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Kingship

THE recent abortive attempt on the life of King Edward aroused widespread indignation. In addition it evoked profound gratitude that the act of a crazy man was so easily and providentially thwarted. It may no longer be true that "uneasy lies the head that wears a crown," but it is still true that Kings, prominent statesmen and others who figure largely in the public eye are always in danger of attack from mentally unbalanced and violent men. Assassinations are all too frequent. The threat of violence from unbalanced or criminal minds is one of the hazards of public life. But for the vigilance of the police it would be one of the major hazards of many a public career.

The world-wide gratitude for the preservation of King Edward's life suggests the thought that the world's attitude towards Kingship has changed tremendously in the past few generations. The greatest impetus towards this changed attitude came from the founding of the United States of America. Republicanism as an ideal was already well known in the world. Experiments in that form of government had been tried; but it was the success of the new American nation that demonstrated to the world that "Government of the people, by the people, for the people" was an ideal that could be realized in the practical affairs of human life.

Following the example of America, other republics arose. France and all the South American nations turned their backs on Kingship. The Great War led to the overthrow of at least three autocracies, and to-day there are few hereditary monarchies in the civilized world. Those that survived the war were chiefly the constitutional monarchies, in which the King, though inheriting royalty by birth, is subject to the demands of government and people, and is compelled to rule according to the constitution of the realm.

Frazer in *The Golden Bough* lays considerable emphasis on the fact that in the early stages of civilization the regal and sacerdotal offices were united in one man. The King was the high priest, the high priest was the King. Spiritual and natural affairs were directed and governed by the same individual. A hundred years before Frazer's time Swedenborg had made the same statement. "The priesthood and royalty in the Ancient Church were conjoined in one person, because the good and truth which

proceed from the Lord are united." (*A. C.* 6148.) It is interesting to note the fact that well within the past century the Kingly and priestly offices were united in one person in Japan.

When finally, in the progressive nations, these two offices were separated, something of religious veneration for Kingship still lingered in the human mind. The idea of the "divine right" of Kings possessed remarkable vitality. A King had (supposedly) the right to dispose of the lives and property of his subjects for the good of the nation. He held the power of life and death over every one of his subjects. No man might question this right under pain of Divine displeasure. It was Oliver Cromwell, aided by his coadjutors who first dealt a death blow to this doctrine of the divine right of Kings.

For many centuries the person of the King was held to be sacred. He was believed to have been appointed by God. Any attempt against his rule or his life was high treason to the state. One of the most notable illustrations of this regard for "divine right" is found in the life of David. Pursued by Saul he had an easy opportunity of slaying the King when the latter was sleeping in the cave. His followers urged him to strike. But to David the person of Saul was sacred, "The Lord forbid that I should do this thing unto my lord, the Lord's anointed, to put forth my hand against him, seeing he is the Lord's anointed."

In the literal sense of the Word of God there is a profound sense of reverence for the Kingly office. The men who were Kings were a mixed lot of good and bad. This is true of secular as well as of sacred history; but though the King might be evil, the Kingship is treated with profound respect in the Word.

There is, of course, a spiritual law underlying this respect. Kings represent the Lord as to the Divine Truth. It is as the source of all truth that God Himself is "King of Kings and Lord of Lords."

Judging from appearances it would seem that ultimately all hereditary Kingship will pass away from the earth and that rulers will be elected by popular decision. It may be centuries hence that the last vestige of hereditary royalty will disappear. If, however, the trend of human and national development seen in the past century continues in the future, Kings and crowns will belong to history and not to the practical affairs of government. But the Kingship of truth will persist, the royalty of law will remain. Something more enduring than royal government will emerge in the realm of human life. Every individual may become "a King and priest" unto God.

A. W.

CONVENTION ADDRESSES

Usefulness of Modern Methods in the Church

By Rollo K. Billings

(*Monday Evening Conversazione*)

AN outstanding attraction during the Texas Centennial celebration this summer will be a mechanical man. I understand that this man will have complete charge of a large industrial exhibit. He will point out to the visitors the advantages of the merchandise which his sponsors are offering. He will suggest that they be seated before him so that he may explain to them at some length the processes in the manufacture of this merchandise. He will answer at the press of a button any one of a vast number of questions. This marvelous mechanical automaton, we have no doubt, will perform his job faultlessly. He is a mechanical man. He will deliver the goods. His thousands of moving parts are perfectly designed to perform their particular service. He will do the job. He will be the *height of efficiency*.

There will also be at the Texas Centennial a Hall of Religion. I have no doubt that this Hall of Religion will contain many interesting exhibits presented by the great and lesser re-

ligious sects. Fewer people will pass through this Hall of Religion than will pass before the displays watched over by our mechanical manager. Many of the displays in this Hall of Religion will be poorly lighted. Many will consist merely of a few open books, with maybe an occasional map with colored pins to designate the missionary outposts of the denomination. Highly interesting to the initiated, to those who represent the very few million people in our country who are still "old-fashioned" enough to attend public worship and who are actively interested in religious education, but very colorless and unattractive to the ninety and nine million—those who flutter past and are attracted by the bright lights.

When I say, "flutter past" I don't say it disparagingly, for we are all, whether we like to admit it or not, more or less attracted by novelty and bright lights, whether it be in the Automat or Woolworth's, or in the seeking of a finer college education among the grander Gothic towers of a great university. What I am saying is this: we are all influenced by methods of approach and appeal; and we don't suddenly lose this susceptibility when we approach the things of religion. I have no doubt that there were many who were shocked when the suggestion was first made that the newly invented printing press should be used to spread the Word of the Lord.

And so I come quickly to my central suggestion: that we be not afraid to take the mechanical man with his efficiency, with his capacity for doing the job, with his capacity for reaching out and attracting, that we take the mechanical man over to the Halls of Religion and put a soul into him. Ensoul the mechanical man. Use all the modern and all the mechanical helps that we can. I believe that modern methods and means are as much God-given as was the printed Bible. The devil has found plenty of ways to use modern methods for his evil ends, and we shall have to work night and day to even so much as break even with that crafty gentleman.

It's grand and thrilling to feel that you are a part, even a very small part of this glorious race to make modern methods count for the Lord.

Mrs. Mack will, I believe, tell you something of the uses of a storehouse of tested and tried methods, a storehouse of Methods and Results. I would like to offer for your consideration just two out of the many, many modern methods that could be made of use in our religious education—methods, into which, a living spirit, a living internal, if you please, could be injected.

I refer first to the use of recordings (or transcriptions) in connection with children's and young people's study. It would be not only possible, but I believe, practical to produce discs that would tell the Bible stories in concise and interesting ways, but also add to the telling, short dramatizations of many vivid scenes. Very practical applications of the lessons could form a part of, or could be worked in with, the dramatizations. If the lesson and its application could be presented to a young mind in a dramatic way, that mind would always associate the two — the story and the application. The appeal to association of ideas in the mind is the very back bone of the psychology of modern advertising. It will work in the Sunday-school. When we think of Lucky Strike cigarettes we don't think of stained fingers and teeth. No. We think of opera stars and swimming champions and polo players. Luckies build champions.

I have a great difficulty in finding Sunday-school teachers who have the ability to really teach the Bible stories—when I say teach, I mean not only grasp them themselves, but make them *live* for their pupils. Such teachers are essential to an effective use of the graded notes. If these lessons could be sent into the Sunday-school rooms, given to the pupils in dramatic applications, and just as they were prepared by those best able to prepare them, I think we should be more than mildly surprised with the results.

And the other method I will mention is the visual appeal through the use of motion pictures. I don't know of any work having been done in the use of discs in connection with Sunday-school work, but of course there has been some use of moving pictures. There is a foundation in New York devoted to the development of pictures for religious purposes, but the surface has been hardly scratched compared to the possibilities of development. And

I might add right here, that the possibilities are even greater for us, because of the nature of our teachings about the Bible. There is a vast unexplored field of application of motion pictures in giving our children and young people instruction, not only in the Bible, but also in the teachings of the Church.

Let us not fear to "go down into Egypt" in the use of these modern methods, but it requires just as much a pioneering spirit as Johnny Appleseed showed when he went through Ohio and Michigan and Indiana handing out pages which he had torn from his cherished copies of *Heaven and Hell.* It requires the same spirit that the early western preachers showed when they rode through sleet and snow, often for thirty or forty, maybe fifty miles, on horseback, to conduct a service and help to spread the teachings of the Church. Those men had what it takes, they used every means at their command to spread the "good news."

Let's take the mechanical man into the Hall of Religion, and put a soul in him. And just as he has done his job well, he has delivered the goods among the bright lights, and been the very height of efficiency, let us not be afraid to take him into our church buildings and make him the very *soul of* efficiency.

Consecration Service at Close of Convention

By Frank A. Gustafson

THE "work" of this Convention is over with; our "business" has been despatched; we are about to "return to our respective places of abode." The profit of this Convention-contact is beyond all reckoning. This "brushing-up" against one another is helpful, stimulating, healthful to our souls. Here, in Convention assembled, our faith in the Lord has been renewed, our confidence in the principle of truth which He has revealed has been strengthened, our trust in the integrity of each other confirmed.

Now we turn homeward to again resume the interrupted duties, responsibilities and obligations of our daily living, encouraged by this contact, stimulated by it, aroused, stirred with a mightier sense of appreciation of the opportunities lying before us, heartened by a more definite sense of capability and competency in meeting them, more certain that they are to have effective establishment. The Lord shall set His hand to recover the remnant of His people—the cause which we serve shall triumph.

The assurance gladdens us. Confidence in Him and the certainty of His operation arouses in us a serious determination to cooperate. We go out emboldened, sensing acutely a sustaining influence and influx, ready and prepared for the responsibilities which await. It has been good for us to have been here.

True, the Lord builds, yet He privileges us to serve in the building. He can do little unless our part in the doing is done. He depends upon us—a charge we have to keep—and in the keeping there is call for devotion, consecration, sustained courage, steadfast forwardness of ideal and purpose, persistent continuance in effort and endeavor. With these enlisted, knowing such quality of response, embodying such constancy and consideration in application, the end cannot but be, triumph is inevitable, failure of success impossible.

Then let each, one and all, bold and timid alike, learned or otherwise, rich or poor, ten-talented or one-talented, make this response in his own way, in his own field of service, according to his own peculiar talent and opportunity, lovingly and loyally, confidently and courageously, undisturbed by any seeming defeats of the hour, undismayed by terrors which may assault or assail, with eye upon that eternal end, take upon himself his own indicated responsibility in personal service. The outcome is certain. This end shall be. His ensign shall be set up, the outcasts of Israel shall be assembled. The dispersed of Judah shall be gathered. The Philistine and the Edomite and the Moabite shall be laid underhand, even the children of Ammon brought into obedience. This, His new and true church, shall be established, will again stand upon its feet to draw breath through heaven.

SYMPOSIUM GIVEN AT THE YOUNG PEOPLE'S LEAGUE CONFERENCE

Youth of Yesterday *vs.* Youth of To-day

By Lydia W. Seymour

GIVEN such a big subject on which to write a ten-minute paper, I was in somewhat of a quandary as to just what angle of approach might be the most interesting. I might have spent many hours looking up material regarding the struggles of the youth of yesterday; how, without gas, electricity, automobiles, telephones, or radios, he pushed doggedly ahead, obtained a good education, and finally a secure position in the life around him, and was looked upon as a successful man; how the youth of to-day—being born into a world of luxuries (luxuries which have become necessities in many cases), has not met with the same struggle, but has, nevertheless, had its hardships to combat.

You are all familiar with the rapid pace of living required these days in order to keep up and not miss out on anything. At a lecture given by Dudley Craft Watson, the modern home was described as one having a radio in the front room, a refrigerator in the kitchen, three cans on the shelf and everyone going some place. How true of this machine age of ours!

I might go on to show how miraculously inventions have made the once impossible feats, everyday occurrences to-day. But here, again, an illustration will suffice. It is one of the most interesting incidents I know of in connection with the achievements of man; told by Admiral Richard E. Byrd, just before he went back to the Antarctic. Quote: "One of the backers of the Antarctic Expedition lived on Long Island. He had a specially constructed radio apparatus which enabled him to be in direct communication with Little America in the Antarctic, and was listening to the broadcast coming all the way from the South Pole. Previously that evening, he had had a telephone conversation with his office in New York City and had left the receiver off of the hook. His office was eager to get in touch with him again, but could not ring his telephone. Knowing that he was in communication with the Antarctic, the office broadcast to Commander Byrd to ask the man on Long Island to hang up his receiver so his office might speak to him." Can we not say then, that achievements and progress are the outstanding factors in this generation of to-day?

For the more particular phase of the topic assigned me, I have chosen something that I hope will be of as great interest to you as it is to me. It is the "Summer Camp Idea." I know from our Journal that you Leagues of the East are setting forth on a new camp project this year. May I extend my congratulations on such a wonderful undertaking. It is an investment which will yield large dividends to all who attend, I am sure. Split Mountain in the West, and Fryeburg in the East, have blazed the trail for us. For several years they have carried on this very modern idea of educational recreation. Camping is one of the oldest and simplest forms of living; and at the same time, one of the most progressive methods of education and recreation for the youth of to-day.

I would like to pass on to you a thought given me by a very fine man—one with whom camping has grown from a hobby to a livelihood. Quote: "We no longer look backward for a Garden of Eden where life was perfect. Neither do we look wistfully forward to the rewards of sainthood. We no longer consult Aristotle to discover how many teeth a horse may possess. We no longer enlist the groundhog to predict the weather. We have begun to acquire a new dignity. We make science our partner. Whether a person is a crusader, scientist, or humanist we believe in progress by cooperation. At camp one makes progress by cooperation, by understanding. It is urgent that youth of to-day be placed where both natural science and social science are functioning."

Anyone who has been to camp will know

that camp means more than the counting of noses, or which team wins in a season's competition; it must mean a society which works, explores, and experiments. Everyone in camp is heart and soul interested in work or play of some kind. The association, the cooperation between several persons all having similar interests, and the ambition to cultivate worthwhile hobbies, these are the things upon which our camps of to-day are founded. Hobbies may seem like play to some of us, but they really are activities which will give a change and relaxation from one's everyday occupation. It has become a recognized fact that youth of to-day need supervised leisure time activities, until they reach the stage where such activities are a part of their very lives.

It seems to me, then, most natural that we of the New Church should be taking such strides along this line of endeavor. To provide a place, away from the noisy hubbub, and hot, dusty air of the city—a place where youth can "retreat" and find, in its true setting, the simple beauties of the out-of-doors. That feeling of retreat and relaxation is in itself invaluable to a weary body and a restless soul. But when one finds, also, congenial comrades who are eager to share experiences, and to experiment for various ways of putting one's time to some useful end (even though it may be simply comparing notes on life, while basking in the hot sunshine), then one may feel the progress of social science. The increasing number of camp-minded people in this country is of definite significance. Social science must catch up with technical science. As machines are so rapidly replacing men in many different fields, these men have quite an adjustment to make. Having so much leisure time thrust upon them, they are at first like fish out of water. This very natural reaction of not knowing how to spend that extra time is simply a reminder that the youth of yesterday knew no such things as summer camps, where they might have been taught how to use leisure time.

I wonder what a glimpse into the life of the youth of to-morrow would show us? If you have read H. G. Wells's latest book: *Things to Come*, perhaps you already know what lies ahead. However, as far as camping might be concerned, I believe it will be a part of every child's education—and a field of increasing interest to youth.

Youth of To-day *vs.* Youth of Yesterday

By Irma Boericke

A COMPARISON of the youth of to-day with that of any other generation would involve more knowledge of that youth than I possess. One can only speak with conviction of what one knows.

However, the discussion may be confined to a short span of time. Yesterday and to-day are relative. Youth itself changes its attitudes every few years.

At college, where they have the youth of an age range from about sixteen to twenty-two, for a period of four years, changes have been noted in the attitude of the different class groups to their college education.

The heads of several of the well-known girls' colleges agreed that during these five or six depression years the students were far more serious not only in their attitudes toward their academic work, but in the kind and amount of extra-curricula activities, than they had ever been before. In our college there were more new outside activities begun during these few years of harder work, than during the fifteen or twenty years preceding. The girls worked harder and played harder. What they had been able to buy out of their allowances in 1928 they had to earn the money for in 1934. The attitude toward what they want has changed —not necessarily the things wanted. The achievement of these things through personal effort has led to effort and achievement in other fields—with consequent widening activities.

Another aspect of the change in the youth, as seen through the eyes of the college is the increasing ability of the students. One of our outstanding professors, who had been teaching

for over thirty years, remarked that the term papers of the average student in her present class ranked above those of the exceptional student thirty years ago. This is true in spite of the statistics that show that the average age of the incoming freshman class is two days younger every year, as there are more girls of sixteen entering this college now than formerly.

Related to this is the increasing responsibility taken by the students in this college not only in the autonomy of their own government, but for action on violations of the standards they set. This exemplifies not only their increased ability to handle their own affairs, but also the change in attitude in that they will take the full responsibility for their actions.

Change in the attitudes of youth may be taken to involve not only group change, but change in each individual. During the years covered by what is designated as "youth," the experiences can be so varied that the one youth going through them will substantially change his attitudes toward accepted habits and beliefs. It is characteristic of youth to follow an idea or a course of action with enthusiasm—tasting its full flavor. He or she cannot help but be affected by the experience, and will be changed by it, to some degree, even if the same enthusiasm should change its course to explore some other field. One's attitudes may shift like a ship's ballast in a heavy sea; and like the ballast their shapes may be permanently affected by that with which they come in contact. Every youth's outlook is varied by "yesterday's" experience; and he is, therefore, different to-day from yesterday.

Last year may be a long time ago when measured by experience—just as a day may have passed quickly being so full of new activity, but may seem like a week when the extent of the activity is reconsidered.

Did you ever look back over the past year's experience—say in the spring—and take stock of all you have learned, and think how you felt just a year ago—or perhaps two years ago? It is often amazing to evaluate your experiences to see what you have derived from them, and in what ways you have changed. Try it some time and see.

Youth of To-day *vs.* Youth of Yesterday

By Sherman S. Newton

YOUNG folks of my own age are in a none too enviable position. At the very age when it is most important that all the forces of life should be united in giving them stabilization, they have found a very chaotic world—a world groaning along through depression, prohibition, repeal, Fascism, Communism, Socialism, and almost any other upsetting force you may wish to name—all these things, of course, largely the backwash of the World War for which they are in no way responsible. And so, I say that the youth of to-day is not in a very enviable position, aside from the mere matter of being young itself, and in this discussion that very fact militates against us for we are too young to intelligently point out either the virtues or the faults of the older generation. To paraphrase what Will Rogers might have said: "All we know is what we read in the papers," and, I might add, what we hear from our elders.

All of these distracting forces that I have mentioned above certainly have not tended to keep whatever religion a young person might possess flowing in the same channels that it flowed a generation ago. And when these forces upset the most conservative of our people, is it any wonder that changes should be brought about in the life of modern youth of which the youth of yesterday should be skeptical, to say the least? I think not. In fact, I hold that it is a high tribute to the religion of yesterday and to the passing generation that the principles which they inculcated into us years ago are to-day proving themselves adaptable to our modern life.

The passing of time throws a glamor over the things of years ago. Very few of us have lived our life thus far and not at some time dwelt upon the romance and great possibilities of a few years ago. As we grow older we pass out of the "cowboy and Indian" stage and the

British no longer lurk behind every shadowed-tree ready to be mowed down with our wooden guns and rifles. Nevertheless, this sentiment clings to life and we eventually reach the place where we refer to things of the past as happening in "the good old days." And this glamor which the passage of time throws upon life everywhere falls also upon religion. For instance, if we drive along through the country and note the number of closed churches—churches that a few years ago were thriving—we are prone to observe this as an indication of the passing of a better age when men feared God. But here, as in all such cases, we need to balance the picture. Do not forget the great number of new churches, churches that are indeed monuments to the certainty that God still lives in the hearts of men. Take another example. We speak of how the Bible was used in years gone by, but I pause to remind you that there are more Bibles in use to-day than ever before.

In other words, the thing to which I am leading up is this: I do not believe that there is any tangible difference between the youth of to-day and the youth of yesterday in any vital matter. That is, at heart I think that the youth of to-day is just as kind, just as thoughtful, and just as good a guardian of the things that are to be believed as was the youth of any other day .

Yet I do confess one fear. The subject is: "Youth of Yesterday versus Youth of To-day." Note that harmless little word—versus. I am afraid that it too closely expresses the actual condition that too often exists between the old and young. Versus actually refers to a struggle of some kind, if I may express properly such a thought about this preposition. We use it as in "Harvard versus Yale" or in law as, for instance, "Madden versus Jones." If we observe the situation close at hand we are sometimes afraid that the old and the young are engaging in a very sad combat over this thing of religion.

Now the thought that I wish to leave here is not strictly my own though I take the credit or discredit as the case may be for this expression of it: "The religion of the youth of yesterday and the religion of the youth of to-day should not be a 'versus.' It should be a 'bond.' " If there is one place where the youth of to-day is failing to live up to the standard of its parents, it is right here. The youth of yesterday, if I read correctly, found its bond with the passing generation in its religion and church life. My! how much we need the love and wisdom to-day existing between the old and young which the church will so mightily supply! If the youth of to-day could only realize that age gives its advice freely, lovingly, prayerfully, and from a long period of experience, believing always that it is for the best! And if the youth of yesterday would remember that that seemingly wayward young person is vibrant with life and that often thoughtlessness is back of the curt word or unreasonable act! It is only this bond of religion that can save us here. It is only by worshiping together, praying together, and working together that this bond of religion may be made strong enough to withstand the wear and tear of modern life.

The Cleric in the Field

"The Man with the Hoe"

NOW is the inning of the hoe. While many of the tools of my childhood and of yours have been driven into exile to a large extent by the advent of horse-drawn implements and power machines, the hand hoe still occupies a useful and honorable place in agriculture, especially in the home garden and on the smaller farms. Some things cannot be done quite as well nor quite as handily with any other instrument, so the immortality of the hand hoe seems assured; and its use is by no means a piece of drudgery nor a badge of "slavery to the wheel of labor," as Professor Markham's poem has it, and for the next few months it will be drawn out of its winter scabbard and wielded as a weapon perhaps even more powerful than the

sword or pen.

Indeed the justly celebrated author of the poem "The Man with the Hoe" which is based on the still more celebrated painting of Millet bearing the same title, wittingly or unwittingly has cast undeserved reproach on the humble hoe by linking its destiny with the most awful picture of human enslavement and degradation to be found in all literature. It is probable that the artist had no intention of making either the man or his tool the subject of such an interpretation as has been thrust upon it, since it is but one of many similar paintings depicting the simple peasant life of his day and people, among which are the well-loved "The Angelus" and "The Gleaners."

Certainly the wielder of the hoe has no necessary kinship with the "brother to the ox," "dead to rapture and despair," "a thing that grieves not and that never hopes," as the poem runs; nor need his face carry "the emptiness of the ages," or his back "bowed by the weight of centuries" bear "the burden of the world." If there is such a creature as this language describes, and we grant the possibility, the gentle hoe has made no contribution to his fate. If there be a human with a "brutal jaw," or a brain with its inward light "blown out," the causes of these conditions must be sought in something quite apart from the culture of the hoe.

For the hoe is distinctly a cultural tool both agriculturally and psychologically. Simple in construction and humble in origin and use, the hand hoe nevertheless ministers to the physical, mental and spiritual welfare of one who sympathetically woos its acquaintance no less than it helps to "feed the multitude."

Hoeing is highly healthful work. If there be any virtue in sunshine, pure air and nerve relaxation, the hoe should be the best medicine ever. It calls for no great strength, it creates no physical strain, and is subject to no "speeding up" process. In its use one may set his own pace, and know that he is exercising all the essential muscles of his body and stimulating every vital organ.

Best of all the hoe lends itself to mental rest and quietude. Skill in its use is easy to acquire, after which it makes small demands upon the attention and moves through the mellow earth noiselessly and with little effort. The tool becomes a part of one's self, yielding to one's mood and exacting no artificial attempts at conversation. As the sown seed is softly covered with its native earth, or the springing shoots freed from their hostile weeds and grasses are snugly bedded with fresh and stimulating soil, pleasant visions of growing crops and generous harvests entertain the fancy.

The hoe thus provides the ideal conditions for deep and fruitful meditation, which is the basis of real intelligence. Loosed from the external clamor of the senses, and from the need of strenuous effort and close attention, the mind rises almost spontaneously into the higher atmosphere of thought where all things can be viewed abstractly and with composure. If there exists in the man with the hoe any inclination or capacity for reflection, almost before he is aware of it a train of thought has established itself, and self-communion begun with opportunity for a long and uninterrupted flight.

It is a fact of experience, usually well known, that the best thinking is done, not in a state of complete inaction but when attended with some slight activity of the body. Some secure this by walking the floor, or by a solitary ramble. An involuntary movement like swinging the foot, pulling the moustache, chewing a toothpick or smoking a cigarette may serve the same purpose. Mannerisms in preachers and lecturers like holding the coat lapel, twirling a button, fondling a watch chain, or thrusting a hand in the pocket of the pants or other garment, originate as aids to thought. Complete passivity kills thinking even as work requiring close and conscious attention renders it impossible. The hoe provides the simple and almost automatic movements so stimulating to reflection, without ceasing its usefulness, and it lacks all those distracting features that render meditation impossible or unprofitable.

The man with the hoe, therefore, is bound to be a thinker according to the measure of his native capacity and his previous education. He can fail to think only by ignoring, traducing and violating the inspired occasions which the hoe so generously provides. It is impossible for the hoe to become an instrument of degradation or a badge of slavery. It is a true emblem of freedom, of intelligence, and of unbiased judg-

ment. He who leans upon its handle does so for momentary rest or to complete a train of thinking too absorbing for further activity, and as in silence he gazes upon the ground there will be no emptiness in his face though he may be carrying upon the broadening shoulders of his thought the "burdens of the world" and glimpsing some solution of the world's troubles.

And it is more than an alliteration that the hoe is allied with heaven. By the path of meditation the true thinker is soon knocking at heaven's high door and finds admission also if he loves spiritual and divine things. It may be that by the very law of correspondence of the man with the hoe and the uses of his occupation the heavens are drawn nigh. We may safely warrant that there may be more communing of man with his Maker at the end of a hoe handle in the quiet of a summer's morn, with the breezes fanning his brow, and the fresh, warm earth tumbling about the seeded row at his feet than is sometimes realized in places of more conventional sanctity.

Could the man with the hoe be relieved of the dual burden of too much work and too little pay, under which agriculture generally is staggering, he might "hoe out his row" to the end of his days without injury to his body and with constant enrichment of mind and heart.

H. C. S.

MISSION BOARD NEWS

The following interesting report has been received from the Rev. Yonezo Doi, missionary in Tokyo:

Both our Sunday services are keeping regular attendants, and our Sunday-schools, too. Our young people average seven attendants and are studying the Bible (*Matthew*) in English in its spiritual sense. Our doctrinal class, studying *Arcana Coelestia* Wednesday evenings, is held regularly with eight or nine attendants. They have never missed even one class. The last class was the 175th and studied *Genesis,* chapter xxx. This class is also held at another home in another part of the city every Thursday afternoon for three to seven people. *True Christian Religion* is lectured in outline at a friend's home in Chiba City, a trip of three hours and a half from here, for five or six Christians there.

I am now printing on mimeograph the 19th volume of *Apocalypse Revealed* which is being read most earnestly by eighty-five readers. Also I am working to translate four or five pages each week of *Conjugial Love* and delivering it to thirty people.. My sermons are read each time by more than two dozen people in Tokyo and Kyoto, a farmers' village in Miyagi-Ken. So I have to make two copies of each of my sermons, that is, four copies each week.

In Kyoto, Mr. Izuka is ably leading the New-Church group of about a dozen people. Eight of them are our Church members. Services are held regularly at Dr. Kitagawa's home each Sunday evening. One young man is to be confirmed in the New-Church membership at my next chance. I intend to visit them at the end of next month.

In three farmers' villages in Miyagi-Ken (or Miyagi province) the Rev. J. Endoh is also ably working to spread the New-Church doctrines to the local people. We are still closely connected and I am giving him every possible help. Quite recently he has opened a weekly religious meeting at a teacher's home of the local school, for two or three teachers. A new order for two copies of *Apocalypse Revealed* has come from him. Eventually he and his people (about a dozen) will become our Church members.

I am planning to pass this summer (only August) in my native village with all my family as last summer. My native village, though 500 miles away from Tokyo, is rather near Kyoto and other places of Mid-Western Japan where I used to visit several times a year. So I can visit them often, and I can conduct services for the Kyoto people every Sunday during August.

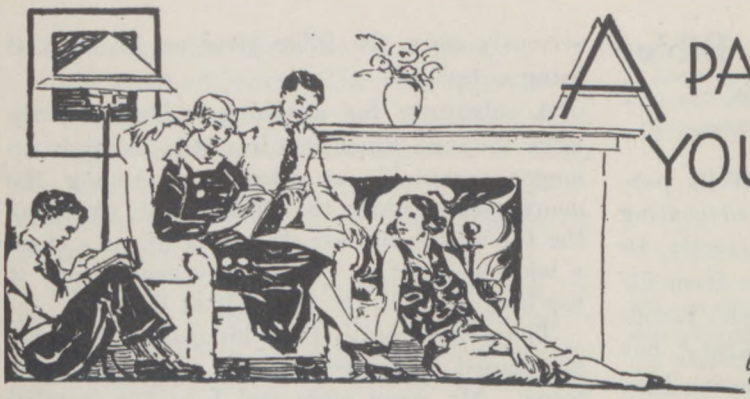
On the first Sunday of the month, we, about twenty church people, and fifty Sunday-school children of both schools, went on a picnic. The second Sunday was Flower Sunday. Bunches of flowers were given to each child of both schools. The offering on Flower Sunday was sent to the Shiznoka Home for Orphans.

The Glorified Human the Source of Life

WHILE the Lord was in the world He had foresight and providence, in His human, but these were from the Divine. But subsequently, when He was glorified, He had these solely from the Divine; for the Human glorified is the Divine. The human regarded in itself, is merely a form receptive of life from the Divine; but the Lord's glorified Human, or His Divine Human, is not a form recipient of life from the Divine, but is the very *esse* of life; and what proceeds therefrom is life. (*A.* 5256.)

Affirmation

O CLAP YOUR HANDS, ALL YE PEOPLES; SHOUT UNTO GOD WITH THE VOICE OF TRIUMPH.—Psalm xlvii. 1.



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

The Common Flowers

YOU will remember that the Lord said to His followers, "Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these." But it isn't about the lilies of the field to which I wish to call your attention. We can find lessons even in much humbler flowers than lilies.

Some weeks ago on the vacant lots at the back of my house two Italian women were going with knives and baskets gathering the early leaves of the dandelion. I believe they boil them and use them as we use spinach. I should have liked those two women to come and get the dandelion roots out of my lawn. Every year I destroy scores of dandelion roots, but all in vain. The wind blows fresh supplies of seed into the garden. Sometimes my roses are a disappointment, and other flowers leave much to be desired. But the dandelion is always with me, and for six months of the year its bright gold blossoms will greet me in the garden. At first the flowers grow on quite long stems. Then comes the grass cutter and mows them off. But the next day there are other flowers on the same roots, this time with shorter stems. I try the grass cutter again. And again she springs to bloom, this time with a stem only half an inch long. You simply cannot discourage a dandelion. And the only way to deal with it is to take it up by the roots and burn it.

If it were not for the fact that it spoils the lawn we should all love this little yellow flower. It is so patient, so persevering, so willing and anxious to do its best. It reminds me of the Apostle's message to the Galatians, "Let us not be weary in well doing." And it sets us an example of cheerful persistence.

One of the things I notice in myself and other people is the easy way in which we get discouraged with the difficulties of life. We are willing to do our best, willing to help other people, willing to overcome temptations. But at the first breath of discouragement we cease to make any effort. We are like those delicate flowers that shrivel up in the cold wind and at the first touch of frost. We have one good try at things, and because we don't succeed we get sulky and will try no more.

Well, we might take a lesson from the common flowers. To go on patiently doing your duty in the face of discouragement and disappointment is one of the most heroic things possible in human life. To have a smiling face and a cheerful temper, even when things go wrong, and to keep on doing the best you can for other people is one good way of becoming a disciple of the Lord.

I don't like dandelions in my garden, but whenever I see one I seem to hear it say, "If I can't have flowers on a long stem, I'll try them on a short one. If I can't bloom on a short stem, I'll bloom without a stem; but I will send up flowers." That is the sort of spirit that wins success, the spirit that surmounts all difficulties. "Let us not be weary in well doing."

No Substitute for the Bible

By George William Brown
General Secretary of the American Bible Society

A DECADE or so ago H. G. Wells published a much-discussed article advocating a new Bible. If I remember correctly he offered a list of poems and excerpts from literature for inclusion in it. Mr. Wells' justification of his proposal was very earnest but there is no record of the idea ever having been acted upon.

Why did the suggestion not take hold? Is not the Bible a very ancient book, and is not this a very modern age? Can the reactions of a man of the twentieth century be at all similar to those of David or Jeremiah or Paul? It is to be remembered that this ancient Book came into being when the world was tiny, the Atlantic unexplored, and the Pacific still uncharted. Its outer rim lay only a little beyond the edge of the Mediterranean. An entire hemisphere has been added to the known part of the globe since the Scriptures took their form. Why has there never appeared a substitute for the Bible of that small, long-ago world?

One observation to be made at once is that time and space are factors having no relation to the Scriptures. The facts with which the Bible authoritatively deals were vital two thousand years ago and will be vital two millenniums hence. They were of importance long ago in obscure Judea, and they are significant to-day whether people live in populous metropolitan areas or on the outer fringe of civilization. The modernization of society is a process to which the Bible is indifferent. Its readers are seldom greatly interested in knowing when the Psalms were written, or in being told the exact habitat of the recipients of the epistle to the Galatians. "Be sure your sin will find you out" cares not for clock or calendar. "Jehovah is my light and my salvation" has no reference to latitude or longitude. There is a quality of universality in the Bible that is simply astonishing. It is therefore hardly to be expected that a substitute is going to be sought seriously when the Bible gives no promise of being outmoded.

A substitute for anything is desired only when the item which one has been using is no longer acceptable or adequate. Among the many uses to which the Bible is put, two near the top of the list are its use in crises and as a book of devotion. For many generations it has been equal to the demands of both.

The writer recalls from his college days being roused from sleep by the crash of a collision. My room mate and I hastily dressed and went outside to witness the tragic and bloody after-effects of a serious accident. It was a sobering experience. When we returned to our room I noticed that before getting into bed my roommate hunted up his Bible and read a chapter from it—the only time in a year's living with him that I saw him look inside it. In that solemn hour when we had walked beside death he turned not to great passages of literature, not to the dissertations of any philosopher, not to any learned scientific treatise, but to his Bible. Such a use the experience of the years seems to have justified. No satisfactory substitute for the Bible in severe crises seems to have been devised. Ian Maclaren, author of "Beside the Bonnie Brier Bush," stated once that in his pastoral calling he had never been asked to read from any part of the Scriptures save the fourteenth chapter of *John*. Neither had he ever been asked to read from Tennyson or Browning or Bunyan or Scott. There are certain Bible passages to which the Christian goes when his heart is heavy, and he cares for no substitute.

The Bible is rich with passages appropriate for reading in critical situations. There are chapters to be read when one confronts an epochal decision, or faces an overwhelming sorrow, or meets with heavy reverses, or stands in baffling perplexity. Across the centuries embraced within the Bible its characters have sounded the tragic depths common to humanity. Some grew hopeless but others bravely came off more than conquerors. The Bible lover reads the defeats and victories of Scripture and is stimulated to take his place with those who have triumphed. He kneels with Jesus in Gethsemane and determines to walk the Via Dolorosa undaunted. He needs no

other book. He wants no other book.

Life is not all crises. There are long periods of routine living with every day very much like all its predecessors. During these stretches the Christian life must be cultivated. There must be enrichment of spirit and invigoration of character.

As a book of spiritual nurture developing the devotional life the Bible has an inexhaustive adequacy. There are mornings when reading the 121st *Psalm* sets the character of a day as nothing else can. There are evenings when the final paragraphs of the eighth chapter of *Romans* are the precise tonic the spirit craves. There are moments when contemplative brooding on the stirring imperatives of the Commandments or quiet reflection on the teachings of our Lord gives sinewy resistance against alluring temptations. Many Christians rejoice in the possession of a guide to the Bible's use advising that in discouragement a certain chapter be read, in periods of uncertainty to turn to such and such a passage, and so on. Thus is imparted to Christian character that fine quality which makes the personality of the Christian attractive. The popular New York City preacher who told of examining the Bible of a deceased friend and finding in its markings a veritable spiritual autobiography can be duplicated many times. "He who ceases to be better ceases to be good" is said to have been written on the flyleaf of Cromwell's Bible. The young Christian reads that "Jesus advanced in wisdom and stature, and in favor with God and man," and tries to do likewise. The mature follower of our Lord noting how Saul of Tarsus became Saint Paul becomes ambitious for a saintly life. The elderly read of the Father's house and strive to qualify for a worthy welcome.

Many good Christians to-day are becoming better Christians because of a systematic use of the Bible. No other volume or anthology of good literature serves the same purpose. And interestingly enough, no other book is being sought!

Word of God

THERE can be no conjunction with heaven unless there be somewhere on the earth a Church where the Word is and where by means of it the Lord is known, for the Lord is God of heaven and earth and without Him there is no salvation.—(*D. S. S.* 104-106.)

Pulpit Vacancy

The Rev. Immanuel Tafel having received and accepted a call to the Wilmington, Delaware, Church, the pulpit of the Toronto, Canada, Society will become vacant on October 1st. Applicants for the post should communicate with Percy C. Blackmore, 211 Bowood Avenue, Toronto, Canada. All communications will be treated in the strictest confidence.

BAPTISM

UNRUH.—Allene Kay Unruh, daughter of Franklin T. and Pauline Unruh of Fort Worth, Texas, was baptized by the Rev. Isaac G. Ens at Pretty Prairie, Kan., on July 5, 1936.

OBITUARY

SHOREY.—Miss Nellie Shorey passed into the spiritual world July 1, 1936 at a local hospital, Portland, Maine, at the age of eighty-two years. The burial service was held July 4, the Rev. Norman O. Goddard officiating.

Miss Shorey was born at Monmouth, Maine, June 17, 1854. She was the daughter of the late Jacob and Lucy Shorey. She was a graduate of Kents Hill Seminary and a member of the Women's College Class of 1876.

Miss Shorey was a devoted New-Church member. By her will she left one thousand dollars to the Portland New-Church Society and a larger bequest to General Convention of the New Jerusalem Church.

CALENDAR

August 16.

Eleventh Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 91: "God be merciful unto us, and bless us."
Lesson I. I. Sam. xxii.
In place of Responsive Service, Sel. 184: "Thy hands have made me, and fashioned me."
Lesson II. Matt. xxvii, v. 26-49.
Gloria, Benedictus and Faith.
Hymns (Mag.) 242: "The Lord our Saviour is the Way."
58: "Praise, my soul, the King of heaven."

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The NEW CHURCH MESSENGER

August 12, 1936

In This Issue

Ten Sunday Occupations for Children
Cornelia Hinkley Hotson

Some Thoughts on the Process of Revelation
Richard Tafel

Friendship
George Henry Dole

From Our Readers

Workers in the Church

Price 10 cents

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THE NEW-CHURCH MESSENGER

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WHAT THE NEW CHURCH TEACHES

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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

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

The
NEW-CHURCH MESSENGER

Vol. CLI, No. 7 New York City, August 12, 1936 Whole No. 4328

The Efficacy of Prayer

IN the present issue we print a letter from Mrs. A. A. S. James which contains a protest against an editorial article on "Prayers for Rain" which appeared in THE MESSENGER of July 8th. Mrs. James says, "I read it eagerly for help. I found your answer very unsatisfactory. It is the traditional answer of the Church on this subject."

The article in question was not intended as a pronouncement on the efficacy of prayer for material things. Its object was to show that although the prayers for rain had received a reply in various districts, opinion would still be divided as to the value of prayer for material things. The writer of the article had no intention of attempting at that time to define the authoritative teaching of the Church on the subject of prayer. Indeed, any authoritative statement is difficult to make.

Without a doubt prayer is primarily intended for spiritual purposes. Swedenborg defines prayer as "talking with God." The object of prayer is to change the spiritual attitude of the suppliant so that influx from the Lord and from heaven can flow into the soul.

That, however, does not exhaust the possibilities of prayer. The Lord Jesus not only prayed for Himself but for all mankind. Especially did He pray for His immediate followers. Let us note the fact that His prayers for those followers were for spiritual blessings. And even while He prayed He was undoubtedly conscious of the fact that the Divine Benevolence was then and at all times seeking to bestow the gifts for which He was praying . Every prayer He uttered was in full accord with the Divine Will.

We can go a step further than this and affirm with certainty that the Lord taught His followers to ask not only for spiritual but material blessings. "Give us this day our daily bread" is a prayer for things on the natural plane. The fact that in the spiritual sense it is a petition for the renewal of good whereby the soul is nourished does not abrogate its literal significance. The devout follower of the Lord will pray for all things that can be asked in an unselfish spirit.

Earnest prayer undoubtedly changes the spiritual environment not only of him who prays but often of him who is prayed for. In his recent book, *Man the Unknown*, Dr. Alexis

Carrel affirms his belief in spiritual healing as the result of prayer and states that it does not seem imperative that the sick man himself shall be conscious of the prayers made on his behalf. One is driven to the conclusion that in all cases of mental healing the spiritual environment of the sufferer is so changed as to permit the influx of healing influences from the Lord.

To be efficacious all prayer must be in accord with the Divine Will. And it must also change the spiritual environment of the subjects of the prayer. In the acknowledgment that (1) the Divine Benevolence is at all times directed to man ("Your heavenly Father knoweth ye have need of all these things"), (2) no prayer can be granted that is in opposition to the Divine Will, we can pray for all things, spiritual and material. All our prayers will not be granted. The Divine Purpose in human life is often more effectively accomplished by the withholding of things than by the granting of them.

A knowledge of New-Church truth may and should give us a new conception of the function and efficacy of prayer, but it will not destroy in our minds the force of the Scripture declaration, "And he spake a parable unto them to the end that men ought always to pray and not to faint." (*Luke* xviii. 1.)

We know so little of the action of the spiritual world upon this natural plane on which we live that it would be foolish for us to be dogmatic in our statements as to what is possible or impossible of accomplishment by prayer. If we may be permitted to do a little sermonizing we would exhort all men to pray. Pray unselfishly, and then pray for all things you need. Tennyson reached the heart of the matter when he wrote,

> "More things are wrought by prayer
> Than this world dreams of."

A. W.

Affirmation

"O SING UNTO THE LORD A NEW SONG: SING UNTO THE LORD, ALL THE EARTH."—Psalm xcvi. 1.

In Sympathy

THE sympathy of the whole of the New Church will go out to the Rev. Dirk Diephuis in the bereavement that has befallen him by the call of his dear wife to the spiritual world. The Church on earth is the poorer by her removal, but the spiritual forces of good and truth gain by her closer association with the heavens. Could we but see beyond the veil we should know that the removal of our loved ones is in the order of Divine Providence, and that to those who have lived the life of unselfishness has come the Divine call, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

FROM OUR READERS

To the Editor, New-Church Messenger:

My dear Mr. Wilde:

In the issue of The Messenger for July 8th there is an editorial which brings up many long-waiting questions for the New Churchman—Prayers for Rain. I read it eagerly for help. I found your answer very unsatisfactory. It is the traditional answer of the Church on this subject.

You have brought together a group of citations from various newspapers showing that in Georgia, Alabama, North Dakota, Minnesota, Montana, people have gathered in their churches praying for rain, and have got what they asked for immediately. You might also have cited the Indian Territory which had a great tribal gathering praying for rain, and was also answered immediately. Having full knowledge that there is no such thing as luck, nor mere coincidence without Divine Providence in particulars "even in the throwing of the dice" you leave the subject by saying "alienation from God arrests the reception of heavenly truth and the human mind suffers from spiritual drouth; but when the heart of man is once more turned to the Lord there comes again the refreshing showers that bring truth and the peace of heaven to the soul."

The impression left to me is that New Churchmen cannot look upon these coincidences as answers from the Lord; and that the only answers to prayers for rain would be, not rain, but "re-

freshing truth and peace of heaven to the soul." Why not both?

For many years it has been borne in upon me that the church wishes to keep an orderly separation between what is natural and what is spiritual. The subject of praying for natural results, such as cures, victories, crops, business, etc., involves persons and time and space from the very narrow view of a single natural human being, and therefore has been classed as disorderly, presumptuous and necessarily selfish. It has been said that the Natural Plane is our Plane till we die, and that the Lord in His mercy does not change the operation of its laws in answer to human desires. Therefore prayer should be only for generals, and for spiritual states.

Is there perhaps a forced discreteness of these Degrees which to New-Church people is bringing a Unitarianism deadening to the Divine of the Lord Jesus?

Is there not an overflow of the Divine Good into all the Degrees, conjoining itself with lower and lower truths and even "flowing into scientific and sensual truths, which are scarcely anything but fallacies, and joins itself with them; (even the tribal dance of the Indian?) if it were not so no man could possibly be saved." (*A. C.* 2554.) And is not this overflow of mercy (which is the more than necessary good) into the opened capacity of the receiver according to his faith and his charity?

What if there should come no end to the drouth, and the literal waste of the land arrive? What if there should come race-wars and religious wars with increasing horror all over the world?

Is there, for New Churchmen, only a generalizing belief in the end of the Old Dispensation and a patient expectancy? If we know that the World of Spirits serves both heaven and hell, and is intimately and particularly a tool between the Lord and man, used by the Lord in the arranging of man's thoughts and feelings every instant, cannot a distinct and particular searching into individual, and even group, connections there result in an orderly and efficacious cleansing of conduits towards definite and particular influx into definite and particular effects?

I cannot believe that the leaving of this subject in so casual a manner is sufficient for us now. Some one answered the Indian. Someone answered North Dakota. If it was the Lord, why not for us too, in our responsibility? Did Swedenborg say a man should not stand, his hands hanging down waiting for influx?

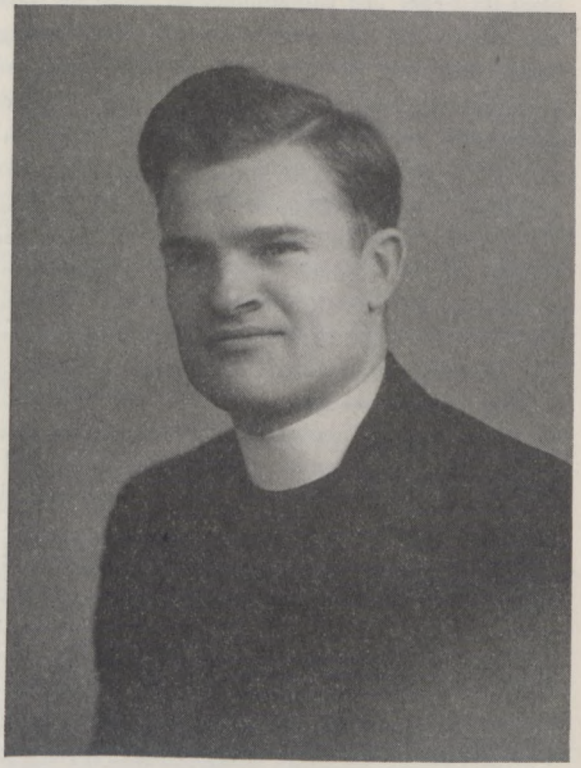
Very sincerely yours,

A. A. S. James.

Angels

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

Workers in the Church



The Rev. Joy H. Hammond

The Rev. Joy H. Hammond was born at Akron, Indiana, on June 10, 1902. When he was five years of age, his father moved to a small farm a short distance from the village, and there the boy was reared. When he was in the eighth grade at school, he entered the Boy's Corn Club contest of Fulton County, and won the first prize for the best acre in Henry Township. As award he received a ten-day Short Course at Purdue University, with all expenses paid.

Mr. Hammond was graduated from Akron High School in 1920, and then took twelve weeks of Normal School work at Winona Summer School. He received an elementary school license and, the following autumn, taught in one of the district schools of Henry Township. For six years he continued to teach, two years in each of three district schools all within five miles of Akron. Mr. Hammond continued his Normal training during vacations until, with a change of colleges, he had achieved sophomore standing at Indiana State Normal School.

The ministry kept suggesting itself while he

was teaching but for several years he did not heed its urge. In the summer of 1926 he took up work with his father in the bricklaying trade, but was less content at this work as teaching was nearer his heart's desire. Nevertheless he continued for two years, when, unable to resist longer, he made arrangements for entering the New-Church Theological School, the family having become interested in the tenets of the Church through the accidental possession of *True Christian Religion*. Wishing first to complete his regular college course, Mr. Hammond enrolled at Boston University College of Liberal Arts, taking a minor amount of work at the Theological School at the same time. In the autumn of 1929 he took only courses at the Theological School, receiving his certificate in June, 1932.

On returning to Akron, he was invited to preach in a Rural Community Church, a community which he had served in the capacity of teacher. Its members knew nothing of the New Church, yet were willing that Mr. Hammond should go ahead in spite of his unknown Church background. He held simply but closely to New-Church teachings, neither forcing them nor avoiding being loyal to their implications. He worked there for five months with no financial support save that which was given from his own home. In January, 1933, the Board of Missions of the Ohio Association came to the rescue with $25.00 a month. He continued there until August, 1934. On April 23, 1933, he was ordained by the Rev. Louis G. Hoeck, in Cincinnati, Ohio.

In the fall of 1933, Mr. Hammond received aid from the Boston Society to the extent of $30.00 per month and entered the Manchester College of North Manchester, Indiana (fifteen miles from Akron). He received his degree, Bachelor of Arts in Social Science, on June 1, 1934. It was possible for him to continue his work at the Community Church while studying.

While at the Almont Summer School, in August, 1934, he was invited to Contoocook, New Hampshire, for a visit, with the possibility of its being permanent, and in September of the same year, Mr. Hammond accepted a call to serve the Contoocook Society where he is preaching at the present time.

Ten Sunday Occupations for Children

By Cornelia Hinkley Hotson

SINCE there are still many parents who try to make Sunday really the Lord's Day for their children as well as for themselves, I suggest here ten possible ways of filling pleasantly part of the time remaining after formal worship and Sunday-school are over. Of course children need some time in which to do exactly as they please, that is, to run aimlessly, jump, and squeal; but I suspect that they get tired after a certain amount of that, and I know that we adults do, and that a little planned occupation would be agreeable to all.

1. A Walk into Nature

An occupation almost unknown to many modern children, but extremely useful for giving outlet to superfluous energy in a harmless way, is a walk into nature, noticing and remarking on the beautiful flowers, shrubs, and trees, which our parks and rich neighbors are so kind as to raise for our benefit. Walk in the woods if you can. Small children like to learn the names of the different flowers and notice the changes that go on during the season. More of interest can be seen while walking than when riding, even though we may ride to the place from which to begin the walk.

2. Singing from Hosanna

Another favorite occupation in our family is singing songs from the *Hosanna*, or from the *Book of Worship*, in turn. Each of the group must have his or her free choice in the chosen book, in turn, and cheerfully sing the choices of the others, with his own turn to look forward to again.

3. Reading Bible Stories

Another occupation is to read Bible stories: a choice to each one in turn. My children prefer to choose them from a book of illustrated Bible stories, looking the pictures over and over, and finally making a choice. Then I sometimes tell the story in my own words, but more often read it directly from the Bible.

4. Coloring Bible Pictures

A favorite occupation this year has been col-

oring the Bible pictures which Jeanette Ellis made for our Sunday-schools. They are excellent pictures for coloring, so clear and large and capable of being colored really well by older children while not too hard for little ones to work at. Three neighbor children chose and colored a picture, along with our own children, for each of several Sundays in succession.

5. Bible Anagrams

On one Sunday at least, we had a fine game of Bible Anagrams. We found that the best plan was to empty out all the letters, face up, on to the table, add a few vowels written out for the purpose, and then let each one draw the letters needed, and make, without any turns at all, such Bible names as each player thought of, until the letters were, as far as possible, all used, and then, of course, admire the results.

6. Bible Alphabet

There are several ways to play Bible Alphabet. One good way is to line up as "class" and "teacher." The teacher asks one by one down the class for Bible names beginning with "A." Each one who has a correct "A" name goes to the head of the class, until no more "A's" are known; then "B's" have their turn, and so on.

It could be played by all sitting as they happen to be seated, asking for only one name for each letter in turn, and skipping from one to another in the class until someone has answered correctly. It is quite important to see to it that everyone has a turn, and not permit the better-informed ones to have all the fun.

This game could be played with anagram letters, each player being called upon to give a Bible name beginning with the letter he has drawn, if he can; if not, any other player has his chance, in a definite order, to get that letter.

When I was a child we played Bible Alphabet by reciting verses beginning with each letter of the alphabet. It can be done if one uses "Except" for "X."

7. Name and Tell

A game which has proved quite successful with big and little alike, we call "Name and Tell." The children are divided into two teams, as evenly matched as possible according to ability. The child whose turn it is, in one team, gives a Bible name, and the child whose turn it then is, in the other team, tries to tell who or what is meant. Score is kept on a blackboard. With children of about equal ability, keep the score by teams, but if their ability varies greatly, it is well to give points directly to those who make them. Be sure to take turns in turn on both teams. We allow names of persons, of places, and of stories, such as, the Prodigal Son, the Sower, and so on, and even of animals: lion, sheep, wolf, bear, as names to be given, and the child in the opposing team must tell enough about the name to show that he or she knows what is meant.

8. Finishing Quotations

Finishing Quotations is a good game for older ones. There is a good printed variety of this game, but the form I have in mind requires only Bibles. I had my Sunday-school class open theirs to the seventh chapter of *Matthew*, and I volunteered to finish any verse they would begin and read to the first punctuation mark. If I could do it, I got the point; if I made a blunder, they got the point. It could be played by two teams of children with any passage they knew from memory, or were trying to learn: one team with Bibles open, reading to the first punctuation mark; the other team completing the quotations, Bibles closed, with someone keeping score.

9. Placing Quotations

For this game, a member of one team should read aloud from one to three or four verses, and some member of the other team should place the quotation, as in the *Psalms*, *Gospels*, *Deuteronomy*, *Kings*, and so on. One side ought not to be able to see the opened Bibles of the other side, unless the game is being restricted to a certain book, as seeing where the Bibles are open might help much in placing the quotation. Restricting the game to a given book, like *Genesis*, or any Gospel, and placing a quotation from it, as in the story of Joseph, or Esau, or in some parable or event of the Lord's life, would bring the game within the range of a good many young players. Teams should agree upon how many "tries" to allow in placing the quotation, and how to arrange to count score.

10. "I'm Thinking of Something"

Another old reliable game which children always enjoy, which can easily be adapted to Bible drill use, is "I'm thinking of something in the Bible." One person, of course, does the "thinking," and answers questions by only "Yes" or "No," until someone guesses the precise person, place, object or book he had in mind, and of course, the guesser wins the privilege of setting the next problem.

Children are bound to entertain themselves in some way on Sundays, doing things they had better not be doing for at least part of the time unless good occupations are provided for them. Painfully little time in their lives is ordinarily allotted to formal instruction in the Bible. Like adults, children are not interested in subjects about which they know practically nothing, or in which they feel at a hopeless disadvantage before the superior knowledge of others. These games, particularly the competitive ones, should be of great help in familiarizing children at the fact-finding age with Bible names and facts they should know. Once familiar with the names and facts, they will appreciate stories and other lessons about the bearers of the names.

Children know that they get five hours a week of expert drill in arithmetic from a paid teacher as against one-half hour of instruction a week in religion from a volunteer teacher. Some time in most Sunday-schools is spent in a service of worship, which of course is all to the good, and gives instruction of value, but does not compare with or take the place of such careful drill as all children receive at school in subjects like Literature and History. Though the volunteer Sunday-school teacher may show that she is ten times as eager to teach as the public school teacher, the relative amounts of time actually devoted to tasks gives the secular subject an overwhelming advantage.

I have found the most difficult Sunday-school problem with boys and girls of Junior High School age is to convince them that the subject-matter of Sunday-school lessons is of any importance at all in comparison with the very important things they learn at school. The actual time allotted in their lives to the two kinds of instruction, and the fact that school *required* careful written work in its subjects, proved overwhelmingly to the children which kind must be regarded as the more important by the adult planners of their education.

While we wait for an improvement in this condition, we should use every device we can to help the children now growing up to become familiar with names and stories which they otherwise will hear only too seldom. To be played successfully by a group of children, these games *all* require the presence of an older person as guide, umpire and if need be, as policeman. But if adults are willing to devote some of their time on Sundays to helping children have a good time with games which both must confess are designed to teach something of the Bible, children can not but be impressed by such commendable seriousness of interest on the part of their parents and adult friends.

Augmentation Fund Committee

Resignation of the Rev. William L. Worcester as Chairman of Advisory Committee after a Quarter Century Service

THE following resolution was passed by rising vote at the Augmentation Fund Committee Annual Meeting held in Boston on July 1, 1936:

It is with heartfelt regret that the members of the Augmentation Fund Committee receive the resignation of the Rev. William L. Worcester, who retires as Chairman of the Advisory Committee, and as member of the Executive Committee. We have had Mr. Worcester's active interest and guidance for over twenty-five years. Following the Chicago Convention of 1911, under the leadership of the late Rev. Julian K. Smyth, it was mainly Mr. Worcester's valuable counsel which guided us in planning this organization, as completed and officially recognized by the Washington Convention of 1912. President Smyth immediately appointed Mr. Worcester as Chairman of the Advisory Committee, which position he has since held, carrying on the heavy correspondence, advising the Convention Societies, and adjusting the financial and organization problems. Those

only who have been in close touch with the work can appreciate the vast amount of time, energy and attention which Mr. Worcester has given during the past quarter of a century. Our association with him has been most endearing, and in our affectionate appreciation we recall our Lord's words, "Well done, good and faithful servant."

The American Bible Society at the Texas Centennial

(Issued by the American Bible Society)

A COLLECTION of Texas pioneer Bibles is perhaps the most popular feature of the American Bible Society exhibit in the Hall of Religion at the Texas Centennial Central Exposition at Dallas. A check made on the first of July (twenty-four days after the opening of the Exposition) showed that thirty-six States and more than a dozen foreign countries were represented among the thousands of registered visitors to the Hall of Religion who paused to examine this unusual collection gathered from owners all over the State.

Particular interest is being shown in the two oldest Bibles in the exhibit: one, an English "Breeches" Bible, published in 1615 and brought to Texas by a member of the Peters Colony, one of the earliest settlements in Dallas County; the other a first edition of the one-volume Czech Bible, published in 1613, buried in a field for safety during the persecutions in Bohemia, and later brought to Texas by Moravian settlers seeking religious freedom in a new land.

A special division of the historical section is devoted to old photographs, Bibles, and documents telling in graphic fashion the story of the early activities of the American Bible Society in Texas, from the appointment of the first agent for Texas in 1834 through the founding of the Texas Bible Society in 1839 and the establishment of the first Texas Bible Depository in Galveston in 1853. Here may be seen portraits of the Rev. Sumner Bacon, the first agent for Texas; David Ayers, pioneer layman who brought the first stock of American Bible Society Bibles to Texas; and the Rev. Robert Alexander, one of the most famous of the Society's agents in West Texas, as well as Bibles carried and distributed by these early workers through the dangers and hardships of the pioneer period.

Of further interest to the visitor is a large decorative map, covering one entire wall of the exhibit room, giving him an opportunity to find the location of the Bible distribution center nearest his home and to visualize the world-wide scope of the American Bible Society's work. A balopticon shows in colored slides the processes of translation, publication and distribution of the more than 7,000,000 volumes of Scripture which go out annually through the ten Home Agencies, twelve Foreign Agencies, and fourteen Subagencies which the Society maintains throughout the world. Still other slides show the work of the Society in providing Scriptures for the Blind, several volumes of which are on display in the exhibit of Bibles published by the Society.

Students of history are attracted by the frieze of paintings depicting the history of the English Bible from the time of Caedmon through the beginning of Bible Societies in the nineteenth century, while a display of facsimile pages from famous English Bibles pays further tribute to the early translators who first made the Bible available to the English-speaking peoples.

Ecstasy of Prayer

By Anna Raile

EACH morning when I say my prayers,
My guardian angel hears;
And leads me by the hand all day,
And stills my smallest fears.

And when at night I pray again
And all my troubles bare;
The angels dance within my breast,
And God Himself is there.

Prayer

THE angels in heaven have such power that if they only desire a thing they obtain it; but they do not desire anything but what is of use.—(*A. R.* 951.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Faith in the Lord

ONE of the strange sayings in the *Book of Job* is this, "Though He should slay me yet will I praise Him."

We often speak of the patience of Job, and with good reason. *The Book of Job* is probably the oldest book in our Bible, and one of the oldest books in the world. It is a story of a good and patient man who bore many troubles with great fortitude, and who never lost his faith in God. He was rich and prosperous and had many sons. But one day there commenced a long chain of misfortunes. He was told that all his sons were dead. He lost all his wealth. He became afflicted with painful and noisome disease. And from being prosperous, healthy and happy, he became, at last, ill, weak, poor, childless and apparently in utter misery. Yet he never lost hold of his faith in God and his belief in the goodness of the Lord. Men who knew him thought that God had sent these terrible misfortunes. Of course that was wrong. The Lord never sends misfortunes, and He strives to uphold us when they come.

These men kept thinking, "Surely Job will no longer believe in the goodness of his God." And to their surprise Job still praised the Lord, still believed in the divine goodness. So they said to him, "See, the Lord has allowed you to be afflicted and tormented. Do you still believe in His goodness?" And Job replied, "Though He should slay me, still will I praise him." And Job lived to see his faith justified. His sons all came home, his wealth was restored, his health came back, and he was happy once again.

One of the lessons we all ought to learn is that of being thankful to the Lord, whatever of joy or sorrow may come to us. And this is one of the most difficult lessons in life. It is easy to be thankful when all things go right. We thank God for the sunshine, but we grumble when it rains. We thank Him for health and strength, but we are apt to forget Him when we are ill and weak.

We can be thankful for pleasant things, but not for unpleasant ones. I have never yet met the boy or girl who said "Thank you" when mother has given a cup of very nasty medicine. And yet the mother was just as loving and as wise when she gave the medicine as when she gave a packet of chocolate.

It takes us many years to learn how to be thankful for some of the less agreeable things of life. And yet, whatever the appearance, the love of God is always with us, and like Job we ought to praise Him at all times. I remember reading of a farmer who for many years lived a careless, godless and selfish life. But one day there came to him the knowledge of the Divine Love. He began to realize how much the Lord had done for him. And he cast about for some way in which to show his gratitude. On the top of his house was a large weather-vane, one of those things that tell you which way the wind is blowing. He got the village painter to paint on it in letters of gold, "God is love." All his

neighbors laughed at it and thought the farmer had suddenly gone mad. At last a friend went to him and said, "Why have you put those words up there?" And the farmer said, "I wanted to show that I believe God is love whichever way the wind blows."

You can see what he meant, of course. The Lord is good to all, He is good at all times. His love never fails us. And we ought to learn to trust in Him implicitly, even as Job did when his troubles came upon him and he said, "Though He should slay me, yet I will praise Him."

Some Thoughts on the Process of Revelation

By Richard Tafel

THE dictionary meaning of "revelation" is "An act of revealing; disclosure of what was before unknown; God's disclosure or manifestation of Himself or His will to man; that which is revealed by God to man." It is interesting to note the derivation of the word. It comes to us from the Latin *re* plus *velare*, or translated into English, "again" plus "veil"—reveil, or veil again. Now there is much truth in this fact. It is one of the elemental truths of revelation, since we are taught that the Divine Truth descends through the heavens, where it is clothed and accommodated to the comprehension of the angels of the highest, the second, and the first heavens respectively. Thence it descends to men, still further clothed and wrapped in natural ideas and conceptions. Thus this "ultimation" contains within it all these other levels of relation.

Perhaps it would be valuable to give a broader definition of "revelation." It has been well expressed by one of our scholars thus: "To comprehend the reality of our life here, it calls for something more than the light of this world to be seen. The light of a higher world must play on the human mind. This, broadly and essentially, is 'revelation,' which is the communication, in the activity of such light, of any truth of the spiritual life to men, or the disclosure of some fact or law of the world of the spirit."

We are sometimes inclined to speak of Swedenborg's doctrine of revelation. But, strictly speaking, there is no such thing as a "doctrine of revelation," especially if we accept Swedenborg's own definition of doctrine as "that which is to be believed and *done*"—with the emphasis on the *doing*. He is not so much concerned with the mechanics of the giving of the Word, as he is with his great doctrine of the spiritual sense of that Word.

However, he gives us some very interesting data on this process. He describes, for instance, his experience with automatic writing, which was given to him to show how some parts of the Word came to us. Also he tells us that the prophets sometimes heard spirits whispering in their ears. (But this, as we shall see later, must not be taken too literally.) His most general statement is that the Word was given by "dictation." This word "dictation" is not a translation of the original, but is merely a transliteration of the Latin *dictatio*, without any attempt being made to break down the idea Swedenborg meant to convey. We cannot work with this concept of *dictatio* until this task has been done. The impression that we get from his various statements is that the prophets were usually passive instruments in the hands of God, the implication being that their whole self-hood was wiped out, or suspended, while God worked through them. But this, together with his statement that in many places the prophets are unintelligible, has largely been discarded through the increase of Bible knowledge since his day.

In such a study as this, we shall have to go to the Bible itself for more definite knowledge of the mechanical aspects of the process of revelation. Let us take our Bibles, then, and attempt to follow the development of the phenomenon of prophecy as it presents itself to us. The first glimpse we get of it is in the time of Samuel and Saul. Samuel, as we know, is called a "seer," a person who was gifted with second-sight, with clairvoyance. He could tell Saul,

for instance, that his father's asses had been found, many miles away. Connected with this event, there is a very interesting parenthetical remark: "In those days, the prophet was called a seer."

In Saul, we see an example of the earliest and crudest occurrences of prophecy. This was occasioned by a great emotional upset, induced by singing and dancing—just as in the case of the dervishes, and in our day by the old-time revival meeting. In this ecstatic state, the person lost all control of himself, and prophesied. Saul, a notorious example of the symptom of melancholia—he was a neurotic—was so overcome that he lay all night like one dead.

This was the first stage of prophecy. Later, in the time of Israel's highest level of prophecy, it became more refined. The cessation of ecstasy left the prophet his proper self. The word "prophet" in Hebrew is *navib*, a past participle denoting one who has been entered—presumably by God. Moreover, the prophet felt a definite call to his exalted station. Amos felt the call so strongly, that he describes it thus: "The lion hath roared, who will not fear? The Lord hath spoken, who can but prophesy?" Jeremiah, too, felt the call, but he did not want to answer it. But it was impossible to refuse; he felt the urge as a burning in his very bones; he was tremendously upset emotionally. He roamed the streets in a desperate mood; he struck children, so great was this pent-up storm within him. Finally he completely capitulated. Much of the same experience was undergone by the other great prophets.

Let us look at the person and the equipment of the prophet. We see in him an extraordinary individual, a carefully chosen instrument. This would seem to mitigate the statement that the prophet's individualism was wiped out—for then why could not anyone be a prophet? The prophet was not concerned with foretelling events; he had a higher duty—he was rather a "forth-teller." He was a statesman of keen insight, concerned with the true welfare of his nation. Also he had an almost unequaled sense of justice, whether inside or outside the nation. He was necessarily, therefore, a social reformer. He was a man, then, of all these qualities and sensibilities, motivated by an exalted idea of God, His will, His power, and His purpose. So much for his person.

As to equipment, he could point first of all to his training in the schools of the prophets. Here he would learn the prophetic vocabulary, the necessary formulae of phrasing and conceiving his message. He would learn the history of his people as exhibited in their glorious literature. He would learn to draw lessons from past events, and from his knowledge of statecraft, would be enabled to make the proper conclusions.

Thus we have a wonderfully prepared instrument, through which God could give forth His will for all times. In view of the person, his equipment, and his training, we cannot consent to the idea that the prophets were mere automata worked by strings. It is all greater and more glorious than that. The truer idea of the twofold phenomenon shows forth God more as we imagine Him. He never violates man's precious individualism, but rather uses this, and bends it to His own ends, meanwhile leaving man in his divinely given freedom. Let us look at this two-panel idea of revelation more closely.

The divine life sweeps out continuously from God, through the heavens to men. All our ideas, knowledge, and truth is from this great source, entering men's minds, seeking to be rightly received. Thus it was with the prophets. They had the very vehicle for revelation, in the universality of their message, its spirit, and its purpose. They had the appropriate words, the very fitting imagery, with minds filled with the traditional prophetic conceptions and ideas. They had a great sweep of history upon which to draw. And above all, they had a message, a vital message, for the people. Consequently, as they framed this message, their purpose and the Lord's coincided to a remarkable degree. Unknown to them, a deeper sense could be lodged in that very message to a definite people, Israel, concerned with concrete situations, dealing with specific problems.

It is comparatively easy to see how they could be freely led in dealing with their past history, i.e., drawing upon it for examples and illustrations to interpret conditions of their own times. They would not be able to tell you

why they chose some events and discarded others, any more than we can when we are writing. But the problem becomes a little more difficult when they were looking to the future, trying to gauge the course of events. This was a more labored task; they would follow one idea and then give it up for another. They would seek until they found what they thought was just the right word, just the right phrasing, they wanted. In this there must have been quite a clash of will—human and Divine—though not, of course, perceived as such. At such times, they might well have heard, as it were, spirits speaking in their ears; ideas and truths breaking through into their minds, and being heard in the inner ear, almost as sounds. At times, they would feel as though a higher hand and a greater mind than theirs was really composing; but do we not too feel this, and so take no credit for an idea, or for a neat turn of a word or phrase? They would have freely confessed that it was God's doing, marvelous in their eyes, for they professed to be nothing but His spokesmen.

There were also other means of communication between God and men—dreams and visions. With minds full of imagery and the picturesque language of the East, this afforded a means of revelation which, were it not such a natural experience, would have wiped out man's freedom. Dreaming and seeing visions are forms of thinking. The contents of the dream and vision are not objective, as things seen with the bodily eye are objective, they are creations of the mind itself. Dream and vision are not identical, but they differ chiefly in degree—the degree to which the senses are dormant, and the consciousness of what is external is lost, and the reflective control over the operations of the mind is suspended. Thus through dreams and visions, the prophets received truth from God.

The phenomena of prophecy and revelation may be exemplified by the revelation of John the Divine. He was "in the spirit on the Lord's day," exiled from his homeland. He felt himself called to write to the Churches, encouraging them, exhorting them to be faithful to the Lord Jesus, and warning them of the dangers of the Roman world. Here we see St. John, dedicated to the Lord as His spokesman, imbued with a lofty conception of the office, and with the character and equipment of the older prophets. His mind, too, was filled with the traditional prophetic data, its imagery, expressions, ideas, and concepts. This is reflected in much of his writing, which itself is couched in Hebraic terms, with many Hebrewisms, which are all the more noticeable because the language itself is Greek. He was well acquainted with the older prophetic literature, especially the apocalyptic writings. An amazing number of his figures are found in the Old Testament, Apocrypha, etc. His famous "Four Horsemen," for instance, are foreshadowed by those in Zechariah.

St. John, then, was writing a message for his times, using all the materials at hand. The Lord's Spirit, flowing down into this mind filled with these ideas, used his message to convey a deeper one. Or put it this way—St. John was inspired to write a message; the Lord used this same message as His vehicle to express deeper truths—just as we use words to convey ideas.

Thus, when we think of revelation, let us keep this dual process clearly in mind. Let us not debase our Word by minimizing its outer envelope with its message—thinking to more fully glorify the Spirit within! But let us remember that the Word is in its fullness in the sense of the letter—the sense that is, after all, the sense proper to men.

Doing Violence to the Spiritual Sense of the Word

To do violence to the internal sense of the Word is to deny those things which are the three chief things of that sense, and which are the essential holy things of the Word, namely, the Divine Human of the Lord, love to Him, and love to the neighbor. These three are the chief things of the internal sense, and are the holy things of the Word. They are also the internal and holy things of all doctrines which are from the Word, and likewise the internal and holy things of all worship; for in them is the very kingdom of the Lord. A fourth is, that, the Word, as to each and every thing therein, even as to the smallest point, is Divine; thus that the Lord is the Word. (*A.* 3454.)

Friendship

By George Henry Dole

WE each need friendships. We cannot have too many friends. We need friends not merely to get along in the world, but for the true joys of life. Solitary confinement is said to be the most painful of punishments. Sad it is when one has no friends.

Friendships have double use. They provide the means of giving our affections to others, therein is our real joy; for the outflowing current of love turns the wheels of life. The other use is reactive, the inspiration to activity through the love of others for us. Friendships provide the opportunity for love's exercise and happy increase. This is deeply realized when a loved one is taken from us and the service of love in external ways is ended. Then the heart breaks and bleeds in its yearning to express by affectionate acts its fettered love.

Friendships commonly exist between those who are mutually helpful in business or otherwise, and among those of the same likes or social class. Real friendship goes deeper than this, for it is a state of love that finds its happiness in being useful to all. Real friendship makes one kind even to enemies and does them good when possible; for true friendship is from God's love in the heart and His truth in the mind.

Being friendly for gain or to promote one's own welfare, is self-centered love, and not friendship. Friendship is true and pure in proportion to the absence of self-thought. A man is born not for himself, but for others, and in the degree that this purpose in our creation is made actual, real friendship is possible.

If another renders us a service it is natural to desire to do something in return, though true friendship does not think of reward. The joy in helping another is a satisfying return. The Lord is our most perfect Friend. No matter how ungrateful we are or how unmindful of Him we may be, He still sends His blessings like the rain and the sun's benefactions. Let us as best we can honor and glorify this divine friendship. We are clearly told how to be true friends to Him. "Ye are my friends, if ye do whatsoever I command you." He wants us to obey His commandments so that He can give us the blessings of His love and peace.

Pamphlet for Sale

We are asked to announce that copies of the 16-page pamphlet printed as a memorial for the late Dr. Thomas French, mentioned in our issue of July 29th under San Francisco news, may be had for ten cents and postage from San Francisco.

California Association

For detailed information about the 29th Annual Meeting of the California Association make inquiry of the Rev. Othmar Tobisch, 2201 Los Angeles Avenue, Berkeley, California.

Ministerial Appointment

The Pretty Prairie Society has engaged the Rev. Frank A. Gustafson as minister after hearing him preach for it on two Sundays during July. Mr. Gustafson also preached at the Pawnee Rock New Church on July 12th. He will move from Jacksonville, Fla., and take up the Kansas pastorate on September first.

Presidential Visit

The Rev. F. Sidney Mayer will visit the Societies at Seattle, Wash., and Portland, Ore., during August, while on his visit to the California Association meetings which will be held at San Francisco from September 4th to 7th. The new Church building at Berkeley will be dedicated on September 6th. The Rev. Othmar Tobisch, who is the pastor of the San Francisco parishes, is the Presiding Minister of the Association.

OBITUARIES

DIEPHUIS.—Mrs. Dirk Diephuis, née Nellie de Kock, passed into the higher life on July 22, 1936, at the Deaconess Hospital in St. Louis, as the result of dilation of the heart. Besides her husband, to whom she was married in 1900, she leaves behind two children, Johanna Maria—now Mrs. W. A. Bemis—and Nellie—now Mrs. W. H. Koch—and a foster son, Peter William Bernard Sassen; also a sister, Johanna Maria, and a brother, Willem Cornelis.

Mrs. Diephuis was born on July 16, 1872 at The Hague, Holland and came to the United States with her husband in 1904. On April 2, 1905 both were baptized and confirmed in the New-Church faith by the late Rev. Charles A. Nussbaum.

The St. Louis Society of the New Church has again lost a beloved and useful member, a woman of sterling character, of great moral rectitude and devotion to duty, yet withal of a kind and sweet disposition, almost to the point of timidity. She was a helpful and constant companion of her husband on his many and extended missionary trips, and her presence will be sadly missed not only in St. Louis and the other large bodies of the Association, but especially in the smaller groups at Wellsville, Springfield, Rockford, Cedar Rapids, Norway and Union City.

Resurrection services were conducted by the Rev. Albert Diephuis of Orange, N. J., brother-in-law of the departed, who spoke before a capacity audience both at the Church on Spring Avenue and at the Crematory.

REICHEN.—Christian Reichen passed into the spiritual world on June 17th, at Los Gatos, Calif. His devotion to the New Church and his years of service to the Portland, Ore., Society, will not readily be forgotten.

The resurrection service was held in Portland on June 27th, cremation following.

JOHN.—Mrs. James S. John of Pasco, Wash., daughter of Mr. and Mrs. Pribilsky, Sr., of Walla Walla, Wash. She is survived by her husband and two young daughters.

Resurrection service was conducted by the Rev. William R. Reece, pastor of the Portland, Ore., Society, on July 6th.

NEWS OF THE CHURCH

PORTLAND, ORE.

Sunday services will be resumed on the second Sunday in September.

This Society will be paid a visit by the President of Convention, the Rev. Fred Sidney Mayer, on his visit to the Pacific Coast during August and the early part of September.

BRIDGEWATER, MASS.

The Bridgewater Society concluded its church year on June 28th, with the Sacrament of the Lord's Supper following the regular service. The Sunday-school closed on June 14th, with the celebration of Children's Day at the morning service. Special music and the presentation of plants by the Superintendent, Mr. Louis C. Stearns, made the occasion a very happy one.

On June 16th the teachers and officers of the Sunday-school held their annual picnic at the Carle-Rainey cottage at Swift's Beach, where bathing, games, and a picnic were enjoyed.

On June 21st the Masonic Order were special guests of the Society.

The annual Cradle-Roll party was held at 44 Mt. Prospect Street on July 7th, with fifteen children under five years of age in attendance.

During the summer the Church building will be painted on the outside, and various improvements and additions made to the kitchen.

BERKELEY, CALIF.

A Junior Young People's League is being organized in Berkeley by Miss Esther Perry, the first meeting having been held at the home of Mrs. E. Bateman on July 2nd.

PERSONALIA

Mr. and Mrs. W. B. Roberts, formerly of Portland, Ore., but for some years past in California, have returned, and plan to remain in Portland.

Mr. Bjorn Johannson, formerly minister of the Portland, Ore., New-Church Society, was given a reception in Portland before his recent departure for Copenhagen where he is to assume charge of the New-Church Society in that city.

Pulpit Vacancy

The Rev. Immanuel Tafel having received and accepted a call to the Wilmington, Delaware Church the pulpit of the Toronto, Canada, Society will become vacant on October 1st. Applicants for the post should communicate with Percy C. Blackmore, 211 Bowood Avenue, Toronto, Canada. All communications will be treated in the strictest confidence.

CALENDAR

August 23.

Twelfth Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 91: "God be merciful unto us, and bless us."
Lesson I. I Sam. xxx.
In place of Responsive Service, Sel. 185: "My soul fainteth for thy salvation."
Lesson II. Mark iv, v. 21.
Gloria, Benedictus and Faith.
Hymns (Mag.) 31: "O everlasting Light."
252: "O Lord, how boundless is Thy love."

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The NEW CHURCH MESSENGER

August 19, 1936

In This Issue

The New-Church Organization
Vivian M. Kuenzli

Youth and Authority
Othmar Tobisch

The Privileges and Responsibilities of the New-Church Minister
William H. Beales

Rendering an Account
George H. Dole

A Page for the Younger People

Price 10 cents

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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. Ezra Hyde Alden, Vice-Pres., 1419 Broad Street Station Building, Philadelphia, Pa.; Mr. B. A. Whittemore, Secy., 134 Bowdoin St., Boston, Mass.; Mr. A. P. Carter, Treas., 511 Barristers Hall, Boston, Mass.

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WHAT THE NEW CHURCH TEACHES

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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

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

The
NEW-CHURCH MESSENGER

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Enmity Towards the Church

REPORTS from Spain tell us that many of the Socialists, all the Communists, and Anarcho Syndicalists have declared their intention of completely destroying the Church as an institution in that land. Under their pressure the Government has prohibited all teaching by the existing religious orders.

To some people this may appear nothing more than a logical outcome of the class warfare now raging so bitterly; but to many it will stand out as further evidence of the hatred of religion manifested by the secularist and revolutionary forces of the world. This enmity has been most active in those countries where the Roman Catholic and Greek Orthodox Churches have flourished; but if it continues unchecked there are no lands in which its force will not be felt.

A generation ago there was a great expulsion of religious orders from France. In our own day we have seen the Soviet onslaught on the Church in Russia, the persecution of the priesthood in Mexico. And now Spain joins the army of those who seek the downfall of the organized Church. Some of the blame for this undoubtedly lies upon the Church itself. Its assumption of authority; its active participation in politics; its accumulation of wealth and power have furnished ground for criticism and opposition.

However, all the blame does not lie with the Church. There is no doubt that to those who seek to change the social order by violence, Christianity offers a real stumbling block. The Sermon on the Mount evokes enmity from the advocates of violence. Nearly all pronounced "left wing men" are anti-Christian.

Apparently the opposition to Christianity, or, at least to the organized Christian Church will be carried forward with considerable vigor. What the end of the conflict will be no one can predict. One thing seems certain. The power of Roman Catholicism is being seriously undermined. In numbers and in wealth it may continue to flourish, but its political and social influence may ultimately be reduced to a very low ebb.

We are evidently witnessing the widespread effect of that process which Swedenborg calls vastation—the loss of charity and truth in

the lives of men of the church. Without charity and truth the Church becomes but a similacrum. A dead church invites attack, and has little recuperative power from heavy blows.

We need have little fear, however, that the Church of God will be permanently disabled. The essence of the Church is the union of good and truth in the human soul. Every man who is principled in good and truth is a church in miniature. The Church in the world is the aggregate of such men. Ecclesiastical organizations may fall to pieces or be shattered by violent revolution. The internal church, based on love and truth, will survive all attack. We recall the words of Whittier,

> Take heart, the Waster builds again,
> A charmed life old goodness hath
> The tares may perish, but the grain
> Is not for death.

The religious condition of the world presents a grave problem. In the days of the early Christian Church the followers of the Lord had the stupendous task of converting the followers of heathen gods. Jupiter, Mars, Venus and Diana, together with a crowd of other spurious deities were real in the sense that their votaries regarded them as personal entities. To convince the pagan world that these gods were spurious was a stupendous task. But an even greater task confronts the Church today. Indifferentism, violence, greed, envy and positive hatred of goodness are much stronger and much more subtle foes; and the Church needs much finer weapons wherewith to combat them. It appears to us that here lies a special mission for the New Church, viz., to prosecute a world-wide mission that will teach men what the Church really is.

Much of the manifest hatred of the Church now in evidence in the world is directed against an ecclesiasticism that for many centuries has been allied with conservatism and has endeavored to keep the poor man contented with his lot. If not in actual words it has in spirit sought to imbue the children of the poor with the prayer

> "God bless the squire and his relations,
> And keep us in our proper stations."

A new social order is in process of formation. It is the duty as well as the privilege of the New Church to impress upon that new order a clear conception of the fact that the Church of God consists of the union of good and truth in the human mind, and that only where that union flourishes are ecclesiastical organizations worthy of respect.

A. W.

The New-Church Organization

By Vivian M. Kuenzli

A paper delivered before the Massachusetts Association meeting

FROM the standpoint of those who have received and accepted the heavenly doctrines through a study of the writings of Emanuel Swedenborg alone, comparing these writings with former teaching and exposition of the Scriptures, with no knowledge of the existence of any New-Church organization, the discovery of such an organization was a delightful surprise. To think that there were others in the world who knew and loved these doctrines! People with whom one might become acquainted; with whom to share experiences and findings; with whom one might associate; and from whom one might learn the effects of a fuller understanding of this wonderful teaching, as one advanced to higher levels of appreciation! Glowing with enthusiasm and delight regarding this New Jerusalem, "descending from God out of heaven," the New-Church organization was indeed a very promise and pledge of those heavenly societies, with which we might be associated now!

To any who might be tempted to feel that the New-Church organization is failing in its avowed purpose of disseminating the heavenly doctrines, it might be well to recall some of the things for which this organization stands—for which it *should* stand—in the community, in the present-day world. First of all in importance is the teaching concerning God as "The

Divine Truth in will and act, and the revelation of Him in the Lord Jesus Christ." A correct idea of or concerning God determines not only our place in heaven, but in a degree our usefulness and certainly our happiness in this world. With the understanding that God is infinite Love Itself and Wisdom Itself, and that man is made in His image and likeness, there is a way opened by which we may learn to apply this knowledge to every problem of our lives. With the realization that we are recipients or "receivers" of life from the Divine Life; of love from the Divine Love; and of wisdom from the Divine Wisdom; we may begin to formulate a way of life which will actuate our social, civil, and spiritual relationships. An organized group is a larger man, for

> What is organization but the connection of parts in and for a whole, so that each part is at once, end and means. (*Coleridge.*)

An organization such as this very Association serves more than the evident use of hearing and sharing—it is a strengthening factor in our individual spiritual lives. Our sense of responsibility for the spreading of the Gospel of the Lord Jesus is strengthened and deepened, and we go back to our more intimately associated groups filled with the desire to serve the Lord more faithfully, that our good works "may glorify our Father who is in heaven."

Another scarcely secondary use is the dissemination of the doctrine of the Second Coming. We are living in a new age, *now*, and the Lord is with us in a very real and positive way in our efforts to bring about His kingdom upon earth. We read and hear much of the groping uncertainty concerning this Second Coming—a Coming which has been dated and redated, and the effect of which is clouded and uncertain. Yet there is a strong organization testifying that the Second Advent has actually taken place. We have met their witnesses at our door, and their zeal and industry shames our indifference and our sloth. A recent article in the *Christian Century* (April 15, 1936) tells of one such organization, and describes the movement as "a symptom of modern conditions and as a challenge to modern Christianity."

A challenge such as this should stimulate our own efforts to present to others the heavenly doctrines, which often need but to be heard to be accepted. The New-Church doctrine of the Second Coming is so sane and so convincing that it should receive a wider distribution during these days of spiritual need. Wherever there is an organized New Church, wherever literature may be distributed and read, there the fact of the Second Coming should be published abroad. The results of that Coming to our organization and to each individual member of that organization, must be a surer faith, a happier outlook upon life, a better way of behavior, and most of all a loving, patient, and forgiving attitude of mind. The organized New-Church helps to instill and to develop these qualities and to provide an upward-looking, forward-moving vehicle for the greater influx of knowledge which is one of the signs of the Second Coming of the Lord.

A recent news item tells of the request by his congregation for the resignation of the minister of a large and flourishing church, for the reason that instead of preaching personal salvation alone, he contended for a social salvation, "for an improvement in conditions throughout the world." A member of the race which is being persecuted and ostracized abroad, Edward A. Filene, of Boston, says: "We can achieve wealth now, only as we distribute it. We can be secure now, only as we arrange for everybody's security. We can have liberty now, only as we liberate the masses everywhere." (*Christian Century*, March 18, 1936.) We remember that it is the Jewish race to which we are indebted for the monotheistic conception of God—and for the racial background of the Lord Himself. Yet as a people they have not been able thus far to accept the Lord as a Saviour, nor to receive Him at His own valuation. The stressing of the Lord's Divinity by the New-Church organization is one of its contributions to the present world, a contribution given at a time when it was most needed. That there has been a definite change in the theological viewpoint of most of the Churches may be seen by the reading of their literature of to-day as compared with that of a few years ago. How much of this change has been brought about by the faithful, continuous work of our organization through its

various missionary activities, we have no way of knowing, yet we must realize that such work is the very reason for and purpose of our existence. The three fundamentals of faith—the true concept of God; of the Lord's Divine Humanity; and of the operation of the Divine Providence in all the affairs of the universe provide sufficient material for use in all personal as well as all social aspects of life.

It is good to remember that because of the organized New Church, the Church of the New Jerusalem, there is the beautiful symbol of the opened Word in the chancel of every New-Church building in the world. *More* than a symbol, the very power and beauty of holiness seem to radiate through and from it. Children brought up in such a sphere, under the influence and guidance of those who truly love the Lord, can never lose their reverence and love for holy things, inspired by this reminder of the presence of the Lord. Such reverence and love is manifest in the whole attitude of life, for it touches the hem of the garment which is without seam; which is not divided; and "which pictures the heavenly meaning or spiritual sense of the Word."

The New-Church organization may and should serve the unique and needful use to the individual, the family, and the community of ministering to the spiritual needs. There seems to be a sufficient number of organized groups for the purpose of studying languages, literature, music, dancing, bridge, civil and political affairs, crime conditions, welfare work, and fraternal and social uses, and these groups keep fairly close to the purpose for which they were organized. In most communities there is an astonishingly large number of study groups—organized for some purpose other than the study of religion or of the spiritual life. The Church, and especially the New Church, should surely specialize in its subject, which is the saving of souls for heaven.

> The reason why many in the world are not prepared for heaven is that they love the first degree of their life, which is called the natural, and are unwilling to withdraw from it and become spiritual; . . . [for] the spiritual degree of life loves God and heaven as chief and dominant, and self and the world as lower, instrumental and subservient. (*D. P.* 324.)

A study of the Lord's laws of order and of the operation of the Divine Providence will serve to guide us in attitude toward and activities in every situation which may confront us in our social, civil, and political relationships, for we will see by a clearer light and govern our affairs by a higher law. If the New Church is serving the use for which it was intended, that of preaching and living the Gospel of the Opened Word, we need have no fear for its future. Every one of us is responsible in a degree for the sort of service given in our own community. We know whether the love of God or the love of the world is uppermost in our hearts. As each one is a miniature Church, so each one who is of the New Church must be a miniature New-Church organization, and we need to think of ourselves as having a peculiar or unique mission and responsibility. While the days of outward persecution of the "receivers" of the heavenly doctrines may seem to be past, if these doctrines were to mean as much to us as they did to the pioneers of the New-Church teaching, we might find that the words of the Lord to His early disciples are still true: "Ye shall be hated of all men for my Name's sake," and "Ye shall be hated of all *nations* for my Name's sake." "Woe unto you when all men shall speak well of you!" It may be that we have drifted into worldly ways, hoping thus to win the world to heavenly ways.

While we may not know to which Society of heaven we belong, or whether we will choose to claim our inheritance of membership in heaven, our great privilege of membership in this world in a New-Church organization carries with it great responsibilities. We hold in trust for all humanity the heavenly doctrines, for the learning and disseminating of which we are organized and exist. We are taught that "Such as a man is when he dies, such he remains to eternity." (*D.* 319.) Surely to the end that all men may learn to know God aright no effort we can make is too difficult, no labor too arduous, and no sacrifice too great. That they may desire to know Him, they must perceive in us that security and that joy which the world cannot give, "and neither can it take away."

Youth and Authority

By Othmar Tobisch

I

THE man of affairs is regarded as the man of authority. The ruling king was the acme of authority. We have "authorities" in science, politics and religion. Every circle of men has one among them who has been given or who has assumed authority.

Authority seems necessary to keep in order human society, and so from childhood on, every one is introduced into this "field of forces" composed of larger and lesser degrees of authority. First, the child meets the authority of the parents, then that of the teacher; as a young man he submits to the orders of the "boss," the "president," the "manager."

Opposed to this order of things, is youth's own desire to shake off authority, taste freedom, cast away the "shackles of an old and worn morality." By the very constitution of their age, by the very fact that life bubbles more vigorously in them, more powerfully than in any other period of life, young people rebel against what they think is irksome and unreasonable, a suppression of their life by the authority of their elders, or by customs, or by the economic condition.

There exists a real conflict in every young man and young woman within a normal span of about ten years, say from fifteen to twenty-five years of age. For in that period personality matures, it begins to reach close to the top development in reasoning, in powers of observation, in the urge to do things, to be heroic, to realize one's ideals, to utilize the knowledges which schooling has implanted in the years preceding.

This conflict is real in every generation. Every new generation has to face the same task: to learn to adjust itself to the existing order. Now, some young people do this by submitting without protest to the authority of some one, or some principle, but others find that the world should accept new authorities, and they are eager to contribute their share to this forward step. They recognize authority to be a necessary feature of life, for authority where it is found cannot be avoided or ignored. Authority is a law of life that can be found in all degrees of life. The gushing mountain torrent recognizes the "authority" of the granite boulder that splits it in two, and the roaming buffalo herd submits to the wisest, oldest, and strongest bull.

In human society, right authority is likewise indispensable. The problem of youth is to find an authority that can be followed for life.

II

In the beginning the child follows the authority of the parents because he knows them to be the physically stronger. But soon a real conflict develops between the intelligent child and its parents, during which the physical or external authority decreases, and, during which, with wise parents, the authority of reason increases. More intensive this problem becomes when youth strikes out for itself and throws aside all authorities. This state of internal anarchy, however, cannot last long, for youth faces, if intelligent, these questions: What is a reliable, rational and practical authority in my life? Shall I acknowledge any at all? Shall I live by instinct? By my own knowledge and experience? Shall I copy my parents, my teacher, my chum or my imaginary ideal?

Now, a sensible and fairly intelligent youth will recognize a certain element in the authority of his elders (providing they are also sensible and intelligent), which he will want to accept as a permanent contribution to his own life. After all, he knows that theirs is the experience of years which he has not as yet. Perhaps this most valuable element is the practice of his elders to submit to rational thought in their actions. Perhaps it is the practice of wise restrictions, in the observance of rules of health, both natural and spiritual. He sees the value of a moral government, the applicability of the basic ethical laws. A religious youth will discover these laws fully expressed in the deca-

logue, in the words of the Lord, in the two great commandments.

It was a young man with ideals who asked of Jesus: What must I do that I may have life eternal? Or as we may paraphrase it, What is the ultimate authority in the supersensuous life? And the answer was: Keep the commandments.

In them youth is offered an authority for life. It is an authority not imposed by external means—not by the fear of imprisonment, social disgrace or loss of standing in the community—but it is an authority of the spirit, an inner authority. It is not super-imposed, but self-imposed. It is no longer the authority of childhood, but the authority of reason.

Reason has the most appeal as an authority for youth. And many religious precepts are tossed aside by some, because they were not reasonably presented to them. The new and permanent authority in the young man must be based on the intelligent grasp of its necessity.

III

To grow in stature and wisdom is the life of youth. Soon the mature stature of man is reached, but it takes a long time to reach wisdom. Reason is only a step toward wisdom. It will be found true, that wisdom is ultimate authority of life. But wisdom is gained from experience plus instruction, plus reason. To Solomon is credited the saying: My son, incline thine ear unto wisdom. I believe the quest of youth is ended when they have found wisdom in the commandments. The wisdom of life can only truly be found in people who have utilized the Word of God to the advantage of their fellow men. Wisdom is the understanding of God, which is the understanding what life really is. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof, better than fine gold, and none of the things which thou desiredst is comparable to them (*Prov.* iii. 13).

The authority of wisdom then seems the most desirable. Yet another factor of experience seems to contradict this: for more powerful than wisdom seem the powers of emotional or erotic love. Many a man seemed wise until overpowered by some passion. But observe, that none of the "higher loves" works havoc with wisdom. The higher loves crave wisdom as a companion. Selfish loves destroy wisdom, spiritual loves create it. Therefore, we may conclude that it is the authority of unselfish love which is the most powerful of all authorities. This authority of Divine Love makes for life eternal, for a perfection of life that is expressed in the love of the neighbor (the "disinterestedness" of the new moralists).

Supremely, this authority can only be found in the Word of God. For there it is united with the experience of life, producing the wisdom come from God. In the Logos or Reason, Divine Love has presented the Divine authority. The Divine Wisdom, or the Word of God became Incarnate. The Lord's Life on earth, His teachings, His actions, are then to us, the last authority in our own life. In Him the Wisdom of Love found its ultimate expressions. And such wisdom leads to true life.

> "My son, let not depart her from thine eyes,
> Keep sound wisdom and winsomeness,
> So shall they be life unto thy soul,
> And grace unto thy mind."

——

How Sins Are Removed and Forgiven

Repentance of the mouth and not of the life is not repentance. Sins are not forgiven by repentance of the mouth, but only by repentance of the life. Sins are constantly forgiven to man by the Lord, for He is mercy itself; but the sins still adhere to the man however he supposes them to be forgiven, and can be removed from him only by a life according to the precepts of faith. So far as a man lives according to these precepts his sins are removed, and so far as they are removed they are forgiven. For man is withheld by the Lord from evil, and is held in good; and in the other life he can be withheld from evil, but only so far as he has resisted evil in the life of the body; and he can be held in good in the other life only so far as he has done good from affection in the life of the body. This makes clear what forgiveness of sins is, and whence it is. He who believes that sins are forgiven in any other way is much deceived.—(*A.* 8393.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Disappointment

IT is not nice to set your heart on the accomplishment of any great thing, and to find at the last moment success snatched away from you. I read some time ago an account of an attempt made by three men to reach the summit of a lofty mountain. Preparations for the journey occupied several weeks. And the climbers reached a point from which they hoped that in one day's hard climbing they would reach the summit. But after a few hours hard work, one of the three fell and broke his ankle. The attempt had to be abandoned, and the injured man was gradually but safely taken back to the starting place. And in the account of the effort the writer said, "We were all bitterly disappointed."

We can sympathize with them, because from our earliest years we all have to bear disappointment. Things never quite come up to our expectation, our hopes are seldom fully realized. Often where we had counted on success, we fail, and this through no fault of our own. We all know the meaning of disappointment.

Have you ever realized that there is a sense in which we can also say that God is sometimes disappointed? In the book of *Isaiah* the Lord says, "What could have been done more to my vineyard that I have not done in it: wherefore when I looked for it to bring forth grapes, brought it forth wild grapes?" He is speaking of the Jews, descendants of the Israelites, men on whom He had lavished His love and care. And He is disappointed in them. They have not come up to His expectations. Instead of living lives of loving obedience to His law they were just pleasing themselves, setting His commandments at naught. His vineyard is giving Him the wrong kind of fruit, though He has done everything possible.

This not only applies to the Jews. It has reference to us to-day. Every human soul is a little vineyard of the Lord. Into it He puts wonderful possibilities. He has given to you and to me a wonderful capacity for doing good deeds, deeds that should be rich and sweet and full of goodness, as cultivated grapes are full of sweetness and nourishment. And all the days of our life He is watching us to see what kind of fruit is growing on the vine. He does all in His power to induce us to grow in grace and spiritual beauty. He is ever seeking to have us bring forth a harvest of fine fruit—deeds of love and usefulness.

Did you ever realize what a great source of disappointment a human life can be to the Lord? We have grown so accustomed to think of Him as sitting serene in His heavens, changeless and eternal; so accustomed to think of Him in His majesty, that we forget that we can bring disappointment to Him. He expects great things from us. I want you to ask yourself, "What am I giving? What can the Lord see in my heart and life?" Every human soul that shuts Him out is a source of disappointment. Every heart whose door is closed is a vineyard of wild grapes.

The Privileges and Responsibilities of the New-Church Minister

By W. H. Beales

(Given at the closing exercises of the Theological School, Tuesday, June 2nd)

I AM here to talk about the "Privileges and Responsibilities of the New-Church Ministry," and I do so with great joy.

To you young men who are preparing yourselves for this great work, I would say that you have chosen the most glorious calling upon which a man can enter—and also the most difficult. A calling which brings the greatest guerdon of happiness and, at the same time, the deepest feeling of humility and stress to the soul. A calling which will demand all that is in you of manhood and courage, if you are to show yourselves worthy of the honor of serving your God and your Church in this way.

You have passed two mile-stones on the journey towards ordination. With that wonderful experience already drawing near, I would ask you to go with me, in thought, to a certain large room in old Jerusalem. It is the Feast of the Passover. Christ and His disciples are gathered there, to partake of that feast—for the last time; for already the shadow of the cross falls very dark upon the Lord's path.

For three years He has been imparting to those disciples the most marvelous truths ever uttered. For three years they have walked by His side as He went about His ministry among men, healing the sick, strengthening the weak, upholding those who faltered, bringing comfort to the sorrowing, and in every way revealing to men the greatness of the divine love which filled His heart.

Now the time has come when He must leave them.

Upon them must fall the privilege and responsibility of carrying the gospel which He has labored so earnestly to teach them. They must now take up the burden and the joy of discipleship in earnest.

And in the quiet of that room, in the sacredness of that hour, He looks upon them with love and confidence. They are His disciples. They have followed Him willingly—gladly. In the years to come they will prove their loyalty and devotion to Him faithfully and gloriously. There is, however, one thing they must never forget; one thought which must always go with them. It will give them strength and courage when doubts creep in and difficulties assail, as they surely will. So, in quiet tones He declares:

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

These words are for *you*. Let them sink down into your very souls. Treasure them. Glory in them as the greatest of all the blessings which God has bestowed upon you. But—O, let them fill you with a spirit of the deepest *humility*.

When you have concluded your studies here, the General Convention will invest you with certain powers, civil and ecclesiastical; the organized Church will give you every possible support and encouragement; but your *true* commission, your true "call" as a minister of the New Church is expressed in those words of the Lord to the disciples long ago: "Ye have not chosen me, but I have chosen you."

Think well upon those words. The privilege—the *honor*, of being called to speak "in the Name of the Lord!" To be privileged to hold the tiny babe in your arms—*even as He did long ago*, and blessing it in His name.

To look deep into the hearts of men and women as no one else is privileged to do; seeing the struggle, the difficulties, the hopes and the desires there, and giving to them the counsel and the help which He shall put into your mind and heart to give.

In the darkest hours of many a life—in the brightest moments, to be permitted to help and counsel and bless—"in His Name." Surely here is a privilege too glorious for words—and also a responsibility as great as the privilege is glorious. So great, indeed, that without the constant help of the Lord, none might dare hope to bear it.

"Chosen of the Lord!—Ordained by Him!"

The New-Church minister has one thing in common with the Christian ministers of other religious bodies: that all are seeking to learn

and live the will of God. This is the ground upon which you can, and should, call all such your "brothers." But to the New-Church minister there is granted a privilege which really distinguishes him from all others of his brethren—a privilege almost priceless in value—*that of knowing and acknowledging the Lord in His Second Coming*. In this, more than in anything else, I believe that it is true: "Ye have not chosen me, but I have chosen you." Not for our own sakes, but that we might be the instruments, in His hands, of spreading the glorious light which has come into the world from Him. Of the need for that light, there can be not a moment's doubt. Well do I remember attending a meeting of the Ministerial Association in a large mid-western city. Practically every Protestant denomination was represented at the gathering. A paper was read on the subject of the "Virgin Birth." In the discussion which followed, it became clear that fully half of those present rejected the teaching that the Lord was born of Mary alone, as to the human, taking the position that both Joseph and Mary were His parents; a small group maintained the teaching of the Word that He was born of a virgin; and the rest asserted that "it did not make any difference, anyway, so why bother about it?" The interesting climax of the gathering was the singing of the old hymn, the refrain of which is: "Faith of our fathers, holy faith, we will be true to thee till death." There is a decided trend in the religious world to-day to turn away from doctrine, and eliminate all authoritative teaching, every man formulating his own creed, advancing his own theories and beliefs, even in such matters as the divinity of the Lord and the inspiration of the Word.

In marked contrast to this uncertainty is the gloriously definite and clear faith of the New Church, as revealed in the Writings. Here the minister may rest as upon the solid rock. What a joy it is, to be able to turn to these Writings at all times, knowing that in them is to be found the firm foundation of revealed truth upon which faith may abide undisturbed and unshaken by the storms of doubt and uncertainty which may sweep the religious world about us; knowing that here is the *supreme authority in all matters of doctrine*, given to man by the Lord Himself, through His servant, Swedenborg. Truly, "this is the Lord's doing; it is marvelous in our eyes."

I cannot lay too great a stress upon this point, for it is the one great distinguishing mark of the New-Church ministry. It is not a blot upon the intelligence, nor upon the spiritual development, of any man or woman, to be in doubt as to the position and nature of the writings of Swedenborg, for it is not given to all to see these things alike; but surely no man should stand before the world and speak as an ordained minister of the New Church, who has not the utmost faith in the Writings as a divine revelation—the one great source from which he draws his inspiration and knowledge. How clear and definite and altogether inspiring are the words uttered before the altar during the ordination service! "Do you, in the presence of the Lord and of this assembly, declare your faith in the Divine Word, and in the heavenly doctrines of the New Jerusalem, as unfolded in the writings of Emanuel Swedenborg? Do you desire to be ordained as a minister, that you may perform the duties of that office, in teaching and leading according to those doctrines?" And then those deeply significant and impressive words, after the ordination, when copies of the Word and of the *True Christian Religion* are presented to the newly-ordained minister: "From this Word, according to this doctrine, feed thou the flock of God." Can mortal man desire a greater privilege than that—to be permitted to labor with the Shepherd of Souls in the glorious work of leading men to the fold on high, where righteousness and truth and tenderness and love reign in all hearts; to have a living part in establishing the New Jerusalem upon earth? I urge you, above all things, to be true to your faith in the Writings as God's own revealed truth. Let nothing turn you from that conviction. The truths they reveal to men are the very foundation of the Church in heaven, and the one great hope of men on earth. Hold fast to them, and proclaim them in no uncertain terms, for it is to this that the Lord is calling you.

How wonderful it is, that not only can the New-Church minister find pleasure in the study of these Writings, but that it is his bounden duty to do so! The time spent in the Theologi-

cal School in becoming acquainted with these Writings is but the beginning—the opening of the door. A whole life-time of careful study is not enough to enable any man to fathom the depths of wisdom which lie within. Each new truth learned, each knowledge gained, but opens the way for the unfolding of even greater and more beautiful truths to come. And it is the privilege, and the God-given responsibility, of every minister of the New Church to search the Word and the Writings unceasingly, that he may be enabled to bring their hidden treasures to those who look to him for guidance and instruction. No minister of the New Church should be content with a mere superficial knowledge of the Writings. He should seek with all his heart to grasp the thought contained in the message, and not merely to be able to repeat words, and not rest with the knowledge of to-day but look forward to greater enlightenment to-morrow. Well do I remember a small room, in a humble little dwelling in Buffalo. In that room lay a young man—scarcely twenty-five years of age. He was stricken with a terrible disease which locked fast every joint in the frail body. He could not so much as turn his head upon the pillow—and had lain in that way for six long years. He heard of Swedenborg and his message. A friend visited me, and told me the need, and I went. It was a wonderful experience. There was no possibility of holding a book—what he read must be placed open behind a sheet of glass in a frame, set beside the bed, and the pages turned from time to time by the patient, faithful mother. In that way, slowly and almost painfully, five volumes of the Writings were read in as many months. I visited the little home as often as possible, to explain what was difficult, as best I could, but this hungry soul lost no time in his search for the truth. "I cannot always understand what I read," he would declare, "but I just read on, and then the difficult parts become clearer as I learn more." Five volumes were read before the Lord called Albert Benning home. And he who had not moved so much as a finger for six years, thanked God for His great goodness, as he lay dying, blinded by the disease in the end; thanked God for leading him to the truths of the New Church. I often think of his words, when I meet with difficulties in my reading: "I just read on, and then the difficult parts become clearer as I learn more."

It is the attitude that counts for so much—the *affirmative attitude*. The Writings are the finiting of the very mind of the Lord—the bringing down of infinite wisdom to the level of man's understanding. Can we hope to fathom the message in three brief years of hurried reading? No. Careful, persistent study of the Word and the Writings, with a prayer always in the heart for the guidance of Almighty God—this is the privilege and the duty of every New-Church minister. He is unfaithful to his sacred calling if he is satisfied with anything less. He cannot hope to understand the Writings in any other way.

This does not mean that the New-Church minister should overwhelm his people every Sunday with the profundities of doctrine. That is neither necessary nor desirable. In fact, there are two extremes into neither of which the minister should fall. One is the presentation of mere abstract doctrine, and the other is the preaching of the ultra-modern sermon. In all my experience as a minister, I have found less than a score of the members of my congregations either willing or able to go with me into the deeper mysteries of the doctrines. To the average man or woman life is an exceedingly practical and mundane experience. For them, religion must be that which will uplift, will help them meet the problems of life; help them face the monotony of the daily routine; give them courage and strength to bear the disappointments, and bring to them an eternal hope. In reaching these ends, merely abstract doctrine is of little value, however much it may appeal to the mind of the minister. And he who preaches abstract doctrine, however beautiful it may seem to him from an intellectual standpoint, will, I am afraid, preach to smaller and smaller congregations.

Perhaps this is the reason why there is a tendency to-day to go to the other extreme, and minimize the value of doctrine as an aid to the daily life. So we find politics, social and industrial economics, international relations, book reviews, and even the latest crimes and scandals discussed in the pulpits in the effort

to preach what are called "practical" sermons. To those who feel that this is the mission of the Church and her ministers, the words of Sparhawk Jones to an ambitious young preacher of this persuasion are well worth careful thought. "Young man," he said, "if you do not stop getting your sermons out of the newspapers, you will soon find your pump 'sucking mud.'"

Surely the path of the New-Church minister lies between these extremes. You cannot feed a hungry, world-weary soul upon the abstract doctrine of the Glorification of the Human of the Lord, or the doctrine of Discrete Degrees; nor on the other hand, can you give renewed hope and courage to face life, by venturing a guess as to what Hitler is likely to do next, or whether or not the New Deal is economically sound. The supreme need of the human soul, as it is the supreme need of the whole human race, is to know God, to know the laws of right living, and to learn to love those laws in every walk of life. And the first duty of the minister is to help his people meet that need. In the doctrines of the New Church, when rightly understood and interpreted, we find the truths which meet those needs to the fullest possible extent. And it is the privilege of the minister to help every member of his congregation, young and older, to find the place of those doctrines in his or her life, as living, workable principles. Every doctrine of the Church has its place in the wonderful structure, and it is the glorious privilege of the minister to help the Great Architect shape each stone and set it in place in that most beautiful of all structures—the "temple of the Living God."

Above all, it is the privilege of the minister to lead men in the life of love and charity by seeking to bring them forth in his own life. It is in this, more than in any other way, that he manifests himself worthy of his high calling. Upon him, at all times, shines a clear and searching light. Human weaknesses which often go unnoticed in a member of his congregation, are quickly seen and pointed out in the minister. He may be misunderstood, misrepresented, but always he must seek to keep before him the example of the Master he has undertaken to serve; bearing ill-will towards none, but always watchful for the good and true, and striving to strengthen that. Watching his own steps with the greatest care, lest in doing what is unworthy he brings disgrace not only upon himself but upon the Church and the great cause to which he is committed. How well is the very heart of the minister's work stated in the Writings: "The minister does the good of use, or the work of the ministry, sincerely, justly and faithfully, when he feels affected for the salvation of souls." That, I hold, is the minister's greatest privilege and his deepest responsibility. It is that which will strengthen him in times of discouragement, when he feels like crying with the prophet: "My days are but vanity!—vanity!" It will give renewed hope and determination when he needs them most—the consciousness that he is laboring for the "salvation of souls." All else must serve that great and glorious end. Without it, a man's ministry can hardly succeed; with it, he cannot utterly fail. He may not be brilliant; he may not attract throngs with his oratory; but if he is sincere and earnest and, above all, if his heart is deeply "affected for the salvation of souls," then the spirit of the Lord God will be upon him, and will manifest Itself in his work, and he will "bring forth fruit, and his fruit shall remain." For the soul of the minister's power is his nearness to God and his desire to serve Him in all he does. Realizing his own utter inability to meet the great responsibilities of his calling without the help of Almighty God. Keeping in mind the words of the Saviour: "It is not ye that speak, but the Spirit of your Father which speaketh in you." For it is of such that He hath declared, "Ye have not chosen me, but I have chosen you."

Affirmation

"TRULY GOD IS GOOD TO ISRAEL, EVEN TO SUCH AS ARE OF A CLEAN HEART."—Psalm lxxiii. 1.

Thoughts

For in the other life they cannot conceal what they have thought, because in that life thoughts are open to manifestation.—(*A. C.* 4464.)

Rendering an Account

By George Henry Dole

EVERY one, from the king on his throne to the most menial servant, is daily rendering an account of himself to God. The account is determined from the quality and quantity of the unselfish love of use that one puts into his work.

Some day each must render a final account of himself before God. The worth of that account will be exactly in proportion to the amount and quality of love for the Lord and what from Him has been acquired while in the world.

It is not the amount of good done for others that counts in the final reckoning, but the quality and quantity of goods that one has in him and from which he acts. Remember the widow who did more than the rich by casting into the treasury the two mites, her entire living. It is the spirit within the act that turns the balance.

If one is faithful for the purpose of material gains and the pleasures that they may bring, he may get these, but he will receive nothing more. If one makes his account good by acknowledging and serving the Lord, he will receive real honor, and also the Lord's love will inflow and bless him with hallowed joy and peace. In Scriptures there are several representations of how the final accounting is made. From one point of view, one is weighed in a balance. This does not mean that one can do evil a little less than half the time, and do good the rest of the time, and have a favorable account. It means that the will to do good should overbalance the error and evil tendencies.

The opening of the books in the final accounting is not the setting of good deeds opposite evil acts, and taking the balance. It is the opening of a man's book of life, his mind, and the opening of the Word and comparing them to see whether or not they both contain the same kind of life. The Lord coming with the fan in His hand to purge His floor, driving the chaff from the wheat, pictures the separation of good from evil with those coming into the spiritual world. The chaff, the selfish and godless, cannot receive heaven's hallowed life, and they are expelled into the everlasting fire of their selfishness. But those who have prepared their hearts for the glory of the Lord, will be lifted up into the garner. Day by day, gather into the account a purer, deeper, holier love of doing uses in the service of the Lord.

Movies for Churches

THE recent organization of the Church Films Council is likely to prove a matter for congratulation to the churches of all denominations. The Council has been formed for the purpose of producing religious motion pictures of such character and excellence as to entitle them to a place in Sunday evening services. It is a non-profit organization on whose board are religious leaders from several denominations.

The first series of pictures will consist of four three-reel—or half-hour—programs entitled "The Story of the Hymns." Of the hymns which have become an integral part of the religious tradition of all English-speaking Christians many were written because of some deep emotional crisis and rich spiritual experience. The depth and height of their authors' consciousness of God have reached the hearts of millions and have made these hymns a cherished treasury of solace, faith and praise. Yet the story of the human struggles and souls' triumphs which brought these up-lifting songs into being are wholly unknown to the hosts of worshipers who sing them. How much more powerful will be their appeal, how much richer their message whenever sung, after congregations have seen the story of the cause of their writing dramatically presented on the screen while a great metropolitan choir reverently sings the familiar words and music!

It is no innovation to use drama in the church as part of its ministry of teaching, inspiration and worship. Our modern theater was born in the cathedrals and abbeys of Europe, where monks and clerics performed their Mysteries, their Miracle and Morality plays. Both drama and church have suffered from their separation.

What series of pictures will follow "The Story of the Hymns" will be decided as a result of an intensive and country-wide survey to

learn the needs and desires of the churches.

The scenarios have been written by dramatists; production will be on the highest professional plane as to direction, acting and photography. Incidental music will be by an orchestra already well known to motion picture audiences and the hymns sung by a large New York choir with organ. Distribution will be through E.R.P.I., the motion picture subsidiary of the Western Electric Company, which assures perfect service to every church, large or small and wherever located, in city or hamlet. "The Story of the Hymns" will be ready in the fall.

—From *The Churchman.*

FROM OUR READERS

Swedenborg's Works Must Be Translated Into the Finnish Language

An Appeal to The Swedenborg Foundation

Swedenborg's works have been translated into many languages, but not yet into Finnish. Some of them are rendered into Swedish, but only ten per cent of the three and one-half million of Finland's population are Swedish speaking. A century ago nearly all of the educated people in Finland spoke and read also Swedish, for, as a remnant from the time Finland belonged to Sweden, all the higher education was carried out with Swedish language, but to-day a different condition prevails. Now the overwhelming majority, even of the educated class, speaks and reads Finnish.

The following statistics prove this fact:

Books published in Finland—year 1930:

Finnish 1294 books

Swedish 382; this is 22.8% of the total, but it must be noted, that these books have also a market in Sweden, but the Finnish ones are not read outside Finland.

Newspapers and Periodicals—year 1935

Finnish 676

Swedish 133; this is only 16.4% of the total, for there is still some market in Sweden for periodicals, but little for the dailies.

As to the *Schools* we come nearer to the mutual percentage of the two language groups.

In the grade schools and in the high schools year 1934

were Finnish pupils 299155

were Swedish pupils 34157—it is 10.2% of the total, thus closely comparable with the number of the Swedish speaking population of the country. But if we consider only the high schools, we notice that the Swedish-speaking minority still enjoys a great privilege before the Finnish majority. There are namely 185 Finnish high schools with average 273.4 pupils per school and forty-eight Swedish ones with 189.9 pupils per school. Of these schools 53 are wholly supported by the State, forty-two Finnish with 325.2 pupils per school and eleven Swedish 231.6 per school. Thus more than twenty per cent of these state supported schools are Swedish, thus indicating how liberally the majority is treating the minority in Finland. Indeed a unique example in the whole world!

The facts mentioned above explain again the following statistics as to the numbers of pupils emitted from the high schools of each language group to universities:

They were, year 1934, as follows:

From the Finnish 1369

From the Swedish 291, thus 17.5 percent of total but this does not strengthen the use of the Swedish language in the daily life, for in the universities also these minority students are preparing themselves for offices, for the free professions and for business. The ten per cent Swedish minority cannot support them. To make a living they have to resort chiefly to the Finnish majority. To get customers they have to know their language. As a consequence nearly all of the educated people to-day in Finland are able to read and speak Finnish. Thus it is clear that a Finnish translation of Swedenborg's works can count as its readers more than 90 per cent of Finland's population. The Finns are practically all Lutherans and as a rule religious people, and very likely will be sympathetic to Swedenborg's doctrines, when acquainted with them.

A competent translator for *Heaven Its Wonders and Hell* is now available. It is expected that The Swedenborg Foundation will give a helping hand.

P. A. Koskenhovi.

CALENDAR

Aug. 30.

Thirteenth Sunday after Pentecost

The Christian Life

Sel. 91: "God be merciful unto us."

Lesson I. II Sam. vi.

Sel. 186: "For ever, O Lord."

Lesson II. Mark viii, to v. 21.

Gloria, Benedictus and Faith.

Hymns (Mag.) 9: "Lord, in the morning Thou shalt hear."

256: "Since Jesus is my friend."

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The NEW CHURCH MESSENGER

August 26, 1936

In This Issue

The Universal Man
Jedediah Edgerton

The Laboring Hours
Helen Shields

The Sabbath
George Henry Dole

Living the Quality of Your Life
Paul Hammond

A Page for the Younger People

Price 10 cents

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THE NEW-CHURCH MESSENGER

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WHAT THE NEW CHURCH TEACHES

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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

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

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Murder

RECENTLY in New Jersey, a girl, seventeen years of age, brutally killed her mother with an axe while the girl's eighteen-year-old lover held the mother's arms to forestall resistance. Horrors of this kind occasionally shock the civilized world. Sometimes the newspapers make hasty generalizations from isolated crimes. Not a few editorial writers, commenting on the New Jersey murder, regarded it as evidence of the sad moral condition of the younger generation. But there is no real evidence to support the idea that young people of to-day are any less moral and God-fearing than their parents and grandparents. If one argued from appearances it would be just as reasonable to assert that all old people to-day are more wicked than their ancestors.

In seeking to account for the New Jersey crime it would be truer to fact to suggest that as a result of the wholesale slaughter of men in the great war the whole human race has become less sensitive on the sanctity of human life. The sin of murder, formerly regarded as the gravest crime possible to man, no longer horrifies the human race in the same degree as it did a hundred years ago. This appears to be a world-wide condition, but its most direful effect is seen in the United States. In an address recently given to the local Advertising Club, Mr. Harold Nathan, Assistant Director of the Federal Bureau of Investigation, basing his figures on crime statistics, said that nearly 400,000 Americans now living will be murdered. Nearly 300,000 people in the United States will commit murder. And he added the alarming statement that nearly 150,000 murderers are at large in America to-day.

"Last year," he continued, "conservatively, there were 9,600 felonious homicides in the United States. That's more than twenty-seven a day or more than one an hour. There were 1,445,581 major crimes. The homicide rate was 5.1 per 100,000 in 1900. It jumped to 10.7 in 1933. That's four and a half times the rate in Switzerland, eighteen times the rate in Scotland, nineteen times the rate in Great Britain."

It is evident that deep underlying causes are at the root of this homicidal wave. There

may be some truth that crime is due to lack of proper home discipline for the young; due to lax enforcement of law; due to the ease with which criminals can skip from one State to another. It is probably more due to the fact that immigration gave to this country the scrapings of the gutters from nearly every European country and, along with immigrants of a really fine type, gave to the United States a mob of people who were lawless and godless in their lives. Of course this will not be the answer to every crime, but it will account for the low ideals that have permeated many if not all ranks of society. Nor is it true to assert that it is only the externally irreligious who are guilty of crime. These two young New Jersey murderers were both church members.

The problem of curtailing crime is serious and imperative. The fear of punishment apparently fails to deter the budding criminal. Our huge penal establishments are really the proofs of our ineffective training of the young. We need to recognize that every human being is from birth, a potential murderer.

In his *Doctrine of Life* Swedenborg defines murder as follows:

"By murders of every kind are meant also enmities, hatreds, and revenges of every kind, which breathe murder-*necem;* for in these murder lies hidden, like fire in wood beneath the ashes. Infernal fire is nothing else. It is from this that it is said [that men] blaze with hatred and revenge. These are murders in the natural sense. But by murders, in the spiritual sense, are meant all modes of killing and destroying the souls of men, which are various and manifold. But by murder, in the supreme sense, is meant to hate the Lord. These three kinds of murders make a one, and cohere; for he who in the world wills the murder of a man's body, after death wills the murder of his soul; and wills the murder of the Lord; for he blazes with anger against Him, and wants to extinguish His name."

"These kinds of murders lie hidden within man from his birth; but even from infancy he learns to cover them over with civility and morality. . . ."

The first real step towards curbing homicide must therefore be the elimination of anger, hatred and revenge from the youthful mind and heart. The human race has made wonderful progress in civilization, but in the principles of spiritual culture it has not yet outgrown the wisdom of Moses. "These words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. . . ." (*Deut.* v. 6-8.) We face not merely a problem in criminology but a problem in spiritual culture. How can we restore to the nation a sense of the awfulness of sin? How can we inculcate in the young a renewed sense of the sanctity of human life?

A. W.

The Universal Man

By Rev. Jedediah Edgerton

PALESTINE has a universal physical geography. There are four natural divisions: first, the maritime plain along the coast of the Mediterranean for the entire length of the country.

The second division is the mountain region between the plain and the Jordan Valley with hills 3,000 to 4,000 feet in height in Galilee, which gradually descend to the plain of Esdraelon 9 miles across and 14 miles north and south.

The third division is the Jordan River with its three lakes: Lake Merom, 7 feet above sea level; the Sea of Galilee 682 feet below sea level and the Dead Sea 1,292 feet below sea level.

The fourth division is the elevated plateau east of the Jordan River and the Dead Sea, extending out to the Arabian Desert.

This universal physical geography with its plains, valleys, hills, mountains, plateaus, gorges, lakes and rivers gives rise to a universal climate; from the heat of the coast to the cooler highlands, up to snow-clad Hermon and then down to the tropical heat of the Jordan and the Dead Sea.

This universal climate in turn produces a universal flora. I am told that there are 2,500 different kinds of flowers in Palestine. The American housewife could find there the tulip, the crocus, the hyacinth and the geranium; the American girl would find there the dog-rose, the daisy, and the dandelion, while the American boy could find the duck-weed, rushes and watercress.

The universal land also produces a universal fauna. The Rev. John Worcester in his *Animals of the Bible* mentions sheep, goats, oxen and the unicorn; the animals used for transportation, the horse, ass, mule, and camel and various other animals such as antelope, deer, lion, bear, wolf, leopard, dog, fox, jackal, swine and wild boar.

It is not surprising then to learn that this universal land had a universal people. What a cosmopolitan city Jerusalem was! We read in *Acts* ii. there were "*Parthians and Medes and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappodocia, in Pontus and Asia, Phrygia and Pamphylia in Egypt and in parts of Libya about Cyrene and strangers of Rome, Jews and proselytes, Cretes and Arabians.*"

Now a book written in this universal land must reflect the land, the mountains, the lakes, the flora, the fauna and the people; hence we have the Bible, the universal Book. It is a universal Book because in its literal sense it is written for all nations and classes of people on the face of the earth; the rich and poor, the good and bad, the old and young. Nay more, it meets the universal needs of humanity; the righteous, the sinful, the proud, the humble, the disappointed, the discouraged and the lost. Furthermore, it is a universal Book because in its internal sense it is written for the angels of heaven; the deeper celestial sense for the celestial angels; the spiritual sense for the spirit angels and for those men and women upon the earth whose interiors are opened.

The stage is now set. Here we have the universal land, with its universal climate, universal fauna, flora and people; we have the universal Book. We are now ready for the Universal man. If this great drama which is to follow had been arranged by man, the emergence of this Universal Man would have been as a Warrior, fully grown, fully armed, regally crowned, and attended by vast armies, courts and retinues, in the pomp and glory of some rich metropolis. But no—He came as a Baby, innocent and weak, born of an obscure virgin in the little town of Bethlehem.

What kind of a looking Man was the Universal Man? There is a Roman legend that his hair and beard were of the color of wine; that his face was kind but that his rebuke was terrible. But it is only a legend. I have studied many lives of Christ, but no two present the same picture. It was hard for anyone to describe Jesus, for many faces looked from that face of the Universal Man, differing as the need and receptivity of each man differed.

To the sick He was the great Physician, Who healed them of their lameness, blindness. leprosy and disease; to the ignorant He was the Master Teacher Who did not teach as the scribes with long quotations, but as One having authority; to the seeker for truth He was the great Preacher, preaching the truths of the Kingdom of heaven with the easy grace of a Master Mind; to the sinner He was the Saviour full of mercy and compassion.

The truth was that each man saw in Jesus the opposite of himself; the proud saw in Him humility and lowliness; the humble and downhearted saw in Him their Champion, driving the moneychangers from the temple as He cried, "*Make not my Father's house an house of merchandise!*" The sinful saw Him as a Judge whose eyes they could not meet; the repentent and sorrowful saw in Him tenderness and love while the hopeless and despondent found in Him confidence and courage as He said unto them, "*Let not your heart be troubled; ye believe in God, believe also in Me.*"

This Universal Man seemed to be able to overcome natural law and the limitations of time, space and matter. On one occasion during a storm at sea, He walked on the waves to

go to His disciples who were in danger and as soon as He entered the ship there was a great calm and the disciples found themselves in their desired haven.

This Universal Man was never known to be ill. Though surrounded by sick persons including lepers He was not subject to infection, and raving lunatics rushed at Him only to fall helpless at His feet. He was known to have spent whole nights in prayer upon some mountain top, but the wild beasts never hurt Him.

His very dress was peculiar. Though He wore the turban, mantle, girdle, and sandals like any man of his day, His inner robe was of one piece without seams. This Universal Man could make Himself at home in any society; with the rich as well as with the poor. He was not above talking and explaining spiritual matters to a woman of questionable character at the well of Samaria and at the same time by his knowledge of spiritual laws He could put the learned Nicodemus to shame. Though He spent much time with his disciples, He also attended weddings and feasts mingling with the common people.

Another peculiar thing about the Universal Man was that He had not a home. Though He could make Himself at home anywhere, He had no permanent place of abode. One place was as good as another to Him provided He could do good there and the people would listen to His teachings. Moreover this Universal Man did His own thinking; He did not quote the rabbis but boldly said, "*But I say unto you.*"

Now let us approach a little nearer this Universal Man. As we do so, His Humanity begins to disappear and strange new powers come into evidence, the powers of His Divinity. We find that He could heal the sick; cases of long standing or short standing, they made no difference to Him; organic or functional, He healed them all. As plants turn to the sun, so the sick turned their eyes in faith to Jesus; a word from Him and the blind saw, the deaf suddenly found their ears unstopped and they could hear again the singing of the birds and the voices of loved ones; a word from Him like, "*I say unto you, Arise,*" and some new energy flowed into withered limbs and the lame found that they could stand upon their feet and walk wheresoever they would. Could a mere man have performed such miracles?

The philosophers of all times have talked about the truth; Socrates discoursed about the truth and likewise Plato and Aristotle. But Jesus did not discourse about the truth but boldly declared, "*I am the Truth.*"

Mere man feels his weakness and confusion in the presence of death and the grave. How did this Universal Man think and feel and act in the presence of death? Witness Him at the grave of Lazarus where we read those tender words, "*Jesus wept.*" But addressing the bereaved sisters He proclaimed, "*I am the Resurrection and the Life; he that believeth in me though he were dead, yet shall he live.*" And addressing that piece of clay, which had already been dead three days, this Universal Man commanded, "*Lazarus, come forth!*" And Lazarus, bound with grave clothes, came forth from the darkness of the tomb to the light of day.

And, what is most important, this Universal Man offers to us a universal salvation. No sin is too black but what the Lord will forgive. Through the prophet Isaiah this Universal Man said, "*Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*" Again through the same prophet he issued the invitation, "*Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea come, buy wine and milk without money and without price.*" And through the prophet Malachi He promised, "*Return unto Me and I will return unto you, saith the Lord of hosts. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.*" And this Universal Man Himself offers to us a universal salvation as He cries, "*Come unto Me, all ye that labor and are heavy laden and I will give you rest, If ye abide in Me and my words abide in you, ye shall ask what ye will and it shall be done unto you. This day is salvation come to this house.*"

The Laboring Hours

By Helen Shields

[An address given at a meeting of the California Alliance of New-Church Women.]

I

TO find God is the aim of the religious life and those who have chosen to live the way of religion long to experience that delight of the spirit which assures them the Lord is near. We believe in the Lord's presence—we know that He is never far away.

> Whither shall I go from thy spirit? or whither shall I flee from thy presence?
> If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.
> If I take the wings of the morning and dwell in the uttermost parts of the sea;
> Even there shall thy hand lead me, and thy right hand hold me.

As New-Church people we have accepted the truth that life is given to everything in heaven and earth, in the degree that each is capable of reception, by influx from the Lord. Everything that is has being and lives from the Divine Love. In order that the life we call our own may not be perverted or misused, it must be devoted to the end for which it is intended. Life in essence is Divine Love and the end of life is conjunction through love between man and God. This is a fundamental truth of our religion; and it is our problem to grow from the acceptance of this truth to a continual awareness of the Lord's presence in our lives.

Many things contribute to this development for there are as many ways of knowing God as there are people in search of Him. He moves in the order and magnificence of the universe as the myriads of stars cross the sky on a summer evening. In the beauty and variety of form and substance existent on the earth we see the work of His hands; and with the recognition of the correspondence between these and heavenly things comes a deeper understanding. In reading and meditation upon the Word all that we can know of Him is for eyes that can see and ears that can hear. There is a special way of sensing His presence in our services of worship and at such convocations as this, where in communion with others of like belief, our faith and devotion are renewed. Finally, His voice is heard again, when, in man's masterpieces of creative work, the artist has become an instrument of God in the re-utterance of the fundamental laws of life. These are a few of the ways in which man may find God.

But on a relief map of our experiences these would be the mountain tops, where from time to time we have been lifted up to Him and from whence all the surrounding countryside seemed orderly and beautiful. Each peak, however, is bounded by many valleys and the majority of our days are spent, of necessity, in these spaces in between—in these flat places of everyday affairs where the aura of golden light that gave beauty and order has vanished, and all is commonplace. No man could live all of his life on a mountain top and I believe that it is a part of the divine plan that this is so. Recognizing this, the problem that each of us faces is the transformation of the frictions and trivialities and unfulfilments of daily living into such a form that the Lord's presence may fill them with life and meaning. We do not doubt His omnipresence, but the material of our days seems so unrelated to what we know of Him. Yet there *is* a way to tear the veil apart!

> Earth's crammed with heaven;
> And every common bush afire with God!
> —But only he who sees takes off his shoes.

II

"But only he who sees takes off his shoes"! And those who do not see? So many of us ignore the spiritual possibilities of ordinary experience, waiting for some grand and dramatic moment to display our inner worth. You may know someone who behaves as did the middle-aged woman whose sympathies were so expansive that, seeing a child one day sitting in the midst of a mud-puddle and weeping bitterly, she got into the puddle herself and wept also. Or you may have heard of a New-Church member who claims to have read his Bible from cover to cover six times, and his *Arcana* sixteen, and who is yet so uncooperative in the affairs of

daily living that everyone circles as widely as possible around his door. No matter how benevolent they may seem to us, we cannot give our untrained instincts the lead; nor can we substitute what we know about how to live, for living. An understanding of the principles of religion together with an application of these to life is what constitutes the religious life. Any other way is either an escape or a substitute.

Childhood is a time of comparative irresponsibility. Physical needs are met by others, and the Lord protects and attends to our spiritual growth in a special way. We are dependent and free of obligation. To crave a repetition of the situation and relationships of these first years of ease is inherent in everyone regardless of how unpleasant the experiences in themselves may have been. Giving up the pursuit of a return to infancy is the first step of maturity. By consistently and dramatically turning our backs on these desires we accept the challenge of maturity which demands that we accept sole responsibility for our own salvation. That accomplished, we are ready to take ourselves aside and inquire into just where we are going and why.

An objective is necessary to any sort of progress. We learn much by reflection upon the lives of those who have lived well; and this one thing they all had in common: they all knew where they wanted to go. In the New Church we turn most frequently to the Lord's own life on earth. We know that, from the time of His first consciousness of the purpose of His life—the final glorification—every force of His being was directed by every act of His life toward its consummation. This is the supreme lesson.

Learning to know God through the living of a good life, according to the principles that we know, is the purpose to which we would devote our thought and action. There could be no greater aim than this. But involved as we are in the goings and comings of worldly affairs this objective often seems as remote as the stars and as easily forgotten. We are amazingly adroit at excusing the acts of the moment. There are the pretty-good-for-me sort of people who excuse their mistakes saying they knew no better, without making any effort to learn. And there are those individuals who put off making a start until the circumstances of their lives are more salutary. The days make years, and the years presently make a lifetime, and they are still looking for that one condition which would enable them to begin. We must force ourselves by being so specific that there can be no escape or substitute.

Let us say to ourselves: I will live *this* experience with more love, more wisdom, and more usefulness.

III

Let us say that to ourselves again and again, and let us visualize ourselves doing the things that would bring fulfilment. This is definite and imminent and inescapable. It demands that we begin now, whoever we are and wherever we are. It is possible to anyone capable of comprehending the words. It commands that we learn all that we can concerning the principles of living, the world in which we live, and those other human beings who share our experiences. "To live this experience with more Love, more Wisdom, and more Usefulness" implies an expansion and a development of the spirit from state to state and plane to plane. By this means we are able to guide the natural forces of the mind —the emotions, the instincts, the faculty of reason—into the appropriate form for the inpouring life from God. Every thought and desire of our being must be directed to this end; and through them the Lord may then operate toward His own infinite purpose which is beyond our knowing.

It is quite possible, however, to desire to live a good life for purely selfish aims; therefore, any achievement in development of the soul depends upon a certain attitude of the spirit. In which direction do you face? There are only two, and they are antipodal! In this resides man's freedom of choice which cannot be taken from him. Wise men since the beginning of time have recognized these two ways of life and have described them in many different ways. In every situation the individual must decide between these two: turning to the Lord or turning away from Him; going with life or going against it; self-exultation or the general welfare; interests that are egocentric or interests that are objective; selfishness or godliness; materialism or spirituality; the self as the center of creation,

or as an individual but harmonious part of the whole divine plan. Which of these two ways shall be the "ruling love" that sets your course through life? There is no relationship and no experience too trivial or too difficult to hinder the application of this choice.

If the way you have chosen is to be upward and outward, then your progress will be attended by a joy that cannot be otherwise known. We have all experienced rare times of true spontaneity, when some mighty power outside ourselves guided our fingers and spoke through our lips. In these times we were aware of the Lord's presence. But such moments come only in action at a time when we, from our own will, have chosen the way and taken the first step. And perfection in this is not achieved even by the angels, but there can be a growth toward it to eternity.

The course lies "upward all the way" and climbing is arduous and tiring. Through the times of great weariness that are bound to come our confidence is not shaken, for we know that within the Lord has chosen a leader as capable of commanding us as was Joshua the Children of Israel. When this inner spirit gives the command to go forward we will go forward, for it is not we who do these things. "All these kings and their lands did Joshua take at one time because the Lord God of Israel fought for Israel." Listen for the Lord's command and then go forward in the new life He gives.

The Sabbath

By George Henry Dole

THE Israelitish Sabbath was on Saturday. The Christian Sabbath is Sunday, the day on which the Lord rose. The Israelitish Sabbath was a day of complete rest from labor because it represented the final state of spiritual rest that the Lord gives when regeneration is completed and spiritual battles and labor cease. Not merely a period of time, but that blessed state of peace wherein the Lord Himself holds man's evils subdued and sustains one in perpetual peace, is the Sabbath day of which the Son of Man is Lord. This is that for which the Israelitish Sabbath stood, and which it foreshadowed.

The Lord changed the character of the old Sabbath. In shelling out the wheat to eat on the way and in healing on the Sabbath, He seemed to the Jews to violate the Sabbath; but these things He did to make the Sabbath a day of human service in His love. He changed the Sabbath from an inactive to an active use.

On Sunday, our Sabbath, the usual labor should cease. It is properly kept by making the Son of Man its Lord; that is, the day is rightly observed by having the Lord more exclusively in mind and devoting the day particularly to worship, self-examination, study of the Word for life helps, charitable works, and in doing the things that specially promote His kingdom upon the earth. This is clearly taught in that searching illustration given when the Pharisees asked the Lord if it were lawful to heal on the Sabbath day. In their presence, Jesus told the man with the withered hand to stretch it forth, whereupon the hand was restored. Then Jesus said, "How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days."

The observance of Sunday, the Christian Sabbath, as the Lord directs, is a law of both body and mind. "Man does not live by bread alone." Health of both body and soul are promoted by putting aside the labor and cares of occupation one day in seven, and devoting time to cultivation of spiritual values.

"If thou . . . turn away from doing thy pleasure on my holy day; and call the Sabbath a delight; the holy of the Lord, honorable; and shalt honor Him . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob." Governments which fulfil the Christian obligation by observing the Sabbath of the Lord are blessed in an abundant measure by an elevation of citizenship.

Man's Good the Single Divine Purpose

In the whole spiritual world the end that proceeds from the Lord reigns, which is, that nothing at all, not even the least thing, shall exist, except that good may come from it.—(*A.* 6574.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

The Withered Hand

NEARLY all young people have heard or read about the Lord Jesus healing a man with a withered hand. One Sabbath day the Lord had gone into the synagogue (a Jewish house of worship) and found there a man whose hand was withered. All power had gone from it. Its strength was wasted, its muscles diminished, its bloodvessels almost useless, its joints immovable. The Jews asked Him whether it was lawful to heal on the Sabbath day. He told them that it was lawful to do well on the Sabbath, and that just as they would rescue a drowning sheep from the water on that day, so they should be ready and willing to heal those who suffered. And speaking to the man who had the withered hand He bade him stretch it out. Then He healed it and made it whole like the other.

A withered hand meant that the man had lost almost all ability to use his strength. His arm might still be strong, his muscles young and vigorous. But if his hand was useless he could not put his strength to any good purpose. A blacksmith may have splendid muscles, but if his hand is injured, so that he cannot hold his hammer his strength is useless to him. A watchmaker may know all about watches, but if his hand is injured so that he cannot hold his tools, he cannot repair or make a watch. So also it is with all work. By the hand we apply the strength of the body and the skill of the mind. If the hand is injured we are unable to exert our strength.

There is another way in which our strength can be rendered useless. Sometimes our spiritual powers are withered. A man may have many good qualities. But suppose he is untruthful, and no one can trust him! Those good qualities cannot be exerted. Spiritually he has a withered hand. Another man may be generous and honest, but may have a very bad temper. That bad temper may interfere with all the good work he would like to do. It may ruin his friendships, produce enmity and discord. Spiritually he has a withered hand. All sins and all bad habits act in the same way. They keep us from exercising our full strength.

Not long ago I visited a windmill. Inside, all the machinery was in good order. There was a lot of corn waiting to be ground. But though there was a good breeze blowing outside, the mill wasn't turning. The sails were broken, and until they were put right the strength of the mill was wasted. Bad habits, sinful habits—these make us weak when we should be strong. They prevent us exerting the full power of the mind. They are withered hands.

Yet they can be healed. Taken to the Lord they are restored and made sound. We take them to Him when we pray to be cured of them, when we fight against them, and strive to keep His commandments. He is the great Healer, but He can only heal us when we stretch out the withered hand—make an effort to put it before Him for cure.

Living Your Quality of Life

By Paul Hammond

I

LET us ask ourselves this question: "Of what quality of life am I?"

At once other questions begin to arise, such as, "How can I know what quality of life I am? I thought only God knows each one's quality." Can it be that God also wants us to know our quality of life? There is in Swedenborg nothing to the effect that we cannot or should not know our own quality. As a matter of fact his writings make it possible for every person to know how to discover his own quality of life and how to be that quality of life that he is.

We know we are a quality of life, yet we do not know what that quality is. Can it be true then that we really know ourselves to be a quality of life if we do not know what that quality is? If we cannot explain this quality to ourselves or to another then can we say truly that we know we are a quality of life? To know and believe only from hearsay and to let it go at that is like faith alone. We should "see" for ourselves that which we believe to be true, then we should know and be able to explain clearly to others what we know to be true. "The Lord wishes man both to know the truths of His Church and also understand them." (*A. E.* 846.)

We may know what our quality of life is from knowing that speaking and acting are a result of thought; that thought is a form of love; and that "love is the life of man and such as the love is such is the life." But the nearest we shall ever be able to see what our love is will be to see its form in the thought. That we have the faculty of being elevated above our own thought, Swedenborg says, "Man was so created as to be capable of being raised above what is his own (proprium) and of thinking in that elevated state. He is raised above what is his own and thinks in that elevated state when he is raised up by the Lord; and this is effected when he acknowledges the Lord and His Divine power over heaven and earth; and by that confession and faith of the heart he has conjunction with the Lord; and when conjunction is effected, the interiors, which belong to his mind, that is, to his understanding and will, are held by the Lord under his view." (*A. E.* 1032.) How important it is for us to see ourselves and judge the quality of the love in the thought can be seen from the following statements: "The Lord Who is light itself, sees all things and each that are in the thought and will of man, nay, that are in universal nature; nothing whatever is hidden from Him." (*A. C.* 5479.) "Let no man therefore any longer believe that his thoughts are hidden, and that he is not to render an account of his thoughts, and of his deeds according to the degree and quality of the thoughts that have been in them." (*A. C.* 2488.)

II

The thought plane covers a wide range of activity. It has access to the memory and all things stored therein. By the power of thought we have access to all the planes of the spiritual world from the highest quality to the lowest. Into the thought flows the influx of all the ideas to which as humans we are susceptible. Since we are human and living in a material world we cannot help thinking about material things. A business man must think about his business. But these thoughts are to be a true form of our love of the Lord. "To love the Lord is not to love the Person, but to love the things that proceed from the Lord, for these are the Lord with man, thus it is to love sincerity itself, right itself, and justice itself. And as these are the Lord, so far as a man loves these, and acts from the Lord, so far the Lord removes insincerity and injustice as to the very intentions and volitions in which they have their roots, and always with less resistance and struggle, and therefore with less effort than in the first attempt." (*A. E.* 973.) In the New Church, our quality of life should be a love of the Lord God Jesus Christ, Saviour and Redeemer in His Second Coming.

Material things are in themselves dead things. But dead things are to take on new power, purpose and life in the Second Coming

of the Lord. The dead things will not take on life by our having a love for them, but by our having a love of sincerity, justice and right. And this means excluding all thoughts which are not conjoined with love of the Lord. Once we understand thought as a form of love and learn to habitually practice discriminating between thoughts, we are spared (to say the least) many impulsive words and many regretful actions with the resultant evil consequences. On the other hand we become useful instruments in the Divine Providence.

But as we practice this we encounter all that which makes it a laborious task. Habitual thought patterns keep asserting themselves. We grow weary and may sometimes be led astray by lesser things than the highest good. In a good many cases the thought actually substitutes for the Lord that which appears to be of Him and from Him. Then there is our imagination full of fears and worries which conspire in the contamination of our love and life in the Lord. For example, we say that the Lord has come, that we love Him and trust Him, and that the kingdoms of this world are to become His, and in the next moment we worry ourselves sick because our bank stock has fallen below par. We must discriminate between thought and imagination or else we become entangled. It is hard to keep all the threads of thought separate. But all can be kept separate and in His Second Coming the Lord gives us the enlightenment and strength to do this. Until we learn to live the quality of life that we are, we are like the woman in the wilderness, "great with child, travailing in birth, and pained to be delivered." In the Lord's Second Coming we have that which was prepared by Him to protect, strengthen and nourish us, much as the woman in the wilderness "hath a place prepared of God that they should feed her there a thousand two hundred and threescore days."

III

The influence which external things exert on our inner life makes our problem a more practical one. An example of the power of the external world to exert its influence on our thought is seen in the present business depression. In the "wilderness" state we are laboring with ourselves for the purpose of learning the difference between that which is of value in life and that which is of no lasting value and living in the light of this distinction as to every thought and activity. A man may have all of this world's goods and still have nothing of spiritual value. For he who has love of the Lord and is able to be that quality of life in external as well as internal life, not only has but is something of value. Likewise, the man who loses this world's goods has lost nothing of heavenly value and it should exert no disturbing influence on his inner life. These two planes are to be separated in our inner world of love and thought. In having the love centered in the Lord; in keeping our thoughts, which are the form of love, conjoined with our love of the Lord, and in excluding all thoughts which cannot be conjoined with our love of the Lord, we are ready to accept the challenge of the world and can have worldly goods in their true order; and with little or no danger of contaminating our life in the Lord. We are not to have a love of money or a love of anything that is dead in itself. We are to have one love and one mind. And as we continue on with our labor of discriminating between thoughts, keeping out the wrong ones, the time will come when every thought will be a form of our love for the Lord.

There is yet another intricate work in this vocation of living the high quality of life that we are. Our words must be true to our love and thought; must be carefully chosen. For even in this there is a correct way to fulfill our quality of life. This also requires at first much study and laborious effort on our part, but the time will come when words of grace and true eloquence will flow from our lips. Results will be slow at first, but with patience and perseverance there is sure to come a true order of correctness and a power in our outer life.

The business or activity of such a one who is in the true order of his life is a most useful work. His plans are the wisest and most successful. He is not competing with others on the basis of "outsmarting the other fellow." He has the power of a mind which selects, re-

fines and uses only such ideas that belong with the high love which he has chosen to be his, the love of the Lord God Jesus Christ. And let him not forget that "Works are more or less good according to the excellence of the use; for works must be uses. The best are those that are done for the sake of the uses of the Church." (*A. C.* 5975.)

We can know the quality of life that we are and we can also live that quality to the full when we understand the relation of love, thought and action. If understood and made to be a living practice in life, this that we have and believe, in Swedenborg's writings, will be the means to the end of the "wilderness" state of the Church in us and result in living recognition in the world of the Lord's New Church.

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

Dear Friends of the General Conference:

With a feeling of joy in our common brotherhood we wish to express the good-will and greetings of the members of the General Convention to the dear friends in Great Britain. Although physically we may be separated by a space of three thousand miles, spiritually we are one in the Lord's sight. We also recognize the many ties which bind the American and British organizations of the New Church. In the words of one of our popular hymns,

"We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

This unity of aim and purpose was visualized to us at our recent gathering by the presence among us of your representatives, Mr. and Mrs. Thomas Chadwick. Their loyalty to the New-Church principles, and their earnestness in promoting and declaring them, was an inspiration to all of our people who were privileged to see and hear them. Not only did they convey your valued and treasured good wishes; they brought a living, breathing spirit of the New Church to bear upon us all. We wish to thank the General Conference and its officers for granting us the privilege of this more intimate acquaintance with these two members of the British Conference.

There is a spiritual value in recognizing the fraternal bonds which exist and unite the New Church in Europe, in America, and in other parts of the world; we need to strengthen each other's hands in the work that our Lord has especially committed to our care. Only by a clearer knowledge of the Lord in His Divine Humanity, and by a recognition of our relationship to Him, can mankind be brought to see the true purpose of human life on earth, and the necessity for establishing an international brotherhood.

We might easily feel discouraged, were we to judge the internal condition of the Church by the wide-spread discontent and unrest prevailing in the world; we could feel hopeless, were we to judge the religious consciousness of our people by the political disregard of the principles of Christian brotherhood so often apparent in national and international policies. The hidden evils of the human heart come to the surface during periods of emotional stress and strain, and this is by the Divine Providence. Underneath these external conflicts and disregard for spiritual principles, greater powers are shaping events, and there are evident signs of encouragement to every one who looks with confidence to the Lord.

There is a marked growth of the spirit of peace, and a recognition of the folly of war, in both Great Britain and the States. The modern trend toward a closer study of man and human nature is beginning to develop an appreciation of moral concepts, and a turning from mechanistic schemes to a firmer conviction that the integrity of the individual indicates strength of character both in ourselves and in our leaders. If these trends are encouraged, they will lead away from introversion to a spirituality which will express suppressed energies and a real desire for the exercise of true charity and justice towards the under-privileged and backward sections of society in all countries of the world.

The mission of the New Church is not to be measured by the statistical record of its membership; its influence and opportunities are great. It exists to proclaim the doctrines of a True Christian Religion. By the spoken word and the printed book, it has to promulgate the doctrines of a new age—doctrines revealed by the Lord through His servant, Emanuel Swedenborg.

We recognize the privilege and importance of this great mission. We frankly confess that, while the work accomplished by the New Church in the past one hundred years has exerted a profound influence on the religious thought of the world, we have not yet found the method by which to make the doctrines of the Second Advent appeal to the popular mnd. But we have unshakable conviction that through human agency the Lord will effect His Divine purposes in the world, and that He will fulfil His gracious assurance, "Behold I make all things new."

While we are seeking to build a strong organization as an instrument for the effective promulgation of New-Church truth, we are not unmindful of the fact that the Lord in His gracious wisdom is leading the whole Christian Church into brighter light and wider receptivity, preparing, as we confidently believe, for the day when the whole world will rejoice in a knowledge of Him and His Divine Word.

A hundred years ago your poet, Arthur Hugh Clough, wrote words that are singularly applicable to-day:

> "For while the tired waves, vainly breaking
> Seem here no painful inch to gain,
> Far back through creeks and inlets making,
> Comes silent, flooding in, the main.
>
> "And not by eastern windows only,
> When daylight comes, comes in the light,
> In front, the sun climbs slow, how slowly,
> But westward, look, the land is bright."

It is in the belief that the Lord is surely effecting the purposes of His Second Advent, and in the belief that, despite the external appearance, the human race comes slowly but surely nearer unto Him, that we continue our work with hopes ever bright and courage never shaken.

It is in this spirit that we greet you, our brethren in Great Britain, commending you and your faithful work to the blessing of the Lord. May your hands and hearts be strengthened for your task, and may the seed you sow yield a plenteous harvest to the glory of our Savior God.

With affectionate remembrances,

Fraternally yours,

F. Sidney Mayer,
President of the General Convention.

FROM OUR READERS

A Happy and Promising Gesture

To the Editor of The New-Church Messenger:

Dear Sir:

In your periodical of July 1st last, p. 7, I noticed with peculiar pleasure what, to me, is a happy and promising augury for the future of the organized Church generally. I refer to the Resolution passed by the Convention at its Annual Meeting at Brockton, Mass., in June:

> "It was voted to send the greetings of the Convention to the Rt. Rev. N. D. Pendleton, Bishop of our sister church, the General Church of the New Jerusalem, at Bryn Athyn, Pennsylvania."

Well done, Convention!

Yours in the Faith,

England, W. T. Lardge.
July 13, 1936.

Death and Resurrection

1. Orderly Death

If man had lived a life of good, his interiors would be open to heaven, and through heaven to the Lord; and so too would the very least and invisible little vessels. In consequence man would be without disease, and would only decline to extreme old age, even until he became a child again, but a wise child; and when the body could no longer minister to his internal man or spirit, he would pass without disease out of his earthly body into a body such as angels have, thus out of the world directly into heaven. (*A.* 5726.)

2. What Death Is

When the body is no longer able to perform its functions in the natural world, which functions correspond to the spirit's thoughts and affections which the spirit has from the spiritual world, man is said to die. This takes place when the respiration of the lungs and the beatings of the heart cease. But the man does not die; he is merely separated from the bodily part that was of use to him in the world, while the man himself continues to live; for man is not a man because of his body but because of his spirit. It is the spirit that thinks in man, and thought together with affection is what constitutes man. Evidently, then, the death of man is merely his passing from one world into another. (*H.* 445.)

3. The Resurrection Process

After this separation, the spirit of man continues in the body for a short time, until the heart's action has wholly ceased; which happens variously in accord with the diseased condition that causes death; with some the motion of the heart continuing for some time, with others not so long. As soon as this motion ceases the man is resuscitated. This is done by the Lord alone. Resuscitation means the drawing forth of the spirit from the body, and its introduction into the spiritual world; this is commonly called the resurrection. (*H.* 447.)

Special Issue

The September 9th issue of THE MESSENGER will be devoted to the activities of the National Alliance of New Church Women, and to the proceedings of that organization at the recent Convention held in Brockton, Mass.

BAPTISMS

LOEWEN, REDDEKOPP.—Lauretta May Loewen, infant daughter of Mr. and Mrs. Frank Loewen, and Clare Beverly Reddekopp, infant son of Mr. and Mrs. David Reddekopp, were baptized on July 6, 1936 at Suny Slope, Alberta, Canada, by the Rev. Peter Peters.

REDDEKOPP, DYCK.—Mrs. Susanna Reddekopp and Mr. William Dyck were baptized on July 6, 1936, at Sunny Slope, Alberta, Canada, by the Rev. Peter Peters.

CONFIRMATION

REDDEKOPP.—Miss Margaret Luella Reddekopp, at Sunny Slope, Alberta, Canada, by the Rev. Peter Peters, during the Western Canada Conference.

MARRIAGE

BARNARD-SWEENEY.—Sara Sweeney, daughter of Mr. and Mrs. Albert Earl Sweeney, and Job Barnard, grandson of the Hon. Job Barnard, and son of Ralph P. Barnard who is president of the Washington, D. C., New-Church Society, were united in marriage on July 2, 1936, at Washington, D. C.

OBITUARIES

WHITING.—Miss Abby Whiting's earthly life closed on August 2, 1936. She was born August 13, 1835, and celebrated her one hundredth birthday on August 13, 1935.

She was the daughter of Celieste Howard and John Adams Whiting of East Bridgewater, Mass., and became a member of the East Bridgewater Society of the New Jerusalem. She attended the church, located in the village of Elmwood until the infirmities of old age kept her at home, but never lost her interest in it.

She was a devoted daughter and sister, outliving her brother John Martin Whiting by eleven years.

She was remarkably cheerful and patient, and never lost her sense of humor.

Always fond of little children, she endeared herself to young people; and the home of "Cousin Abby" was a meeting-place for relatives and friends.

The pastoral calls of the Rev. Warren Goddard were a comfort to her. The funeral services were held at her home on August 4th. There were beautiful flowers. The Rev. Warren Goddard spoke of her joyful awakening in the other world.

DICK.—Bernard Dick passed into the higher life at the age of fifty-one on July 18, 1936. Funeral, July 21, 1936, at the Bergthal Mennonite Church, Didsbury, Alberta. The Rev. John E. Zacharias officiating.

Mr. Dick, a brother-in-law of the Rev. Isaak G. Ens, Kansas City, Mo., was the president of the small New-Church Society at Sunnyslope, Alta. He was most earnest and faithful in his work for the Church and his loss will be sadly felt. He is survived by the mourning widow, Mrs. Mary Ens Dick, two children, Carl Clifford and Amy Louise, two sisters and one brother.

NEWS OF THE CHURCH

BUFFALO, N. Y.

The pastor of this Society, the Rev. George E. Morgan, spent part of his August vacation in attendance at Almont Summer School, and afterward made a trip to Scott, Indiana where he was privileged to preach at the local Community services. His morning topic was "Love Is the Life of Man," and in his evening discourse Mr. Morgan explained the correspondence of the related worlds; the descent of the Holy City, and introduced to his congregation several of Swedenborg's books such as *Divine Love and Wisdom, Divine Providence,* the *Four Doctrines,* etc.

BROOKLINE, MASS.

The broadcast of the Greater Boston Federation of Churches for the first week of August was by the Rev. John Daboll, pastor of the Brookline New Church. Mr. Daboll's broadcast was entitled "The Lord's Love for Us."

HIGHLANDS, N. J.

A talk on the subject of Character Building was given at the Highland M. E. Church, Highlands, N. J., by Mr. Chas. Maginn of the Orange New Church,* taking as his text, "A House Not Made with Hands Eternal in the Heavens."

* Sunday, August 2nd, 1936.

CALENDAR

Sept. 6

Fourteenth Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 222: "The Lord is gracious."
Lesson I. II Sam. xv.
Sel. 187: "O how I love Thy law."
Lesson II. Mark xi.
Gloria, Benedictus and Faith.
Hymns (Mag.) 7: "Every morning mercies new."
263: "The Lord is my shepherd."

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