The NEW CHURCH MESSENGER

June 29, 1938

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Lend a Shoulder!
Antony Regamey

"The Larger-Parish Plan"
Wilfred G. Rice

Greetings to the General Conference of the New Church in Great Britain

Standards for Youth
Othmar Tobisch

The Book Corner

Price 10 cents

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THE NEW-CHURCH MESSENGER

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Rev. Arthur Wilde
112 E. 35th Street
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Independence Day

NEXT Monday this country will celebrate the 162nd anniversary of the signing of the Declaration of Independence, and, as is usual on the anniversaries of that great event, a great deal of patriotic oratory will be let loose. It is right and seemly that on July 4th of every year appeals should be made to the spirit of patriotism in the people and that the blessings of national and political freedom should be emphasized.

Slowly but surely the obstinacy and narrow-mindedness of King George III and his advisers are sinking into comparative oblivion. Independence Day orators appeal more and more to the spirit of patriotism and the responsibilities of the present generation.

It was perfectly natural that during the time of the immediate generations that followed the date of the signing of the Declaration of Independence a good deal of bitterness towards Great Britain should linger; but time has softened that bitterness on both sides of the Atlantic. The great majority of the British people to-day would be willing to celebrate the Glorious Fourth quite as fervidly as the inhabitants of the United States. They would not be quite as noisy in their demonstrations nor as prodigal in their expenditure upon firecrackers, but all thoughtful Britons thank the Lord for the independence won by the thirteen colonies in 1776. They realize, as it behooves us all to realize, that America with the Scandinavian countries and the British Empire constitute a bulwark of democracy against the rising tide of dictatorial government in the world.

To New-Church people the independence secured by the thirteen colonies and the subsequent growth of the American nation should have a peculiar significance. Swedenborg tells us that the Last Judgment took place in the spiritual world in 1757. One of the results of that judgment was the liberation of the human intellect on earth. Almost simultaneous with it was the Second Advent, effected by the unfolding of the spiritual sense of the Divine Word.

It is more than a coincidence that the first great world event subsequent to the Last Judgment and the Second Advent was the founding of the American people as a free and democratic nation. The Declaration of Independence marked the birth of true democratic government in the modern world. Few men will deny that in that Declaration we see the working of Divine Providence. It would have been wildly improbable that the thirteen colonies, under British control, could have grown into the powerful American nation of to-day.

To New-Church people the birth of democratic government appears as something more important than the result of a gradual improvement in human affairs. It stems directly from the Second Coming of the Lord. It is

based not on political evolution but on spiritual influx from the Almighty. As such it is a gift that carries with it a grave responsibility. To guard political freedom is a serious religious duty. It behooves every man to resist all attempts to restrict the franchise and to encroach upon freedom of speech, freedom in politics, freedom in religion.

In the declining days of the Roman Empire free corn and free entertainment were lavishly doled out to keep the populace quiet. Bread and circuses were the bribes given to the people to keep them from demanding the political freedom that belonged to them as citizens of the Empire. The result was that for many centuries the Roman populace endured political frustration.

We do not suggest that great masses of the American people are bartering away their birthright. Political freedom is still theirs. But there are ugly signs that freedom of speech is in jeopardy in some of the states, and that a desire for the establishment of a dictatorship is in the minds of a serious minority of the people.

The preservation of freedom is a religious duty. On that preservation depends the freedom of religion. "Ye shall know the truth, and the truth shall make you free" applies to the whole range of human life. Any threat against the freedom of this nation will come not from the outside but from within. "Eternal vigilance is the price of liberty." The strengthening of the American navy as a guarantee against any attack from an aggressor nation may be justifiable; but it is not nearly as important as a quickening of the public conscience against subversive forces from within.

A. W.

Lend a Shoulder!

By Antony Regamey

"Moses took the wagons and the oxen and gave them to the Levites. But unto the sons of Kohath he gave none, because their service was that they should bear upon their shoulders."—Numbers vii. 6, 9.

THE tabernacle in the wilderness was symbolic of God's dwelling place in the midst of His chosen people. So are also our present-day temples and churches. But, unlike them, the tabernacle was a movable sanctuary, adapted to the needs of a nation on the march. According to the requirements of the journey, it could be put up or struck down, and transported from camping place to camping place.

For us who, throughout our life, are spiritually just as much in the wilderness as they were in body; for us, especially in these unsettled times, who fear the promised land of the kingdom of God upon the earth is a long way a-coming, there is a compelling suggestion in this fact. Where and whenever they went, the Lord's people carried with them the cradle of their worship, a place for God to inhabit; and if the order came to stand and wait, it was still the center of their daily relationships and activities!

In the people's advance toward their goal, and particularly in the transportation of their sacred tent, there is even a further suggestion. For, as our text has it, this was done with definite discrimination. The outward, heavier, and more common parts of the shrine, such as its carpentry and coverings, were placed on chariots drawn by oxen, under the care of the Levites. Whilst, on the other hand, the holy things it contained, equipment and furniture, were most of them fitted with staves, and meant to be carried by men, chosen and set apart for that purpose.

These were the sons of Kohath, another Levitical guild. And theirs was the supreme privilege of preceding the rest of the people, bearing on their shoulders the tangible sign of the

Lord's presence amongst His own, the Ark of the Covenant in which were the tablets of the Law. Who cannot see in this a definition and an image of what is expected to-day of all true religion and churchmanship?

Because of its contents and meaning, the Ark was too holy to be drawn by beasts of burden. Neither was it to be profaned by human touch. But by means of staves, it was to be uplifted, to rest upon the shoulders of devoted men, and to precede the people in the way wherein they should go!

Help is wanted to-day to continue this work! Men and women who shall uphold the assurance of God's guidance, in a world where their fellow men seem to have lost their sense of direction. Men and women who shall bid them look up to the principles of a higher life as the way out of their chaos and meaningless wandering. Men and women who shall point out to the sure and certain testimony of His near presence, concern and loving care, when others have lost heart, given up hope, in their futile attempt to seek in themselves or in other men alone the power to attain the better things for which they crave. And above all, men and women who shall carry upon their own shoulders, wherever they may be, wherever they may go, the burden of the true life He revealed, by revealing Himself both in His Word and in His coming to dwell among us, first in the flesh, then forever in spirit!

Help is wanted! Lend a shoulder! Think a little of what that image implies. What the Lord wants is not money primarily, especially not as a substitute for personal effort in His service. What the Lord wants is not knowledge alone. What the Lord wants is not external piety nor mere outward conformity to man-made rites and ceremonies! It is not praise, nor confessions, nor prayers apart from the heart they should contain! Not talkers, but workers! Not what we have, but what we are! He wants to depend upon us even as we depend upon Him, and to rely on our support, as we in our turn are upheld in His everlasting arms!

To give oneself unto the Lord, to dedicate one's life to Him is not to wait and expect Him to do, without our cooperation, the work of our regeneration. In the words of Chauncey Giles, "It is rather to pray as if everything depended upon Him, then to work as if all depended upon us, nevertheless acknowledging that our strength is in Him!"

In one of his essays Dean Inge divides our generation in two classes, those who add to the world's burden and those who lighten it. "For the man of the world," he says, "the art of living consists in leaving the heavy baggage unto others whilst one trips along unencumbered, with a comfortable little knapsack strapped upon one's own shoulders. We nearly all do that when we can," he says, "and the worst of it is, that it is difficult to tell whether from a higher point of view we are carrying our own pack and paying our own way in life or not."

Now, to be sure, we not only lighten the world's burden when we carry our own, but we make both the world's and our own burden lighter, when we make it the Lord's burden! When in all that we want, and think and try to accomplish, we bear His law on our own shoulders, and make these things the fulfilment of His will!

"Come unto me," He said, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light!"

Did you ever think of the law which God revealed and particularly of the Ten Commandments, as the Lord's yoke and burden? As long as we keep on confusing true freedom with the doing of just what we want, these Commandments, indeed, appear to be a burden and a yoke of iron, as one of the prophets calls them. But when we make a definite effort to understand them and their purpose, they make even the hardest cross less heavy and easier to carry. For our burden, then, is a burden of love!

But, follow that image of the sons of Kohath, still a little further. Is it not our real task to bear the Ark, our radiating consciousness of the Lord's presence, our understanding of the truths which He has revealed, our practical experience of them, into all the relationships and all the circumstances of our life? We must bear it on our shoulders in our activities and

our pleasures. We must not only carry within us, but also carry out into act, the high spiritual standard which it contains. For these Commandments both in their literal and in their spiritual sense are not only standards of judgment as to what is right and what wrong, but they are meant to be embodied in practice, and in our own character. And in this we have the advantage upon the Israelite of old. For whilst he followed or carried the two tablets of stone in a little golden casket, we both follow our Lord, Who in His own life did fulfil the Law, and uphold the standards of His continuing teaching and presence! In the light of that life and law, all stands approved or condemned!

They are to show how far we are failing and how far we are succeeding, continually, as Christian fathers and mothers, as Christian teachers or business men, as Christian citizens or leaders, and they are also to enter the field of our leisure and recreations!

In the realm of literature there are books which they must guide us to choose, as well as others to reject; and so in the realm of art or drama; or in the choice of friendships! In the realm of the management of our material possessions, they shall introduce new motives, use, love to God and the neighbor, all else will have to go! In our home life, they shall bring us a foretaste of heaven on earth! And down to our physical needs and appetites they shall help us to attain more independence from the fretting consideration of what we shall eat and drink and wherewithal we shall be clothed!

"Their service was that they should bear it upon their shoulders!" There is but one reason why some of us do not appear more willing or enthusiastic to shoulder the stave, though that reason may wrap itself in a multitude of most likely excuses. The reason is that one's shoulder is already occupied in bearing a chip, the chip of one's self-love and of one's extreme touchiness therefrom. In comparison with the Ark, the chip appears lighter to carry, but in the long run, strangely enough, it always proves the heavier burden!

It is a well-known fact that one develops strength by practice. But because the challenge of that chip is not to ourselves but to others, rather than helping one to grow stronger in our God-intended manhood, it weakens one until one falls under its weight. Then one becomes not only a nonentity on the road of the world's progress, but even a danger unto the world's traffic. At that stage, like so many road sides in the state of New Jersey, one is labelled: Soft Shoulders!

"Their service was that they should bear it upon their shoulders." Another most important thing which this duty and privilege of the modern son of Kohath implies, is the necessity of cooperation. You cannot bear the law of love to God and the neighbor on your shoulders, and at the same time attempt to do that work by yourself incorporated. There is an ancient prophecy in the book of *Zephaniah*, which reads in the original, telling of the restoration of all things by the Lord, "then shall men call upon the name of the Lord, to serve Him with one shoulder" (iii. 9). And when all is said and done, it is upon this fact that no man by himself is either intended or able to bear witness alone of His God and Saviour, that the Church finds the strongest justification of its existence.

But as in the ancient days of chivalry a noble man became a knight by being touched on the shoulder with a sword, so he who faithfully will bear one end of one of the Ark's staves, knows that spiritually as well as in a worldly sense, "noblesse oblige." In the final test of his relationship and collaboration with others, he reveals that he has dedicated his whole self to the Lord. And in the same measure, he helps make known unto the world that "unto us a Child is born, unto us a Son is given; that the government shall be upon His shoulder, and that He shall be called, Wonderful, Counselor, the mighty God, the everlasting Father, and the Prince of Peace."

The Function Pre-eminently a Work of Charity

THE priest who teaches truths from the Word, and leads by them to the good of life and so to heaven, practises charity in an eminent degree, because he exercises care for the souls of the men of his church.—(*T.* 422.)

"The Larger-Parish Plan"

By Wilfred G. Rice

A LARGER, more vigorous organization; new centers of worship springing up and flourishing everywhere; opportunities for effective service open to both inexperienced candidates for the ministry and to veteran preachers who no longer seek full-time pastoral duties; would this not be an agreeable prospect for the New Church?

Ordinarily it falls to us to be the pioneers in both theology and temporal service. In the case at hand, however, neither pride nor indifference should blind us to a method which others have already used with success. Several branches of the Church, notably the combined Congregational-Christian organization, have reported favorably on a plan that soon will be sweeping the country. From considerable thought on the subject, from personal observation in several states, and from diligent inquiry of those who have been active in the new movement, I respectfully call attention to "The Larger-Parish Plan."

Here is the technique in general: first, a survey is made of districts in which the denomination in question is not already strongly represented. Should careful investigation reveal that a certain district is "over-churched," or that local conditions make the field undesirable, no action is taken. In a surprisingly large number of cases, however, it is found that the way is open for a very successful missionary venture.

Now let us consider an ideal site for the application of the "larger-parish plan." Investigation has shown that a certain county has three or four contiguous townships which are served by moribund churches of various denominations. Tactful inquiry by experienced missionaries has also shown evidence that a vigorous missionary campaign would attract sufficient people to support a venture in the district. The next step is the securing of a meeting place in each town. Sometimes a discouraged congregation will cheerfully surrender its home for a modest consideration; in other cases it is necessary to make use of Grange halls, stores, or large private dwellings.

As soon as local arrangements are made, the directors of the plan exert all their wisdom in the selection of a clerical "team" that will be both congenial and effective. As a rule, the "team" consists of three members, an elderly, experienced preacher, a young man of great zeal and industry, and a woman well-trained in religious education, accomplished at the organ, and skilled in choir directing.

Services are held in each town every Sunday and upon at least one other day during the week. A strenuous "revival" campaign is conducted, Sunday-schools are established and augmented by diligent visiting, no one who will receive pastoral care in the entire district is left unreached. Methods of approach may differ according to the needs of each field; at times it may be necessary to change the membership of the "team" to secure the best results, but one thing is uniform and that is success!

It may be argued that the appeal of the New Church is not general enough to attract a working nucleus in many centers, that prejudice against unfamiliar teachings would stifle any efforts of ours in this direction, or that funds are lacking to give such a method a fair trial. In reply let it be said that any religious movement which stresses the divinity of the Lord, which provides the most reasonable and comforting doctrines for any emergency in life, and which so wonderfully opens the deeper meaning of the Word to all who read it with reverence is sure to be welcomed by Christian people the world over.

Progressive thought in the New Church has recently centered on the truly great opportunities afforded by use of the radio. Without in the least opposing any efforts in this direction, but rather in the hope of increasing their usefulness, may I suggest that when a number of people are interested in our doctrines and way of life through radio appeals it is only the part of wisdom to provide meeting places for them?

Examination of the responses to many New-Church radio programs has shown me that most of those who evince real interest reside far away from the centers already established. Surely no one would begrudge the interest of these persons, and I am aware that pains have been taken to follow up responses wherever possible, but experience proves that a little closer contact is needed. It is not enough to send them copies of our literature or appeals for contributions; they need the help of trained workers to answer their questions, to suggest further study, and, above all, to reach them through a personal ministry. Exceptional persons may cleave to our teachings simply through reading or hearing them, but there is nothing like the services of a pastor to make their faith a reality. To baptize their children into the faith and life of the New Church, to ask God's blessing upon their marriage, to comfort and instruct them in the hour of parting—these are the works that come nearest to the heart.

Suppose that the New Church should enter a field which other churches have already explored with success; suppose that we gave the "larger-parish" plan a fair trial in districts that have so far been neglected—what results might reasonably be expected? According to the gospel of *Matthew*, the Lord's final charge to the disciples was: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Is it not fair to say that no church can rightfully complain of failure until it has done everything in its power to carry out all of the Lord's commands, even to the one just cited? Which is better, to limit missionary efforts to long-established centers, excusing lack of progress by the convenient bromide: "The world isn't ready for the New Church," or to make sure, through diligent survey, that the good news of the Second Coming has been brought to every Christian community?

Aside from the commendable work which the Lord regarded as important enough to stress in His last words to the disciples, I foresee the following excellent results from the plan that has been mentioned. First, and of signal importance to the forward movement of the Church, the establishment of New-Church centers in that immense territory between Iowa and the Far West, a region in which our teachings are known only to infrequent receivers.

Next, and of considerable practical value, comes the prospect of an extremely useful training ground for ministerial candidates who seem to need further "seasoning" before undertaking full pastoral responsibilities. It is likely, also, that young men of promise for whom no immediate charge is open after graduation from the Theological School would take advantage of such an opportunity of "learning by doing." Part and parcel of this plan, of course, would be the means for further service by ministers ripe in experience who would not otherwise undertake pastoral work.

Another point which can scarcely be overemphasized is the advantage of interesting and encouraging New-Church young women in the splendid work of religious education. One needs but slight acquaintance among the "Leagues" of New-Church young people to think of many who are qualified for this service, and of others who, with slight additional training, could be useful servants of the Church whose name they bear.

As a final argument, and one which is timely, to say the least, let us consider the matter of recruiting young men of ability to the New-Church ministry. If the young men of the Church were assured that a field of pastoral service awaited all who felt a God-given impulse to preach the truths of the Second Coming, I am sure that many of them would choose their college courses with a view toward further training in the Theological School.

No doubt this plea has been incoherent and unconvincing; nothing has been said concerning the "practical" matter of financing such a venture, nor have the problems of administration been discussed. Let it be remembered, however, that these questions were never prominent in the Lord's method of choosing disciples. Faith in Him, earnestness in the cause, willingness to follow Him in spite of all temporal problems—these were the qualities which He sought, and without which He was never satisfied. That such a spirit is present in the Church is evident to all who know it well; is it not possible, then, that even the "larger-parish" plan might be a first step in greater service to the Lord?

Greeting to the General Conference of the New Church in Great Britain

TO the members of the British Conference from the Church in America:

Once again we are meeting in Convention to consider the well-being of the Church we love, and once again we send our greetings of fellowship and affection to you, our brothers, in the New Church across the waters. Each year we seem to grow closer to you in understanding and interest, as we unite in advancing the work of making known to men the glorious truths of the Second Coming of the Lord. To you He has given a field in which to labor, and also to us, but the two fields are one, the Lord's own kingdom of truth and righteousness upon earth, and so we labor together with the same joy under the leadership of the same Lord and Master.

It has been a genuine delight and a deep inspiration to have had in our midst that true servant of the Lord, the Reverend Mr. Goldsack, and his gracious lady. He has proved a source of strength and encouragement to us in our deliberations. His kindly, straightforward counsel and friendly interest have struck deep into our hearts and he returns to you leaving his new friends behind and the deepened friendship of those who had the privilege of meeting him on a previous visit. He and Mrs. Goldsack return to you with the hearty wish that they may again visit us some day in the future to renew the happy relations which we have all so truly enjoyed during their all too short visit among us.

We have been deeply stirred by the splendid results which you accomplished in connection with the recent 250th anniversary celebrations. We followed each step in your plans with keen interest and rejoiced with you in the wonderful success which crowned your efforts. Here truly is a bond which may well draw us even closer together as the years pass. A great honor and glorious opportunity lies before us, greater in its scope and glory because of its being placed before us by the Lord himself. The ground has been broken, the seed planted. Now let us pray to Him, the Lord of the harvest, that He will grant us the wisdom and strength and the steadfastness of purpose to go forward and work for the ingathering. Surely our hope for true success lies in our desire to harken to His voice and follow with willingness of heart His divine leading. The vineyard is His, the souls we seek to reach with a message of Divine Truth are His, now may His hand give us strength and His truth guide us in our effort to carry forward the work so wonderfully begun. Never before has the opportunity been so great, never before has the outlook been so promising, and never before has the Church had so clear and definite an opportunity offered to her for service. May He grant that we be true to the trust He has placed in us, and give us the wisdom and the power to accomplish His will.

We have been greatly heartened by the growing interest of our young people in the real work of the Church. One of the most important activities of our Convention was the celebration of the 50th anniversary of the organization of the American New-Church League. This event strengthened the spirit of determination and optimism among us to a remarkable degree. We feel that the future of our Church is well assured as well as human effort and purpose can accomplish that end. We look forward to the future with courage and confidence.

As a united Church, strong in faith and trust in the providence of the Lord, we extend to you the right hand of fellowship, uniting our trust and faith with yours, confident that in the love and guidance of the Lord we will go forward to the glorious fulfilment of His will, helping to bring down among men the reign of justice and righteousness and of true and enduring peace. May you be guided by Him in all things, and may He bless your labors with a rich harvest.

YOUR BROTHERS OF THE NEW CHURCH
IN THE AMERICAN GENERAL CONVENTION.

Angels

SPIRITS however are not able (and angels still less) to see any objects in the world.—(*A. C.* 1880.)

THE BOOK CORNER

MARITAL LOVE: a new translation of Swedenborg's *Delitiae Sapientia de Amori Conjugiali* by the Rev. William F. Wunsch. The Swedenborg Publishing Association. $2.00.

WE do not like the title but we do like the book; and we have some sympathy with the translator in his search for a title. There have been other translations with the titles, "Conjugial Love"; "Marriage Love." So it is hard to think of anything but "Marital." The title, however, is but a minor matter. Mr. Wunsch has given us a translation in graceful and forceful English. He has not slavishly followed (as previous translators did) the Latin forms used by Swedenborg, but he has given us an easily readable translation of the original, and has managed to omit many thousands of unnecessary words. The result is that the new translation is easy and delightful to read.

Mr. Wunsch is not the pioneer in this movement towards more modern forms in the translations of Swedenborg. Mr. Frank Bayley in the volumes he prepared for the Everyman Edition took a bold step forward; but we think Mr. Wunsch has gone still further in this laudable effort to make Swedenborg easily intelligible to the ordinary reader.

To get the real value of this translation will need that a careful comparison be made with the original Latin work. We have no reason to believe that Mr. Wunsch has failed to give Swedenborg's exact meaning throughout the volume. We propose, however, to secure a careful review by a competent Latin scholar. In the meantime we are full of praise for the work, and wish that all Swedenborg's writings could be presented in this graceful and attractive manner.

Something of the purpose that animated the translator in his work may be seen from the following quotation from his "Preface." (And this preface is a real contribution to Swedenborgian literature.)

"The translation of *De Amore Conjugiali* herewith offered has readableness as well as accuracy for its aim. There are higher fidelities to be observed in translation than verbal ones. The qualities characteristic of the original should be conveyed, if possible. In his main text Swedenborg's reasoning has a directness and trimness which should be kept; and the Memorabilia have a pictorialness and frequently a dramatic turn which should not be lost to the English reader. Neither of these fidelities, nor indeed that of amply rendered meaning, will be achieved unless the English into which the book is done is allowed its own idioms and structure. When this freer and more telling translation is attempted, a translator sees more possibilities than he can do justice to at once. He must be content if he makes some progress."

Well, Mr. Wunsch has made great progress. He has given us a translation that deserves a wide distribution, altogether beyond the confines of the New-Church book-shelves. All New-Church people should buy a copy of this book and *read* it. A. W.

Standards for Youth

An address delivered on International League Sunday

By Othmar Tobisch

THE youth of this age is by no means an altogether happy youth. Not that it lacks enthusiasm, the *joie de vivre* which youth always has. But serious economic conditions throughout the world have laid a heavy burden upon the youth of this age. Numerous doctrines of social and economic reforms clamor for attention from despairing graduates of high schools and colleges. Utopias of well-reasoned and passionately-set-forth systems of economic and political nature call for action from the youth of this age.

In this hour, therefore, it is well to set up standards for youth which have their origin not in the fertile brain of some agitator, but in the recesses of the divine order of the universe and of life itself. Systems may come and systems may go, but this spiritual norm will stand forever:

> To perform a use (i.e., fulfill a purpose and fill a necessary duty) in human society is true worship of God.

This is the first and most eminent standard which the New Church sets up for its youth, and consequently for all other youth as well, for it

is a universal standard that can be followed in any nation, race and people on earth. The reason is that it is the standard of the heavenly society.

Be not deceived, youth of this age. Mankind, human society cannot be redeemed by external means, by changing the distribution of wealth, or what not. The redemption of mankind is a divine process and must start from within. Spreading outward it will finally also redeem the working order of human society on earth.

The youth of this day cannot have a higher standard than this: Be useful to society in general; in whatever you do, have the public good in view.

The second standard that I would put up is an educational standard. In order to know what usefulness is, and how it is achieved, one must, of course, be informed. Learn of human society, its manifold purposes, the functions of the state, of government, of commerce, the needs of the nations. Prepare yourself mentally that the idealism of which you have a good part, may find solid foundations in the realities of human intercourse, and aspiration. Yes, have faith in the integrity of human nature, but guard against the outburst of selfish desires when they break through the dams of self-control and make a man or a nation forget their better destiny. Now, the best book of all from which to learn these things is the book of books, the *biblos* of the ages, the Word of God. It is the only reliable text on human aspirations and human failures, on the infinite purposes of God, the comprehensive presentation of the eternal causes, the revelation of the Divine. In it you will find those knowledges which are the most important of all, because they are the most penetrating, the most universal, yes, the everlasting truths about humankind. But behind these truths you will find to shine through a still greater truth—a truth that will at first seem very dim and indistinct, but a truth which will grow as you grow, and finally you will see nothing else, but that truth alone, the outline of a man, like one unto the Son of man, the *Divine Man*. Of all spiritual norms he will become THE NORM.

Briefly then, the New Church would set up a standard of living, a standard of knowledge pertaining to faith, and a standard delineating the Divine Humanity of God. Without these three no man can make progress toward a spiritual life, that is, a life which has mastered the environment and the hereditary weaknesses of human nature.

If one asks himself: What am I here for, anyway? the obvious answer of the New Church is: to perform a use in human society, to contribute to the life of the community, the nation, the Church. That is the life purpose of the spiritual men and women who give us the standard.

If one asks himself: How do I go about that? the answer is: Learn of human nature and the necessities of society, that is, not only about the biological things, or the economical, or political things, nay, go even beyond history. The historical things of the Word of God are only a container, basis, and carrier of a truth which is far more profound than surface truths would indicate. Historical things are admittedly inaccurate. But back of them move spiritual forces which we must learn to know! The really important moves of Divine Providence to lead the human race away from its self-made hell into the divinely provided world of spiritual happiness, are hidden in the law, the prophets, the kings. If one has gained thus an insight in the great stream of Divine Providence moving toward the salvation of the human race, one's own life and fate take on a different significance. No longer can we be insignificant! Every person on earth or in heaven is part of the great divine life. Each one is of a cell in the *Homo Maximus*, the greatest human form. Whatever one does is significant! Tending babies, or boilers, sowing seeds or sweeping floors, the tiniest move made for the use of someone, each single second of our life is significant in the great scheme of things. This answers the often heard query: "What is it all about, anyway? I can't see any use." Let no one worry on that account. Establish the kingdom of righteousness, the kingdom of heaven, namely the kingdom of mutual usefulness, and the emptiness of life will vanish.

There is perhaps one more thing which the New Church would say to young people. And this in regard to science, the philosophy of nature and the materialistic interpretation of life

(*Continued on page 421*)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

David and Saul's Armor

WHEN David was going out to fight the giant Goliath, Saul was anxious that he should go well armed. So he put a helmet of brass on David's head, clothed him with a coat of mail, and put a heavy sword in his hand. But the shepherd youth, accustomed only to his staff and sling, felt strangely ill at ease. So he removed the heavy armor and went out armed only with a sling and five smooth stones.

There is a great lesson in this, but first I want to tell you something not very important but very interesting. I have seen several different pictures of David fighting Goliath. They show him as a boy of about fourteen years of age. Now we know that Saul was the tallest, biggest man in Israel. From his shoulders upward he was taller than the other people. And this makes it certain that David was more than a boy; he must have been very nearly as big as Saul. No sane person would have tried to put the armor of a very big man on a boy. So I know that these pictures are all wrong and that David must have been a well-grown young man.

Now let us go to the real lesson. David would not wear Saul's armor. Other people's weapons and other people's knowledge are of no use to us. We have to fight the battle of life with those things in our hearts and minds which we have gained from the Lord. When we are called upon to overcome selfishness—the giant Goliath within us—it is no use trusting to another man's knowledge and another man's strength.

In an examination at school or at college we have to depend on our knowledge and our own minds. When we have to discharge our duties in life we have to do so with our own hands and our own brains. Everyone must use his own talents, his own abilities, his own education. These are his weapons in the battle of life.

It is just the same in religion. We overcome selfishness by fighting in the strength given us by the Lord. Others may give us good advice. Others may set us a good example. And others may cheer us on and encourage us. But when it comes to the fighting we do it with our own weapons. Parents and teachers can only look on and pray that we may win. We overcome evil by doing as David did. We fight with the weapons that the Lord puts into our hands. It is not another man's knowledge that helps us. It is our knowledge of the Lord's commandments, stored up in the memory and treasured in the heart that enables us to win the fight. The commandments are for us the five smooth stones that David took out of the brook.

No one can conquer bad habits for us, except ourselves in the strength of the Lord.

At the battle of Crecy, the Black Prince, son of Edward III, was sorely pressed by the French army. One of his knights rode off to the king and begged for help. "Is he dead, or unhorsed, or so sorely wounded that he cannot help himself?" asked the king. "No, Sire," was the reply, "but he is in a hot passage of arms and sorely needs your help." "Return, Sir Thomas, to those who sent you," said the

king: "bid them not to send to me again as long as my boy lives; let the boy win his spurs, for if God so order it, I will that the honor of this day be with my son and with them who are with him."

Edward III knew the value of self-reliance, self-help, self-dependence. We need to learn the same lesson. Trust in the Lord, trust in the strength He gives us. Take His Word for your weapons, and there is no Goliath in your heart whom you cannot overcome.

(*Continued from page 419*)

phenomena. The New-Church faith does not oppose any of the known facts of science. However, it does find itself opposed to sundry philosophic speculations arising from scientific facts. The faith of the New Church is inherently friendly to the knowledges of nature, in fact uses them frequently as illustrations for spiritual things, for it is a common knowledge amongst us that the things of nature are but a representation of heavenly nature or of the spiritual world. Indeed, true science praises the handiwork of God and glorifies His marvels. Anyone with spiritual aspirations will have no trouble to place science where it belongs, that is, accept its findings as natural evidences of spiritual formative forces.

In the teachings of the New Church there is hidden a preeminent standard only dimly known even among us. To the youth of this age I recommend the study of that standard. It is the most universal of all standards, namely, the *standard human form.* It is a definite philosophic pattern. In it, humanity has its spiritual antecedent. By it, it will be re-formed, and re-generated. As we become better informed of the human body and its organs, we should apply its functions, purposes and organization to human society and its wants and needs. For this is the evident teaching of the New Church concerning human society. The ideal pattern of human society is found in the human form. A cosmic correspondence exists between the two. In the ideal man, in the Divine Man, we have the obvious design for a redeemed humanity. Shall we put this up as a standard to be reached? We must! In the glorified human of the Lord is the highest standard of all men, and especially of the youth of the Church.

FROM OUR READERS

11 Bonfoy Avenue,
Colorado Springs, Colorado
June 10th, 1938

To the Editor of THE MESSENGER:

I recall with pleasure your vigorous editorial comment when first the Japanese began their systematic campaign of murdering civilian populations in crowded Chinese cities by ruthless bombing and machine-gunning. Now for the first time, however, it begins to appear as if something effective will be done to keep our American hands clean of Chinese blood. For it is obvious that Japan could not carry on her career of crime in China if it were not for the American products she is allowed to purchase, without which she would be beaten to her knees by the brave Chinese armies. These products include not only war munitions strictly so called, but gasoline, oil, cotton and wheat.

The Christian ruler of China, Chiang Kai-Shek, has just appealed to all friendly nations to impose economic sanctions or embargoes on the ruthless Japanese aggressor. It seems to me that all representatives of conscience in the United States, and the New Church above all, should bestir themselves and indicate their demand in no uncertain terms that the Government of the United States impose on Japan a long-range and effective blockade that will prevent any American products from reaching the ports of Japan, and to this end cooperate also with Great Britain and all other powers friendly to China. This is not a means of promoting war, but of preventing it; and also of forestalling trouble otherwise certain to arise if Japan is allowed to conquer China or any considerable part of it. Let us each write to our Congressmen, to our local newspapers, and endeavor to arouse public opinion in every way possible to the end that Japan may be prevented from using American products in a murderous assault on China.

CLARENCE HOTSON.

The Church in Social Service

To the Editor of THE MESSENGER:

There is no doubt that all New Churchmen are active in some social use in a greater or less degree, but many will agree with the Rev. Arthur Wilde in his address in THE MESSENGER of May 25, that a major activity would be of inestimable value to the world as well as the Church. I cannot think of a greater use than the care of orphaned, destitute and underprivileged children.

Take for instance the Dr. Barnado homes in London, the Little Boys Home in Kent, England and others in this country. Think of the splendid work they are doing and there is much more to do. In a New-Church home we could use all the light given in the writings for the training of these little ones, they might even have advantages they do not receive in some of our New-Church homes. I know that in the past, for some reason or other, we have not been able to arouse much enthusiasm for such a movement, one even remarking "we do need such a home; all orphans of New-Church parents are taken care of," as if our own children were the only ones worth caring for. However the more one thinks of such a home with the right environment and the good it would do, the more one gets enthused. It might become a model for other homes. Why neglect such a splendid use? It would be easier to train young minds than to attempt to pry older folk from their cherished beliefs. Besides we might be able to build up virile New-Church men and women like those of old, who would not fear to proclaim "The Second Coming of the Lord, and the commencement of the New Church called the New Jerusalem."

JAMES MACFARLANE,
University of New Hampshire.

June 6, 1938.

The Right Type of Man

To the Editor of THE MESSENGER:

E. K. in choosing for his remarks the caption, "Why does the New-Church Ministry fail to attract the right kind of man?" evidently takes it for granted that the "New" Church does so fail. If he had said "Does the 'New' Church attract the right kind of man?" we might discuss the question better, so I shall speak to this rather than the former.

Perhaps we ought to say that as far as we have gone the men who have been, and are ordained in our Ministry are the right kind of men. They might perhaps be a little "righter" and we hope the future will see that they get "righter and righter." I think they must be as right as the Theological School can make them. I do not see any of them trying hard to be wrong.

Doubtless there are many things to discourage men from entering the Ministry, but no more than entering any profession. I think we should stress the *en*couraging features.

I notice a Church where they have a "Lay Associate." I do not know just what this office implies, but it seems to me that every one of our churches could produce one or more Lay Associates that could help the Pastors in their work, reading the services and prayers on occasions, and in the absence of the Pastor, acting as a Lay-Reader usually does. Such a function can also be a help to gravitating a worthy man into the Ministry itself. There is no reason at all why we should have a scarcity of men for the Ministry. It is only a matter of picking out a *suitable* man or men in every parish, the younger men preferably, utilizing them in the services of the Church, and so pointing them to its larger uses.

How it is done I do not know, but I have seen scores of young Catholic men, some of them mere boys, marching along the streets, all bound for the Catholic Priesthood. Suitable or not, priestly or not in our eyes, they are all going to be *trained* and *made* into Catholic priests before they are finished, so that the Catholic Church will suffer no shortage in its ranks. We could do the same if we tried, only we wait for the chosen few to come our way, who feel specially like becoming clergymen. We do not realize that there are many young men in our midst quite capable of learning spiritual truths and of becoming truly useful in our services.

We have also adopted the policy of training for our Ministry only those who have had the advantage of a college education, and what ordinary young fellow to-day can afford this? If the Lord had followed this bad example He would never have chosen the disciples He did. He would have wasted His efforts knocking on the doors of universities, in the hope that their educated graduates might feel disposed to leave all and follow Him. He chose the men He did, because they were *teachable*, and *willing* to do what He had for them to do. And it seems to me that some of our most brilliant men in days gone by were those, not of university training, but those who *loved* the Doctrines and got their education thence.

So it seems to me that our young men within our own ranks are the ones to send into the Ministry, and every Church can begin right now to point them in this direction, even to finance them. The Young Peoples' League can do a lot in this direction, for it should be a stepping stone for our young men to step right into the larger functions of the Church. The right kind of men are our own young men, but we are looking over their heads to some unknown region, and getting no one.

After all, this matter of choosing a profession is not what it is supposed to be. All must do something and half of our people are doing what they do because they have to. It is just a matter of a "job"—hateful word. I am sure they could be just as useful and a whole lot more so, in the "New" Church Ministry. Let every one of our Churches pick out its suitable, more or less promising men, for we are all more or less promising, and put them in the path that will lead into the entrance of the Theological School.

SACERDOS.

Personalia

The vice-president of the Buffalo Society, Mr. K. S. Acton, is confined to his home as the result of an injury to his foot suffered on May 27th.

Mrs. Ethel Fawcett of Hamilton, Ontario, recently visited her sisters in Buffalo, N. Y.

Western Canada Conference

The Western Canada Conference will hold its annual meeting at Meadow Lake, Sask., on July 3rd and 4th.

Meadow Lake is one of the most northerly settlements in Saskatchewan. A considerable group of New-Church people settled there when the drought drove farmers out of the southern districts. The territory is picturesque with its wooded hills and lakes, and scattered farms. People from various parts of the West are expected to attend. Arrangements for entertainment are being made by the Meadow Lake people. We are looking forward to a pleasant and profitable Convention.

P. P.

Ministerial Appointment

The Chicago Society has called the Rev. Henry K. Peters to take charge of the Humboldt Park and Sheridan Road Parishes. It is expected that Mr. Peters will commence his duties in Chicago on September 1st.

Correction

The following election results were omitted in the statement about elections, as printed on pages 365-366 of the June 8th issue of THE MESSENGER.

Board of Managers of the Theological School: Rev. John W. Stockwell, 110; Rev. Leonard I. Tafel, 120; Benjamin A. Whittemore, 120; Rev. Arthur Wilde, 115.

NEWS OF THE CHURCH

ROSTHERN, SASK.

The Rosthern Society of the New Church held a most enjoyable festival on May 29th. The day was devoted to baptisms, confirmations, and Communion service. Ten young people joined the Church through baptism and confirmation; one infant was baptized and forty-one took part in the Lord's Supper.

Those confirmed were Justina Hamm, Anna (Beck) Markwart, Marcelia Evangeline Croucher, Harold Padfield Klassen, Edwin Emmanuel Klassen.

A special program of music was ably rendered by the young people. The duet, "Jesus, Lover of My Soul," arranged by T. E. Solly, sung as a double duet by Jean Peters and Anna Markowsky, sopranos, and Selma Abrams and Dora Bergen, altos, was especially appreciated. The service was arranged and conducted by the Rev. Peter Peters.

BUFFALO, N. Y.

The young people of the Society gave a delightful Children's Day program on Sunday, June 12th, which was truly a credit to them and a real inspiration to all those present. Toward the end of the program the pastor, the Rev. George E. Morgan, gave a talk which was appropriate to the occasion.

On Sunday, June 26th, the sacrament of the Lord's Supper was administered at the morning service. The close of that service marked the beginning of the vacation period.

MARRIAGE

WHITE-JONES.—Hartley L. White and Rebecca Jane Jones, both of Braintree, Mass., were united in holy matrimony at the New Jerusalem Church in Brockton, Mass., on May 29, 1938, by the Rev. Harold R. Gustafson.

OBITUARY

GODDARD.—Following a long period of illness, Miss Sarah E. Goddard, a member of one of the oldest families of Brockton, died at her home on May 22, 1938, in her 88th year.

Miss Goddard was born in Brockton in the old Goddard homestead, a daughter of the Rev. Warren and Sarah (Eldridge) Goddard and her entire life was passed in Brockton. She was a sister of the late Dr. Henry Goddard, father of Dr. Samuel W. Goddard of Brockton.

Her nearest surviving relative is a brother, Asa Goddard, of Cambridge, Mass. She also leaves several nieces and nephews, including Dr. Samuel W. Goddard and Miss Ruth Goddard, of Brockton; the Rev. Warren Goddard, of Elmwood, Mass.; Mrs. Lawrence B. Reed, of Plymouth, Mass.; and Arthur E. Goddard, of Brooklyn, N. Y.

Resurrection services were held at her late home on May 24th, 1938, the Rev. Harold R. Gustafson officiating.

CALENDAR

July 10.

Fifth Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 139: "O come, let us sing unto the Lord."

Lesson I. Judges viii.

In place of Responsive Service, Sel. 178: "My soul cleaveth unto the dust."

Lesson II. Matt. v, to v. 26.

Gloria, Benedictus and Faith.

Hymns (Mag.) 22: "To God I lift my eyes."

553: "I sing the almighty power of God."

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