thy Light is come,
And the glory of the Lord is risen upon thee;

---

Behold; Thy King cometh unto thee!' "

---

"Alleluia!"

"The branch of a palm fell at my feet. As I picked it up, a chorus chanted:

'Hosanna! Blessed is He that cometh
in the Name of the Lord!' "

The pillar of fire appeared behind the head of the sphinx.

Marvelling at the light which filled the sky, Mary held up her Child.

The Wise Man from the West knelt before the uplifted Child, whose outstretched arms cast the shadow of a cross.

Into one meaningful Hand the traveller placed the palm, whose tracery blotted out the shadow of the cross.

"Victory over death!" exulted the sphinx.

The heavy branch fell from the tiny fingers. Immediately the palm from the Oasis of Truth grew, until it arched over the point of the pyramid.

"Behold the Tree of Life!" thought the sphinx.

Feeling the welcome coolness, Mary drew her azure-blue robe around her radiant first-born.

Lifting the lid of a gold-lined, sandal-wood box, which he had unwrapped, the Wise Man said, "This is Thy first birthday in Egypt."

"Whence gained he this knowledge?" queried the mother in her heart-of-hearts.

"The-sign-of-the-sphinx, foretold in the pillar of fire, has this day, been fulfilled. In anticipation of His natal anniversary I treasured golden manna from the mirage."

The Child's Light played upon the forehead of the sphinx in illuminating splendor, causing a smile upon the lips.

At last she had solved the riddle of the universe! Yet a new one was about to follow.

The Child's dimpled fingers took a date from the sandal-wood box, but threw it, untasted upon the parched desert. Forthwith it increased ten-thousandfold, until it became like unto the grains of sand.

"Heavenly food for a starving world," reflected the sphinx.

Opening an alabaster cruse, the traveller held its contents to the little King's lips, whence would issue, in due time, the *Word*.

"The Eternal lives forever! Drink joyously from the Oasis Water of Truth," said the Wise Man, reverently.

The thirstless One gratefully received the love offering, then, kissing the Grail-to-be, selflessly poured it out.

"Why this waste in a desert?" was the mother's remonstrant thought.

Sparkling in the Light of His Presence, the crystal water formed a rainbow arch. The living drops swelled into a wide, limitless river, as the rainbow, reflected in mirror depths, completed itself in an unbroken circle.

"The bow of Promise, and its fulfillment in the River of Life," prophesied the deathless sphinx.

Eagerly the desert-stained traveller dipped his hot hands in the cooling flow. As he did so, the waters became the Red Sea with floating wrecks of ancient chariots!

"Visiting the iniquities of the fathers upon the children, O son of the Pharaohs," warned the sphinx.

Out of the pillar of fire breathed the words: " 'I will heal their backsliding, and remember it no more,' " as the Child leaned down to touch the drooping head of the royal scion.

At the healing Touch, the traveller became part of the mirage of the West; the River of Life, purified, condensed itself into one drop in the priceless treasure of *love*, held by the all-powerful Hand; the mighty, sheltering palm of Victory-in-temptation returned to the Oasis of Truth to be the parent stem of countless oases of Prayer on the Sands of Time; the myriad potentialities, for spiritual growth, that were stored in the datemanna, generated into an atom of energy held by a single date seed within the gold-lined Ark of Heaven!

With a "light like unto a jasper, most precious," the pillar of fire rested upon the rim of the inverted bowl-of-the-desert in sunset blessing.

*The Vision Vanished!*

Mary, with heart aglow, gazed westward toward the sunset, then eastward toward the rising full moon, whispering: " 'How manifold are Thy Works!' "

The Child awoke, and smiled, as the evening starlight pierced the violet dome of the heavens.

The Prince of Peace looked far up into the impassive face of the sphinx. No *word* was needed, for she *held* the *answer* to the

Riddle of the Universe:

"He shall reign forever and ever—
*King* of kings, and *Lord* of lords!"

---

## Affirmation

"THE VOICE OF THE LORD IS POWERFUL; THE VOICE OF THE LORD IS FULL OF MAJESTY."—Psalm xxix. 4.

# The Royal Visitor

## *By Leslie Marshall*

*Blessed be the Lord God of Israel, for he hath visited and redeemed his people.*"
—Luke i. 68.

THERE is something peculiarly bright and pleasing associated with the word "visitor." Regarded in its fullest meaning, there is always satisfaction connected with the thought of someone coming to pay a visit. Imagine a sojourn in the hospital without visitors' day! The prison inmate deprived of his visitor privilege is doubly condemned.

It is interesting to observe that whereas one *visits* the sick or needy, if for example it's a business man who is expected he is usually described as a *caller*. Even the matter of paying one's respects socially is considered a call. Yes, there is a great deal of difference intimately speaking between a call and a visit—almost as much as between the status of a stranger and a friend.

I

Have you noticed how frequently the Word tells us of visits, as the time of the little Lord Jesus' arrival approaches?

Following along with Luke's account of this great event, we first learn that an angel visited the priest Zacharias, "and he was troubled and fear fell upon him." Then an angel whose name we learn is Gabriel, visited the virgin, Mary. And a little later Mary goes to visit her cousin Elizabeth.

Then John the Baptist is born, and Zacharias makes his wonderful prophecy. He twice speaks of Him who is soon to visit the world: "Blessed be the Lord God of Israel; for He hath visited and redeemed His people." Again, he says, "Through the tender mercy of our God: the dayspring from on high hath visited us."

The Royal Visit had been long prophesied. The story of creation announces His Coming when it foretells that there shall be One who will bruise the serpent's head. Hannah, mother of Samuel, sings of the forthcoming Royal Visit, while all the Prophets announce, under many forms and figures, His certain Coming.

II

It is remarkable, however, that despite the long anticipated visit, there were so very few at last to greet Him. Besides Joseph and Mary, it would seem that only a small group of Shepherds, and possibly some villagers, were present to welcome the Babe. Later the Wise Men came.

Where were the priests, the pharisees, and all the others who well knew the prophecies of their Scriptures? They had anticipated a Messiah, but evidently hoped his arrival would be in a kingly palace, or possibly even in the apartments of a chief priest.

So there were only a few to visit Him, but He came to visit all. If the people would not deign to visit His humble lodging, He would visit them even in their lepers' and madmen's dens. Were His followers fearful to stand near His Cross; then He would visit them as they withdrew to an upper room "for fear of the Jews."

As He saw during His ministry their hardness of heart, He would say: I was a stranger and ye took me not in (I was born in a stable). I was thirsty and ye gave me no drink (only vinegar on a sponge). Above all ye visited me not.

III

The Royal Visitor keeps no stipulated hours. Declines no invitations. Is half way to meet us before we even look towards Him. Just as He visited the dreary lives of men 1900 years ago, He continues His visitations now, especially at Christmas time when hearts seem more open to giving as well as to receiving. There is a sphere about us then as though He were especially the Visitor once more, whereas the exact truth is He never has departed for a moment.

If in daily affairs it is but politeness to return a visit, then when the Lord of all visits us, what shall be said if we fail to try to go to Him? If even there were no other way it might be done by turning to Him in the same spirit of love and trust as we at least bestow on an earthly friend.

As it is, we can meet Him simply enough in His Word which is the common ground for all peoples of all color and creed. Its beautiful, heavenly stories; its sterner commands and exhortations; the lessons even in its literal account of human passions and struggles, also provide a highway for coming to Him, because He first came to us.

We can meet Him, too, in His church whether regarded merely as a place of worship, or whether understood as the spiritual way of life which gradually clears the glass through which we now discern Him darkly, as the Apostle says.

With our formal worship, also, must abide a desire to be useful and helpful to those with whom we come in contact. To take an extreme example, we will less deserve the terrible denunciation "ye visitest me not," even at a church rummage sale, when it is conducted with a view to helping the unfortunate, rather than with the idea of making money for the church society as its central thought.

Only a few Shepherds and Wise Men visited Bethlehem to welcome the Royal Visitor, but we too can be among them, if we endeavor to follow the path they took. The Shepherds' ears were open to the angels; the Wise Men's eyes were alight to a star. Love and obedience impelled these faithful groups, wisdom guided them. They worshipped Him in a stable, for only in humility can He be fully recognized and affectionately welcomed.

We can love the Lord, because He first loved us. We can visit Him, because He first visited us.

---

## The Christmas Message

*By George Henry Dole*

WELCOME Christmas with its sacred message! The story is ever new because it continually yields a deeper meaning that brings wonderment, comfort and inexpressible gratitude. It makes broader appeal as the need of it is realized. It proclaims a merciful fact which to some seems too good, too marvelous to be true. Remember forever this brief summary of the Christmas message: "The heavens declare the glory of God and the firmament showeth his handiwork." But only in Jesus Christ is revealed the Person of God. He declared: "No man cometh unto the Father, but by me." Outside of Jesus, God cannot be conceived of as other than a mist, a cloudy, formless or distant thing. Repeatedly it is asked: "What is God like? What is God?" Jesus answered this question so many times and so fully that it is surprising, astounding that it should ever arise. That we might know what God is, the Creator appeared in the flesh to reveal Himself exactly as declared in *Matthew* first and *John* first. Christmas stands for the birth of a human, begotten of God to make known what God is. This is the burden of both testaments. The first is the prophecy of it, the second is the fulfilment of it. To know God is life eternal, as declared, because He is life itself, from which come to man all blessings; to become like God, one must know what God is like. If one wants to know what God is like and what He is, let him study into the life of Jesus and in the degree that He is known, God is known. Said He: "The Father and I are one. He that hath seen me hath seen the Father." In Jesus Christ dwelt the fullness of the Godhead, bodily.

All that is revealed in Jesus is of God. The wondrous, self-sacrificing love, the unbounded forgiveness, the profound humility, the tender mercy, the yearning to save all and crown them with divine glory and joy are of God's nature. In Jesus, God is a sunburst of light and the hallowed fire of His love in which are all saving powers. The Christmas message declares these unto us and they were made actual in the world by the birth of the Christ. Christmas is not merely material feasting and rejoicing, but giving in the highest, glory for the birth of the heavenly Father into the world and in our hearts. "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."



*Washington Cathedral*

# Unto You Is Born—a Saviour

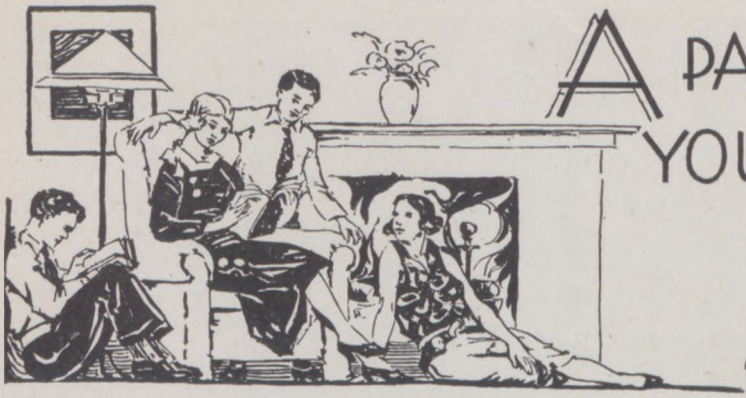
***By Vivian M. Kuenzli***

TIDINGS good—tidings glad—
Bells of heaven ringing!
Peace on earth—peace on earth—
Choir of angels singing!

Lowly born—holy born—
Earth and heav'n adore Him;
Prince of peace—war must cease—
As we come before Him.

Unto you—unto me—
Comes the blessed story.
We may hear—we may see—
We may share His glory.

Tidings good—tidings true—
Bells of heaven ringing!
Christ the Lord—Saviour God—
Choir of angels singing.



# A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

## The Pattern

SOME years ago I was invited to visit a large automobile factory and see for myself the wonders of mass production. I watched the endless traveling railway on which the motorcars were assembled. I saw how each man discharged his particular task, and I saw how in a few hours some thousands of parts were put together into a perfect car.

What interested me most was the pattern room in which were thousands of models of the various parts that go to make a car. Most of these patterns were made of wood. They had been fashioned according to the designs of the engineers, and only by working to those patterns was it possible for men to make the car.

This is true of many things. In all sorts of manufactories the workers have to keep close to their patterns. Most of the things in our homes are made to pattern. Watches and clocks, furniture and dishes, clothes and books are made according to design and pattern. Indeed the whole house itself is built to pattern. The windows, doors, locks, and many other things were made to certain designs or patterns.

Even in nature things grow according to patterns. An ear of wheat, a raspberry, a cocoanut, a brussels sprout, each one grows according to a pattern laid down for it by the Creator.

Do you know that one of the earliest, if not the very earliest statement about patterns is found in the Bible? In the book of *Exodus* we read how Moses built the tabernacle in the wilderness. The tabernacle was a large and beautiful tent used by the Israelites as their house of worship. It had many rich furnishings; it had glorious altars, and the furnishings for the altars were made of pure gold. Candlesticks and bowls and dishes and lamps, all were rich in material and beautiful in form. But Moses was not allowed to make these things just any shape he pleased. He had to make them to designs and forms revealed to him from heaven. There was a direct command, "Look that thou make them after their pattern, which was showed thee in the mount."

There is a pattern for human beings. I do not mean that they have all got to look alike. For some reason that we do not properly understand, the Lord wants men who externally belong to different types. He wants white men, black men, red men and yellow men—Europeans, Americans, Africans, Asiatics and others. He appears to want Christians, Jews, and Gentiles, all sorts and conditions of men. He loves them all equally.

But however much they differ in appearance and in genius, the Lord has one broad pattern for their minds and hearts. Here it is, "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them."

Not only did He have a divine pattern when

He created man, but He gave to mankind the pattern on which they themselves should fashion their lives. He came to earth, was born as the Lord Jesus Christ, and lived a life that should be our divine example. He lived a life of peace, purity, gentleness, nobility. He suffered all the temptations that come to us and triumphed over every one of them. He forgave His enemies, loved those who persecuted Him, returned good for evil, denied every prompting of selfishness, meanness and aggression. He became the divine example for the world, the one absolutely perfect life known to men.

As we obey His precepts and fulfill His law we grow into His image and likeness. We obey the command given to Moses, "Look that thou make them after their pattern, which was showed thee in the mount."

---

## Spiritual Giving

*By V. B. H.*

IT is Christmas. Golden stars are gleaming in a midnight sky; a solemn stillness silences the harsh, discordant tintinnabulations of a barbaric world. Suddenly, the joyful cadence of the bells awakens earth-bound mortals. The ringing, swinging tones reach out in ever widening circles until they meet the heavenly music of the spheres, and blending with it, form a natural, spiritual, and celestial accompaniment for the glorious song of the angels.

Here on the natural plane, gift giving is our main objective at Christmas. We spend weeks planning, purchasing, making, wrapping, and delivering all sorts of material objects. We worry and fret over long lists of gifts for our relatives and friends until we become weary. It all seems so gross, so futile. Then, we turn in relief to our beautiful Christmas music. It soothes us, thrills us, and lifts our souls on wings of spirit, and we seem to "think as angels think, and feel as angels feel."

We fail to realize that although a Christmas gift is nothing more or less than an ordinary material object such as we see about us at all seasons of the year, it is a vastly important use. It brings Heaven as near to us as a Christmas song, in fact, gift giving and receiving are major themes in the great symphony of Divine Love.

Our Christmas gift is a symbol of respect, admiration, or love. The motive in the heart of the donor endows this humble natural object with spiritual meaning. We often hear someone say, "It isn't the money value of the gift, it is the thought my friend put into it that makes it so precious." The gift unites the giver and the receiver in harmony, and makes their hearts rejoice with the angels in the song of the ages, "Love to the Neighbor," or "Good will to men."

If gift giving is an act of the spirit, why doesn't it follow spiritual law in every instance? We all know kindhearted, saintly people who have given much but received only a small share of this world's goods. Giving and receiving should balance, giving is the cause, receiving is the effect of the cause, the predetermined end. Our Lord tells us in *Luke* vi. 38 that we shall receive as much as we give. When we do not, something must be wrong with us.

This reminds me of *Father*, the hero of a Christmas story written by a clever school boy years ago. *Father* was exceedingly generous, and he did everything he possibly could to make the great day a memorable one for his family. However, after the excitement of gift opening was over, all he had acquired for himself was a gaudy necktie that he could not wear, and an ash tray. The ash tray was usable, but before nightfall, Junior ran into it with his new toy train, and that was the end of father's Christmas.

There is an old maxim that assures us we will receive all of the blessings we are denied in this world when we enter the spiritual world. A devout pastor is struggling to support himself and his family on a meager salary. Is it necessary for him to wait until he dies before he can be certain of food enough to eat, and clothes to keep him warm?

Swedenborg tells us that a man cannot be conjoined to the Lord unless he is spiritual, and in order to become spiritual, he must perfect his rational in a sound body. (*D. L. W.* 330.) All uses for sustaining the body are gifts from the Lord. It is His will that man should be provided with the food, clothing, and habita-

tion needed to nourish and protect his physical body while it contains the man's spiritual body.

There are three principal reasons why we do not receive as much as we give. First: Many of us fail to attach enough importance to material things. We are so anxious to reach the spiritual plane, we completely ignore the uses God has given us to help us attain our desires. When we realize that our efficiency in the Lord's work depends upon the state of our physical body, we will make a greater effort to obtain food, clothing, and proper housing; and when we accept these material gifts from the Lord, we will not regard our acceptance as an act of self-indulgence.

Second: We are ashamed to lower ourselves by receiving favors from others. We trust the Lord to provide all of our material and spiritual needs, and it seems an act of ill-faith towards our Lord if we accept gifts from men. This is particularly true if the present comes from a worldly man motivated by a desire to make us feel inferior. Let us consider the matter well before we spurn the gift. Remember, every person you meet is a part of the Lord's work for you, and you are a part of the Lord's work for others. We must all learn both to receive and give. It is possible to receive a gift in such a manner that we raise the donor's original motive to the spiritual plane.

Third: We are permitting fear to close the channels of our minds. Our hearts fail because of the terror stalking through the world today. We are afraid that we will not only lose our liberty, we fear that we will be deprived of our physical and spiritual bread. Fear is lack of faith in God. Cast out fear, and open the gates of your soul to receive the blessings our Lord has provided for you. It is Christmas. Lay down your heavy burden of despair, and pause beside the road to hear the angels sing their triumphant glories.

"Glory to God in the highest, peace on earth, to men good will."

---

## What Religion Is

All religion is a matter of life; and the life of religion is doing good.—(*Life* 1.)

## Christmas Offerings

We come not with a costly store,
O Lord, like them of old,
The masters of the starry lore,
From Ophir's shore of gold;
No weepings of the incense-tree
Are with the gifts we bring;
No odorous myrrh of Araby
Blends with our offering—

But faith and love may bring their best,
A spirit keenly tried
By fierce affliction's fiery test,
And seven times purified:
The fragrant graces of the mind,
The virtues that delight
To give their perfume out, will find
Acceptance in Thy sight.

—Author Unknown.

---

## Visiting the Associations

### (Concluded)

The Maryland Association met at Wilmington on November 21st and 22nd. There are changes at the New Church; the Rev. Immanuel Tafel is now taking over the work, and the Rev. George Henry Dole, who retires from the ministry, is moving into a new dwelling. Mr. Dole has been one of the most active ministers of the Convention; he has served as pastor of Wilmington for thirty-three years; ordained into the ministry in 1889, and invested with the office of General Pastor in 1919, he stands fourth in our list of living ministers.

The business meetings of the Association were held on Saturday; the recommendations of the Executive Committee were read by the Secretary, Mr. Daniel Nielsen, of Washington. This Association is one of the few that has no endowment funds, and all current expenses are met by contributions. The five ministers reporting to the Association are the Rev. George H. Dole, the Rev. Paul Sperry, the Rev. Thomas L. Nugent, the Rev. Immanuel Tafel and the Rev. F. Sidney Mayer; the assistant minister for Baltimore is the Rev. John W. Stockwell. Among other matters considered was that of the missionary work of the Rev.

Thomas L. Nugent, who is located at Preston, Md.

There were several addresses. At the religious service the General Pastor spoke on the subjct of the New Church and the World; the subject of the Christian Mission was treated in its physical aspects by the Rev. F. S. Mayer, and in its spiritual implications by the Rev. T. L. Nugent; the Board of Missions was represented by the Rev. Leslie Marshall, who showed how the approach is made to many fields.

The Sunday-school received favorable consideration, and Mr. George Pausch developed many interesting features of teaching methods. The Maryland Association Leagues discussed the Summer Camp, and the reports showed that some forty-three persons attended the Camp, last August, and the treasury has a balance of one hundred dollars. The question of legal responsibility and of incorporation of the Camp is before the members.

At the Sunday service the Rev. Paul Sperry took for his sermon the Scripture statement that "The Tabernacle of God Is with Men," which was a very appropriate theme for the close of the Association. At this service the new minister, the Rev. Immanuel Tafel, was duly installed in office. Mr. Tafel comes to the Maryland Association from Toronto, Canada, which was his first appointment in the New-Church ministry. The family is locating in the renovated parsonage and Mrs. Tafel and the baby, Leonard Immanuel, are welcomed to Wilmington. The Women's Alliance elected as its officers, Mrs. Paul Sperry, President, and Mrs. Warren Hambly, Secretary. On Sunday afternoon the members enjoyed a delightful outing.

As we review these Association sessions one obtains a new appreciation of the value of these gatherings or convocations; the opportunity afforded the various Church organizations to discuss their sectional problems, and the consideration given to the use of the invested funds of the Association. An added feature now on the programs of most of the Associations is the meeting of the young people, and it is reassuring to note how well attended are the League meetings and to what an extent this has increased the spirit of cooperation and its attendant cheerfulness. The Sunday-school teachers and friends have been helped by the Associations, and the Alliance members find great comfort and satisfaction in exchanging ideas and formulating policies.

In my reports I have been compelled to omit many items of interest which would be included if space permitted and the patience of the editor were not unduly taxed.

F. Sidney Mayer.

## NEWS OF THE CHURCH

### BOSTON

In the afternoon of Christmas Sunday, December 20th, a Sunday-school and Young People's Candlelight Vesper Service was held in the Auditorium, in the course of which Miss Ardis Alling of New York gave a Bible Recital of the Nativity, in Oriental costumes, and with special music.

At the monthly meeting and supper of the Men's Fellowship, held on December 16th, Mr. Waldo Peebles gave an illustrated talk on "Turbulent Spain." Mr. Peebles has visited Spain and is also a student of Spanish history. Following the talk a discussion period at which questions were welcomed, was enjoyed.

---

### NEWTONVILLE, MASS.

On Sunday afternoon, December 13th, there was an informal musicale in the church auditorium, followed by a tea in the church parlors. The program was presented by Anton Kovar, violinist; Elizabeth Holmes, pianist; and R. Lawrence Capon, organist.

Members of this Society were invited to attend the Church Exhibit of the Boston Society, from December 15th through December 18th, which featured the organization and uses of the fifteen branches which now constitute the church body. Tea was served in the afternoons. Awards were made for the most original, most artistic, most informative, and the exhibit most conducive to true churchmanship.

## CALENDAR

January 3.

*Sunday after New Year's Day and The Naming of Jesus*

(B. W., p. 453.)

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

Lesson I. Gen iii.

In place of Responsive Service. Anthem XXII: B. W., p. 374: "Glory to God in the highest."

Lesson II. Matt. iii.

Gloria, Benedictus and Faith.

Hymns (Mag.) 154: "To the Name of our Salvation" or 153: "How sweet the Name of Jesus Sounds."

155: "Let every heart exulting beat."

# The Augmentation Fund

**STANDS FOR THREE VITAL THINGS:**

1. *The Encouragement and Assistance of Weak Societies*
2. *Reasonable and Reliable Support for Ministers*
3. *Help in Supporting Students for the Ministry*

**To Maintain and Extend Its Work It**

# Needs Your Support

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

**Make checks payable to ALBERT P. CARTER, Treasurer, and send all correspondence to him at 511 BARRISTERS HALL, BOSTON 9, MASS.**

## URBANA JUNIOR COLLEGE
**of the General Convention**

Preliminary work for Liberal Arts, Agriculture, Dentistry, Law, Theology, Medicine, Pharmacy, Education and Engineering. Special courses also in the study of the Word and the Writings. Freshman and Sophomore years. For information address,

**Rev. Russell Eaton, President**
**Urbana, Ohio**

## SWEDENBORG'S WRITINGS

STANDARD EDITION, 30 vols., dark green cloth $30.00, or $1.00 per vol. postpaid.

ROTCH EDITION, 32 vols., blue linen buckram, gilt top, $40.00 brown half morocco, full gilt $125.00; sold only in sets, transportation at cost of purchaser. Separate titles of the Rotch Edition at special prices as shown in booklist sent upon request.

LIFE AND TEACHING OF SWEDENBORG
by GEORGE TROBRIDGE

A new revision of this standard work, in more modern style, for bringing a knowledge of Swedenborg to new readers. 343 pages, paper covers. Ten cents per copy, postpaid.

Order copies for judicious distribution to your friends.

**Swedenborg Foundation Incorporated**
Rooms 1602-1603 51 E. 42nd St.
New York, N. Y.

## THE MESSENGER

is the official journal of the

CONVENTION

and the special news servant of the

CHURCH

Help the Church by subscribing to

THE MESSENGER

Keep in touch with the external organization of the Church

Three dollars per annum

## THE NEW-CHURCH THEOLOGICAL SCHOOL
**48 Quincy St., Cambridge, Mass.**

A three-years' course preparing for the ministry.

Courses by correspondence in the Theology of the New Church, and in Spiritual Interpretation of the Scriptures.

For information apply to
**Franklin H. Blackmer, President**

## BOARD OF MISSIONS
OF THE
**General Convention**

NEVER has there been a time when the world needs the True Christian Religion as now. The refinements of civilization have brought with them their opposites which seem to be entrenching in ever widening spheres. Help us to overcome these undesirable forces by strengthening and increasing our missionary front lines.

LLOYD A. FROST, *Treasurer*
CAMBRIDGE TRUST CO.
CAMBRIDGE, MASS.

Hon. Forster W. Freeman . . . . . President
Paul Sperry . . . . . Vice-President
Leslie Marshall . . . . . General Secretary
94 Arlington Ave., Hawthorne, N. J.

## WALTHAM SCHOOL FOR GIRLS
**Waltham, Massachusetts**

A New-Church Boarding and Day School. Separate homes for older and for younger girls. Primary, intermediate and college preparatory courses.
**Send for illustrated catalogue.**

MISS LOUISE FAY
*Principal*

## LYNN NEIGHBORHOOD HOUSE ASSOCIATION

Contributions solicited
Help us serve the Children

BERTHA M. WHITMAN, Treasurer
**109 Walnut Avenue, Roxbury 19, Mass.**

NEW CHURCH THEOLOGICAL SCHOOL

# The NEW CHURCH MESSENGER

December 30, 1936

In This Issue

The Unity of Mankind

Eternal Life
*John A. Chamberlain*

The Church and War
*Othmar Tobisch*

Board of Missions
Personalia

Price 10 cents

# TABLE OF CONTENTS

December 30, 1936

Editorial:
The Unity of Mankind ..... 431
Editorial Notes ..... 432

Articles:
Eternal Life: by John A. Chamberlain ..... 434
The Church and War: by Othmar Tobisch ..... 437

Board of Missions News ..... 441

News of the Church ..... 442

Personalia ..... 443

Obituaries:
Worcester, Dr. John F. ..... 443
Johnson, Mrs. Caroline ..... 443
Smith, Henry Eleazer ..... 443

Calendar ..... 443

## THE NEW-CHURCH MESSENGER

Official organ of the General Convention of the New Jerusalem in the United States of America. Rev. Fred Sidney Mayer, President, 3812 Barrington Road, Baltimore, Md.; Mr. Lloyd A. Frost, Vice-Pres., Cambridge Trust Co., Cambridge, Mass.; Mr. B. A. Whittemore, Secy., 134 Bowdoin St., Boston, Mass.; Mr. A. P. Carter, Treas., 511 Barristers Hall, Boston, Mass.

Published by the New-Church Board of Publication, 108 Clark Street, Brooklyn Heights, New York City. Entered as second class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscriptions, $3.00 a year; foreign postage, 50 cents extra. Single copies, 10 cents.

EDITOR
Arthur Wilde

ADVISORY BOARD
John W. Stockwell, Chairman
Mary Seward Coster — Charles W. Harvey
Starling W. Childs — Leslie Marshall
B. A. Whittemore
Fred Sidney Mayer, ex-officio

Subscriptions and advertisements should be addressed to The New-Church Press, 108 Clark St., Brooklyn Heights, New York City. All other communications to

Rev. Arthur Wilde
112 E. 35th Street
New York City

## WHEN IN OTHER CITIES, REMEMBER YOUR CHURCH

BALTIMORE, MD.
Calvert Street, near Chase
The Rev. Fred Sidney Mayer, Pastor.

BOSTON, MASS.
Bowdoin Street, opposite the State House
The Rev. Antony Regamey, Pastor.

BROCKTON, MASS.
34 Crescent Street, near Main

CHICAGO, ILL.
Humboldt-Park Parish, corner California Avenue and LeMoyne Street
The Rev. Wilfred G. Rice, Pastor.
Kenwood Parish, 46th Street and Woodlawn Avenue
The Rev. Percy Billings, Pastor.
Sheridan Road Parish, 912 Sheridan Road, near Rokeby Street
The Rev. Hiram Vrooman, Pastor.

CINCINNATI, OHIO
Oak Street and Winslow Avenue
The Rev. Louis G. Hoeck, Pastor.

CALIFORNIA
Berkeley Parish (San Francisco Society), 1900 Essex Street
The Rev. Othmar Tobisch, Pastor.
Los Angeles, 509 South Westmoreland Avenue
The Rev. Andre Diaconoff, Pastor.
Riverside, 3645 Locust Street
The Rev. Walter B. Murray, Pastor.
San Diego, 4144 Campus Avenue
The Rev. John L. Boyer, Pastor.
San Francisco, Lyon and Washington Streets
The Rev. Othmar Tobisch, Pastor.

NEW YORK CITY
35th Street, between Park and Lexington Avenues
The Rev. Arthur Wilde, Pastor.
Clark Street and Monroe Place, Brooklyn
The Rev. William F. Wunsch, Minister

ORANGE, N. J.
Essex Avenue, near Main Street
The Rev. Albert Diephuis, Pastor.

PATERSON, N. J.
Park Avenue and Summer Street
The Rev. Leslie Marshall, Minister.

PHILADELPHIA, PA.
22nd and Chestnut Streets
The Rev. Charles W. Harvey, Pastor.

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

ST. LOUIS, MO.
620 No. Spring Avenue
The Rev. Dirk Diephuis, Pastor.

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

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

The
NEW-CHURCH MESSENGER

Vol. CLI, No. 27 New York City, December 30, 1936 Whole No. 4348

# The Unity of Mankind

ALL New-Church people are familiar with the doctrine of The Grand Man. This doctrine, given to the world by Swedenborg, tells us that the universal heaven appears in the sight of the Lord as One Man, of which all individual angels are component parts. An extension of this idea is given by Swedenborg in *Divine Love* VI: "In the Lord's view the universal human race is as One Man."

The absence of this idea from the human mind is largely responsible for the complex political troubles from which the human race suffers to-day. Mankind is a unit. In this unit there are component parts, few of which seek the good of the whole. Sixty governments all over the earth pursue sixty policies inconsistent with the welfare of one another. Hence the world confusion, the international rivalries and threats of war. The Lord views the human race as a unit, but men think and feel in terms of individual nationalisms. Nearly every nation suffers from a superiority complex. Almost every nationality in reference to the people of other countries re-echoes the sentiment of the Pharisee in the temple, "Lord, I thank thee I am not as other men . . . or even as this publican."

We should feel grateful that the Divine ideal of the unity of the human race is at last gaining recognition. According to a recent issue of *The New York Times*:

"A group of distinguished British, Continental and American students of international relations are sponsoring The World Foundation to foster the 'progress of the consciousness of unity in the world.' They believe that it is not enough to recognize the interdependence of nations, but that it is paramount that leaders of the peoples comprehend the essential unity of all mankind in order to achieve that degree of world organization and administration needed to save us from catastrophe.

"Few will disagree with this diagnosis, or challenge the remedy prescribed. It is to be hoped that The World Foundation will be enabled to develop its program sufficiently to test its fundamental thesis that by deliberate efforts world-mindedness can be advanced."

The World Foundation faces a heavy task. In a world in which the Jew is despised by the

Gentile, the Oriental looked down upon by the Western world, the African a "nigger" in the phraseology of the white man, and the Italian a "dago" to the partially educated American, the work of teaching tolerance and brotherly feeling presents enormous difficulties. Probably, however, it is no more impossible than was the education of the world to the enormity of slavery. The day of mutual tolerance and international cooperation may be nearer than appearances indicate. One thing is certain: the World Foundation deserves the prayers and practical assistance of all sincere Christians.

A. W.

---

## Editorial Notes

THE end of the year has come. Most people are looking forward eagerly for the dawn of 1937, confident in their minds that it will be a better year than its immediate predecessors. From the external point of view it probably will be. There are unmistakable signs that the world is emerging from the long period of industrial and financial depression and that good times lie ahead of us. The threat of war still rears its ugly head in Europe, but "the will to peace" has become vocal in many lands, and right-minded people are hoping that under Divine Providence the peace of the world may be maintained and may be established on firm foundations. Towards this desirable end the Pan American Congress at Buenos Aires may have made an even more valuable contribution than popular opinion estimates.

Not without significance in the interests of peace is the fact that the civil war in Spain has not provoked a European conflict. Even the most bellicose nations have refrained from using the Spanish conflict as an opportunity of letting loose the dogs of war.

Two significant facts are available for those who have at heart the religious aspect of mankind. In Russia all opposition to Divine Worship is reported to have ceased. In that country there is as yet no freedom for religious instruction, but men and women are again at liberty to continue public worship. And from Germany comes the news that Herr Hitler has forbidden any further attacks upon Christianity. It is too soon to estimate the sincerity of these relaxations of official opposition to religion; too soon for us to say how far they are dictated by political motives; but it is probable that they are genuine steps toward the restoration of full religious liberty.

* * * * *

One of the most significant events of the year was the abdication of King Edward VIII from the British throne. We have no desire to comment on the moral aspect of the events that led to this grave step. An Anglican archbishop and an American bishop may think themselves justified in discussing that phase of the incident, but we would hesitate to pronounce a snap judgment on a man whose motives are known only to God. But there is an aspect of the incident that appears to have escaped the attention of most of those whose comments were made public. In any conflict of opinion between the crown and the will of the people in Great Britain the will of the people has for the past hundred years been regarded as paramount. And in this recent crisis the will of the people, expressed through the members of the government, prevailed. This recognition of the sovereignty of popular opinion will go far towards vindicating the claims of democracy.

Students of British history have already noticed the coincidence that the King's adbication on December 10 was the two hundred and forty-seventh anniversary of the date on which James II left his palace secretly and commenced his flight to Europe. Between the crisis of 1689 and that of 1936 there is a vast difference. When James II fled there were armies marching in England. William of Orange had come with 50,000 men, and the English were flocking to his support. But Edward VIII went voluntarily into exile regretted and mourned by practically all the Empire.

* * * * *

It may be of interest to our readers to have a brief review of changes and outstanding events in the various New-Church Associations during the past year.

California.—On May 11th the Rev. Thomas French, for many years president of the California Association passed into the spiritual world. Mr. John C. Perry of Riverside succeeds him as president. On September 8th the fine new building of the Berkeley Church was dedicated.

Canada.—The Rev. Hiram Vrooman, former pastor of the Sheridan Road (Chicago) Church, accepted a call to the pastorate of the Toronto Society on December 1st.

Kansas.—The Rev. Arthur A. Huxman passed into the spiritual world on January 8th. The Rev. Frank A. Gustafson moved from Jacksonville, Florida, September 1st, to take charge of the Pretty Prairie Society.

Maryland Association. — After thirty-three years work as pastor of the Wilmington Church, the Rev. George Henry Dole retired. He still remains active as General Pastor of the Association. The Rev. Immanuel Tafel, formerly of Toronto, Canada, accepted a call to the Wilmington Pastorate on November 1st.

Massachusetts.—The Rev. William L. Worcester retired from the Presidency of the Theological School and was succeeded by the Rev. Franklin Blackmer. Mr. Blackmer relinquished his pastorate at Brockton and is succeeded by the Rev. Harold R. Gustafson who will commence his duties there on January 1st. Another vacancy, caused by the resignation of the Rev. William L. Worcester has been filled by the Rev. Everett K. Bray accepting a call to the pastorate at Cambridge.

Ohio.—The Rev. Norman R. Gutry has been acting part-time minister of the Cleveland Society since September 1st. He is attending the Oberlin College.

Oregon.—The Rev. Bjorn Johannson of Oregon was sent by the Board of Missions to take charge of the New-Church Society in Copenhagen, Denmark.

Convention.—In Convention Mr. Lloyd A. Frost has succeeded Mr. Ezra Hyde Alden as Vice-President, and Mr. Horace B. Blackmer has succeeded J. Woodruff Saul as Assistant Secretary.

Board of Missions.—By arrangement with the Missions Board of the New-Church Conference in Great Britain the Burma Mission is to be cared for by the Conference, and Copenhagen, Denmark has passed into the care of our own Board of Missions.

* * *

Another activity that deserves notice is the preparation now going forward for the suitable observance of the 250th anniversary of the birth of Emanuel Swedenborg, which anniversary will fall on January 29, 1938. Committees have been appointed by Convention, The Swedenborg Foundation, The Swedenborg Publishing Association, and by the General Conference in Great Britain and the Swedenborg Society, London.

---

## Devotion

THE foundation of success must be devotion to the cause. For devotion is an unqualifiable measure of attraction as absolute as is the degree of color—white. Just as white contains in absolute perfection of assembly all degrees of itself, the entire spectrum; so devotion is the superlative assembly of all degrees of itself, the heart-born emotions of love, sympathy, readiness, etc. Wisdom of the East in Agni Yoga asks, "Of what do we speak? Of the quality of devotion—irrepressible, all-conquering, creative, adorning the path. Devotion is measured only in a difficult hour. Love, readiness solicitude—these, people cite in place of devotion. But these fragments of devotion are as a smile of sympathy; devotion itself is aglow as a warrior ready for battle."

Why, then, not cultivate the quality of devotion in all our works, in all our strivings, that they may be shielded by the very might of their sincere existence from the material influences which attack and undermine any degree of sincerity up to the unassailable devotion.

"Devotion does not resemble a windmill, nor a hired singer of praises. It rather resembles a firm tower upon a summit which the enemies avoid in awe, but in whose chambers a shelter is ever prepared for a friend."

Let us insure the future by evolving its beauty upon a foundation of Devotion.

G. F.

# Eternal Life

Reprinted by permission of *The Atlantic Monthly*

***By John A. Chamberlain***

I

THE stout rag rug on the floor of the long living room was padded beneath with a generous supply of straw—a comfortable place for a boy on a winter's night to stretch out and enjoy the heat from the wood fire.

It was Sunday evening. The horses had been given their supper of timothy hay, the eggs had been gathered, the cows milked, the henhouse door closed, the lambs had been carefully shut in their shed, and the wood box piled high with firewood.

The family had assembled for the one carefree evening of the week. Father sat in his rocking chair. The older children were sitting around the table. Mother was reading aloud from a book lent by the district school-teacher. I was the boy on the rug in front of the fire. A pan of popcorn and apples was close at hand. I was enjoying the evening. Mother's reading was music to me; I loved to hear her voice. But as the hands of the old wooden-wheeled clock crept toward nine I could no longer conceal my sleepiness. Mother, observing this, reached for the Bible, the signal that the evening's entertainment was about to close.

From my position on the rug in front of the fire I had heard her read from the Bible Sunday evenings ever since I could remember. Here I had seen Adam created and Cain kill his brother. I had grieved with Jacob for his seven long years' work on a farm only to be given the wrong wife. I had been sold with Joseph into Egypt and had become the king's favorite. I had snugly floated with Moses in his ark among the bulrushes and had led the children of Israel through the Red Sea. As a grand climax to it all I had strutted forth with the red-headed boy David in front of the entire Philistine army and smote the giant Goliath right between the eyes with my sling-shot, and with one foot planted on his prostrate chest held up his gory head amidst the thunderous applause of the Israelitish army.

But to-night what was she reading? It was about the wonder man Jesus. He made dead men live and blind men see. I was a bit dubious. But Mother said it was so, and Mother was to be relied upon. But what is she reading now? 'Whosoever believeth in him should . . . have eternal life.' Could that be true? Men certainly died, even people who believed in the Bible. Old Grandma Williams from the next farm east, a great Methodist, had died, and only yesterday I had seen the hearse go by in a snowstorm and Father had helped put her in the ground in the little cemetery on the hill. She was as dead as my dog Rover, run over by a hay wagon and buried by the old stone pile in the barnyard.

These Sunday-evening readings continued until I was sent away to prep school and college, then to law school at the University. I started practising law in the neighboring city, and have been at it for about thirty-five years. When I was a boy, the Bible was the most talked-of book in the house; early I had acquired a taste for it. While in school I continued to read it, but not very regularly. Soon after my admission to the bar I was asked to teach a misfit class of boys in Sunday-school. Later I was given the men's class. For over a third of a century I have tried to teach the Bible. I have read it a great deal and have studied parts of it with care. I have not been interested in any system of theology or in any theory of God. I am not troubled by doubts about the existence of God or about the divinity of His Son. I believe the Bible to be the Word of God and have endeavored to understand it.

II

Some years ago I read of an unbelieving editor who told a preacher that if he could convince him that he would live forever he would be in church every Sunday. Here was my old question of eternal life. What is it, and what assurance have we that it is what we faintly think it is or desire it to be? I find the direct statement in the Bible that it is granted to the followers of Christ. But there seem to be many inconsistent or at least vague statements in the Bible about life hereafter, so that the ordinary man is left in doubt as to whether the

life he is to inherit is a very certain or satisfactory existence. Is he to sleep untold ages after he dies? Is he to lose his present existence by being swallowed up in the life of his Creator? Is he to cease existing as the person he now feels himself to be? Is he to be a breath of air, a disembodied spirit floating about in the ether devoid of sight, feeling, and senses? Is he to be changed into an immaterial spirit that sings psalms and renders adoration to his Creator without will, feeling, or understanding? Will he be a man or a phantom?

I am not questioning the Bible or its benefits. I have gained untold satisfaction from its pages. To me it is the word of God, and in it there is superhuman power. I believe that most men who read it have the same experience. But I find that most of its readers are in doubt about the meaning of eternal life. What is it? Does it have any correspondence to life as we know it? When does it commence? What are some of its main qualities?

As I have already stated, I have endeavored for many years to be a serious student of the Bible. I believe in it. I have not read it in a critical spirit, but as one who believes in God and in Jesus as His divine Son, yet I have been left in doubt about this question of eternal life. Certainly the Bible teaches that it is something. But what is it?

My Bible class is composed of men from various walks of life, a fair cross-section of American business and professional men. I find that these men have no definite idea as to what eternal life is. They rely upon the statements of the Bible. Some think the dead sleep until the Judgment Day; others think they, like the thief on the cross, enter upon the future life immediately after death; still others believe they are absorbed into the good of heaven and that each one loses his personality; while others assert that we shall be men like the angels that have appeared upon the earth. All support their views with more or less appropriate passages of Scripture. But after over thirty years of studying and teaching the Bible, and after consultation with others, I had not reached a definite idea about the life hereafter. I had about concluded that this was a subject too mystical and difficult for the human mind, and that nothing more could be learned about it. This has not been a satisfactory position. As more time has passed, I have had the feeling borne in upon me that a satisfactory answer exists and that there must be a way of finding it. I desire to state at this point that I am not now, nor ever have been, interested in so-called spiritualism. From what little I have read about it I do not think it furnishes any satisfactory answer to the questions I raise about eternal life.

An aged friend of mine recently died. He had been an ardent Christian. His long life had been one of devotion, worship, and unselfish philanthropy. Toward his last days he told a visiting friend, 'I was in Heaven yesterday. I saw my father, my mother, and my old business partner.' My friend's wife and his physician smiled about the statement. They said he had been dreaming. But he, as clear-minded and as alert as ever, asserted that he knew what he was talking about. This report interested me. Here was something definite, and recent. Here was a devout man, with a right to inherit eternal life if anyone had such a right, who asserted that he had seen his father, mother, and partner as living people and had recognized them as such. His statement is just what I wished to believe about eternal life. I wanted to believe that in the afterlife men lived, talked, and saw as men. Here at least was something tangible.

I recall that Russell Conwell appeared before his congregation one Sunday morning and told them he understood from the Bible that there was no communication between those of the other world and those of this, but he had seen his deceased wife that morning, standing at the foot of his bed, and she had communicated with him. He stated that he had seen her on other occasions. This, coming from a man of unquestioned reliability, is more evidence that eternal life consists of a continuation of life in a form such as we know it here—a life in human form that can be seen. I was reminded of the complacent Socrates, who, several centuries before Christ's sojourn upon the earth, had faced an unnatural death with the assurance that God will

continue a man's life, as a man, after death.

III

Some time ago I saw an ad in one of the popular weeklies stating that a book called *Heaven and Its Wonders and Hell*, by Emanuel Swedenborg, could be obtained for a small sum. Formerly I had had the impression that Swedenborg was the founder of a freak religion, but a sound preacher had told me that he was a philosopher of parts. I secured the book. After reading a little of it I was skeptical of the sanity of the author. But I went to the public library and read some biographies of the man. I found that he was a profound scholar, a reader of Hebrew, Greek, and Latin; that he was a great scientist; and that, as government director of mines, he had done much for the mining industries of Sweden. He was the son of a bishop, and above all was an honest Christian man. He spent twenty-seven of the last years of his long life in writing on religious subjects, giving an account of his remarkable experience. His writings on the Bible and religious subjects include some thirty volumes. His explanation of the *Book of Revelation* convinced me that here was no ordinary man.

But to get back to the book I had purchased. I was entranced with it. In it I found the answer to practically all the questions about eternal life that had perplexed me —a book of over five hundred pages, written with delightful simplicity and clarity, its assertions buttressed with passages from the Bible. It calls attention to the fact that Christ, after His resurrection, appeared as a man, so recognized by His disciples and believers — that He walked, talked, ate, and acted like a human being. It states that man's mind is his spirit, which never dies. When man loses his natural body his mind lives on, clothed with a spiritual body. After death man is like himself with the exception of this change to a spiritual form—that is, he walks, talks, eats, sleeps, and has all his senses in the spirit world the same as in this world, though much improved.

Is this the fantastic dream of a man subject to illusions? Let us see. This man was a scientist by profession, accustomed to proving things by experiments. He was not a writer of fanciful tales, but a writer of facts. For a period of twenty-seven years this gifted man asserts he was at intervals lifted out of his body in thought, and while in complete consciousness was shown Heaven and Hell. He talked personally with thousands of angels. He conversed with scores of deceased acquaintances. Time and again he had this experience. His spirit, or mind, was taken into Heaven. He observed the celestial homes, streets, fields, palaces, inhabitants, and customs, and had these things explained to him. In appearance the spirit world is similar to the earth. Men of the earth become angels immediately after death; they are conducted by angels to the land of spirits, where they appear the same as upon earth. They see, feel, walk, and eat —study, write, and worship. They have governments and live in societies of like minds. Their food, clothing, and homes are furnished by the Lord; but they have work to do. Of what life after death consists, how men live, their speech, their houses, their wisdom, their progress, their government, even time and space there, were shown to this visitor. His writings set forth the things revealed to him.

As a lawyer I have had the usual experience of examining written testimony and of testing the reliability of witnesses. Mr. Swedenborg convinces me that his experiences were real. He explains many difficult passages of the Bible; he answers my questions about eternal life.

IV

More than fifty years have passed since I lay on the rug in front of the fire and heard Mother read from the Bible. Again I am in the old living room sitting before the fire. Long ago Father and Mother were taken to the little cemetery on the hill. The old farm has become not only a vacation place but a shrine. Grandchildren and great-grandchildren scamper through the long room and sometimes stop and examine the queer old book on the curly-maple table. Often they beg for a story and ask strange questions about what becomes of people after they die. I tell them that children are taken care of by loving friends and teachers and grow to be men and women of Heaven.

# The Church and War

*By Othmar Tobisch*

I

EVER and anon, the question arises in the Church what a follower of Christ can do about war. And though there exists in every true Christian the sincere desire to end war between nations as a basic condition for the kingdom of God, there exists also a hopeless division of opinion as to how it should be achieved.

The Church, as it were, fights against two fronts: those who accuse her of not being alive to the issue, and those within her own ranks who are split in opposing camps as to the right means of attaining this desirable goal. Moreover, outside the New Church, every Christian has difficulty to explain to himself and others the numerous references in the Bible (and the Bible "in litera" is universally acknowledged as the teaching medium of the Church), to the many expressions of warlike spirit in the Old and the New Testament. Frankly, we cannot overlook them. And before we make one step further, we have to clear up every question that we may be asked in the matter of condonement of war, especially in the Old Testament Scriptures.

"God teaches my hands to war, and a bow of brass is bent down by mine arms" (*Psalm* xviii. 34).

And what about Joshua and the destruction of Jericho, the loot of the city being devoted to Jehovah? What about Saul and the tribe of Amalek, when he received command by Samuel: "Now go and smite Amalek, and utterly destroy all that they have and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass; Thus saith the Lord of Hosts." Or the references to the wars of Jehovah, as in *Numbers* xxi. 14, *Exodus* xv. 3? The churchman, outside the New Church, has difficulties in explaining these things as he goes before the public to demand world peace. It is for the New Church to cast up a highway for the understanding of the whole problem of war and peace; it is for us to clear up the obstacle of the Scriptures and at the same time give to men a reasonable, progressive plan for the abolition of war. Incredible as it seems, but actual as it is, the true understanding of the Word of God is also the gate to the solution of the problem of war. All troubles of man can finally be solved from the Word. In fact, they can be *only* permanently solved from that source. It is a revelation to most, and a very satisfying revelation, that the Scriptures do not claim in their real or inner sense, their spiritual and eternal meaning, to condone or encourage physical warfare.

But what they portray as such, is the spiritual struggle for supremacy over the evils of mankind, and their utter destruction. The Canaanite and all other adversaries of the Israelites in their long fight against independence from other nations, is the representative of the aboriginal tendency to evil, to the transgression of the law, to the falsification of the truth, to the lust of dominion of others. These tendencies when uncontrolled produce war! They produce mental, moral and spiritual warfare in every man! When massed together and fanned by large race complexes, or religious fanaticism, they produce international wars! Man, when guided merely by his instincts of self-preservation, will react to any violence. Might is right, is his motto. But this is only state number one, in which warfare is honorable and desirable. The period of Mosaic leadership is typical for that. Jehovah is the Lord of Hosts Who fights with the army against the enemy. This is by no means a belief of the past. Perhaps it will never be. It is a mental state that co-exists with others at the same time. In such conditions the Church cannot offer any solution to the problem of war. For man who is in such a state cannot understand the gospel of peace. He hears the ringing challenge of his life, and for God and the fatherland he plunges into slaughter. The Crusades, the Thirty Years War, the Spaniards conquering the Aztecs and Incas, the World War, are all tinged and permeated with this spirit. This answers the question why the Church was involved in past wars, either complacently condoning them or actually stirring them up.

II

The next phenomenon to be observed in the

evolution of man's warlike state, is that there develops a certain war within himself upon grounds of opinion, tenaciously held by different factions. What is right and what is wrong? From the outside, this looks like a war within the Church, of one member against the other. Its historical results were the schisms, the Reformation, the disputations, the pronouncements of the only true Church, or the Church of the apostolic succession versus common, low Church. From the outside it still looks like a hopeless disintegration, with over five hundred different Christian denominations listed in the U. S. A. Why, the astonished observer says, these splits of churches, this confusion in their doctrines, this intolerance of their respective opinions?

And yet the New Church has again an answer: all these manifestations are processes set off by an entirely new spirit, coming into the world since the Lord's life on earth, and tremendously intensified by "His Coming Again" in the opening of the spiritual essence of His Word. As a physical body fights the germs of disease, so the Lord's Church where His Word is, fights to cast off the germs of falsities injected into her teaching by the speculations and traditions of men.

The Church seems in an enigmatic and paradoxical position. On the one hand the Church, if true to the inner gospel of her Lord, she must preach peace! Love thy neighbor as thyself! Love one another as I have loved you! He who takes the sword shall perish by the sword! But for uses within herself she must preach war! War upon the evil and war upon the false. As the hymn writer, in this case S. S. Wesley, also intuitively beheld:

> 'Mid toil and tribulation
> And tumult of her war,
> She waits the consummation
> Of peace for evermore;
> Till with the vision glorious
> Her longing eyes are blest;
> And the great Church victorious
> Shall be the Church at rest.

It seems to me that in order to attack the problem from the very roots, we must get a clear understanding of the human vices involved in the practice of warfare. I believe every one will agree that they are three: murder, theft, falsewitness, with their underlying causes: hate, greed, hypocrisy. These are thriving in the minds of men, multiplying as streptococci do in the right medium, until the disease *war* breaks out with an attack of fever, the gnashing of teeth, and the convulsions of the nations. Now it is plain that external peace cannot be permanently established by *any* external means (Hague Court, League of Nations, regional pacts, unilateral treaties, etc.) before there is a corresponding removal of all those powers of man which cause the breaking of these "solemn covenants"! The abolition of war begins with the abolition of the vices of man! Legislation for world peace is and will be a failure as long as the hearts of humanity are unmoved to their depths for such a condition! As long as there is no internal consent, world peace is a hypocritical farce, as we all realized a few months ago in the attack upon Ethiopia.

III

It is not legislation that saves man and mankind! The law must be in our hearts, said the wisest of mankind. And the Church is the only agency which has at her disposal all means to change the hearts of men. She knows what is necessary!

1. She must be rigorous within herself, to stamp out the issues of war in the human breast. Above all, one desire she must constantly be wary against: the desire to possess what belongs to another, for this is root-desire of all evil. And it is the outstanding causative reason for war! This desire may be for land, for influence [spheres of influence], for power to rule, for position in the concert of the nations, for honor.

2. She must herself set up an example of peace within, of union, of communion, of a society of heaven. That is, a true Church will not tolerate quarrels in her ranks, but will fight the underlying causes with love, with all love, with sacrificial love. Yes, before we go trumpeting in the land for the cause of world peace, let us discover the roots of war within ourselves and first dig up and burn these poison-plants in ourselves. Let us clean up our armor before we go to war upon war. It will need a

great deal of shining up, and thereby our hands will grow strong, and our heart stout, and ardor for peace will find a wonderful outlet and a right satisfaction, even in our breast.

Then, when we have achieved such a peace within, when we shine by example of loving the neighbor, when we are known as people who forgive seventy times seven, who are not willing to react to insult with another insult, to provocation with anger, then, I believe, we need not go out onto the streets in the cause of peace. Men will come to us to inquire of our peacefulness. Then we can teach them, for only can he be taught who comes with an inquiring and desirous mind to his teacher.

IV

It was made clear what the Church must do respecting war. First and foremost she must clear her own house of the evils and causes of war. She must purify herself of contention and strife, that her voice may obtain the ring of authority. She must set an example of peaceful living. Then her preaching for the cause of peace will be heard among men.

Yet in all her efforts the Church can only turn to one true Master, her own Lord and God. In His words she will find the right answer. In His words there lies, more intensified than in any other Scripture, the apparent contradiction of war as an instrument of national and individual regeneration and yet of war as the curse of man. To wit: His parables of warfare (*Luke* xiv. 31). His prophecy: "Ye shall hear of wars and rumors of wars. See and do not be alarmed. These have to come, but it is not the end yet" (*Matt.* xxiv. 6). The vision He gave to John on Patmos: "These shall make war with the Lamb, but the Lamb will conquer them, because he is Lord of lords and the King of kings" (*Rev.* xvii. 14). "In righteousness does he judge and make war. The troops of heaven follow him upon white horses, arrayed in pure, white linen" (*Rev.* xix. 11). How did He impress His immediate disciples when He announced: "Do not imagine that I have come to bring peace. I have not come to bring peace on earth, but a sword!" (*Matt.* x. 34). As the disciples sat with Him at the Last Supper, He said to them: "But he that hath a purse, let him take it now and likewise a wallet, and he that hath no sword let him sell his cloak and buy one!" The disciples assured Him: "Lord, here are two swords." He said: "It is enough" (*Luke* xxii. 36).

These sayings of Jesus and these visions of him who was his disciple are cited here to complete a picture of One who did not believe in physical assault, in a martial spirit, Who never raised His hand against any one, except to drive out the despoilers of His temple. Yet He was smitten in the face, ridiculed, spat upon, and led to crucifixion like the lamb to the slaughter. So were His early disciples. They willingly suffered imprisonment and were tortured to death in due pursuance of their faith in Him and His commandments. Happily all that has passed away. Governments no longer persecute except in cases of interference with government. Wars no longer are carried on purely for religious purposes. The main reason is the coming of the New Age, following the Last Judgment (a judgment of falsities by truths), and the beneficiary influences resulting therefrom.

There remaineth the fact that should a true disciple of Christ follow his Master in all things, he would suffer also from the hand of governments engaged in policies of warfare. He would not be burned, or eaten by lions, but he would be imprisoned, lose his reputation, would be driven from his home, and made penniless. He would be ruined for life, but, likely, he would gain a spiritual strength, as he has the Scriptural assurance "unto him who overcometh, I will give the crown of life." But the New Church cannot and will not mark out a precise course of action for her citizen members. This must be left to every one's individual conscience.

The pacifist's attitude seems sometimes, in the light of indisputable facts and under reasonable consideration, foolish enough, because he fails to act under the three principles of the New Church: Love, Wisdom and Use.

It is not of heavenly order to become emotionally stirred up about an issue. Everybody can do that, provided the propaganda is strong and persistent enough.

To our love for peace we must add one-third wisdom and mix it well. That will give our zeal a reasonable form and direction. But even to

that must be added one-third use or practicability. Then we are ready to act in heavenly rationality, or as an angel would act. It is not for us to say whether any one should be a pacifist, a communist, a Nazi, a Fascist. What we must do is this: we must present the ideals of order in a heavenly society, the ideals, that is, the principles, the governing love. The rest must be left to the individual and to such concerted action as can be secured from a willing group of those who are of the same opinion.

Isolated martyrs in the cause of world peace stir one's imagination, but it is the bulk of the people that should and will eventually decide this question. I believe, one day, the common sentiment of the races concerning war will be so strong that governments will not be able to marshal soldiers to carry on such war.

V

It has been said that Christianity preached peace for two thousand years without results. But this is not so. It has eliminated religious warfare, whereas other religions, i.e., Mohammedan and Hindu, have not as yet. It has built up a consciousness in the race, of the fallacy of war in contrast to the political doctrines of to-day. I believe the people of the United States have led all others in finding means and trying ways to bring about a cessation of warfare as a traditional means of settling disputes. Wilson, Kellogg, Root are world leaders in this respect. Still, there is considerable fear among many that the world is not ready for peace. Working toward such peace, two extremes are proposed:

1. Absolute disarmament, refusal to fight under any circumstances, though it be invasion or conquest.

2. A military strength second to none, the fostering of a martial spirit, such a preponderance of war equipment that no other nations will dare to attack.

I believe, under the headings of Love, Wisdom and Use, our nation can obtain an equilibrium between those two extremes for present purposes and conditions. There are, of course, many factors which will have to be considered. But among the leading ones are these:

1. A universal love for mankind, as exemplified in the Lord, who took on body and flesh, to be tempted, humiliated, and crucified for this very love.

2. The order of degrees given to us that we may rightly distinguish the degrees of loving-kindness, and their proper application.

3. The pattern of the Greatest Man, as given in the doctrines, a perfect example of all the members working for one purpose, namely, the life of all, as the ancients knew and told in the fable of war among the members of the body.

4. The principle of the divine permission of wars, for the sake of an ultimate use, which is the regeneration of mankind (*P.* 251; *T.* 407e; *C.* 164).

The challenge, What is the Church going to do about war? resolves itself into this: the Church will maintain her attitude of consideration of every one of the four principles stated above, and she will forever express the longing of her love to bring about peace on earth. So that, while yet expecting war as permissible on earth to bring out the evils of war, to every generation anew, the Church must begin to work actively on a program for the establishment of a New World Order, patterned after the Homo Maximus, or the Total Organic Man.

For only in the establishment of such a World Order lies the ultimate solution of eliminating warfare from the earth.

Peace comes with the cessation of assaults. This cessation only comes when they who cause the assaults are restrained, or removed, when human vices have been conquered and the falsities been removed.

World peace comes when all nations have their proper, indispensable place and duty in one humanity, each member separate, distinct, and yet dependent on the life of the whole.

May God help us to make us ambassadors of such message.

---

## Affirmation

"THE LORD IS MY LIGHT AND MY SALVATION; WHOM SHALL I FEAR? THE LORD IS THE STRENGTH OF MY LIFE; OF WHOM SHALL I BE AFRAID?"—Psalm xxvii. 1.

# BOARD OF MISSIONS NEWS

The recent article in THE MESSENGER concerning the general activities of the Board of Missions has called forth a number of requests for further articles of the kind giving details of its daily functions. In the present report it might be interesting first to say that the Board is now "pastor" of probably the largest parish in the world. We are operating what was originally termed the Sunday Sermon Service, and until recently in charge of our missionary in the South, for many years, the Rev. Frank A. Gustafson, who was not long ago called to the Pretty Prairie, Kan., pulpit. This entails providing from the office of the Board a Sunday service, including the sermon, to about one hundred circles, groups, and even individual families living at a distance from a Society, and who otherwise would be without any contact with the New-Church form of worship. The hymns, Scripture readings, prayers, etc., are selected from a specially provided combination service book and Magnificat, and then entered on a form containing the order of service. To this is attached a printed sermon, and an opportunity is provided in the course of the service for a discussion of it. The "pastor" also holds himself ready to correspond with recipients of the service in the event of questions or general problems. It might further be of interest to note the contents of some of the letters coming from the field at large. Perhaps it would be expected that they refer principally to what might be considered ordinary missionary activities, but an examination of a group of letters for the week in which this article is written shows some questions answered and information given on matters which one might be pardoned for thinking as quite aside from our general uses. And yet if followed through, we find earnest people anxious to become better acquainted with spiritual matters, even though their inquiries seem to be along channels rather aside from religion. For example, here is a letter in which the writer desires to know the correspondence of jade. He has been informed that it is more or less a symbol of evil, and would like to know if it actually has healing properties, as the ancients concluded. It can be readily realized that the person answering this question himself received no little benefit, even though time is at a premium, in searching through the various sources of information in order to reply intelligently. The next communication we take up is from a person who wishes information why her name is Bundschuh. That is to say, she has been informed that it descends from the thirteenth century, when the first faint rumblings of the Reformation were to be heard. We find that the inquirer is correct, and that her name is a symbol of a faithful group opposing religious intoleration which used a shoe on a stick (Bundschuh) as its symbol. Though why this term should have descended as a surname is not so readily apparent. A little further down in the pile is a somewhat closely written communication of eighteen or twenty pages from a gentleman in a remote part of Canada, who desires our opinion on the form of Social Credit being undertaken in his Province. He accompanies his interesting communication with various statistical tables and desires us to say what Swedenborg would think about all this. We confessed lack of acquaintance with the merits of the new plan, though we have a superficial knowledge of what the authorities there are attempting. We supplied the inquirer with a copy of the pamphlet "A True Social Order," in which Swedenborg's sociology is fairly well presented. Still another letter which was not altogether usual took up with us the question of the internal sense of the Song of Solomon, and further supplied us with an interesting pamphlet in which the author had presented certain views on the import of this book. While not included in the Word, we were able to inform this correspondent of Swedenborg's several references to it. Apparently this correspondence is by no means concluded.

Among other letters of the week, of not altogether routine character, might be mentioned correspondence with the warden of one of the largest penal institutions in the country; with a minister of the Methodist Episcopal Church in a small town in New York State; with a Polish gentleman who is so interested in our teachings that he dictated his letter in his own language, but had it translated in order not to tax the Board's secretary's linguistic abilities too severely; with the secretary of a university department of physics who received a copy of Gardiner's "Swedenborg and Modern Ideas of the Universe," which is being supplied to leading institutes of learning throughout the country. This office confesses to abilities neither oracular nor cyclopedic, but is happy to serve in any field it can. Its offer of free literature, as announced in THE MESSENGER of September 23rd, is still open, and large quantities are available, if postage at the rate of fifteen cents per pound is provided. Send requests to the Board, Hawthorne, N. J.

---

## Notice to Ministers

The New-Church Parish at Bath, Maine, is desirous of opening its Church for regular services and is inviting New-Church ministers who are open to engagement to communicate with Henry W. Owen, Jr., Secretary of the Parish, 109 Oak St., Bath, Maine. All correspondence will be held strictly confidential.

# ENGAGEMENT

The engagement has been announced of Miss Priscilla Johnson, daughter of Mr. John Johnson, of Rumford, R. I., to Roger A., Jr., son of Mr. and Mrs. Roger A. Johnson, of Jackson Heights, Long Island, N. Y.

# NEWS OF THE CHURCH

### BROCKTON, MASS.

At the morning service on Sunday, December 20th, the Rev. Franklin H. Blackmer, of Cambridge, preached on "Good Will from Heaven." In the afternoon the Sunday-school and choir presented a pageant, "Adoration of Kings and Shepherds."

The Young People's League had its supper, business meeting and Christmas party on Monday evening, December 21st.

### NEWTONVILLE, MASS.

The collection taken at the Christmas service of the Church School on Sunday, December 20th, was for the benefit of the Lynn Neighborhood House.

A Christmas Eve service with tableaux and music was held in the church at 4:30 P.M.

The date of the Holiday Party for All is Wednesday, December 30th. Games at 4:30; supper at 6:00. The children are the guests; for adults a charge of fifty cents. After supper a surprise program for all!

### RIVERSIDE, CALIF.

Our news correspondent at Riverside writes: "The Riverside Society had its annual Thanksgiving dinner in the church dining room after service on November 22nd and over thirty partook of the bounteous repast. Each family brought food and all that were able contributed toward the cost of the turkey.

"Miss Julia Gunther, Mrs. C. H. Mack, Mrs. E. B. Swinney, the Rev. André Diaconoff and the Rev. Walter Brown Murray visited the Mission Inn and the Riverside Society on November 24th. The Southern California climate did its best for them and they much enjoyed the flowers and fruits and the view of the snow-capped mountains, and our Scriptural arboretum, and we enjoyed hearing of the visits of Miss Gunther to the different Leagues, and the talk by Mrs. Mack telling of the unity of New-Church people everywhere."

The Christmas season was celebrated by the Sunday-school on December 22nd, with readings and a dramatization of the Christmas Bible story. Distribution of gifts for the members of the school followed.

### ORANGE, N. J.

On Friday afternoon, December 11th, the Woman's Auxiliary held what was originally planned to be a sale of home-cooked products, but the Chairman, Mrs. Vincent Frost, and her committee, consisting of Mesdames Spiers, Kenner and Simpson, met with such generous response from the other ladies of the church when they were asked for donations, that the recreation room took on the aspect of a department store in miniature in the variety of articles displayed.

Among the special features were: a demonstration of Holgate Educational toys, in charge of Mrs. J. S. Rearick; palm reading by Miss Rosamond Kimball, and a "White Elephant Table."

At 6:30 a delicious dinner was served at a moderate price to about fifty persons, after which a social time was enjoyed by everyone present.

This was the first affair of its kind held in the Orange church and was deemed most successful not only from a financial standpoint, but in the promotion of a feeling of good-fellowship.

### NEW YORK

The monthly social gathering of the Ladies' Aid Society was held on December 8th, at which the Pastor gave an address on "The Spiritual Significance of Sex." The meeting was open to all friends and members of the Society. Tea was served.

The regular congregational monthly lunch was served on Sunday, December 6th, and afforded the usual opportunity for pleasant social intercourse.

The Pastor's meeting for young people was held on Monday evening, December 14th. At the request of the young people themselves the group has commenced the study of Swedenborg's *Arcana Coelestia*. These meetings, held twice a month, start at eight o'clock and last until nine, after which light refreshments are served and the remainder of the evening is of a social character.

There was no service in the church on Christmas Day, but special Christmas services were held on December 20th and 27th. A candlelight service for children and adults was held on the afternoon of December 20th.

## Pennsylvania State Alliance

The first Annual Meeting of the Pennsylvania State Alliance of New-Church Women was held on December 8, 1936, at 2129 Chestnut Street, Philadelphia. This was preceded by a supper to which the ministers of the Association were invited. Because of the Advent season, appropriate decorations made the tables and the parlors festive. Members were present from Frankford, Philadelphia and Vineland, N. J.

After the business meeting, at which time the officers and directors were re-elected to serve another year, a number of quotations from Swedenborg's Writings were read by different members; also a short paper by Mrs. Homiller, and two poems written by Mr. Walter C. Rodman, were read by our president and Mrs. E. H. Alden all relating to the Christmas Season. Christmas Carols were next in order, and then Miss Emma Thomas presented a most interesting talk on Art, relating particularly to paintings of the Nativity. Miss Johanna Boericke was present, and both she and Miss Thomas exhibited a number of very beautiful paintings of their own. These two artists have been allowing the church members to have the privilege and pleasure of seeing some of their paintings, by hanging them in our Sunday-school room until Christmas.

We closed our meeting by singing "Silent Night" and reciting in unison our closing words, "The Lord keep our going out and our coming in, from this time forth and forever more. Amen."

R. E. L.

## PERSONALIA

From *Baystate Church Life,* a Boston religious periodical, we learn that the Rev. John Daboll was recently elected a Vice-President of the Massachusetts Council of Churches. This is regarded as a position of considerable honor in religious circles of that State, and we congratulate Mr. Daboll on the distinction conferred upon him. We are confident the honor is well deserved and we trust that he will find happiness and usefulness in his new office.

Advices from Stockholm, Sweden, indicate that the two sons of the late Alfred Henry Stroh are making fine progress in their educational courses. Adolf, the elder, is studying at the Technical University in Stockholm for the degree of Civil Engineer. Olof is at the University at Upsala. In Sweden it is required that a student start his military education while studies are proceeding at the University. Adolf has already given some time to the Air Service which he has elected to enter. He now begins a course which includes the making of the planes. This will be practical work over some months. His ultimate rank in the Army will be that of an Aeroplane Engineer. This is a grade of service which is well paid. Next year Olof also enters his military studies and in order that he may become a Reserve Officer his term of Army study will probably exceed a year. Both young men are very highly thought of and doing excellent work.

## OBITUARIES

WORCESTER.—Dr. John F. Worcester, born at Gloucester, Mass., May 3rd, 1864, entered the spiritual world from the home of his daughter, Mrs. John R. Westervelt, of Duxbury, Mass., on December 6th.

His parents were Samuel H. Worcester and Elizabeth Ann Scott. His wife was Anna J. Lowe, daughter of Lewis Lowe and Joanna Jackson of Plymouth, Mass., to whom he was married in 1889 at Bridgewater, Mass.

A graduate of Boston University, class of 1888, he had a general practice in Clinton, Mass., until 1901; at Dorchester, 1901–1911; on staff of Boston Homeopathic Hospital; moved to Portland, Ore., in 1911, where he was in active practice until November 4, 1936, when he departed to make his home with his daughter at Duxbury, Mass. He was a post-graduate of Harvard Medical, Vienna, Prague and other European clinics.

He is survived by his widow; a son, John F. Worcester, Jr.; a daughter, Mrs. J. R. Westervelt, Jr., and three sisters, Mrs. Winthrop Sargent of Haverford, Pa., Mrs. William Cobb of San Diego, Calif., and Mrs. Horatio Meriam of Greenwood, Mass.

Burial was at the family lot in Bridgewater, Mass., on December 8th.

JOHNSON.—Mrs. Caroline Johnson, charter member of the Kansas City Society of the New Church, passed into the other life on December 11, 1936, at the age of seventy-three years. The burial services took place at Freeman's Mortuary, with the Rev. Isaaac G. Ens officiating. The Rebeka Lodge also had part in the service. Interment was at Forest Hill Cemetery.

Though Mrs. Johnson had lived in Kansas City for many years, it was only in the last few years of her earthly life that New-Church services were available there. Consequently, she attended whenever her health permitted. In the last year, however, she became quite helpless mentally and physically and, therefore, required the constant attention of relatives and friends. These spared no effort in making things as pleasant as possible for her throughout this trying period.

Mrs. Johnson leaves three sisters, Miss Lina Miller of White Plains, N. Y., Mrs. Lottie Prange of St. Louis, Mo., and Nett M. Ehlers of Springfield, Pa.; also two step-children, Mrs. Ione Bodwell and Frank I. Johnson, both of Kansas City, Mo.

I. G. E.

SMITH.—Henry Eleazer Smith passed into the spiritual world at his home in Edgewood, R. I., on November 27, 1936, in his eighty-seventh year.

Mr. Smith was the son of the late Solon H. Smith (a staunch New Churchman) and Sarah M. Smith, of Bristol, R. I. He was a grandson of the late Rev. Eleazer Smith, a former New-Church minister, and first pastor of the Bridgewater Society. Mr. Smith left an endowment of $15,000 to the Providence Society in memory of his grandfather, the fund to be known as the Eleazer Smith Memorial Fund.

He is survived by one sister, Mrs. Rosa H. (Smith) Wyman, of Edgewood, R. I.

Resurrection services were held at the Boyce Brothers Funeral Home, in Providence, on November 29, 1936, and were conducted by the Rev. Harold R. Gustafson, pastor of the Providence Society.

H. R. G.

## CALENDAR

January 10.

*Sunday after Epiphany*

THE LIGHT OF THE WORLD

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

Lesson I. Isaiah lx.

In place of Responsive Service, Anthem XIX, B. W., p. 367: "And the glory."

Lesson II. Luke ii, 22-40.

Gloria, Benedictus and Faith.

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

161: "Brightest and best."

# The Augmentation Fund

**STANDS FOR THREE VITAL THINGS:**

1. *The Encouragement and Assistance of Weak Societies*
2. *Reasonable and Reliable Support for Ministers*
3. *Help in Supporting Students for the Ministry*

**To Maintain and Extend Its Work It**

# Needs Your Support

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

**Make checks payable to ALBERT P. CARTER, Treasurer, and send all correspondence to him at 511 BARRISTERS HALL, BOSTON 9, MASS.**

## URBANA JUNIOR COLLEGE
**of the General Convention**

Preliminary work for Liberal Arts, Agriculture, Dentistry, Law, Theology, Medicine, Pharmacy, Education and Engineering. Special courses also in the study of the Word and the Writings. Freshman and Sophomore years. For information address,

**Rev. Russell Eaton, President**
**Urbana, Ohio**

## SWEDENBORG'S WRITINGS

STANDARD EDITION, 30 vols., dark green cloth $30.00, or $1.00 per vol. postpaid.

ROTCH EDITION, 32 vols., blue linen buckram, gilt top, $40.00 brown half morocco, full gilt $125.00; sold only in sets, transportation at cost of purchaser. Separate titles of the Rotch Edition at special prices as shown in booklist sent upon request.

LIFE AND TEACHING OF SWEDENBORG
by GEORGE TROBRIDGE

A new revision of this standard work, in more modern style, for bringing a knowledge of Swedenborg to new readers. 343 pages, paper covers. Ten cents per copy, postpaid.

Order copies for judicious distribution to your friends.

**Swedenborg Foundation Incorporated**
Rooms 1602-1603 51 E. 42nd St.
New York, N. Y.

## THE MESSENGER

is the official journal of the

CONVENTION

and the special news servant of the

CHURCH

Help the Church by subscribing to

THE MESSENGER

Keep in touch with the external organization of the Church

Three dollars per annum

## THE NEW-CHURCH THEOLOGICAL SCHOOL
**48 Quincy St., Cambridge, Mass.**

A three-years' course preparing for the ministry.

Courses by correspondence in the Theology of the New Church, and in Spiritual Interpretation of the Scriptures.

For information apply to
**Franklin H. Blackmer, President**

## BOARD OF MISSIONS
OF THE
**General Convention**

NEVER has there been a time when the world needs the True Christian Religion as now. The refinements of civilization have brought with them their opposites which seem to be entrenching in ever widening spheres. Help us to overcome these undesirable forces by strengthening and increasing our missionary front lines.

LLOYD A. FROST, *Treasurer*
CAMBRIDGE TRUST CO.
CAMBRIDGE, MASS.

Hon. Forster W. Freeman . . . . . President
Paul Sperry . . . . . Vice-President
Leslie Marshall . . . . . General Secretary
94 Arlington Ave., Hawthorne, N. J.

## WALTHAM SCHOOL FOR GIRLS
**Waltham, Massachusetts**

A New-Church Boarding and Day School.
Separate homes for older and for younger girls. Primary, intermediate and college preparatory courses.
**Send for illustrated catalogue.**

MISS LOUISE FAY
*Principal*

## LYNN NEIGHBORHOOD HOUSE ASSOCIATION

Contributions solicited
Help us serve the Children

BERTHA M. WHITMAN, Treasurer
**109 Walnut Avenue, Roxbury 19, Mass.**