

The
**NEW CHURCH
MESSENGER**



July 5, 1939

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—
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CONVENTION ADDRESSES:

The Sense of the Letter as a
Source of Doctrine

Louis A. Dole

Aids to the Study of the
Literal Sense

Richard H. Tafel

Report of Sunday-school
Association

The State of the Church

Lewis F. Hite

Price 10 cents

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The
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FOR PEACE

"The General Convention of the New Jerusalem in the United States of America, on the occasion of its 118th annual session, held in Philadelphia on June 15-20, 1939, wishes to give collective expression to the fervent desire of its individual members for the maintenance of world peace.

"We pray that this may be accomplished by the application in our daily lives, of the Lord's teaching that we love one another as He has loved us; believing that when love to the neighbor motivates our daily lives we may then experience among the nations of the world peace on earth to men of good will.

"Believing that love of country is secondary only to the love of God and the Church, we pray that those entrusted with the responsibility of governing our democracy in the pursuit, by its citizenry, of life, liberty and happiness, will work for world peace, when such peace will furnish the attainment of true and just government.

"And that copies of this Resolution be sent to the United States Secretary of State and the Chairman of the Senate Committee on Foreign Relations."

The Sense of the Letter as a Source of Doctrine

(A paper prepared by the Rev. Louis A. Dole, of Bath, Maine, and read before the Council of Ministers at the public meeting held on Wednesday afternoon, June 14, in the Wilmington Church.)

WE are all very familiar with Swedenborg's statement that "The doctrine of the Church is to be drawn from the sense of the letter of the Word and confirmed thereby" (*T. C. R.* 225). This statement is so often repeated and emphasized in the Writings that the acceptance of it is essential to true New-churchmanship. But, like all statements, it must be studied in its context if we are to avoid misinterpretation. This statement is always made in connection with the proposition that "The sense of the letter of the Word is the basis, the containant, and the support of its spiritual and celestial senses," and never with the implication that the key to these deeper senses as revealed in the Writings is or will be at any time unnecessary, or that in order to know true doctrine we must from our own intelligence repeat the work of the Second Coming.

In beginning the development of our topic, it might be well to define our terms. It has sometimes been thought that there was a distinction in meaning among the terms "the sense of the letter," "the literal sense," "the external sense," and "the natural sense," but a comparison of many passages shows that they are used interchangeably. In *Arcana Coelestia* 6221e we read: "In its descent, the Word . . . at last clothes itself in the form adapted to the apprehension of man, which is the literal sense"; in 8443/2: "Truth Divine in the sixth degree is such as it is with man, accommodated to his perception; thus is the sense of the letter"; in 9419: "The external or literal sense"; in *True Christian Religion* 297: "The natural sense which is the sense of the letter." (See also *S. S.* 5.) In *Arcana Coelestia* 1888 and 3472 the same things are predicated of the sense of the letter and of the literal sense. It seems obvious from these and many other passages that "the sense of the letter" means

exactly what we first think it to mean, the impression which the normal mind receives immediately from reading the letter of the Word without deep thought or study. This becomes still more evident when we consider the number of times Swedenborg tells us that the sense of the letter is according to appearances, and that all sorts of heresies may be drawn from it. As for the term "doctrine," we realize that in general it means "teachings," or systematized knowledge. With reference to the Church, it is a specific form of such teaching; Swedenborg says (*A. C.* 1176): "The knowledges of interior things are what are called doctrinal things." So we speak of the doctrine of the Lord, of faith, of charity, of creation, of man, etc.

It should not be, but unfortunately sometimes is necessary to point out to a New-Church audience the obligation to acquire doctrine. It is to be regretted that the word "doctrine" has been made a sort of bogey. The fact is, of course, that no one lives without doctrine of some kind, and that no one can possibly live rightly without true doctrine, that no minister is fulfilling his duty who does not teach doctrine, and that no young person can come to spiritual maturity without studying doctrine. "The Church is from no other source than doctrine; for such as the doctrine is, such is the Church." (*A. E.* 1088.) Swedenborg has sometimes been quoted as disparaging doctrine, but one has only to look up the passages cited to find that it is only false doctrine or doctrine divorced from a life according to it that he condemns. True doctrine implies knowledge, acknowledgment, and obedience. We have, for example, a New-Church doctrine of marriage, which is given as a light to the world, but it is merely an *ignis fatuus* if it is not lived. The Church is according to doctrine, but it is not a Church at all if the doctrine is merely held in the memory. The Church as an abstraction has no real existence, and a Church can grow and prosper only to the extent to which its doctrines are known, acknowledged, and lived. "It is not called the Church, because . . . there are doctrinal things from the Word there . . . but because they live according to . . . doctrine

from the Word, and thus so that doctrine is the rule of life. . . . They who live in evil, thus contrary to doctrine, are further outside the Church than the Gentiles." (*A. C.* 6637/2.)

We have, then, the problem of acquiring true doctrine, with the knowledge that doctrine, to be true, must be drawn from the sense of the letter of the Word and confirmed thereby. But Swedenborg gives us a further statement which introduces an apparent paradox. For he tells us (*T. C. R.* 226 and elsewhere) that "Without doctrine the Word is not understood." The reason given is that "The Word as to its sense of the letter is such that it can be drawn to confirm every heresy." (*A. E.* 1033/3.) This is confirmed by the testimony of history. Whenever men have attempted to approach the study of the Word from their own self-derived intelligence, disastrous results have followed. Even the influence of the Lord's earthly presence and teaching sufficed for only a short time to hold men to a true interpretation of the Word, and He Himself foretold the necessity of the Second Coming. It was the Lord Himself, and no man, who accomplished the Second Coming. "And no man in heaven, nor in the earth, was able to open the book, neither to look thereon." (*Rev.* v. 3.) We have Swedenborg's testimony that everything of doctrine was given him by the Lord alone as he read the Word. Also he constantly confirms the doctrine from the sense of the letter of the Word. If we see the confirmation and believe his statement, we must recognize that the doctrine given us through Swedenborg fulfills the requirements of true doctrine, that it be drawn from the sense of the letter of the Word and confirmed thereby and therefore that it is given us as the requisite guard to our minds in our own approach to the study of the sense of the letter, and is not to be superseded by any contrary interpretations of Scripture into which our own mental peculiarities may lead us. Swedenborg says: "At this day the spiritual sense of the Word has been revealed from the Lord, because the doctrine of genuine truth has now been revealed, which doctrine is partly contained in the *Doctrine of the New Jerusalem*, and now in the small works which are being given to the public; and because that

doctrine, and no other, agrees with the spiritual sense of the Word, therefore that sense, together with the science of correspondence, has now for the first time been disclosed." (*The Word of the Lord from Experience*, posth. 21.) For anyone, therefore, who has satisfied himself of the validity of Swedenborg's claim to illumination, the acceptance of the doctrines outlined in the Writings is acceptance of them as having been drawn from the letter of the Word and confirmed by it, under the Lord's own direction. This fundamental work we do not need to do over again for ourselves; indeed we are not able to do it. Swedenborg could not have done it without his unique illumination. To refuse to accept and use the body of doctrine given us by the Lord through His chosen agent or servant is to deny the necessity and value as well as the fact of the Second Coming. Another pertinent suggestion is found in *Arcana Coelestia* 778/6: "The doctrine of genuine good and truth can be seen from the sense of the letter by those who are enlightened by the Lord, and can be confirmed by those who are not enlightened." It is sometimes argued that one must do everything for himself in order to profit by it, but this is not true in any field of human activity. We can appropriate the work of others even in the field of spiritual interpretation, if we are able to see it confirmed in the Word. This makes it possible for a minister to serve his people.

But the necessity of making use of the Writings does not in any way make them a substitute for the Word. The purpose of the Second Coming was to open the Word so that we could read its letter intelligently, avoiding false interpretations, and drawing ever more light and help from it. "For the Lord is present with man in the sense of the letter, and nowhere else, and enlightens and teaches him the truths of the Church. And the Lord never operates anything except in fullness; and the Word in the sense of the letter is in its fullness." (*S. S.* 53.) We are told again and again that the letter of the Word is our only means of contact with the Lord, and that our minds are not enlightened by mere doctrine. While we are in this world, our only access to the soul of a man is by means of his body. The letter of the

Word is the body by means of which we have access to the Lord. No amount of knowledge about a man has the effect of a personal acquaintance. Neither can study about the Word do for us what personal reading of it does. "It is better, therefore, for a man to study the Word in the sense of the letter: from it alone is doctrine given." (*S. S.* 56e.) This means that our knowledge of doctrine derived from the Writings is mere memory-knowledge until it is applied in actual reading and study of the letter of the Word. "No truth of doctrine or of the Word becomes truth with man until it has received life from the Divine, and it receives life by the insinuation of the truth which proceeds from the Divine." (*A. C.* 8456.) "The truth which proceeds from the Divine" reaches us only through the letter of the Word. Another quotation, sometimes misapplied, also requires comment: "The essentials of faith, being necessary to salvation, are stated in the letter." (*A. C.* 2225.) This is sometimes quoted to prove that the Word can be studied apart from doctrine, but such an interpretation is a violation of the whole tenor doctrine of the Word. We cannot attain our full spiritual stature without constant study of the Word in the light of doctrine.

However, the drawing of doctrine from the sense of the letter of the Word is not a mere matter of rational study. The human rational cannot draw true doctrine from the sense of the letter of the Word. To the human rational the Word is and ever will be a sealed book. No one can draw doctrine from the Word without enlightenment from the Lord, and the first requisite for enlightenment is not in the rational at all but in the will—the will to good. "The man who looks to self, honor, fame, or gain in reading the Word, cannot be led by the Lord away from the proprium and thus be elevated into the light of heaven, and so cannot receive any influx from the Lord through heaven." (*D. W.* posth. 24.) The whole case is so clearly stated by Swedenborg in number 28 of this same posthumous work, "The Word of the Lord from Experience," that no paraphrase seems adequate. He says: "Every man who is in the spiritual affection of truth, that is who loves truth itself because it is truth, is enlightened

by the Lord when he reads the Word; but not the man who reads it from mere natural affection of truth, which is called the desire of knowing. The latter does not see anything except what agrees with his love, or with the principles which he has either himself adopted, or derived from others by hearing or reading. In a few words therefore it shall be told whence and with what man there is enlightenment by means of the Word. That man has enlightenment who shuns evils because they are sins, and because they are against the Lord, and against His Divine laws. With this man and with no other, the spiritual mind is opened, the light of heaven enters, from which light is all enlightenment in the Word. For man then has a will for good, and this will, when it is determined to that use, becomes in the understanding first the affection of truth, then the perception of truth, soon by means of rational light the thought of truth, thus decision and conclusion, which as it passes thence into the memory, also passes into the life, and so remains. This is the way of all enlightenment in the Word, and also the way of reformation and regeneration with man. But first the memory must needs have knowledges both of spiritual and natural things, for these are the stores into which the Lord operates by means of the light of heaven, and the fuller these are and freer from confirmed falsities, the more enlightened is the perception given and the clearer the conclusion. For the divine operation does not fall into a man who is empty and void, as for example one who does not know that the Lord is pure love and pure mercy, good itself and truth itself, and that love itself and good itself are such in their essence that they cannot do evil to anyone, neither be angry nor revengeful; or who does not know that the Word in the sense of the letter is written in many places from appearances." As to the acquisition of this necessary memory of doctrinal things, Swedenborg says elsewhere (*A. C.* 3161/2): "These are learned partly from the doctrine of faith, partly immediately from the Word, and thence partly from one's own study."

From all this, I believe we are justified in coming to the encouraging conclusion that it is possible for anyone, who is willing to observe

the rules, to draw doctrine from the sense of the letter of the Word. For the rules are comparatively simple. We must, in the first place, be in the sincere effort to shun evils as sins; in the second place, we must have in mind the general principles and knowledges revealed by the Lord in His Second Coming for our guidance and protection and in the third place, we must read the Word regularly in humility, praying for enlightenment. If we do this, we shall have repeatedly the experience of finding a particular verse or phrase from the Word suddenly lighted up with inner meaning to meet our immediate needs. Under the Divine Providence, the foundation of a general doctrinal system has been laid for us. Our individual duty and privilege is to draw from the Word the doctrinal details which fill in this outline and relate it to our immediate needs and problems and to those of others whom we wish to help. If we fulfill the conditions, the Lord will so enlighten us. He will do it for us just as actually as He did it for Martha when He said: "Now, that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for to him all are living." (*Luke xx. 37, 38.*) To meet her need, He lighted up this passage with a meaning which she had never seen in

it before. And again, immediately afterward, He quotes a passage from the *Psalms* to rebuke the presumption of the Pharisees—and of the Pharisee in us—showing them a meaning in the sense of the letter which they had completely overlooked. These are examples of divine enlightenment of individuals by means of the sense of the letter—the need of the individual, and the Lord's response to it being brought in contact by means of the letter of the Word.

The whole of the inspired Word is given as a means by which the Lord may reach man and man may find the Lord. There is no part of it, however obscure or however meaningless to our present state, which may not at some time be used by the Lord as a means of enlightenment. Our part is to read and reread the Word in the light of the doctrines of the Second Coming, with the constant desire for truth as a means to a good life. If we do this, we shall be given doctrine, not by our own power, but by enlightenment from the Lord. Our experience will be like that of the two on the way to Emmaus (*Luke xxiv. 27, 31, 32*):

"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And their eyes were opened and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

Aids to the Study of the Literal Sense

(Council of Ministers Address)

By Richard H. Tafel

BEFORE we consider what are the aids that are available for a study of the literal sense, it may be valuable for us to consider briefly something of the nature of this Book in which we are all so interested. In the first place, it is not a book in the usual sense of the word, but is a library, or collection of books. It is a people's literature. In it we find practically all forms and kinds of composition—myth, story, history, annals, proverbs, drama, hymns, sermons, philosophy, and, indeed, what not. Something of the scope of our study is thus indicated by this variety. Then, too, we must remember that all this is accumulative, and was written, presumably, over a period of a

thousand years, and is removed from us by two or three thousand years. Also remember that it was written by a people of a totally different race and civilization from our own, a people of peculiar customs, traditions, and ideas. Naturally, much of all this is reflected in their literature, so we shall have to reconstruct much of their thought-life, their mode of thought, and their framework of ideas. We must be familiar, too, with the history and the great movements that were taking place inside of Palestine, as well as those in the great world centers, such as Egypt, Assyria, and Babylonia. We must know something of the religion and the literature of peoples other than the He-

brews, because we are sure the latter did not develop in a vacuum. In a study so broad, so extensive, and at times so technical, we are not surprised to find innumerable books and materials on the subject. "Other men laboured, and ye are entered into their labours." Of these "labours," let us select those which may be of the most use to us in seeking a deeper understanding and appreciation of this "Book of Books."

We would most naturally turn first to the Bible Commentaries, and explore them for help. Four standard one-volume commentaries suggest themselves to us: Abingdon, Peake, Gore, and Dummelow. Beside giving us valuable information on words, usage, idiom, background, etc., there are well written, scholarly articles on history, religion, transmission, canon-formation, etc. As valuable as such commentaries are, they are of necessity limited in their remarks and comments. Often we find they are silent on just those points, or passages, in which we are interested. For fuller information, we must go to the bigger works, such as the "International Critical Commentary," which is quite a lengthy series, but covers the subject in detail, and quite adequately. In this commentary, there are excellent introductions to the various Bible books, full commentaries on practically each clause and phrase, an independent translation, and, what is most valuable, a generous critical apparatus, which suggests other readings, emendations, and comparisons with the versions. It is invaluable to the student, both advanced and beginner alike. Then there are the smaller sets, such as the "Cambridge Bible for Schools and Colleges," which is, however, quite elementary and sketchy. The best of commentaries of this sort, of course, are the German "Hand-books," which are excellent, but which are not available to all.

But to make an intelligent use of the commentaries—even such as Abingdon and Gore—requires a background that can only come through a study of the Bible as a whole. The Bible, the Bible commentaries, and Bible histories will remain, to a large extent, closed books to us, unless we know something of Bible formation and origin, how, and under what circumstances the various books, and portions

of books were composed, and something of the history of the Canon, and transmission. We must be ever conscious of the element of evolution in the Bible; we must follow the upward growth in ethics, morals, and customs, the upward reaching of the Hebrew mind in its effort to understand God, and the Divine moving among men, and the continuous maturing and refining of the spiritual sensibilities. In this human-divine Book we must observe two processes—the upward reaching of the mind of man towards God, and the downward pouring of the Mind of God, that in turn lifts up that of man. Thus the cycle is complete; the cycle of "Inspiration." But our task is rendered more difficult by the fact that we cannot observe this "evolution" by reading continuously from *Genesis* 1 through to the *Book of Revelation*. Under the Divine Providence of Bible formation, old has been mixed with new; some of the latest writing precedes the earliest; in the literal sense the material is not arranged chronologically, even if it is chronological for the spiritual sense. Now there are many excellent books that deal with this aspect of our problem. Wellhausen's name is associated with this work, and though not the first in the field is often called the father of the movement. His "Prolegomena,"—translated into English,—is one of the outstanding books on the subject, and a reading of this will repay the student many times over. But perhaps the best book for our purpose is the "Introduction to the Literature of the Old Testament," by Driver. Though it is an old book, it has never been surpassed nor displaced. Of the more modern books along this line, we might mention Bewer, "Literature of the Old Testament," and the two series by Kent, "Historical Bible," and "Students Old Testament," both of which are excellent.

It is a good idea for the student to procure a Bible, with heavy paper, which he may use as a "Study Bible." In it he should make notes, remarks, and references. If you will notice the Bibles of our fathers and grandfathers, you will see that they are often filled with notes, and are often inter-leaved with a page for notes. We would do well to follow their example, and will find, I am sure, that it pro-

notes our knowledge and appreciation of the Bible. Beside putting in notes and bits of information, it is a good idea to insert pages on which we may put synopses of each book, and such items as: name and date of author; date of the book; the historical setting; message and theme of book; the religious movements of the times; and remarks on the book's canonization, i.e., when the book was worked into the framework of the Bible. Thus our Bibles will become more and more precious to us, as we centralize all our knowledge and information about it. My own "Study Bible" is one of my most prized possessions, and I would feel as though I had lost a dear friend and counsellor were I to lose it.

Now since the events of the Bible occurred in a definite place, we want to know everything possible about the Holy Land, and the countries around about. The "Geography of the Holy Lands," by J. A. Smith is very valuable for this aspect, but we should not forget the good encyclopedia articles. The Palestine Survey has just issued an up-to-date map of Palestine of the Old Testament, at a very reasonable cost. The National Geographic, in a recent issue of that magazine, has printed an excellent map of the Near East, which can also be purchased from them. The American Bible Society has also just recently published an excellent, authentic map. It would be well to have one or more of these, as history, and ethnic and cultural movements can only be fully understood in the light of the geography of the regions affected.

The Bible events did not only take place in a certain part of the world, but also at a particular time. Hence a workable scheme of history is indispensable. To supply this need, there are many good books close at hand. Those that occur to us at the moment include "History of the Hebrew Commonwealth," by Bailey and Kent "History of Palestine and Syria," by Olmstead; "A History of Israel," by Robinson and Osterly; "History of Israel," by H. B. Smith; "The History of Mankind," by Lods; "The Genius of Israel," by Carleton Noyes; "Ancient Records," and "Ancient History," by Breasted; "History of Babylonia and Assyria," by Jastrow; "The Prophets and their Times,"

by J. M. P. Smith; and, for those who read German, the best of them all, "Die Israeliten und Seine Nachbarn," by Eduard Meyer.

But what we are most interested in, of course, is the religion of the Hebrew people—a religion that is deposited in the Sacred Pages. Now we don't want to bring to our reading and studying of the Bible any preconceived ideas, or any conceptions that spring from our own. Our conception of Hebrew religion must be gathered from the sacred records, and must be done as carefully and as unprejudiced as possible. There are many good authorities that have gone over this field carefully and sympathetically. "Old Testament Theology," by Davidson, though old, is still very good and is very inspiring for the student. Then there is "The Religion of Palestine," by Stanley Cooke; "The Religion of the Hebrews," by H. P. Smith, besides the many good treatments in the various Bible commentaries and Bible dictionaries. Through a close reading of any of these, and with a careful reading of the Bible, the student will perceive the evolutionary character of this religion, for, as all other religions, it is a growth.

But it is archaeology that makes the Bible come alive for the interested reader. It is archaeology that makes the past live, and breathe, and move. It is archaeology that shows us the Stables of Solomon, the carved ivories of Ahab's Palace, and the beautiful mosaic floor of the synagogue over which the feet of our Saviour walked. It is the busy spade of the excavator that unearths the evidences of the great flood in Babylonia, and the hundred and one items from a people's everyday life. Here the student will find much light on the Bible. A handy reference book, for both the Old and New Testaments, is "Archaeology and the Bible," by George Barton. Perhaps the most thorough is the work of Archaeology by Benzinger, which is a storehouse of valuable information. It discusses civilization, customs, institutions, geography, climate, races, art, architecture, writing, houses, clothing, systems of agriculture, animals, plants, religious institutions, ritual, temples, altar, weights, and measures. Albright's "Archaeology of Palestine and the Bible" is an excellent and very stimu-

lating work. Then there are the more specialized books, such as those of Fisher (C. S.), Macalister, Petrie, etc., but which are perhaps too detailed for our use. The importance of archaeology cannot be over-stressed. In recent times it has made the greatest contributions to Bible study, and has served to re-direct and re-stimulate Bible study, which was about at the stagnation point.

We have thus sought to point out some of the aids to a study of the literal sense of Scripture. But let us always remember that it is the *Bible* that we are studying, and not books about the Bible! The best book on this subject is the Bible. It is so easy to read many books about it, that we neglect, or may neglect, reading the thing about which we are studying. Let us not fall into this error! Read the Bible, but read it with your eyes open, intelligently, digging out the meaning in every word and phrase. All your Bible helps should tend to this end—a greater understanding and appreciation of the Word of God. We are fortunate to have in our times many new translations of the Word. The very difference of their renderings of the original is stimulating and valuable to the student, as it gives him different light on what that original has to tell us. Moffatt's Bible, Moulton's Bible, the Revised Version of the King James' Version, the American Revised Version, and the Chicago Bible, and the Jewish Bible are all of great value to the earnest reader who desires a deeper understanding of the Word of God. For some years now, the Convention and the British Conference have been working on a New-Church edition of the Word, which is to be our unique contribution to Bible translation—a translation from our particular point of view, and suited to our needs.

In closing, we would add our voice to those who are calling for more earnest reading and studying of the Holy Word. Know your Bible! Know what the Lord has to say to you right in the literal sense! Don't dismiss it as a light thing, or believe that it is but a means to the spiritual treasure within! Learn the great truths, the grand message that shines forth on every page, and every part of the Bible. And know that as this literal sense is the basis and containant of the spiritual sense, it is also

the foundation upon which any spiritual insight, any spiritual sense super-structure is built. That structure will be just as strong and stout as its foundation. The more we study the Bible, the more we are convinced that all true, worthwhile spiritual sense study must rest solidly upon thorough scholarship in the sense of the letter. May the Lord bless our Bible reading and study, and may He lead us to see more of His great lessons in letter and spirit, and may He give us strength to put them forth in and through our lives, that a hungry and thirsty world may be led to the Fountain of Living Waters!

Sunday-school Association

(Reported by William H. Beales)

In point of numbers and interest, the business meeting of the Sunday-school Association, held in the auditorium of the Philadelphia Church on Thursday afternoon, June 15, was unusually gratifying. The meeting marked the close of the ten-year period during which the Lesson Committee has been functioning, and it was possible to study the completed period in respect to cost and results.

"Two outstanding accomplishments mark this ten-year period," said the Rev. Franklin H. Blackmer, chairman of the Lessons Committee, in making his report. "The first is, that we now have a series of lesson-notes for teachers, presenting Bible lessons in four departments. These supply a greater development than we have ever had before in the latest educational methods, in application to the different age-groups normally found in a Sunday-school. The second is the schedule of Bible lessons for the scholar. Under these graded lessons, in the course of a child's progress through the Sunday-school, he has a specific study of many more different passages of the Scriptures than has been possible under earlier lesson-schedules."

The total cost of preparing the material for these studies during the ten-year period has been \$7,665, of which \$6,828 was furnished by Convention and \$837 by the Sunday-schools. In addition, about \$4,200 has been expended in the distribution of material and the purchases of books, all of which was provided by the Schools, making a total of \$11,865 expended in carrying out the work of the committee in the ten-year period.

Referring to a recent questionnaire which was sent out, and replied to by thirty-three schools, Mr. Blackmer stated that "There is general endorsement of the scheme of graded lessons, and of having New Testament lessons during Advent and Easter; there is no present demand which justifies printing the teachers' notes in all depart-

ments; and there are calls for a hand-book for teachers and for some scheme of uniform lessons."

The following recommendations were adopted by the Association:

1—That the Association consider the graded lessons as established for those who desire them, and subject to gradual revision by special committees of review, but without involving much new expenditure for preparation during the coming year, except in the case of the new Nursery Course now in progress.

2—That teachers' notes for the course now known as the First Beginners, be printed, after final endorsement by the new Committee on review, as soon as financial arrangements can be completed.

3—That the Sunday-school Association authorize an appropriation not to exceed \$500, to aid Sunday-school teachers, preferably those who would need to travel more than 100 miles, to attend definite teacher-training courses in summer schools or camps sponsored by the New Church; details of administering the funds and deciding which camp-courses to arrange for being left to the Standing Committee.

4—That a hand-book for teachers and officers be prepared as part of our literature on lessons, the expense to be paid out of funds held by the Lesson Committee.

The combined Lesson Committee and Standing Committee were instructed to send out a questionnaire to all Sunday-schools, in the effort to determine whether there was any marked desire for uniform lessons, these committees to take action in the light of the replies received.

The very capable secretary-treasurer, Miss Florence Whitehead, presented some exceedingly interesting figures, covering the progress of the schools during the year. There are seventy-two schools on the roll of the Association, although only forty-six turned in full reports. These have a total enrolment of 2,883 teachers and scholars, divided among 229 classes. Beginners' classes head the list, with 521 members; adults come second, with 425 members; juniors, 348; primary, 300; intermediates, 282; cradle-roll, 214; home department, sixty-eight; and "irregulars" 389. To take care of these, there is a combined staff of 269 officers and teachers.

The financial report was decidedly satisfactory, showing a substantial balance in the treasury. The figures, as submitted, were:

<i>General Fund:</i>	
Balance, April, 1938	\$ 598.35
Per capita tax and interest	88.86
	<hr/>
	\$ 687.21
Expenses	191.01
Balance on hand	496.20

Lesson Fund:

Balance on hand, April, 1938	\$ 988.25
Sale of lesson material	783.70
Grant from Convention	500.00
	<hr/>
	\$2,271.95
Expenses	887.93
	<hr/>
Balance on hand	\$1,384.02
Total balance on hand	1,880.22

Gratification was expressed over the success of the Teachers' Training Course, tried out at Fryeburg last year, during the last week of the Assembly held there. The lectures were well attended, those present including twenty teachers. Thirteen of these latter received certificates of credit at the close of the session. The course, which was sponsored by the Association, provided lectures on the following subjects: "New-Church Education applied to the Sunday-school," "Technique of teaching the spiritual sense," "History period covered by the following year's lessons," "Geography of the Holy Land," "Problems of presenting lessons on the spiritual world," "Dramatization," and "The sand table." It is expected that a much larger number will be in attendance this summer.

It was decided to change the name of the "Cradle Roll" department to that of the "Nursery" department. The Treasurer's statement that no grant from Convention would be needed, during the present year, was received with applause.

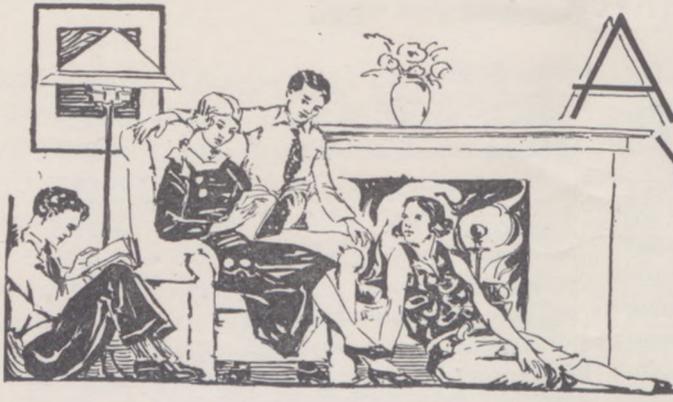
There was an inclination, among some of the members, to widen the scope of the assistance given to teachers wishing to take courses of training at summer camps this year. Owing to the distance those attending Fryeburg from the Middle West and West are compelled to travel, it was suggested that aid be given any who wished to attend camps and summer schools other than those under New-Church auspices. This was voted down, however, by a large majority.

All of the officers were re-elected, as follows: President, George Pausch; Vice-president, Philip M. Alden; Secretary-treasurer, Miss Florence Whitehead; members of the Standing Committee whose terms expired this year, the Rev. Paul Sperry, the Rev. F. H. Blackmer, and Mrs. R. B. Carter.

(Additional Convention Addresses and Reports in next issue)

Erratum

We regret that incorrect initials should have been printed for the Rev. Mr. Kitching from whom "Greetings from Great Britain" (MESSENGER of June 28th) were received. G. F. Colborne Kitching is the correct name.



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Doing One's Best

I SUPPOSE most young people remember the story of Zacchaeus, in the Gospel according to St. Luke. He was a rich tax-gatherer, or publican, and lived in Jericho. The Lord Jesus had gone to visit Jericho, and an enormous crowd of people filled the street to see him. Zacchaeus also wanted to see the Great Teacher. But Zacchaeus was a very little man. As a tax-gatherer he was not very popular, and no one would make room for him. So Zacchaeus ran ahead and climbed into a sycamore tree, so that he might see over the heads of the people. He had his reward. The Lord Jesus saw him there, and said, "Zacchaeus, make haste and come down, for to-day I must abide at thy house."

If this page were meant for older people I think I would tell them that this is the lesson they should learn—if you want to see the King of Kings you must put yourself in the King's highway. But for younger people I can find suggestions for another important lesson. I would say that Zacchaeus is an inspiration to us to do the difficult and apparently impossible things. A timid man, a lazy man, when he found himself at the back of a big crowd would have gone home and said to his wife, "I tried to see Jesus, but it was impossible." But Zacchaeus did not know the word impossible. Or perhaps he was like Napoleon Bonaparte who wrote in answer to someone who told him something was impossible, "Never say that foolish word to me."

Here is something for us to learn—more than half the things we think are impossible can be accomplished if we try hard enough. Nearly

all the big things of life have been done by men who refused to believe in the word *impossible*. There were many people who said it would not be possible to cut a canal through the Isthmus of Panama. But the Canal stands there to refute their doubts. When that canal was being cut the builders had a song they used to sing. Here it is:

"Got any rivers they say are uncrossable?"

Got any mountains you can't tunnel through?"

We specialize in the wholly impossible

Doing the things that no one can do."

That was the spirit that made the Panama Canal an actual fact. That was the spirit that filled the heart of Zacchaeus. He wanted to see Jesus. Crowds of unfriendly people blocked his path. But he found a way of realizing his desire, and he earned a rich reward. He was only a little man in stature, but he had a big mind and a big heart. Difficulties did not prevent him from seeing and reaching the Saviour.

Many of us get frightened when great difficulties confront us. We lose hope and relinquish our efforts. We are guilty of moral cowardice. This one says, "I wish I could break myself of this bad habit, but it seems impossible." Another says, "I would love to accomplish my task but it is too difficult." Well such people would measure up very badly alongside that little Jewish tax-gatherer. Zacchaeus was a rich man, but greater than all his worldly wealth was his determination to succeed. He didn't know the meaning of the word impossible.

The State of the Church

(Paper read to New Church Club of Boston)

By Lewis F. Hite

THE state of the Church is a matter of supreme concern to all men both in the Church and out of it. For the state of the Church affects fundamentally the welfare of society and therefore the welfare of every member of society. The state of the Church is a complex of knowledge and opinions, of convictions, ideas, sentiments, and intuitions, about God and His relations to men, and to the created universe. It is possible, of course, to think of human conditions and of the conditions of the natural world, apart from the idea of God; perhaps this way of thinking is habitual with men of all times and places. But in Christendom, and in the field of religion generally, the attempt to think deeply and systematically soon brings us to thought about God and His work with men and in the world at large. What we have to do therefore in considering the state of the Church is to bring to mind in brief survey the knowledge, convictions, ideas, and sentiments of religious people, and especially of Christians.

In all religion, the thought of God is supreme, and the professed knowledge of God is what makes the essential difference between the various religions. With Christians, the thought of God in Christ is distinctive, but here we may have, and do have, all grades and stages of natural thought about God and his dealings with men. For example, when we think of God as a body, or as a person, sitting on the throne of heaven in far-off space, we are thinking naturally; when again we think of Christ as a mediator between God and man, having suffered death as a substitute for man's punishment, we are thinking naturally; and when we think we are saved from sin and its punishment by faith in the efficacy of this sacrifice, we are thinking naturally. Now there is no doubt that this way of thinking has been effective in Christian life from the beginning, but the efficacy of such thinking played a subordinate part in the process of salvation; the efficacy was really due to the fact that the Lord could operate through such thinking, though natural and false, to ef-

fect man's salvation, because it was thought about God.

When we glance at the condition of the world at the present time, or at any period of history, we see widespread disorder, poverty, and human suffering. There is, it is true, some degree of order, some prosperity, some human well-being; but order is strangely mixed with disorder. Never in history has the conflict between the possessors of wealth, power, and opportunity, on the one hand, and the dispossessed on the other, been so acute, so well defined, and so well organized. If the principles of religion and morality were truly acknowledged and faithfully applied, such a condition in the political, industrial, and social world would not exist. If the principle that the Lord is the Creator of the human race, and that consequently all men are brethren, were accepted by all in belief and practice mutual love would be the universal rule of life; and hate, antagonism, and oppression, would disappear. This means that the bottom of all the world's troubles is the neglect of religion. But even religion is infected with the disorder, confusion, and conflict of the social world. Instead of one religion, we have many religions. In recent times the study of comparative religion has resulted in reducing religion to the universally accepted principles of morality. So far religion has disappeared both in belief and in practice. But religion has suffered an even more serious calamity.

At the fall of Constantinople in 1453, Greek scholars dispersed over Europe and especially Italy; they inspired their pupils with a zeal for Greek and Roman literature. The result was to direct interest and attention from religion to the study of Greek and Roman life and to native human interests, which developed the spirit and the movement known as the Renaissance. This movement was immensely stimulated and strengthened by the so-called scientific revolution, which directed men's thought from the study of religion to the study of nature. The early Greek atomic theory, later propagated by Epicurus and Lucretius, and still later by Gassendi and Dalton, offered a materialistic explanation of the world, and the materialistic basis for naturalism. The impact

of the Renaissance and naturalism, promoted by the individualistic spirit of the Reformation, and of Protestantism, molded modern thought and common sense to a complete rejection of the supernatural and of the Christian religion. Swedenborg defines naturalism as the view that every thing comes from nature, and nothing from God. He, furthermore, steadily maintains that this view prevailed in his day. Since that time, naturalism has been strengthened and extended by the marvellous growth of the natural sciences, and by evolutionistic philosophy, which has acquired almost complete dominance over the field of biology. Mechanical inventions have revolutionized the daily living of the civilized world, and the every-day thinking of men has been immersed in the new ways of living. Men have come to look for reality and authority to the teachings of science. Under these influences the Christian mind has become distracted and perverted to a naturalistic philosophy of life, and to the abandonment of the fundamental principles of its religion, although it has preserved the religious instinct, which survives in the longing for a revival of Christianity, as witnessed by the language of the Oxford and Edinburgh conferences. There is a desperate and blind looking to Christ as the influence to bring the revival. But the sense of sin and the need of salvation are no longer vital forces in the common experience of men; consequently, there is no felt need for a Saviour; so the Christian system of dogma collapses, and with it traditional Christianity. Such is the state of the orthodox Christian world, and the state of the modern mind.

We may have more or less satisfaction in the belief that the New-Church doctrines act as a leaven in the body of present-day Christian thought; and that the rejection by Christians of their natural-minded religious doctrines favors this leavening. So far the evidences are meager and questionable. It is true that our New-Church doctrines throw a new light on the problems of life and thought, especially religious life and thought. But we must bear constantly in mind that the body of New Churchmen live habitually in the scientific, moral, and religious atmosphere of the day; we use habitually the language and the ideas

of the day; we are immersed in this atmosphere with all its confusions and distractions. This atmosphere is distinctly different from the atmosphere of the New-Church doctrines, and this is hard for us to realize; for to pass from one atmosphere to the other means passing from the natural level to the spiritual, or from the level of orthodox Christianity to the level of the New Jerusalem; and it requires extraordinary effort of will and thought to pass from one level to the other. We must recognize that New-Church people as a body have made little progress in this effort; this is made evident by a glance at our history and a survey of our present condition. The essence of New-Church thought and life is the well grounded belief that the Lord has made His Second Coming in the spiritual sense of His Word. It is therefore the highest privilege and the ever present task of New-Church people to make every effort to learn this spiritual sense, to understand it, and to convey the knowledge and understanding of it to those who need it, want it, and are ready to receive it. What has the Church done to fulfill this obligation and to accomplish this task? If we turn to history, we find that much has been done in the way of proclaiming to the world our belief that the Lord has made His Second Coming in the spiritual sense of the Word, but only a small beginning has been made in learning and understanding this spiritual sense. If this statement is felt to be shocking and questionable, let any one read the books, the essays, and the sermons that have been written, from the beginning, with the steady purpose of seeing just how much spiritual sense in detail is to be found in this body of literature. If he begins with anticipations of help and satisfaction, he will be grievously disappointed. If any one is disposed to deny the truth of this assertion, let him cite cases to the contrary.

The failure of the Church to accomplish this task is the fundamental reason for its slow growth. The Church grew more rapidly in its early stages than it has since. The reason is that in the early days, New-Church people were inspired with a doctrinal interest, and their purpose and effort was to proclaim the doctrines effectively. There was a response, because the

doctrinal interest prevailed in the community. But when, under the influence of naturalism, the religious doctrines of traditional Christianity were neglected and abandoned, doctrinal interest gave way to the demands of practical life and common morality, to the interests of social well-being. Under these conditions, doctrinal religious teaching became ineffective and tiresome, repugnant to the interest and spirit of the times. It has been thought and urged that the rejection of the false doctrines of traditional Christianity was evidence of progress, and of preparation for the reception of the new doctrines, but these doctrines were rejected not so much because they were seen to be false, but because they were unintelligible, they were professed mysteries. When, therefore, New-Church writers, teachers, and preachers insistently proclaimed the doctrine that the Lord was making His Second Coming in the spiritual sense of His Word, their readers and listeners were right in expecting that the understanding and exposition of the doctrines would follow, and since understanding and exposition did not follow, interest flagged, with disappointment and resentment. This is the obvious and sufficient reason for the subsequent disappointingly slow growth of the Church, both from within and from without.

We have the principle: "Now it is permitted to enter with understanding into the mysteries of faith." This principle gives us our task, the task of understanding the mysteries of the Christian faith. Among these mysteries are the Trinity, the Lord's coming in the flesh, the Redemption, the new birth, and the Second Coming. These mysteries cannot be understood or explained in terms of natural ideas and natural thought, but they can be understood and explained in terms of spiritual ideas and thought. For example, when we think of God as Divine Love, Wisdom, and Use, or Operation, we already have the trinity which is expressed in the natural language of the Gospels as Father, Son, and Holy Spirit. Again, when we think of God as Divine Love, we can think of this love as progressively present and operative in the life of our Lord Jesus Christ; we can also think of this Love as the Glorified Humanity present and operative in men for

redemption and salvation; and accomplishing the new birth, by forming a spiritual will and understanding. This Love is spiritual, and to think of love in this way is to think spiritually. So too, when we think of this Love with its wisdom and power as entering man's spiritual thought through the spiritual sense of the Word, we are thinking of the Second Coming, and this second spiritual coming, is on a distinctly higher level than the first coming in the flesh and to the natural man. To rise from the one level to the other is the most difficult achievement of the religious life; it requires effort, deliberate and persistent effort, and it requires preparation and education. The achievement is difficult, because we habitually think and feel on the natural level; the conditions and interests of natural life seem real and practical, not to say imperative, to us, and consequently our chief concern is with them, and they fix our attention and our mental habits. This is our great block to rising to the spiritual level. We do not recognize that we live in a worldly-minded, self-centered, and self-seeking atmosphere. On the other hand, we as New Churchmen, get lost in trying to adapt ourselves to the ways of the world. It is true that we very properly share in the social activities of the community, and especially we share the humanitarian impulses and sympathies of the public spirited, but that means that we may be absorbed in these activities with the feeling of religious satisfaction, and our interests and efforts are exhausted in these activities. We forget and neglect our task of rising from the natural to the spiritual level. As long as this is the case, we cannot expect to make spiritual progress ourselves, nor can we expect the Church to make progress. In spite of the flagging doctrinal interest, there is still great progress to be made in learning and teaching our doctrines, but we need imperatively to make further and more vital progress in understanding and expounding our doctrines, especially our doctrine that the Sacred Scriptures have a spiritual meaning within and above the letter, and that the Lord has made His Second Coming in making known this spiritual meaning to men. The full exposition of this doctrine would be the unique and complete message of the

Church. The doctrine means that we must approach the Lord in His Second Coming through the spiritual sense of His Word. So then we must first of all learn this spiritual sense, not merely verbally but intelligently. This we have not done, and consequently we have failed to deliver our message in a form suitable for public apprehension. We have allowed the difficulties involved to prevent our making the effort; we have fallen back upon the ideas and language of Christian tradition and common morality, without the light our doctrines give us; we have fallen from the doctrinal level to the traditional natural level.

Swedenborg has given us, in general terms, the spiritual meaning of *Genesis* and *Exodus*, and of the *Apocalypse*, with an immense deal of information about the spiritual world and spiritual life. Our task is to make use of this material to take the next step, the step of interpreting the material. As an example, take the 23rd verse of the 21st chapter of the book of *Revelation*. We read "And the City had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Apart from the connection, this might be taken to mean that in the spiritual world they have no need of the sun or the moon. This would be taking sun and moon in the natural, literal sense. But what we want to know is the spiritual sense of this verse, and especially the spiritual meaning of sun and moon. We are familiar with the figurative use of the sun and moon in ordinary literature; "sun of my soul" is an example. If we undertake to interpret this figurative meaning definitely, we may be led to see that the spiritual sun is love. If now, as an experiment we take the word sun as it occurs throughout the Bible, as meaning in the spiritual sense, love, we will find that it lights up every passage in which it occurs. But we are not left to such analytical processes. Swedenborg in commenting on this verse says "it signifies that the men of that Church will not need to be in self-love and in their own intelligence, and in natural light alone, but in spiritual light from the Divine Truth of the Word from the Lord alone. By the sun here is signified natural love separate from spiritual love, which is the love of

self; and by the moon is signified natural intelligence and faith separate from spiritual intelligence and faith which is one's own intelligence and faith from one's self. This love and this intelligence and faith are here signified by the sun and the moon, whose shining will not be needed by those who will be of the Lord's New Church."

There are two things of the first importance to be learned from this extract. One is that in general the spiritual meaning of sun and moon is love and faith; the second is that the love meant may be good or bad—love to the Lord or self-love, according to the context. We read in the first chapter of *Genesis* that God made two great lights, and set them in the expanse of the heavens to give light upon the earth. These two lights are the sun and the moon. The sun gives heat and light to every thing on the earth, and corresponds to the love which gives life and light to all things of man's spirit. In other words, the sun here means spiritually good love, and in the highest sense the Divine Love. But the love which the man of the Church is to do without, is the evil love of self, and the moon which he is to do without is faith in what is false. This distinction between good love and bad love runs through the whole Bible, and is present in every activity of man's moral and spiritual life.

With this key, we could go on to learn the spiritual meaning of every verse, every chapter, every book of the Bible, and of the Bible as a whole. But let us return to the verse in hand: "And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb was the light thereof." We get the spiritual meaning of this verse by learning the spiritual meaning of the key words, city, sun, moon, lamb, and light. City in the natural sense means a group of people who live together and work together, as an organized body, under established laws; if we put emphasis on the laws and the organization, we consider the thoughts and purposes of the people and how they are ordered. These ordered thoughts and purposes take the form of doctrines about how the people should live. What makes the city to be a city, therefore, is these doctrines. If now we think of doctrines

about spiritual life, we can say that the spiritual meaning of city is doctrine, and this is what Swedenborg says. Whenever the word city occurs in the Bible, it means in the spiritual sense some kind or body of doctrine.

Keeping in mind the spiritual meaning of sun and moon, we say, in giving the spiritual meaning of "the city had no need of the sun neither of the moon to shine in it," that the doctrine of the New Jerusalem and the life lived in accordance with that doctrine, will not rest upon nor be guided by the feelings, the thoughts and the purposes of self-love; all principles which are formed in the light of self-love and are looked to for guidance, will be rejected and suppressed. In the New Jerusalem, the doctrines will be formed and the life will be lived in the light of pure unselfish love unmixed with self-love; and this love is the perfectly innocent love of the Lord, who is the Lamb, which preserves every state of the new life in its own true quality and freedom. Such is the doctrine and life of the New Jerusalem and such is the life of the new birth from the natural into the spiritual. We acquire this life and enjoy it by looking to the Lord in His Second Coming in the spiritual sense of His Word, by reading the Lord's Word to get, understand, and apply the spiritual meaning; in this, we have as our constant help what Swedenborg gives us in his interpretation of the books of *Genesis* and *Exodus*, and of the *Apocalypse*, and what he gives us in his doctrines about spiritual life and the spiritual world.

The Lord as the Lamb is innocent love. The state of innocence in us is from the innocent love of the Lord and is directly receptive of this love. In this state of innocence we avoid in thought, word, and deed all injury to others. This is the basis of religious tolerance; and when religious tolerance is tolerance of other people's ideas of the qualities of Divine Love and Wisdom, it is spiritual tolerance based upon spiritual innocence. Spiritual innocence is the supreme quality of the life of the New Jerusalem; and when we are possessed of this quality of spiritual innocence we are truly members of the New Jerusalem, members of the Lord's New Church on earth in the deep-

est and highest sense. In this state we have no need of the light of self-love, we have no need of faith in the light of self-love; we will know what unselfish love is and we will put our whole trust in the light of this love. When we greet our neighbor, when we bargain with our neighbor, when we lend our neighbor money, our inmost thought will be of making ourselves agreeable to him and helping him, without any intention to take advantage of him or to injure him in any way whatever.

Such is the life of unselfish love and of innocence.

The New York World's Fair

New-Church visitors to the city are invited to make use of the facilities provided by:

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FROM OUR READERS

Church Membership

To the Editor of THE MESSENGER:

The March 15th issue of the NEW-CHURCH MESSENGER invited comments of readers as to reasons for the decreasing membership in the churches and asked for constructive suggestions.

Though still a new member of the New-Church Society which I have found to be the ideal headquarters for my ideas of religion which, to quote your magazine, may be summed up as "an adventure of the spirit," I humbly submit a few thoughts.

The greatest cause of empty churches in my

opinion is that those in whose hands has been the responsibility of putting before humanity the teachings and practices that go into a truly religious life, have not yet effectively made known to the world that within religion—true religion, lies the solution to the confusion and unrest of the individual, as well as the solution to the chaos and turmoil of society as a whole.

That individuals are groping for a solution to their problems is obvious by the thousands that turn to pseudo-psychology, various cults, books, articles and anything that seems to promise even a partial answer, while religionists sit back unable to make known that they have the complete answer.

Consider some of the problems of the individual. What does he want? What does he need in order to contribute to the building up of a better social order? First, there is the feeling of security; then serenity of mind and spirit; the constructive use of abilities; the wise direction of emotions; guidance in solving problems that come up every day, and the all important need of learning to live in harmony with other individuals.

It is some or all of these that every person today feels the need of, and in his eagerness to find them, tries anything and everything that seems to hold even a small portion of the answer to his deep need.

Examine each of these needs—think how within the doctrines of the New-Church, in the teachings of Jesus, and the living of life from within, lies the solution to each and every one of them. There is prayer, meditation, faith, divine wisdom, love of God and fellow men which are the very foundation stones on which religion, if it be true religion, is built. Blended together and actually practiced, what could offer a more effective means of bringing about in the lives of individuals, the poise, courage and vitality necessary for facing life?

The church is not making known to enough people that it has that for which they so eagerly seek, while others, less competent and complete, are advertising that they have what is wanted.

Dr. David M. Seabury, author and psychologist, in his book "Help Yourself to Happiness," tells individuals, "If you wish to get a certain station on your radio, you have to turn to the wave length of the transmitting station. You cannot ask the transmitting station to turn to the wave that happens to be on your dial. If you wish to have friends, you must adjust your mind to their transmitting."

Does this not apply equally to the church? Obviously, it is not transmitting on enough wave lengths to reach the different types of people. Perhaps it has clung too tenaciously to a terminology that lacks significance in this age, and been unwilling to discard words that carry connotations that are unfamiliar or misunderstood. Maybe it

has not experimented with new and different ways of expressing its tremendously important message.

Whatever the reason, the church must realize that no one presentation of its doctrines will appeal to everyone. Jesus' universality lay in his readiness to explain his truths in the language of the hearers about him. So the church, if it is to grow, must seek out, not one way, but many ways of making known to the world that it has the answers to to-day's problems.

The moment the church is recognized by individuals as that place to which they can turn for renewing confidence and courage, and as the source of a joyful, expansive life through turning from external to internal spiritual values, that moment will the church take its rightful place in the world.

HELEN M. PURINTON.

MARRIAGES

ORRELL-CRANE.—The marriage of John Arthur Orrell and Virginia Frances Crane was solemnized by the Rev. Horace W. Briggs in the Newtonville, Mass., Church on June 17, 1939.

HAVENS-NEWTON.—Mr. Jesse E. Havens and Miss Cecil Newton at Bellaire, Texas, June 22, 1939, the Rev. A. B. Francisco officiating.

OBITUARY

REYNOLDS.—Miss Annette P. Reynolds, 17 Lynde Street, Salem, Mass., passed into the spiritual world on May 2, 1939, at the age of eighty-two years. The resurrection service was held May 4th, the Rev. Joy H. Hammond officiating.

NEWS OF THE CHURCH

Swedenborg Scientific Association

The Forty-second Annual Meeting of the Swedenborg Scientific Association was held at Bryn Athyn, Pa., on Wednesday, May 24, 1939. Dr. Leonard I. Tafel presiding with seventy members and friends being present.

Dr. Leonard I. Tafel was re-elected President for the coming year together with all members of the Board of Directors.

Dr. C. E. Doering presented the Treasurer's report, and in the discussion, members were urged to help defray an annual deficit of approximately \$150.00 by adding whatever they could afford to their annual dues.

Dr. Alfred Acton as Literary Editor of the As-

sociation read his report. The President, in accepting the report called for a rising vote as an expression on behalf of the Association, of its appreciation of the valuable work that Dr. Acton is doing for the Association and the New Church.

The address of the evening was presented by Dr. Charles R. Pendleton, the subject being, "The Size of Swedenborg's Finites."

In introducing the discussion of the paper, Dr. Tafel expressed his appreciation and thanks to Dr. Pendleton for his able presentation of many of the problems that confront the student of Swedenborg's philosophy.

In an active discussion of the paper some of the questions raised were as follows:

Ratios and degrees in relation to the infinite and finite. The nature of chemical theory at the time of Swedenborg in relation to modern chemical knowledge. The nature of Swedenborg's blood corpuscle. Is it wise to attempt to fit the so-called facts of Swedenborg's day into the facts of modern science? That the facts used by Swedenborg that are at variance with the facts of to-day, should not cause disturbance, in that they do not necessarily invalidate his philosophy.

In conclusion, Dr. Acton spoke of the value to the Association in having such papers as Dr. Pendleton had presented that evening. Whilst disagreeing with his method of reconciling the facts of Swedenborg's day with those of modern science, he was however convinced that differences of viewpoint and opinion in philosophical matters was a progressive sign. What we must stress is a positive looking to the philosophy of Swedenborg rather than to allow our minds to be greatly disturbed over Swedenborg's scientific errors, for this state of mind, will in the end cloud the greatness of his philosophy.

WILFRED HOWARD,
Secretary.

San Francisco Church Services

San Francisco New Church, Lyon Street at Washington, Sunday morning at 11 o'clock, Doctrinal Class at 112 Presidio Avenue, Wednesday night at 7:30 o'clock.

Berkeley New Church, Essex Street at Adeline, Sunday evening at 7:45 o'clock.

The Rev. Fred Sidney Mayer's address is 112 Presidio Avenue, San Francisco; phone Walnut 3943, until September 2nd.

ROXBURY, MASS.

Miss Cornelia T. Dunham has recently resigned from her duties as President of the Edna C. Silver Circle and Mrs. Joy H. Hammond has been elected to that office. The Circle held a meeting on June 23, at the home of Mrs. W. B. B. Child, 258 Lowell Ave., Newtonville. Mrs. Child is the only remaining charter member of the Roxbury Society and she has given many

years of service to the Circle as its President.

Mr. Arthur D. Ropes supplied the pulpit in Roxbury on Convention Sunday. The sacrament of Holy Communion was administered on Sunday, June 25.

J. H. H.

PORTLAND, ORE.

A plan of activities arranged for the annual Northwest Conference held in Portland on June 17th and 18th was printed in the issue of May 24th; and the following paragraph has further reference to the Conference:

"Following the Co-operative dinner on Sunday, the motion picture entitled 'The Lord Helps Those—Who Help Each Other,' an amazing and most heartening account of what 250,000 people in Nova Scotia and nearby are doing in the matter of Consumer Co-operation, was shown. This record of people studying together, working together, buying, selling, planning and growing together shows how understanding and mutual trust and genuine co-operation can solve the problems of unemployment, exploitation and poverty. The film is 40 minutes in length and was produced by the Harmon Foundation. An explanatory talk accompanied the pictures."

In line with the Conference theme of *International Relations*, the speaker for the Sunday afternoon campfire program, whose life work has been the promotion of international peace, the Rev. J. J. Hansaker, Associate Secretary of the National Council for the Prevention of War, gave an address on "What We Must Do to Neutralize Present War Propaganda." Questions and discussions followed.

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Lesson I. Joshua xiii.

In place of Responsive Service, Sel. 180: "Let thy mercies come also unto me."

Lesson II. Matt. x.

Gloria, Benedictus and Faith.

Hymns (Mag.) 14: "Jesus, where'er Thy people meet."

231: "The light pours down from heaven."

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The
**NEW CHURCH
MESSENGER**



July 12, 1939

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Word as a Channel for
Heavenly Influence

Albert Diephuis

Reading the Word in the
Sunday-school

George Pausch

Report of the Men's Club

The Straight Gate

Russell Eaton

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THE NEW-CHURCH MESSENGER

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The
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Whole No. 4480

The President's Annual Address

WE meet to-day in the city of Philadelphia where the first session of the General Convention was called in the year 1817, at which the Rev. John Hargrove, the first American New-Church minister, was the presiding officer. The men of those days have passed on and others continue the work, for the Convention has goals far beyond the life of any individual. During the past 122 years the New Churchmen of Philadelphia have continued to extend their courtesy and hospitality and our present gathering is their twenty-sixth Convention.

SPIRIT AND PURPOSE

There is an indefinable spirit that surrounds those of the New-Church faith, whether it is from the sharing of a practical and inspiring doctrine of life, or in the communion of a Divine protection and guidance, or the harmony of both blessings, it is certainly true that those who enjoy this fellowship and experience have something which the world does not possess or give, and which time cannot take away.

Coming together to-day from various sections of this country and Canada, our mutual desire is to find new ways for making known the

great message, by examining our past efforts and taking advantage of all opportunities in directing our organized efforts toward a united service for the welfare of society and the reformation of human character; confident that our Lord, while granting us freedom of expression and protection from evil, will direct our energies and inspire our talents.

THE STATE OF THE WORLD

We live in an age of opinions concerning the present state of the world, which only add to the confusion regarding the cause and possible cure of conditions that afflict every government, every home and every individual. Harassed nations search for agreements on armament reduction, and attempt to arrange tariffs, credit and exchange, so that world trade and commerce may move to their advantage. It is thus hoped that by adjusting these temporal and material affairs there will come a prosperity which may create contentment and goodwill; while on the other hand men despair of ever harmonizing the conflicting ideals and ideologies that stir men's minds and inflame their hearts.

To every reader of New-Church doctrine it

is certainly evident that the divine law of human brotherhood cannot be continually violated except at the cost of human happiness and the loss of spiritual incentives. It is also known that the underworld is always eager to capitalize human hatred and discontent, and to supply the subversive forces of evil with their subtle propaganda; we must not forget that there would be no response to this appeal if the feeling of futility, of injustice, of insecurity were not deep-rooted in the minds and hearts of men.

Favored with this spiritual knowledge of the fundamental requisites of a social system, founded not on material benefits, but on spiritual charity and moral understanding, the members of the New Church are not concerned with, nor misled by, the external appearances of the passing show of the world, nor need they speculate on the cause or the final outcome. What we witness to-day is scriptural fulfilment, the conflict between outmoded dogma and new truth, a human struggle for the energy of life, "a famine not of bread, nor a thirst for water, but of hearing the words of the Lord . . . a running to and fro seeking it, and yet all in vain."

THE NEW AGE AND THE NEW CHURCH

The product and essences of the ages, the wine trodden with bare feet under bent backs, is the binding element that preserves the unity of the human race. Never before has the Divine Providence so clearly shown that there is a relation between that which men do on earth with that which is eternal, and silently does the Lord operate to preserve the relation because the one flows into and affects the other. His people are in both worlds, human souls are involved, and their generated purity are the walls of His Church.

In times like this a new Church is born, it is a two-world affair, and in it the human organizations are apart from divine institutions. The spiritual New Church is in no sense a creation of man or any group of men; its origin is divine and it fulfils a heavenly necessity. What you and I may be doing in the external Church is important only by its relation to that which is in the Spiritual and invisible Church, and this is equally true of the Convention, the As-

sociations and the Societies.

We realize how a misconceived social order and confused world thinking can imperil the happiness and security of men, but we also recognize that the knowledge and practice of true principles and spiritual verities can lift the burden of frustration and despair. It is providential that the New Church now raises the standard of the need of The Bible in Daily Living and proclaims it to all men of goodwill. No religious body has ever stood more firmly on that Bible nor are any better fortified to prove its value as the one inspired guide in daily thinking and conduct. The New Church is the persecuted Woman of Revelation, its doctrine is the Man Child, it therefore teaches the spiritual origins of Bible truths and shows how the Lord and Master is within His Word. When these truths are transformed into daily life our Lord makes His presence felt through them. These New-Church teachings are the thought-forms and building-stones of that deeper understanding of the Divine mind and the eternal purposes of the Master.

Our Lord has thus anticipated a new mental and emotional attitude toward life, something which you and I may not yet see in the stream of current events, but we may rest assured that errors and fallacies do pass away, otherwise the continuous series of spiritual doctrines given to Emanuel Swedenborg would never have been written and preserved. It is upon that realization the Convention, the Conference and the General Church have built their faith and conviction and have organized to make known to all people the hitherto hidden truth of the Lord's Word. They have the vision of a new spiritual ideal yet to be realized on earth.

THE STRUGGLE OF THE OLD WITH THE NEW

It seems that the weakness of the contemporary Christian pulpit, judging by repeated criticisms, is the very meagre and uncertain place that doctrine occupies in its teaching, and that the young men who want to preach have nothing to tell. By doctrine, these critics mean "the theories, beliefs and principles of the Christian religion; the knowledge of God, of man in the light of God, of God and man in the light of Jesus Christ." This reason, it is agreed, explains why modern religious

teaching is intellectually uninteresting to young and old, and why ceremony and ritual are introduced more and more as the dramatics of religion. These are not our criticisms, but represent the anxiety of the established churches.

Organizations of old standing that have labored to gain members, accumulating huge funds while popular, can travel on their past prestige, while the traditional beliefs prevent them from giving spiritual truth the new interpretations, and by this process they prevent men from advancing into the light of our Lord's newly revealed doctrines. Out of this dearth of spiritual thought there have arisen many substitutes or pseudo-religions that attempt to satisfy the human craving for knowledge of the mysteries of God, and this is a common phenomenon that rushes to the stage in an effort to gain glory for man.

Examining two types of these efforts we find that one makes a strong appeal to the feminine ego, and women are genuinely religious, and thus may not see the glaring distortions of both text and meaning of the Bible; they are promised physical health, mental happiness and material wealth, and this appeal has drawn a large following, which means power and vast financial return; although by a subtle terminology the organization denies the glorification of Jesus the One Christ and substitutes spirit for personality. The other movement, capitalizing the present world agony, appeals to the larger good by teaching that mass prayers directed to a mythical, master saint, can change the distress of the world and establish a plethora of contentment. These are practical appeals that the natural mind cannot resist; they are the signs foretold by Jesus, the "Lo, here is the Christ, and Lo, there."

FACING OUR OPPORTUNITY

Never has Christ's teaching been more directed to man than to us of to-day. When the disciples heard Him they asked, "Master, when shall these things be?" Jesus warned them of persecutions to come from those in authority, for the sake of His Name, and added "that will turn out an opportunity for you to bear witness. So resolve that you will not rehearse your defence beforehand, for I will give

you words and wisdom that not one of your opponents will be able to meet or refute. . . . Hold out steadfast and you win your souls."

Our organized movement, compared to the magnitude of the New Church, is still in its youth, we are in the elemental stages of training and education, we are still learning how to live and work together, getting a firm grasp of fundamentals, so that we may have control of our actions and be ready to go forward as a united body. Looking at our equipment there is the priesthood of sincere, trained ministers as religious instructors, the devoted laymen who are skilled in organization, and the women who add the elements of persistence, patience and charity; we have the doctrines now printed in over twenty-five languages, with funds adequate to advertise and distribute them; and with the advantages of the press, the radio, the lecture platform and the missionary van, there is nothing that prevents us from fulfilling our opportunity unless there is lacking the will to do.

Problems we shall always have because we are human, we may easily differ in opinions and on technique. Unlike any other church the New Church is not to be established by miracles, it must build down from above, must manifest on earth the vision that is now spiritual, must create here the correspondence of that Church which is in heaven. This requires dramatization of the Word that is *alive*, to be done not by material forms, by cathedral stones or by instruments of silver and gold, but by men and women who live their religion.

Our principles are not made by men, they remain because they come to us from on high and have in them the life and power of the Lord. Whatever our part, large or small, it is to *His Name* that all honor and glory are given.

F. SIDNEY MAYER.

Affirmation

A NEW COMMANDMENT I GIVE UNTO YOU, THAT YE LOVE ONE ANOTHER; AS I HAVE LOVED YOU, THAT YE ALSO LOVE ONE ANOTHER.—John xiii. 34.

The Sense of the Letter of the Word as a Channel for Heavenly Influence

(Council of Ministers)

By Albert Diephuis

In presenting his subject before the Council of Ministers, at Wilmington, the Rev. Mr. Diephuis stressed the absolute necessity of living religion "objectively," that is, as an experience in everyday life. Less thought should be given to the inner, individual experiences which are part of regeneration, and more to the bringing down of the "form of heaven" among men. The Writings reveal a great body of information regarding the changes which take place in our thinking and loving, as we slowly attain to spiritual growth and development, but, as a matter of fact, we are not consciously aware of these changes, nor are we consciously aware of our inner state at any one time. This is known to the Lord alone. But the Writings have also made known the true "form" of heaven, as a harmonious community, each unit having its part in the perfecting of the whole—each with its own use to perform for the good of the whole. One of the chief missions of the New Church, declared Mr. Diephuis, was to make known this "form," and seek to establish it here on earth among men. In doing this, we individually cooperate with the Lord in our own regeneration.

"At the end of the Church," said the speaker, "God reveals the way people must live together; He makes known what constitutes true human relations—what is objectively true and good, for nothing else conjoins man with God. This the Lord demonstrated when He instituted what we know as 'The Lord's Supper.' Here was an objective act of worship. Just as an earthly father provides the food and drink for his family, so the Lord gave to His disciples of the bread and wine. Again, in the early days of the Christian Church—after Pentecost, when 3,000 new Christians were 'born,' the people shared what they had, in common, each receiving 'according to his need.' In this way, by living Christianity in an objective way, the early Christians drew heaven down to themselves.

"The end of the Christian Church came when this Holy Communion, which is recognized by all as the most holy institution established by the Lord, gradually lost its objectivity—was no longer taken as a divine example of that

communal sharing of what is good and true with others. Slowly, good and truth became something subjective, rather than objective. And this trend has grown stronger as the years have passed, until now right and wrong are no longer objective facts—the doing of what is good and true in active life, but rather matters of feeling, which is to say, matters of individual desire. The Church has lost its conception of objective religion, made known to it in the institution of the Lord's Supper as an objective act of worship.

"The Lord foresaw this decline of the first Christian Church, and has now established a new 'Communion.' This is not merely a contribution to the old teaching. It reveals the foundation of a new order among men. It makes known to men the very form of heaven itself, and it brings to men an influx laden with the sphere of that heavenly form. The heavens are in the constant effort to articulate this form in our communal life—to mould our ways of neighborliness into the form which exists among them on high. In Swedenborg's time the world was not yet sufficiently advanced to grasp heaven's new design, but since his day science and material and natural progress have accelerated this great urge, and made it increasingly possible to receive it. To-day we see, not only the need, but the possibility of shaping our communal and institutional life like unto the heavenly example.

"The carrying out of this new form of common interest and life is seen most clearly in the life of the angels in heaven. There, every one possesses a certain spiritual form. Everyone, because of this form, enters into that society of which he is a special image. There is a mutual fitness between him and it. Heaven itself is divided into groups each rendering to the whole a specific cultural contribution. If an angel wanders outside of his own particular group, he becomes dull and languid, because all his intelligence becomes of no use in any other society than his own. Therefore, an angel is wise enough not to intrude into the life of another society."

Reference was made by the speaker to the Public Libraries as an instance of unselfish co-operation among men. Such institutions, he declared, are conducted with no view to private profit, but

entirely for the public service. None of those engaged in the work ever dreams of owning the institution, his greatest desire being to be of the utmost use in making it of value to the public.

The speaker then took up the question of how this good social order could be understood and established among men.

"Our social engineers are starting from a mistaken principle," he declared. "They hold that society is a fact of natural order—that the cause, or causes, of its advancement in justice and right are inherent in society itself. But the Word, even in the literal sense, proclaims that sociology — true sociology, is a revealed art. As Rev. Father Charles Sloane, of New York, declared, 'A social order founded on any other foundation than Divine Law cannot succeed; any solution based upon the exclusion of God, contains within itself the seeds of its own destruction.' Human society cannot raise itself by its own boot-straps. Modern writers fail to give us an objective or valid test of anything. To them, we are merely leaves tossed upon the stream of inevitable social forces; wisdom consists in being good guessers.

"But this is the dark side of the picture. All about us we see signs of the dumb—almost inarticulate, but very real struggle toward heavenly conditions here on earth. We see it in the fact of the tendency to decrease the reward for mere ownership, and increase it for useful work. We see it in the social platforms of the various Protestant churches; in the 'co-operatives' which function in England and France and our own country; in the striving for a classless society. Even the totalitarian states are contributing to the advance. We may sympathize with some of the features of the totalitarians, without feeling anything but horror for the brutalitarians."

The speaker deprecated the thought that social advancement waits upon man's regeneration. Many hold, he declared, that man should look at his own heart, and give up his selfishness, and that then better days will come. This, he thought, was not entirely true. No one knows his own heart—his own inner states. Life must be lived objectively if we are to go forward. Meditation, contemplation, prayer—these are still-born unless they spring from and lead to *things*, deeds, in the objective world. "First comes the vision of the good society above. Only he who grasps the new

revelation can know what these good things are. And when seen, then there comes the earnest effort to bring those good things down among men, not so much in our own lives as such, but in the lives of those about us. For when this is done, then the Lord can put those good things into us. Our individual religious lives must spring from the endeavor to establish the kingdom of God on earth, as it is in heaven. Further, it is in the light of the ideal revealed to us from above that we discover the sins which are obstacles in the way of the establishment of that kingdom of the Lord in our own lives. In the endeavor to build the good society here on earth, 'as it is in heaven,' comes repentance and the temptations we must undergo. For when we seek to establish this kingdom among men, our self-centered natures balk, and we can thus know, and overcome, those obstacles.

"The vision of that good society above, which has been given through the New Church, is the spiritual dynamic of the new Christian era. And the organized New Church must proclaim it as a practical goal for mankind to reach upward to. It must show mankind what it must be saved *to*, lest it know not what it must be saved *from*."

Reading the Word in the Sunday-school

(Thursday evening address)

By George Pausch

President, Sunday-school Association

THE Sunday-school Association has adopted the principle of graded lessons for the Sunday-school, largely because of the difficulty which is experienced in adapting a single lesson to the comprehension of a group of scholars whose ages may range from three years to adulthood, and also to bring to the school the talents of a group of teachers who each can bring their contributions to the scholars in the grades which they are best qualified to teach.

An important consideration for every school is to obtain the feeling of unity and co-operation among the scholars and teachers, which makes them feel that they are joined together in common aims and worship, and which is expressed in the recital of the simple ritual of the school, the singing of hymns, and the recitations from memory of the Commandments, the

Beatitudes, and the Psalms.

Some of our teachers have expressed a preference for a uniform lesson, rather than the more complex system of lessons sponsored by the Association. It is possible that this preference may arise, in part at least, from a feeling that to some degree the sense of unity may be lost by the study of individual groups of separate lessons, which while they may be well adapted to scholars of the ages for which they are intended, cannot be brought together for reading or consideration by the school as a whole.

An effort has been made to solve this problem in Baltimore by preserving the use of the graded lessons in the classes, which are now eight in number, (exclusive of the adult class), but by the use of systematic readings from the Word in which the whole school takes part, and which are briefly described below.

In the first place, the readings selected are not related to any of the lessons which are used in any of the grades, but are based upon an entirely different objective. The readings precede the lessons, and take from ten to fifteen minutes. After the lessons in the classes, the school reassembles for short closing exercises, including collection, singing, memory recitation and benediction.

It has been said that our scholars often receive a training in the spiritual sense of the Word, but are deficient in the natural sense, and are not accustomed to use it with the facility which may be found elsewhere. The system we have adopted is an attempt to overcome that objection, if it be valid. No attempt is made to touch upon the spiritual sense, as that is treated in the individual classes. Instead, we try to give something of the background of the Scriptures; and each course of readings is intended to make the scholars familiar with some aspect of the Bible as a whole.

Examples may be cited as follows: One series of readings covered in historical sequence the outstanding events and personages of the Old Testament, beginning with the story of Creation, with Adam and Eve, Cain and Abel, then Noah and the flood, and Abraham, Isaac, Jacob, Joseph and Egypt, then Moses and the flight from Egypt, Joshua and the return to

Canaan, then the kings Saul, David and Solomon, and the subsequent division into the two kingdoms. Another is the events in the life of our Lord, with the principal parables. A third is the reading of a series of the Psalms, with some study of their form and nature, including the alphabetical and acrostic Psalms, and their lyrical character as contrasted with that of the other parts of the Word.

An interesting series was what we called the "Treasure Hunt." This involved an attempt on the part of the scholars to locate the parts of the Word from which the ritual of the Church services are taken, including not only the portions repeated each Sunday but such features as the responsive services. Taken as a whole, the success of the scholars was surprisingly good. In this way we were able to do two things: first, to make the scholars to some extent familiar with the Church service, and second, to let them see that our worship is founded upon the Word, and not drawn from the inventions of men.

An example of such a lesson as might be included in the above may be taken from the reading of the familiar Twenty-third *Psalms*. Here the children were asked to think of the Hebrews as a pastoral people, living in a hilly country where the water flowed in turbulent streams, and the opportunities for pasture such as the sheep loved had to be sought in the quiet valleys. It was the shepherd who found for them the "green pastures" and the "still waters," and whose rod and staff protected them from the dangers that might attack them; so that the Psalmist was writing for his audience in the terms of their every-day experience. In this way, the background of the Psalm becomes a reality to the children, and the figure of the Lord as the Shepherd is impressed on their minds. Any teacher can, of course, find the helps he needs in this respect, through a good commentary on the Bible.

An advantage of this kind of reading is that nearly every type of scholar can join in. It is, of course, an advantage to review through a few well chosen questions, the subject of the previous Sunday. Children love to answer questions (as well as to ask them!) and the question method is most likely to fix the subject-

matter in their minds.

Not the least important by-product may be the sense of the beauty and majesty which is frequently found in the letter of the Word. Our boys and girls cannot but be enriched by this contact with the great literature of the world;

and we can well point out to them such great passages as may be found in *Isaiah* ix. or the first chapters of *Luke*. And all this will be a fitting introduction to the internal sense when they are ready to receive it.

The Men's Club

By William H. Beales

It was hot—almost insufferably hot. As the men gathered in twos and threes in the Mezzanine Room of the Philadelphian, for the Second Annual Men's Club Luncheon, on Saturday, June 17, side glances were instinctively directed towards the pitchers of ice-water standing so temptingly on the long tables. Little time was lost in finding places—near those pitchers. It was not an occasion calling for undue ceremony. The ladies were down in the main dining-room of the hotel, so very soon coats were shed, and everyone settled down to enjoy a good dinner. Minister and layman mingled in good-natured companionship, in the one real "get-together" of the masculine element of Convention. But it *was* hot! Those pitchers were emptied almost as fast as the waiters could re-fill them.

Of course, there was a discussion, after the good things of a purely material nature had been enjoyed. It was announced as a sort of conference on "Minister-Layman Responsibility," but as the proceedings developed, it proved to be a one-sided discussion, with the ministers rather left on the side-lines. Hard-hitting Stewart E. Poole, of Wilmington, went to bat first, and if there were any corner of the field into which he didn't send those shots of his, it certainly wasn't for the lack of trying. He did a fine piece of work, in a fine spirit, and more than one minister found it necessary to have an extra glass of ice-water before the address was concluded. The speaker set a high standard for the New-Church Ministry, but what is the use of having a standard if it be not placed as high as possible, without being out of reach entirely?

Mr. Poole made it clear that what he was about to say would not be his opinion only. He had written to a score of people, in all parts of the country, and had received some very enlightening replies, the substance of which he would embody in his remarks. With that brief introduction, he started right in, handing them out.

"The minister has a difficult position to fill," he admitted. "Not only has he those well-defined duties to fulfill which we all recognize,

but he also has certain intangible responsibilities which are practically impossible to define. First of all, and most important, there must be the desire and effort to lead men to the better life. If a man enters the ministry merely because he loves doctrine, as a minister he will be a failure. He must, of course, have the knowledge. We are told that knowledge is power. But it is not necessarily so for the minister. If he studies, and keeps to himself, he is a student, and not a minister.

"Then again, there is the question of the man who enters the ministry merely as a good way to earn a livelihood. That man isn't acting fairly towards the layman. The man who has tried other things, and made a failure of them, has no right to say, 'I might make a living in the ministry.' A man should keep out of the ministry, unless it is the ambition of his life.

"And having that desire, and being accepted as a candidate for the ministry, he should receive the best possible training. Not only in the doctrines of the Church, but in the matter of leadership. He must be a leader, and able to meet men of the world. He should be able to stand with both feet on the ground, and have people recognize him as a leader among men. He should have adaptability, so as to be able to meet all situations as they may arise. I want to be able to say, 'That man is my minister.' I don't want to have to apologize for him.

"Then, the minister must be able to look after the many affiliated organizations of the Church, as well as do his own particular duties. He must see that they are all running smoothly, but he must not attempt to run them himself.

"And he must show impartiality at all times. He must not take either one side or the other. He must be prepared and able to arbitrate, but not lean to either side. And he must divide his time impartially, giving equal attention to all. He must be impartial to rich and

poorer alike. Many ministers will listen willingly to members of their congregations who have social standing or a large bank-account, and will not give the time to listen to, and talk with, those who have not this social background, yet who may have very good ideas. That is all wrong.

"Again, a minister must be discrete in his words and action. He must be very careful how he acts before the members of his congregation, and before the community. He must be careful in the choice of the subjects of his discussions, especially such matters as international politics and labor and capital. Human beings are funny. A remark may seem simple and harmless when it is said, but it may do great harm. The minister must weigh his words carefully. Also, he must not think he is an authority on every subject. Because he has a knowledge of doctrine, and Church matters, this does not give him the right to speak with authority on every matter which may come before the public.

"Again, the minister should organize his work; he should establish some system in what he is doing. We are paying for our minister's time. That should be kept in mind. You ministers should fit your home life into the home life of the people of your parishes. And not only that; in your sermons you should reach the people in their daily lives. How can a minister preach to me, if he does not know my problems? He should know them, and keep them in mind while preparing his sermons. If I have trouble in my business, what help will it be to me to hear a sermon on the correspondence of the people of Jupiter? People are not interested in abstractions; they are interested in the things they can carry into life—which will carry them from one Sunday to the next. Many are asking, Why don't we hold our young people? I believe it is because you ministers too often talk over our heads. You preach sermons which are *too good*, rather than not good enough. Put the love element into what you say, and make us feel that you believe what you preach.

"Then the minister should call on the sick, and do it, not as a duty, but because he has the real desire to help. Meet the people; meet

them socially, and as a friend. We want someone to go to in time of trouble, as we would go to a brother. The minister can be that friend only as he has the desire to be a real minister."

The speaker then turned his attention to conditions in the Church at large, giving the ministers an opportunity to catch their breaths.

"I want to know where we go from here" he asserted. "Why don't we, as an organization, get out into the world more? Why don't we apply business methods to our work? Why is it costing \$25,000 a year to run the Theological School? Why are not our theological students, when they come out of the School, able to stand side by side with other men in similar positions? Why don't we make our organization more aggressive—a vital force in the world for good? If we haven't the men who can do this, then let us hire them—let us have experts. As soon as our leaders recognize that we are in a changing world, they will go ahead. We must conform to present-day conditions, if we are to be an outstanding church. When we recognize that the Church is greater than any one man's ideas and ambitions, and are willing to stand shoulder to shoulder for the good of the whole, then we will become what we should."

When the speaker resumed his seat, everyone recognized that he had really said something. Now for the other aspect of the discussion—the "Layman Responsibility." The laymen had had their "innings." They had presented a friendly, searching analysis of what the people had a right to expect of their ministers; now for a picture of what the ministry had a right to expect from the laymen. And who better qualified to present that picture, than a minister? But the next speaker was not a minister: he was that genial, hard-working Chairman of the Information Bureau, Herbert R. Swing, of Philadelphia. However, as a "pinch-hitter" for the ministers, he was splendid, so it came out all right after all.

"I found all sorts of difficulty in looking for someone to tell what the layman's responsibilities are," confided Mr. Swing. "Everyone I approached said, 'I expect my minister will be present, and, of course, he will expect me to go back home and do the things I might say ought to be done.' So I just had to take the job myself."

The speaker grouped his remarks around the Boy Scout Oath, the principles of which, he

thought, might well serve as a guide to the laymen in their relation to the minister and the Church. "If we were to live up to the principles expressed in that oath, in our dealings with our Pastor, it would be of the greatest benefit all round.

"First, the Boy Scout must be trustworthy. If he is lax in what he is expected to do, and fails to do it, he must turn in his badge. How about us, as laymen? If we are entrusted to do something for the Church, do we do it? or do we just let the matter slip by, without giving it the attention we should? ("The speaker was on firm ground here, in view of his fine work at the Information Bureau.")

"Then, the Scout must be loyal. Are we loyal to the Church? When religion is brought up in discussions among others, do we push the teachings of our Church? Can we just tell what our Church stands for?

"The Scout must be helpful; prepared to save life if necessary; must do at least one good turn every day. How about our attitude as laymen? Why not ask our Minister to show us what we can do to relieve him of the press of duties which he must attend to? Often our Minister is crowded with work, among which are many little things which we could, and should, do for him. When Mr. Regamey was here, I once worked out the amount of time it would require for him to give sufficient attention to all that was expected of him. Do you know how it worked out? It came to exactly twenty-four and a half hours a day."

Mr. Ezra Hyde Alden: "Mr. Speaker. May I interrupt to remind you that Mr. Regamey *did* have fifteen minutes to himself every Saturday night."

Mr. Swing: "I believe you're right, Mr. Alden. Thanks for reminding me."

"Then, the Scout is expected to be friendly and kind. Again, how about ourselves as laymen? When strangers come to our church services, do we do our best to help make them feel at home? or do we 'pass by on the other side,' and leave them to the minister?

"The complaint has been made that the minister is sometimes more friendly to the richer members of his congregation than to those with less means. He has to be. When money is needed for a new carpet, or curtains for the

parish-house, or any of those things which are always required, how is it raised? Do we appoint a committee to get the funds, or do we leave it to the minister to get them? Why shouldn't he spend more time with the people who have the money? They are the people from whom he expects to get it, aren't they?"

The speaker called on the men and women of the Church for greater reverence in their attitude towards the things of the Church; for deeper love to God and greater faithfulness in their religious duties. These were among the things for which the minister strove in his work, and the laymen could help him in his work, and could help the Church, and make their own lives stronger and of greater use, if these things were sought after.

By this time the supply of ice-water had long been exhausted, and the waiters had disappeared. Also, the buses were in readiness to start on the drive to Deepdene and Bryn Athyn. There was, therefore, no time for further discussion, and the meeting broke up, those present looking forward to another "get-together" at the next Convention.

*(Further Convention News and Addresses
in next issue)*

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Life

IN regard to the life of every one, whether man, spirit, or angel, it flows in solely from the Lord alone, who is Life itself.—(A. C. 2888.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

The Boy Joseph

AMERICA is often called the land of opportunities. It is a land where a poor boy, gifted with intelligence and a spirit of industry may raise himself from poverty to affluence, from obscurity to importance.

President Garfield was born in a log hut. President Lincoln was the son of very poor people. President Hoover started life as a poor boy on a farm. Much the same can be said for some of the great captains of industry. Andrew Carnegie, Henry Ford, and a whole host of important industrial figures rose from the ranks by hard work, and by taking advantage of great opportunities.

Similar histories of men may be found in nearly all civilized countries, but America leads all lands in the many opportunities it presents for success and the many poor boys who have won distinction.

One of the most wonderful stories of an obscure boy who rose to great importance is that of Joseph told in the book of *Genesis*. The favorite son of his father, Joseph incurred the anger and hatred of his ten older brothers. They sold him into slavery. He was taken to Egypt. There he was cast into prison. And from a prison cell he rose to be a great statesman, the second man in all the land of Egypt.

It was only by hard work that Joseph won his way to fame. God had given him a peculiar gift. He was a dreamer of dreams, and he was able to interpret the dreams of other people.

He has one special claim to our notice.

No one can dream heavenly dreams, and no one can understand the dreams that come from heaven unless he cultivates purity of thought. There is evidence in the life of Joseph that he hated unclean thoughts and unclean deeds. He stands before us as one of the few characters in the Old Testament who were perfect in word and thought and deed. Because of his singular purity of thought Joseph received from the Lord the great gift of wisdom. He became a wiser man than Solomon. He ruled a greater empire than David. He taught the Egyptians how to escape the sufferings of seven years of famine. By his wisdom he saved many thousands of human lives. He is the Old Testament example of perfect purity in word, thought and deed.

From his life and achievements we can draw a great lesson. If you want wisdom you must seek it first in purity of thought. You must shut out of your mind all unholy desires. Evil thoughts drag down the mind to the level of an animal. Pure thoughts lift the mind to the light of heaven.

Another great man in the Bible learned this lesson, but did not learn it early enough. Out of the sorrow and regret for great sins of impurity the Psalmist, David, cries to the Lord, "Create in me a clean heart, O God, and renew a right spirit within me." That should be our frequent prayer. There is no wisdom for the man who harbors unclean thoughts.

The Straight Gate

By Russell Eaton

SWEDENBORG once had a vision of this text, (*H.* 534), "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction." These two ways were represented to him, the one straight and narrow, the other broad and wide. He saw, in the other world, a living presentation of the two ways.

When this text lived before his eyes he was looking upon a stream of humanity come into the other world from this. There was a multitude walking along together, talking together as friends, there appeared even after death no difference between them because they were those who in externals were alike; they lived, outwardly, in sincerity and justice and were not distinguishable at sight, but they were a mixed multitude of good and evil at heart. He saw them walking along together.

Before them he saw a great stone, to the left of it extended a way that was narrow, leading up into the light of heaven; the way that extended to the right was broad and spacious, leading obliquely down to hell.

All seemed to go the same way until they came to the large stone at the head of the two ways, but when they came to that point they were divided; the good turned to the left, and entered the straight way that led to heaven, but the evil did not see the stone, and fell upon it and were hurt; and when they rose up they ran on in the broad way to the right which extended to hell.

In this vision of the life after death, the many, both good and evil, walking together conversing as friends, with no difference among them apparent to the sight, were those who in this world lived alike in externals sincerely and justly. By the stone at the corner upon which the evil fell and from which they ran away, was represented divine truth which is denied by those who look towards hell; in the supreme sense by the stone was signified the Divine Human of the Lord. But they who acknowledged divine truth and at the same time the

Divine of the Lord were led on by the way that led to heaven.

From these things it was made plain that in externals the wicked may lead the same kind of life as the good, or go the same way, thus one as easily as the other, and yet they who acknowledge the Divine from the heart, especially they within the Church who acknowledge the Divine of the Lord, are led to heaven after death. At this point Swedenborg adds for our information this statement, that, "The thoughts of man, which proceed from intention or will, are represented in the other life by ways."

"Ways also are there presented to appearance just according to the thoughts of intention, and every one likewise walks according to his thoughts that proceed from intention."

"Hence it is that the quality of spirits and of their thoughts is known from their ways."

That the way is narrow that leads to life, is not because it is difficult, but because there are few that find it, as is said in the Gospel. As more of His children turn to Him the way to heaven becomes broader. When any one of us turns and follows Him, it makes it easier for some other to do the same thing. We do not know how great our usefulness may be here, nor how great our responsibility. We hardly know what an influence for good or evil proceeds from our lives as we go about among our fellows. It is something we cannot measure. But the fact is that we may walk upon the highway to heaven, making it easier for some one else.

"The Word of God includes two notions—one of revelation and one of commandment. Whenever God speaks, by any of His voices, it is first to tell us some truth which we did not know before, and second to bid us to do something which we have not been doing. Every word of God includes these two. Truth and duty are always wedded. There is no truth which has not its corresponding duty, and there is no duty which has not its corresponding truth." He then who lives by the Word of God is a man who is continually seeing new truth and accepting the duties that arise out of it. The Christ is the revealer of a man's life to the man. The revelation may be narrow at first but it is as broad as everlasting

life as we walk in it faithfully.

Who is there that could speak more surely of the narrowness of the way that leadeth unto life than the Lord Jesus? He traveled in, and was that way, yet the story of His life is the story of its narrowness, among the things of this world, in the lives and hearts of men.

Have you ever thought over His life from this point of view of the narrow way? Let us look at a few of its details as being of this narrow way. He was laid as a babe in a manger in the city of a small, tributary nation; even there, there was no room for the Holy Family. They were outcast from what was there of power and wealth.

In his public ministry His few disciples were taken from the poor fishermen of Galilee, from among the despised publicans, from unknown persons so obscure that no record has been kept of their previous occupation. Even in this little band of followers were none who could help Him in His deeper trials, many who would deny and desert Him at times of danger, all would leave Him at the last, and one should betray Him to His enemies.

In Nazareth where He had lived and grown, preparing for His ministry, they turned from Him and were offended when He would have taught them. To a certain scribe who came to Him and said, "Master, I will follow Thee whither so ever Thou goest," Jesus replied, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head."

At the last His way became so narrow that He must walk it alone. None of His disciples could walk beside Him in the sinless way that caused such hatred in the hearts of men that they would put Him out of a world that had only the broad and easy way, save for His life in it. It was a world that refused Him every thing, even life. It was a world that denied all His power, that taught men that He did His mighty works through the power of the prince of the devils. It was a world that could not see the Stone, the Rock of their salvation, but fell upon it and were hurt and hastened away downward.

Truly His way in the world was straight and narrow, and there were few that found it, while

the gate was wide and the way broad that led to destruction, and there were many that went in thereat.

We say that in His day the world could not see the Head Stone of the Corner, what is it to us? It is a living Rock that stems the current of our lives and divides sharply, the sheep from the goats, separating the evil from the good. It is a Living Rock that is to us a test of our own purposes. As we face that Rock we know our own lives.

This living Rock at the parting of the ways is the truth of life that Jesus Christ has made living and that lives in Him to-day.

He shows us how to love and to follow Him.

He shows us wherein we have turned from Him.

He shows us the straight way and the narrow gate.

This Living Rock, this parting of the ways, is presented to us as we go on in our lives, not once alone, but many, many times.

We come full upon the Rock of what Jesus has commanded and lived.

We know what He wants, we know also what we want, and, if there is selfishness in us, we have constantly to face the question, "Shall I walk in my way, or in His way which seems straight and narrow?"

It may help us to answer this question wisely if we remember why His way seems narrow. It is because we do not know how to live. The things of heaven are far away and unreal to us; we have need to sit at His feet and let Him tell us what is best, for He does know.

A Correction

In the May 10th issue of the MESSENGER announcement was made that Carol Nichols Engle was baptized. The name should be: Carl Nichols Engle.

Personalia

Mr. and Mrs. E. J. O. Lindquist, soloists of the San Francisco Parish celebrated their twenty-fifth wedding anniversary on June 14th in their home on Golden Gate Avenue. A large crowd of friends had assembled secretly and surprised the couple. The Rev. Othmar Tobisch read a re-affirmation of the wedding vow. The Swedish Singing Society en-

tertained the guests with Swedish melodies and ample refreshments testified to the proverbial hospitality of our celebrants.

—(Bulletin of San Francisco Society.)

Summer Address

The Rev. and Mrs. C. W. Broomell, June to October, at 940—11th Street, Boulder, Colorado. Tel. Boulder 2718.

OBITUARIES

STEVENS.—Julia Preston Coddig, May 19, 1939, of St. Paul, Minn., in her eighty-second year; wife of the late John Walter Stevens; mother of John C. Stevens, Washington, D. C., Mrs. Victor J. West, Los Angeles, Calif., Philip Walker Stevens, Takoma Park, Md., and Marjorie Preston Stevens, St. Paul, Minn. Resurrection services at St. Paul, May 20th, the Rev. Clyde W. Broomell officiating.

BARRETT.—Alice M., June 8, 1939, in her eighty-first year; at the Jones Harrison Home, Minneapolis, Minn., daughter of the late Rev. B. F. Barrett; survived by a brother Charles Barrett, Richmond, Va., four nephews, Wm. B., Norman L., Richard A. and Allan G. Newhall, and a niece, Mrs. Frederick Bartlett of Jamaica, Vt. Resurrection services with readings from the New-Church Book of Worship by the Rev. David Nelson Beach, D.D., pastor of Plymouth Congregational Church, Minneapolis, Minn., June 9, 1939.

HINKLEY.—Mabel Ford, June 19, 1939, in her seventy-fourth year; of St. Paul, Minn., wife of the late Frank S. Hinkley, mother of Willard H. Hinkley of St. Paul, sister of the Misses Nellie, Antoinette, Flora and Alice Ford all of St. Paul. Resurrection services at St. Paul, June 22, 1939, the Rev. Clyde W. Broomell officiating.

NEWS OF THE CHURCH

Golden Gate International Exposition Pageant of the Pacific

Visitors to San Francisco will find a hearty welcome in the San Francisco church of the New Jerusalem Society. During July and August the church will be open every weekday from 10:00 A.M. - 1:00 P.M. Sunday services conducted by the Rev. F. S. Mayer begin at 11:00 A.M.

Visit the Temple of Religion, see the exhibits,

note our exhibit of two works: 1. First American edition of *Heaven and Hell*, and First American edition of *True Christian Religion*. There is also a picture of Swedenborg on the wall. Meet Mr. Umnack, tell him you are a Swedenborgian, he will show you the exhibits. Sign the register.

Special Notice — New-Church Vesper Service. July 30th, 5 P.M. Temple of Religion, Hall of Friendship, Treasure Island, San Francisco, Calif.

BERKELEY, CALIF.

The Berkeley Sunday-school will continue to meet on each Sunday throughout the summer at 10:30 A. M. to provide worship and instruction for neighborhood children.

PORTLAND, ME.

Children's Day was celebrated by the Portland Society on May 28th, 1939. Recitations were given by a large number of the children present. After the children had contributed their part to the good of the occasion, they were then entertained by stories and readings given by Jane Phinney Harlow, a teacher of elocution. Prizes for good attendance went to Loraine Campbell, Ronald Tripp, Marcia McCrum, Robert White, Ruth McCrum, and Joseph White. A potted plant was given to each child present.

The annual Church and Sunday-school picnic took place on June 24th. It was held at Doughty's Landing, Long Island, Casco Bay, Maine. A large number of the boys and girls were present. The boat ride was delightful and the picnickers spent the day fishing, playing and walking over the island. The day was enjoyed by both old and young.

N. O. G.

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CALENDAR

July 23.

Eighth Sunday after Pentecost

THE CHRISTIAN LIFE

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

Lesson I. I Sam. 1.

In place of Responsive Service, Sel. 181: "Wherewithal shall a young man cleanse his way?"

Lesson II. Matt. xiii, to x. 23.

Gloria, Benedictus and Faith.

Hymns (Mag.) 43: "Holy, holy, holy."

235: "O Word of God incarnate."

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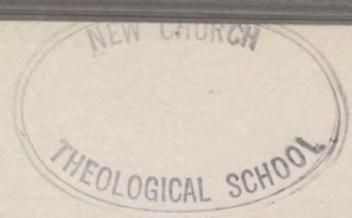
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The
**NEW CHURCH
MESSENGER**



July 19, 1939

In This Issue

Report of the General
Convention

Sunday Morning Service

The Glory of the Word
(Convention Sermon)
Antony Regamey

Highways and Byways
C. S. C.

The Alliance Page

Price 10 cents

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THE NEW-CHURCH MESSENGER

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The NEW-CHURCH MESSENGER

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Counting the Ballots

Yes, it was a slightly larger Convention this year, the total enrollment of Ministers and delegates being 144, as compared with 141 attending the 1938 session.

Compared with previous years, the elections were uneventful and quickly concluded. All of the nominees for Standing Committees, as presented to Convention by the Nominating Committee, were elected, on the first ballot. In only one instance was there a nomination from the floor—that of the Rev. Richard H. Tafel, of Philadelphia, for the Board of Managers of the Theological School. He failed, however, to secure sufficient support.

The ballot for President, nominations for which are always received from the floor, carried only two names—those of the Rev. Fred Sidney Mayer, of Baltimore, and the Rev. Paul Sperry, of Washington. The name of the Rev. Clyde W. Broomell, of St. Paul, Minn., was, however, written in by a

number of delegates. The tellers reported: For Mr. Mayer, eighty-two votes; for Mr. Sperry, forty-six; and for Mr. Broomell, twelve.

John F. Seekamp, of Brooklyn, and F. Gardiner Perry, of Wellesley, Mass., “went to bat” for the vice-presidency, Mr. Perry emerging with eighty-six votes, and Mr. Seekamp with fifty-two.

Convention endorsed the nomination of the MESSENGER Advisory Committee, and re-elected the Rev. Arthur Wilde Editor of THE MESSENGER for the ensuing year.

The election of the other Convention officers was merely a matter of form, there being only one nominee for each office. The results were: For Secretary, Benjamin A. Whittemore, of Boston, Mass.; Assistant-Secretary, Horace B. Blackmer, of Walden, Mass.; and Treasurer, Albert P. Carter, of Boston, Mass.

Opening of Convention

It is five minutes before ten o'clock, Saturday, June 17th. For the past half hour or more, the men and women whose loyalty to, and love of, the New Church has brought them together from all parts of the country, “from California to Maine and Canada,” have been quietly gathering in the beautiful church of the Philadelphia Society. There is so much to be done, and so little time in which to do it. For the past four days the headquarters of Convention has been the centre of the greatest activity. The Women's Alliance, the Young

People's League, the Sunday-school Association, the General Council, the Evidence Society, these, and many other affiliated bodies have been so eagerly busy, so intensely engrossed, that the hours have simply taken wings. But now all else must be dropped for a time. All else must wait. The time has come for the opening of Convention itself—the very heart of the organized New Church in America and Canada.

All talking is hushed, and only the soft strains of the organ are heard, as the Rev. Franklin H.

Blackmer, President of the Theological School, enters the chancel, and opens the Word. Great responsibilities rest upon the delegates now assembled. Important decisions soon must be made. There is need for divine guidance if the work is to be carried out wisely and well, and in the true interests of the Church. And so the Word of God is opened before all the people. Now comes the opening hymn, and instantly the beauty of the scene, and of the service, is strengthened an hundred-fold. Just as the soft light shining upon the open Word in the repository seems to draw the eyes to that one central point, so the first words of the opening hymn seem to lift the thoughts and the emotions upward to Him who is the Life of that Word:

"Rich in mercy, Jesus reigns,
Angels know no other King."

The Word is taken from the repository and placed upon the lectern. The message is selected from the first chapter of the Gospel according to John. How familiar the words, and how appropriate, as they are read with reverence in that beautiful chancel. How greatly needed, in a world so filled with uncertainty and unrest and bewildered!

"... and the Word was with God, and the Word was God... In Him was Life, and the Life was the Light of men... and the Word was made flesh, and dwelt among us... we beheld His glory... full of grace and truth."

What more fitting, when the call comes for the lifting of the thoughts upward in prayer, than the prayer for the Lord's care over His Church, the "New Jerusalem"? Though it be used times without number, yet will it never lose anything of its beauty. "We pray Thee for the prosperity of Thy holy Church, the New Jerusalem, descending from Thee out of heaven." How the words seemed to express the desire which surrounded that silent gathering like an unseen sphere. "Dispel, we beseech Thee, the darkness that prevents Thine appearing: open the eyes of the blind and the ears of the deaf." Was ever a time when such a petition was needed in this weary world? "And grant that wherever thy Church doth appear on the face of the earth, it may be so led by thy Holy Spirit, that all who accept its heavenly doctrines may, with one accord, maintain them in purity of heart and holiness of life, to the glory of thy Holy Name, O Jesus Christ our Lord." How easy to repeat, yet of what tremendous spiritual import! "... maintain them in purity of heart and holiness of life." Heard in the quiet of that beautiful church, this familiar and beloved petition seemed to take on new meaning and significance; something never to be forgotten. And so the Ministers and delegates to the 118th Annual Convention of the New Jerusalem prepared to carry on the work for which they were called to-

gether.

Following the address by the President, the Rev. Fred Sidney Mayer, the Convention settled down to the transaction of routine business. This consisted, as in the past, of receiving the printed reports, and hearing and receiving additional reports of committees and organizations affiliated with Convention. Also, the calling for nominations for the different offices of Convention, and of the various Standing Committees.

The General Council recommended that the Orphan Fund be discontinued as a separate body, the work being undertaken by the Board of Trustees of the Pension Fund, keeping the two activities distinct one from the other.

Also, that the grant of \$75 per month to the family of the late Alfred H. Stroh, be continued another year.

That the per capita assessment requested from the Associations be twenty-five cents per member.

The Rev. Clyde W. Broomell, President of the Board of Managers of the Theological School, read the report of that institution. He told of the recent trips made by the President of the School, the Rev. Franklin H. Blackmer, for the purpose of securing candidates for the Ministry. Eight possible candidates had been interviewed in their homes, three of whom had been approved, and would be accepted as students in the School, if provision could be made for financing them, and if they decided to enter. A study of the present situation and needs had called forth suggested changes in the curriculum of the School, and also the providing of the means for training leaders for small groups unable to maintain established pastors. Of 190 cities of 150,000 or over, there were active New-Church societies in only thirty, or about one-sixth of the total. Thus the need for more ministers was evident, as well as lay-readers in country places.

Miss Frances E. Darracott, chairman of the Urbana Visiting Committee, reported that her committee had found conditions in the University very satisfactory. Although still comparatively small, as far as attendance is concerned, Urbana "was the foundation of a fine New-Church institution." Concerning the nature of the instruction given, Miss Darracott repeated the saying which was common among the graduates: "If you do well at Urbana, you can get through any college."

The address of welcome to the British Conference, prepared by the Rev. Arthur Wilde, to be read by him as Convention's representative, was adopted. In addition, a cable was sent to the Conference, expressing "Best wishes for a successful meeting."

The personnel of the re-organized Methods and Results Bureau was finally decided upon. This Bureau, one of the most important in Convention, is composed of representatives from the Young

Peoples' League, the National Alliance of New-Church Women, the Sunday-school Association and the General Council. As now constituted, the personnel is as follows: Mrs. Grace Broomell, Mrs. Gilbert Anderson, Mrs. Vincent M. Frost, Miss Lydia Seymour, Miss Mildred K. Billings, the Revs. Everett K. Bray and Henry C. Giunta, and Messrs. F. Gardiner Perry, David Young, Philip M. Alden and George H. Quermann. The Rev. John W. Stockwell was appointed Director.

Miss Lydia Seymour reported for the American New-Church League. There were forty-four local leagues affiliated with the national organization, and there were thirty-three delegates in attendance. The Shaw Trophy had been awarded to the Lake-wood League. Convention was asked to re-appoint Miss Lydia Seymour as Field Secretary, at the same salary as in the past.

The report of the Committee on the State of the Church was read by its chairman, Mr. George Pausch. The report asked for the appointment of a committee, "to fulfill Article 3 of the by-laws of the Board of Publication." This by-law deals with the objects of the Society, namely "to carry out the views and wishes of the General Convention—as far as is possible to do so, both in the care and disbursements of the funds entrusted to the Society by Convention, and by having the character of its publishing work such as shall meet with the approval of Convention, as said approval may be manifested by Convention by means of a committee for the purpose, or otherwise." At its Tuesday session, Convention referred this recommendation to the General Council "with power." Convention approved a grant not to exceed \$1,000, to meet the expenses of the Committee during the present year. Approval was also given to the action of the Committee, in sending out questionnaires to Societies and ministers. All were urged most strongly to fill in the same, and return as quickly as possible.

The Rev. Donald C. Gustafson, chairman of the Committee on Credentials, reported a total of forty-three ministers and 101 delegates as having signed the rolls, as compared with forty-eight ministers and ninety-two delegates in 1938, a decrease of five ministers and an increase of nine delegates, or a total increase of four in attendance. The Rev. Dirk Diephuis, of St. Louis, challenged the right of Dr. Clarence Hotson to act as a delegate. "Doctrinally speaking, Dr. Hotson is not a member of Convention," he asserted.

The Chairman called for the reading of the credentials upon which Dr. Hotson has signed the register. It was shown that he was accredited by the Texas General Society, of Texas, Oklahoma, the certificate being signed by the Rev. Albert B. Francisco.

Mr. Diephuis: "I did not question that."

The Chairman: "There have been rulings in the

past. If anyone appears with credentials, the Convention cannot go back of those credentials. Any difficulties must be settled in the Associations."

The Rev. George H. Dole: "The real point at issue is, whether or not anyone not a member of Convention can be a delegate."

The Chairman: "We cannot challenge the beliefs of Dr. Hotson, without challenging the beliefs of all the members."

The recommendation of the Council of Ministers, for the revision of the Morning Service in the Book of Worship, did not meet with the approval of Convention. Objection was raised to the proposed change in the wording of the "Lord's Prayer:" to substituting the title "Adoramus" for that of the "Faith;" and to the proposed change in the wording of the Faith. The whole matter was referred back to the Council of Ministers for further consideration, after a brief discussion.

Convention approved the recommendation of the Council of Ministers, removing the names of the Rev. Paul D. Hammond and the Rev. Norman R. Gutry from the roll of active ministers, in both instances at their own request. Also the recommendation that the request of the Rev. Eric Wethy that his name be restored to the roll be not granted.

Invitations were received from the Massachusetts Association to hold the next Convention in Boston; and from the Ohio Association, to meet in Cincinnati. These invitations were referred to the General Council, as usual.

The report of the Committee entrusted with the task of raising funds for the erection of a Swedenborg Memorial Chapel at Palos Verdes, California, was presented by the Rev. Paul Sperry, chairman of the committee. Mr. Sperry stressed the wonderful beauty of the site, presented by Mr. and Mrs. Frank A. Vanderlip. The architect's plans call for a simple but arresting architecture, to cost some \$30,000. The Convention, he reminded his hearers, had promised \$1,000—the last one thousand. If, and when, completed, the Chapel would attract the attention of hundreds of thousands, during the year. A little folder had been prepared, and was before the members. "I wish that you would each take a copy home, and put it under your pillow, and sleep on it," said Mr. Sperry, "although I realize that the pocket-nerve is not in the head."

Mrs. E. B. Swinney and the Rev. John L. Boyer, both of California, also urged that every effort be made to raise the money for the building of the chapel. "The site alone is worth \$40,000," said Mr. Boyer, "and we may expect that over 6,000 people will pass the chapel daily. It is a wonderful opportunity for missionary work."

Memorials were read for the Rev. John Daboll, of Brookline, and the Rev. Gardner L. Ward, of Sanbornton, N. H., and Lloyd A. Frost, all of whom passed to the higher life since the 1938

Convention. The Rev. Mr. Ward was the second minister to be ordained by authority of Convention, his ordination taking place on February 8, 1886.

The Rev. John W. Stockwell was appointed chairman of the Methods and Results Bureau, to replace Mr. Gardiner F. Perry.

Messages of sympathy and hope for a speedy return to health, were sent to the Rev. William L. and Miss Margaret Worcester. Also a message of fellowship to the Rev. Clarence Lathbury. "They were greatly missed."

The following members of Standing Committees were elected, each receiving the vote indicated:

Nominating Committee:

Ezra Hyde Alden 135 votes

General Council:

Rev. Clyde W. Broomell 136 votes

Gideon Boericke 139 votes

Owen B. French 135 votes

Board of Missions:

Rev. Leslie Marshall 135 votes

Rev. Paul Sperry 138 votes

Rev. Antony Regamey 127 votes

Hon. Forster W. Freeman 132 votes

George C. Warren 3 votes

Miss Mildred K. Billings (to fill vacancy caused by the death of

Lloyd A. Frost) 127 votes

Board of Managers of the Theological School:

Rev. Clyde W. Broomell 128 votes

Mrs. F. H. Burdett 120 votes

John T. Moses 110 votes

George C. Warren 76 votes

Augmentation Fund:

Mrs. Charles H. Mack 132 votes

George Pausch 133 votes

Frederick H. Schneider 134 votes

Trustees of the Building Fund:

Chester Cook 137 votes

Frederick H. Schneider 134 votes

Trustees of the Building Fund:

Chester Cook 137 votes

Richard K. Mosley 136 votes

Trustees of the Pension Fund:

Mrs. E. H. Alden, Rev. Frederic R. Crownfield,
John F. Seekamp.

Mr. Gardiner Perry spoke strongly in favor of a more general and faithful reading of the Word during the coming year, throughout the Church. He moved the following resolution, which was carried unanimously: "That the theme of Convention, 'The Bible in Daily Life,' be the theme of the Church through the year; and that the General Council take steps to carry out a plan to further the adoption of this resolution by all in the Church."

The closing Service, on Tuesday noon, was conducted by the Rev. George Henry Dole. The Scripture reading was taken from the first chap-

ter of the *Book of Joshua*, the first ten verses.

"Nations are like individuals—they must be tempted," said Mr. Dole. "They must be brought to the end of their strength, even to an extremity. Disturbances and wars must be permitted to come, that the nations may see wherein they are weak and in error, and seeing, may shun those weaknesses. We see outward things; we do not see internal. Back of all, there is Omnipotent Power. Back of even the disturbances, there is immeasurable might pressing down, that the Lord's kingdom may eventually be extended throughout the world. It is our duty to see that the spirit of satan is bound, and the spirit of justice reigns upon earth.

"The changes in the world are working to the fulfillment of the Divine Providence, although the outer signs are discouraging. This and other nations are ready and anxious to disband their armies and to learn war no more. The prophecy of the Lord, that there will ultimately be peace on earth may be nearer than we realize, in spite of the outward signs to the contrary." With this word of encouragement and assurance, the 118th annual session of the General Convention was brought to a close.

Sunday Morning Service

Only those who have been privileged to attend Convention year after year, mingling with the men and women who have given the best years of their lives to the service of the Church, can truly appreciate the thrill of these annual assemblies. They mean something vastly more than the gathering of a group of delegates, to transact certain routine matters of business—they mean the getting-together of staunch, loyal New-Church people, whose one greatest desire is to spread the good news of the Lord's Second Coming in the world, and to uphold and strengthen the organized Church wherever it has been established throughout the land. "There is a sphere surrounding New-Church people, which is impossible to describe, but which can be most distinctly felt," said the Rev. Fred Sidney Mayer, President of Convention, in his annual address. Those who attend Convention know that these are true words. And they know it is particularly true in connection with the morning Service and Communion on "Convention Sunday."

How strong and uplifting that sphere was, as the last notes of the Voluntary died away, and the Word was opened in the chancel of the Philadelphia Church on Sunday, June 18th! Yes, there is a sphere surrounding every group of sincere worshipers of the Lord, by whatever name they may be known among men. It goes forth from their hearts, and mingles with the sphere of the

angels, who, all unseen, unite with them in their worship, whatever its outward form. I have attended service in Westminster Abbey, when I had to stand in line an hour, waiting for the doors to open; I have sat in stately Ely Cathedral, with the late afternoon sun streaming through the windows, listening to the far-off voices of the choir-boys; I have worshiped in a little stone church by the sea-side in Wales, where the people sang as though singing was their greatest delight; and always I have felt the sphere of worship filling the sacred edifices. But there, in the Philadelphia church, there seemed an indefinable difference. I wondered whether it was because these were my own people. But no—that would hardly account for it. Was it the beauty of the church itself?—for the Philadelphia church *is* beautiful. The soft light, shining through the stained-glass windows—was it intentional that blue should predominate, the color corresponding to spiritual truth? The old-gold of the organ-pipes, blending in so wonderfully with the soft warmth of the carved woodwork. The tall, graceful Gothic arch of the chancel. Was it all of this? No, for other churches are even more beautifully designed. Slowly the eye takes in all of these points of grace and beauty—slowly it is led by what seems an unseen power, to—the altar. O, but there are other altars, in other churches—altars upon which have been lavished the utmost skill of artist and workman. No, it is not the lovely creation of white marble which graces the chancel—it is that which rests upon it: THE OPEN WORD. Symbol and evidence of the very Presence of the Lord with His Church. The inaudible Voice of the Lord, seeming to bestow His benediction upon all those who bowed before Him in sincere worship. Yes, that is what seemed to make the difference; that here, in this beautiful church, were gathered those who have been permitted, under the Divine Providence, to know and acknowledge the Lord in His Second Coming through the opening of His Word. Not through any merit of ours. “Ye have not chosen Me, but I have chosen you—that ye might bring forth fruit.” And because of this great fact, and because the Lord’s Church on earth makes one with His Church in the heavens, there is little wonder that the sphere of worship which filled the church Sunday morning was something never to be forgotten.

How heartening it was, to hear the singing of that grand old hymn: “Holy, holy, holy, Lord God Almighty.” And to hear the quiet voice of Philadelphia’s own Pastor as he read the wonderful account of Moses talking “face to face” with God, on Mount Sinai, and of the face of that great Servant of the Lord shining with a reflected glory as he descended the mount, so that he must cover it with a veil, lest harm come to those who beheld him.

The New Testament lesson was read by the Rev.

Antony Regamey, of Boston, the Convention preacher. Now it is the Mount of Transfiguration we see; and the disciples gazing in wonder and awe upon the face of the Transfigured Christ. And as the words are read, and we live in thought that unparalleled scene, who of that large congregation but must have felt in his or her heart, the echo of the words of Peter: “Lord, it is good for us to be here.”

And the sphere seems to deepen, and grow more intense, as, the regular service being ended, all prepare to partake of the Lord’s Supper. In the chancel are four of the ministers who have given of their best in the service of the Church for many years: the Revs. Fred Sidney Mayer, George Henry Dole, Charles W. Harvey and Louis G. Hoeck; men whose devotion and love for all that is good and true in the Church make them well fitted for the sacred office.

But who shall describe Communion on Convention Sunday? The deepest things of religion cannot be put into words; they touch the heart. Only there remains the memory of the light shining from the Repository in which rested the Word; and the echo of certain well-loved phrases: “We come not in our own righteousness, but in Thy mercy”—“This do in remembrance of Me”—“The peace of God which passeth all understanding, be and abide with you.” And it is over; but the influence of that service will surely go on and on—and be carried back to the different groups all over the land, helping to strengthen the spiritual life of the Church wherever it is felt. It is necessary that the business of Convention be well and wisely transacted, in a spirit of fairness and tolerance, but, seated in that beautiful church, that Sunday morning, it seemed as though here, in the service and the communion, was one of the greatest of all the factors looking to the real progress of the Church.

(All Convention Reports are written by the
Rev. William H. Beales)

Affirmation

PEACE I LEAVE WITH YOU, MY PEACE I GIVE
UNTO YOU: NOT AS THE WORLD GIVETH,
GIVE I UNTO YOU. LET NOT YOUR HEART BE
TROUBLED, NEITHER LET IT BE AFRAID.—John
xiv. 27.

Heavenly Food

By Anna Tafel

WHEN friend with friend in sweet accord
Are met about a festive board
By loving hands prepared,
Fair angel hosts the feast attend
And Heaven’s own joy and peace they lend
And Heavenly food is shared.

The Glory of the Word

(Convention Sermon)

By Antony Regamey

"Lord, it is good for us to be here. . . ."

—Matthew xvii. 4.

WHEN Peter spoke these words, he could not have in mind a specific location. The slopes of Mount Hermon, the Mount of Transfiguration, are magnificent scenery. Breathing peace and strength on a mountain point of vantage, has no equivalent anywhere. Yet, were that all that Peter's words intended to convey, they would be pitifully trite, in the context of the glorious experience behind them. They would be like gazing at a gorgeous oil painting and remarking that the frame was very nice. Besides which, it was night. The outward surroundings, then, could have little to do with Peter's utterance. "Here" could not be for him a topographical term.

* * *

"Lord, it is good for us to be here. If Thou wilt, let us make here three tabernacles, one for Thee, one for Moses and another for Elias." There are some who travel to the land of the North to see the Midnight Sun. But, do they feel the urge to build a roof on it? In its contemplation, are their hearts "strangely warmed"? It is all right to chide Peter for his naive impulse. It is all right to shake the head and say, Beware! Christianity and roofing cannot abide together. You cannot insulate your vision of God from the world of action. Your high moments of spiritual perception cannot last forever. Waste not yourself away trying to recapture them. They should rather send you down from the mountain top, like unto Moses at Sinai, with unconscious, borrowed light on your countenance, inwardly loaded with soul-energy, into the plains and valleys of practical, constructive work! Peter did find that out for himself. Still, it was *whilst* that "true Light," that never was seen on land and sea, shone upon him, that he was moved to speak!

Man should not live to eat but eat to live. But who finds fault with a man for enjoying his meals, for thinking he could eat much more

of some appetizing dish than he actually is going to? Even so, who could gaze on the "Light of the world," on the radiant effulgence of the Christ-God glorified, and not want much more of Him than he possibly could receive? Who could taste Him, who is the Everlasting Now, and not sense that, whilst the flash lasts, both time and space are fled away; and not be apprehensive of their return? "*Let us build three tabernacles.*" Had Peter, by his words, simply yearned to prolong that ecstatic moment *whilst it lasted*, what could be wrong with it? And why should we suspect him to have wanted to make it an end in itself?

As if they were good Protestant activists, two Gospel writers endeavor to apologize on his behalf, or so it seems. On the surface, they appear ashamed of what he said, and try to excuse him and explain. "*It is good for us to be here. If Thou wilt, let us make here three tabernacles. . . .*" "This he spake," they add in substance, "because he was drowsy, fighting with sleep, and besides they were sore afraid; he knew not what he said." But what if, in reality a better activist than they, Peter, always one step ahead, had by his words meant that he was ready and eager to do something about the vision *before it did fade away*? What if he had the audacity to project himself on the stage whilst the heavenly show was going on, and to offer his little best with the properties? Was it not William James who said we should never hear a concert without doing something about it afterwards? And would it not be like Peter to go him one better, and start shining the trombones whilst the symphony is playing? To be sure, no orchestra conductor would like it. But who are we to say that, spiritually, God would not? After all, why should we wait for the brightest light we can have to pass away, before we translate it into action? Why not carry as much of the vision as we can whilst we work? Why not work whilst we have the vision? Why not work into the vision? "*Walk while ye have light, that darkness overtake you not: and he that walketh in darkness knoweth not*

whither he goeth."

"Lord, it is good for us to be here!" Not, "it was good to have been there, now I am going somewhere else!" Much so-called practical religion is carried on to-day as if love toward the neighbor were a convenient substitute for love of the Lord, rather than an embodiment of it; as if there were a point where worship ends and work begins. It is because of that mistake that the entrance of the spiritual element into much of what the Church thinks it is doing, is still a long time-a-coming. That is ethics, not religion. And our answer to the challenge of the times is that ethics shall never take the place of religion. And religion must begin with God and not with man, if it is to change the face of the world. If Peter was not allowed to build his three tabernacles, it was not because he should not, but because in the very nature of the case he could not. Nevertheless, the Lord must have liked his spirit. And furthermore, there is a deeper sense in which we can, in which he did also. It is all included in our heeding the voice, "*This is My beloved Son, in whom I am well pleased; hear ye Him!*"

* * *

"Lord, it is good to be here!" Where was Peter? Perhaps that same question was often on the lips of his friends, in the home-town of Capernaum, in the days when he followed the Master through the cities and villages of Palestine. They did not always know where to find him. But of one thing they were sure. Peter was with Jesus. They knew where his heart was. For weeks and months, Peter and the other disciples had journeyed with the Lord and, spiritually, along the way that led to Him. Presently they had reached a high altitude, where in a flash of insight He stood revealed before them. "*Whom do men say that I am?*" —"*Is not this Jesus, the son of Joseph, the carpenter?*" That was below sea-level. "*That Thou art John the Baptist?*" That was in the desert of temptation and wild speculation, the wasteful mirage of reincarnation. "*That Thou art a prophet?*" That still was on the flats, although it came nearer to the foot of the Mount. "*But whom ye say that I am?*" —"*Thou art the Christ, the Son of the living God!*" At last they had found Him, and He

had found them. And from then on, they began to find themselves. On that high peak of the soul, they saw through Him, and from Him they began to know "where" they were. In the realm of the spirit, we are always somewhere in relation to some one, to the only One who changes not, to the Lord!

By the grace of the Lord, and in that perception of truth which we call faith, Peter was, in anticipation, at the end of the road, lost in the glory that is Christ's! "*Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.*" The Mount of Transfiguration was not just another mountain top, but the same mountain top; one on which that same revelation was confirmed and carried one step further, inwardly. For there, insight became vision. And whilst, to the actual sight of the spirit the outer Jesus disappeared, the inner Jesus came to view. "*Thou art the Christ, the Son of the Living God!*" and "*Lord, it is good to be here!*" answer then one another, as insight into the Lord's true nature is answered and fulfilled in living, radiant experience of Him! "*In Him dwelleth the fullness of the Godhead bodily,*" with a loud cry calls for "*In Him we live, and move, and have our being!*"

"Lord, it is good for us to be here." Aye, here again, as in the first instance, not "*flesh and blood*" can reveal what is to be said, but "*the Father which is in heaven*";—that the very words may be filled with all the infinite implications of the eternal fact they express! Truly Peter knew not what he said. In the presence of the ineffable glory he beheld, all human words are bound to lose their meaning. Had Peter known what he said, he would have thought of putting a roof not upon his vision but on himself. Perhaps the cloud which enveloped him, and his very drowsiness were his merciful protection.

For, in the blue shadow of an eastern summer sky, in the stillness of the mountain side, was One greater than the Midnight Sun! Whose face no man could see and live! Until, having assumed our frail humanity, He made it divine that, seeking Him in the face of the Lord Jesus-Christ glorified, we might live! Here was "*the Light which lighteth every man com-*

ing into the world," clothing Himself again "with light, as with a garment"—as truth is the garment of love—that, touching His garment, we may be healed of all our spiritual infirmities! "In divine Truth, divine Love shines." Oh! Infinite Face! Shining as the sun! Incandescent Divine Love! Be Thou never turned away from our need of Thee! Eternal Truth! More resplendent than the light! Give us the saving health to know Thee and to worship Thee aright!

* * *

"While he yet spake, behold, a bright cloud over-shadowed them." Indeed, no man can follow the Lord very far, in heart and mind, earnestly, without being confronted with His stupendous claim to be God-humanized, and also man-divinized. The only God we may know is a divine-Human God. But are there not any who like Peter, by the perception of that truth, have stood in anticipation at the end of the road, and seen the resplendence of His glory, yet have not sensed they were in the presence of a divine mystery which, with their finite minds, even to eternity they could never fathom or exhaust? No more than the physical eye is able to look at the sun directly for any length of time without becoming beclouded, so before the eye of the mind there must soon come a "cloud" to veil what insufficient spiritual growth is unable to apprehend. With all whose faith is responsive, with all whose doubt would fain affirm if it could see farther, with all whose little knowledge does not spell conceit, howbeit, that cloud is "bright";—made so by our Lord's infinite loving-kindness and patience, with His desire to enlighten our darkness, His willingness to accept our well-meant, though diffused and hazy and mistaken notions, temporarily, and to let His Truth beam upon them and through them, until they shall vanish into the clear light of His countenance. Thus, out of the cloud comes a voice, "*This is My beloved Son in whom I am well pleased; hear ye Him!*" Even our ignorance, if it be not stubborn, He causes both to declare and praise Him! Were we to know all that concerns Him, He would not be God!

This we know to be so, not only in our experience, not only in the case of the three, who

stood apart with Him on the Mount—of all His followers the most receptive and the most representative of the Church—but we know it to be so in the experience of the race in its groping after Him, especially as reflected in the letter of the Scriptures.

All the ways of God are alike. His ways with us are the same yesterday, to-day and forever. To the small mind this may seem strange. But just as His mighty creating goes on forever all planes, so His incarnation as He makes His abode in every man who receives Him; so His glorification as through Him, on our finite scale, we become regenerated. "*For their sakes, I sanctify Myself!*" All these divine manifestations are in one sense theophanies. They are revelations of God to man, eternally operative.

Many read the Bible to-day, as a great piece of literature. They read it as a record of man's quest for God. The whole world, they say, is within its pages, with its conflicts and cruelties, and tears, and joys, and songs, and hopes. How true! But not true enough! It is also the record of God's reaching out for man, as are all the other mighty acts of His unveiling! Nay, more than this, it is now and forever His permanent place of meeting with them! To those who have eyes to see, the very letter of His Word, no matter how apparently confused, is the "*bright cloud*" which "*testifies of Him.*" "*This is My beloved Son in whom I am well pleased, hear ye Him!*" Ultimately, inwardly, He is the only theme of the Word, all we ever need to know about God, ourselves and the world. The Word begins with Him and not with man. "*Behold! Moses and Elias, talking with Him!*" The Law and the Prophets, whom He inspired and fulfilled, indeed have no other intercourse! "*Did not our hearts burn within us?*"

A gentle touch. "*And as they lifted up their eyes, they saw no man, save Jesus only.*" The physical Jesus—as it were, the blessing hand of God, touching men;—as also the physical written Word is nought but God made tangible to men! Upon the Mount, to the wondering eyes of His followers, the outer Jesus was lost sight of, and the inner Jesus, the eternal Christ-God came to view. So now, as we find Him in

the Scriptures—the Word at the beginning, the Word made Flesh, the Word within the Word—we lose sight of the letter as a man-made, historical document. “Behold, He cometh with clouds!” His Truth beams from within, and glorifies and transforms all that in it pertains to time and space, until it is translucent with the light of His eternal presence beyond it. Therein is the everlasting significance and perpetuation of His transfiguration!

He is the Glory of the Word! As we work ourselves into the vision, the Word that was at the beginning, the Word made Flesh, the written Word and the Divine Human Christ-God are so intermingled in a blaze of divine splendor that they are one!

Once, at the beginning of His ministry, the devil had taken Him unto a great and high mountain, and shown Him all the kingdoms of the world, saying, “These will I give unto Thee, if only Thou wilt fall down and worship me.” To-day, as through His Word He comes again into our hearts and minds. He stands eternally triumphant on the high mountain peak of His Humanity glorified, “the mountain on the top of the mountains,” depending on the loyalty and love and worship of His Church to show Himself unto the world and all its tottering kingdoms, saying, “I will give Myself unto you!” “Come unto Me, and I will give you peace!”

Come unto Me! By the inward way of the soul! As through My Word I come unto you! Achieve the true manhood for which you were created! “That where I am, there ye may be also!”

* * *

Aye, “Lord, it is good for us to be here! If Thou wilt, let us build here,” in ourselves, “three tabernacles.” Let our outward deeds enshrine Thy Law and Thy holy Commandments; let our mind make itself hospitable to Thy guidance; come Thou to dwell in our hearts! For we know that we cannot build Thy Church in the world alone outwardly, without first and at the same time building it inwardly, upon Thy revelation of Thyself, as the only God of heaven and earth!

Until we are arisen in Thee, we know we can tell no man of Thy Glory, no matter how logi-

cally we argue. We cannot lead any man to the vision, until we are possessed by it!

Grant us, then, to know more the ineffable love in which Thou art; that, bathed in its light, we may find Thee, find ourselves, and in Thy Name seek and bring unto Thee a world which is lost without Thee. “Lord, it is good for us to be here!” Whilst we have light, give us grace to walk in the light. Come Thou with us as we go hence. Be Thou in us. That, wherever we may be, we may remain one in Thee. For where Thou art, in Thy Divine-Humanity glorified, there is the Word, the Church, Heaven within, Heaven forevermore. Amen.

(More News of Convention in next issue)

Highways and Byways

By C. S. C.

Royal Swedish Academy of Science and Swedenborg

The Royal Swedish Academy of Science celebrates this year its bicentenary. After reading about this in an interesting article by a staff correspondent of the *Christian Science Monitor*, written from Stockholm, May 13 (in the issue of the paper of this same date), I asked myself, “Isn’t that the famous Academy to which Swedenborg belonged?” I was delighted to find the answer in Swedenborg’s own words, found in an old calfskin book handed down in my family. The title of this book is “Compendium,” a collection of “the principal doctrines of the New Jerusalem,” with a Preface by Robert Hindmarsh, bearing the latter’s name and the following words: “Salford, Manchester,” with the date below, “May 16, 1816-60.” (What does the “60” stand for?)

One of the most interesting contents of this old book of Swedenborg’s writings is a letter written by him from London, 1769, to his friend, the Rev. Thomas Hartley, D.D. The latter was the translator from the Latin of Swedenborg’s “Treatise on the Nature of Influx.” (Also contained in this book before me.) This is “The First American Edition, from the Third English Edition,” “printed at Boston,”

1794—a treatise stained brown with time, and not easy to read because its s's all look like f's.) But it was in Swedenborg's letter to his translator, the Rev. Thomas Hartley, that I found the answer to my question! This is what Swedenborg says: "I am a fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never desired to be of any other community, as I belong to the society of angels, in which things spiritual and heavenly are the only subjects of discourse and entertainment. . . . In the year 1734, I published the *Regnum Minerale* at Leipsic, in three volumes, folio. . . ."

It is interesting to note that this "Mineral Kingdom" of Swedenborg's appeared five years before the founding of the Royal Swedish Academy of Science, June 2, 1739. Perhaps this work had something to do with Swedenborg's being invited to membership in this distinguished body. The *Monitor* staff member pays tribute to this great Academy in these words: "For 200 steady years it has been recording progress in many different spheres of research, and assisting the international exchange of knowledge. Nowadays this internationalism is best known to the world through the Nobel prizes for physics and chemistry, which the Academy awards. The King of Sweden is always patron." (Of the Academy.) We cannot but believe that it would be a matter of happiness to Emanuel Swedenborg, servant of the Lord Jesus Christ, the knowledge that the Royal Swedish Academy of Science has, through the years, contributed to the advancement of truth throughout the world.

Thoreau, Apostle of Nature

Havelock Ellis, in his book, "The New Spirit," says many wise things about Thoreau. He honors him, along with Emerson and Walt Whitman, as "one of the three men of world-wide significance," whom "America has produced." (Exclusive, he reminds us, of the "imaginative writers—Hawthorne, Poe, Bret Harte, and Mark Twain.") Havelock Ellis, a man of scientific interests and of letters, says: "Perhaps no modern man has better expressed the religious aspects of nature than Thoreau. Of the American wood-thrush Thoreau can rarely speak without using the language of religion. 'All that was ripest and fairest in the

wilderness and the wild man is preserved and transmitted to us in the strain of the wood-thrush. . . . Whenever a man hears it, he is young, and Nature is in her spring. Wherever he hears it, there is a new world and a free country, and the gates of heaven are not shut against him.'"

Summer Conferences Refresh Parents and Others at Wellesley, Mass.

The other day I received a note from a college classmate who said, "I am going to do something rash—I am going to Alumnae College. I've been tutoring since last Thanksgiving, so feel justified in this extravagance." Now this "Alumnae College" is the name given to the four days of informal lectures offered by certain members of the Wellesley College faculty to alumnae, following Commencement and class reunions. The main purpose is to give old students, as one of these puts it, "at least a nodding acquaintance with the new and possibly revolutionizing modes of thought."

Following Alumnae College will come the eighth session of the New England Institute of International Relations, from June 27-July 7. This Institute is under the general auspices of the American Friends' Service Committee (a Quaker organization), and the Council of Social Action of the Congregational-Christian Churches. The *Wellesley Magazine*, April issue, tells us this "is one of nine such gatherings to be held this summer at important college centers in different parts of the country." The day after this Institute closes, another begins on the Wellesley campus—The *Summer Institute for Social Progress*, July 8 to 22, which will bring together, according to the *Boston Transcript* (April 29), a membership of people from a great variety of occupations and as many as twenty states." A few of the speakers at this conference are: Leroy E. Bowman of the Consumer Co-operative Movement; Helen Everett Meiklejohn of the San Francisco School of Social Studies; the Rev. W. B. Waltmire, leader of the traveling New England Seminar of the Religion and Labor Foundation; and Rabbi Edward L. Israel of Baltimore.

Other Conferences

Besides these conferences at Wellesley College hundreds of others will take place in dif-

ferent parts of our country this summer. Northfield, East Northfield, Mass., has long been famous for its summer religious conferences, open to those interested in home and foreign missionary work; in Sunday-schools, Christian Endeavor, and in Christian work of all kinds. A friend of mine last summer went from the Institute of International Relations at Wellesley to a Retreat in South Byfield, Mass., under the auspices of an Episcopal (High Church) order. Here she was deeply impressed by the atmosphere of intelligence, peace, prayer and meditation and also by the simple but artistic surroundings. When my friend thanked one of the leaders there for allowing her to take Communion (although she was not herself an Episcopalian), this lady replied, "We have just had a conference here on 'Church Unity.' It would not be very consistent of us not to allow those of other churches to take the Sacrament with us."

What refreshment it would be for hundreds of parents, especially mothers, to attend some of the sessions of the Chautauqua Woman's Club, Chautauqua, New York, from July 3 to August 21! The speakers include prominent clergymen, teachers, representatives of the American Youth Congress, of industrial, political, and club life, and authorities on literature, art, and music. It is interesting to note the prominence of social and economic questions on the programs of most of the summer conferences, including this one. At the Isle of Shoals the Unitarians will be gathering as of old, to consider religious, social, and economic questions, and to enjoy the beauty of that snug little island.

Conclusion of the Matter

As I think of these things, I rejoice that my classmate is going to Alumnae College at Wellesley this June. I hope that later she will share some of the new ideas she gains there with me. I realize that one of her daughters has not yet secured a permanent job. But she will have one eventually. Meanwhile, it's grand for this same college-graduate daughter to keep house for the family, while her mother goes to refresh her mind and soul at Alumnae College. Mother, upon her return, will have some new ideas to tell her daughter. Husband

may laugh at some of these; daughter too. But anyway, they will all have something different to think about! And surely, interchange of tasks between parents and children is all to the good!

May this be a particularly good season for New-Church summer conferences and camps! At Fryeburg, we trust that many will gather for the inspiration of that lovely Maine village and the messages of its teachers and leaders. Doubtless Split Mountain Camp will call young people, as it has in the past, in the California Mountains. And in the Middle-West good luck to summer gatherings of New-Church folk!

(Readers will please note the present "Highways & Byways" was written in early June. Publication of Convention news has necessitated some delay in the appearance of material on hand.)

Lynn (Mass.) Sunday-school

The Sunday-school of the Neighborhood House in Lynn held its closing session on May 28th in a hall filled with children, teachers, flowers and friends. Marchant Hall is accustomed to these happy times, and our visitors may get a little of the loving lilt of life when they are able to be present.

The New-Church lesson notes are read in three grades: junior, primary and beginners' and the exercises this year featured various projects of each grade. A relief map of the Holy Land, many posters on lesson subjects and a painstaking specimen of work of many months was a model of the Tabernacle with the Ark and every little detail as complete as was possible to have it. Representing, as it does, the soul in its relation to the Lord, it will be of practical use in Sunday-school work.

The School in Lynn has always stood for the active expression of its girls and boys with the teachers guiding the instruction in the Word and the expressions thereof. By giving an atmosphere of welcome and love, it is hoped that through all their lives an affection for the Lord's Word and teachings may have a strong influence.

There was much singing and potted plants as far as they would last beginning with the smallest. The teacher of these forty little ones is a member of the Cambridge Society and sees to it that her charges should have everything that she can get for them to provide happiness.

There are two other New-Church teachers and the ten others have grown up with the School. Many teachers and children have remarkable rec-

(Continued on page 51)

THE ALLIANCE PAGE

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

—Psalm lxxviii. 11 R.V.

THE following witnessing brings sharply before us the problem of the effective use of the doctrines for life. Perhaps we find a clue to the solution in the warning given repeatedly by Swedenborg that as long as we remain in the most general statements of truth, there will flow into these generals innumerable falsities from selfish desires and worldly opinion. Into such a state the Lord often cannot operate with His power and order until by suffering we are made hungry for His guidance, and brought to our knees in humility. Then as we read the Word and the doctrines, the general truths become illustrated and alive by particular personal applications that appear in amazing variety and order. For the first time the taking of spiritual food in the doctrines becomes a delight and a necessity.

C. B.

Brought up in the fold, idealistic seventeen found me a loyal and devoted New-Church girl with a fair external understanding of the doctrines. That is, I could tell those not of the Church how we differed from the Old Church in our idea about God, how seeming contradictions in the Bible melted away when one had the key to correspondences, the meaning of the Second Coming, and give a general picture of heaven and hell. Together with a few simple facts about Swedenborg with dates. My parents lived and breathed the Doctrines, so that I was truly saturated. And I tried with all the fervor of young faith to understand them.

As time passed I became conscious that Swedenborg's power to put me to sleep grew. Not in the gentle soothing lullaby sense. Rather in the balky burro sense. I prodded my mind in vain until, at last, even the sight of his books bored me. Then as the stress of life and disillusionment sought me out, my

Bible too, lay idle. Meantime, I had developed a strong social consciousness. Social justice was my passion. If, I reasoned, Swedenborg broadened one's understanding and deepened one's love for one's neighbor, how could New-Church people differ so in their political opinions? How could they be so callous towards the "under-dog"—so indifferent to the inequality of opportunity? The flood of modern literature absorbed me and crowded out my ever receding God. When prayer was finally abandoned, I felt I had at last become sincere and released from that "escape mechanism" called religion. That I was desperately unhappy was, of course, laid to conditions outside myself.

When the blow fell that left me staggering emotionally and mentally, I clutched at the first straw the wind blew my way. It was a physical cleansing regime. In the resulting weakened condition from prolonged toxic elimination, I felt a strong surge of love for all humanity fill my being and for the first time in my life I *wanted* to pray with no sense of duty clamoring for satisfaction. So pray I did, even though it was with a sense of unreality. It is thus that I have acquired a real respect for the value of fasting, not only because of its physical advantages which are legion, but as a means of giving those in the "dumb driven cattle" state, a spiritual quickening.

But still I felt no inclination to open my Bible. Instead, I read about the infallibility of altruistic vibrations and used autosuggestion until the hollowness of it rattled in my cranium. After many months, "Unity Weekly" fell into my hands. I absorbed it greedily. The *habit* of prayer was formed once more. I began to see reason in all that had happened to me and my trust in God increased.

One day in a spot many miles from any friend I felt a rare and overwhelming sense of

loneliness. I prayed with all my being—for an understanding friend. Soon the prayer was answered. But “answered” still seems too mild a word. In our long soul-satisfying talks, she guided me to a real understanding of the Doctrines. It had all the thrill of a sudden conversion. Questions long simmering were threshed out. The truth broke forth with a sudden clarity, yet also at the same time with a feeling of “at homeness.” As though I had always known but never before felt. At last I knew what the psalmist meant by “Oh taste and see that the Lord is good”! I could see that every new experience since the *disaster* had been a step back to Him. I cringe to think of what might have been my fate in meeting a devastating situation since that time without the power gained by reading the Word and constant prayer. A day and night of reading and prayer before the actual encounter—then a facing of the situation with the calm born of inward peace. One finds the problem melting out from under one. Then the coming through to humility and praise. It strips one of all the superficial values and desires and brings one face to face with the ultimate realities of life—love and truth. That is a real spiritual experience.

Thus all the world becomes more and more alive. Looking so at the past and seeing the guiding hand of the Lord gives one renewed faith and courage to entrust one's future to His keeping.

A.

(Continued from page 49)

ords for regular attendance extending over years. One young teacher has just completed her thirteenth year of perfect attendance.

The passing to the other world of the Rev. John Daboll has been a sad experience during the past year. Up to January the School hoped to see him again and held to the standards he would have liked. The teachers tried to enrich the children's knowledge of the other world through the love that went forth to Mr. Daboll in his many years with the School and its families.

Our gratitude and affection go forth to the Rev. Franklin H. Blackmer who took us under his care, and in spite of countless duties and responsibilities gave of his time and strength to lead us through a trying period.

BERTHA M. WHITMAN.

July 19, 1939

Fryeburg Assembly

The Fryeburg New-Church Assembly will meet in Fryeburg, Maine, from August 6 to August 27 inclusive. The first meal served will be luncheon at 12:15 P.M. (eastern daylight time) on Saturday, August 5. Reservations should be made promptly. During the third week, August 20-27, a part of the regular program will be carried on, and in addition there will be a special course for Sunday-school teachers. All communications should be addressed to the Secretary, Mrs. Louis A. Dole, 887 Middle Street, Bath, Maine. The ladies of the Assembly are asked to remember the sales table.

Evening Services in Washington

Informal services are going to be held in the Parish House of the Church of the Holy City, 16th and Corcoran Streets, Washington, D. C., on the following dates at 8:00 P.M.

July 30—Rev. L. G. Hoeck.

Aug. 13—To be announced later.

Aug. 27—To be announced later.

MARRIAGE

MULDER-WILLIAMS.—Mr. Ritze C. Mulder and Miss Myrtel Williams, both of Chicago, were married by the Rev. Henry K. Peters, on July 2, 1939.

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Ninth Sunday after Pentecost

THE CHRISTIAN LIFE

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

Lesson I. I Sam. viii.

In place of Responsive Service. Sel. 182: “Thou art my portion, O Lord.”

Lesson II. Matt. xvi.

Gloria, Benedictus and Faith.

Hymns (Mag.) 75: “O bless the Lord, my soul.”

236: “Father of mercies, in Thy Word.”

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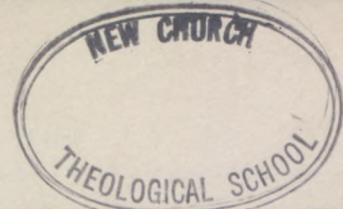
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NEW CHURCH MESSENGER



July 26, 1939

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The New Evangel

Louis G. Hoeck

Board of Home and Foreign
Missions

Monday Evening Address

Dr. Joseph Fort Newton

American New-Church League

The Church's Responsibility to Her
Summer Camps and Schools

Immanuel Tafel

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The New Evangel

By Louis G. Hoeck

(This address was delivered on Monday noon, "New-Church Day." It commemorated the sending forth of the Lord's Disciples throughout the spiritual world.)

THE nineteenth day of June has a special significance for us as members of the Church of the New Jerusalem. For, on that day, in the year 1770, "the Lord sent out the twelve disciples, who followed Him in the world, into the whole spiritual world to preach the Gospel, that the Lord God Jesus Christ reigns, whose reign will be for ages of ages. This was meant by these words of the Lord: 'He shall send his angels, and they shall gather together his elect from one end of the heavens to the other.'"

Emanuel Swedenborg recorded this incident in a "Memorandum" at the end of his last published work, the *True Christian Religion*. To anyone who knows little or nothing about his life and mission it must appear to be purely fictitious. Think of it! The Lord sent his disciples Peter, and James, and John, and the others, including Judas Iscariot, throughout the whole spiritual world to Christianize the universe! The idea is utterly preposterous! It discredits everything Swedenborg either said, or did!

There are members of the New Church who question the wisdom of publishing statements

of this kind, through the fear of awakening the ridicule or prejudice in the ignorant, and doing more harm than good. On the other hand, there are those in the Church who do not hesitate to take the risk. They think it is better to be perfectly frank, and let other people know what we believe, whether they like it or not. There is nothing in the teachings of our Church of which we need to be ashamed. The doctrines may call for an explanation, but not for any apology.

There is, however, a proper time and place for everything. This is the day, and this is a fitting occasion for evaluating Swedenborg's most astonishing statement. It is certainly altogether foreign to the common thought of the world. It, therefore, requires patience and impartiality to sense the meaning of the event, and discover the exceedingly important bearing it has on the future spread of Christianity. When this becomes apparent, everything that looks queer or questionable about the incident will disappear.

First of all, it is necessary to place the event in its historical setting. In this world Christianity was at a very low ebb in the eighteenth century. The Church as an institution was

almost lifeless; the people had the Bible, but did not read it; the missionary field was deserted; charitable work was negligible; criminals were executed for petty offences by the hundreds daily; war was waged for conquest, or for the supremacy of a creed or church; and the morale of the people in all ranks of society was revolting. But, worst of all, nobody cared. The salt had lost its savor.

According to Swedenborg the state of the spiritual world at that time was, as might be expected, very much the same, only more distinctly punctuated through the segregation of men and women with common tastes and interests in larger groups. In the mass it was a motley patchwork of good and evil, with a decided show of respectability to it. But, in God's sight the people were not all alike. There were some who heartily loved that kind of life, and others who just as heartily hated it. Some loved the show of decency, because it permitted them to indulge evils in secret without serious disturbance, and others hated the hypocrisy, but knew not how to be freed from it; there was no light to solve the problem.

The increase of evil, however, eventually forced the issue. It threatened to undermine the structure of the heavens. It was the summation of the age. The judgment followed. "And this is the judgment, (*krisis*, the process of judgment), that light is come into the world and men loved darkness rather than light, because their deeds were evil." Light came with the opening of the inner meaning of the Word of God. The inner life of the Lord Jesus Christ, "the light of life," concealed within its pages was uncovered. The inner meaning of the apocalyptic visions of John in Patmos was also revealed through the instrumentality of Emanuel Swedenborg. This unveiling brought light to vast multitudes living in different parts of the world of spirits. The light penetrated the hearts of all, and produced an indescribable commotion. Some turned away from it; they preferred the darkness. The light exposed the evil in their hearts, and hurt their feelings. Contrariwise, others hailed the light, and welcomed all the help available to live in it, "that their deeds might be made manifest that they were wrought in God." We know that the same

subjective changes take place in this world when we face the light in issues of right and wrong in our hearts. In the spiritual world, however, subjective changes are attended with objective changes in keeping with them. They who hate the light seek dark places to dwell in with comfort. They who love the light live where it is as bright and warm as they desire. Everyone makes his own environment as he loves to have it.

The diffusion of light from the opening of the Word of God unfolding the law of love gradually effected a separation of the good and the evil, and established relationships in different societies in the spiritual world according to real inner kinship. Order at last prevailed, and new forces were set free to build up the heavenly life in both worlds. The Lord God Jesus Christ reigns throughout the heavens, and in the world too. But, the world, for the most part, has yet to learn it.

The twelve apostles witnessed these stupendous changes that took place in the spiritual world, and when completed they rejoiced in the prospect before them. Yes! the apostles of the Lamb still live. Their individuality is the same as ever, only greatly perfected in character, in competence, and in knowledge. And, being fired with the same zeal for spreading the gospel, they caught the spirit of the new evangel, and felt impelled to spread the good tidings to the ends of the heavens. It was this common purpose that brought them together again, to share their joy in the new evangel, and consider how it could be further shared with others.

But, objection may be taken to the inclusion of Judas as one of the twelve. The infamy of his betrayal of the Lord seems to disqualify him forever as an apostle. This argument would have been unanswerable, but for the fact that has long been overlooked, and even forgotten, that Judas repented.

Peter, the first named of the twelve, denied his Master thrice, but recovered his senses when he left the high priest's palace, and wept bitterly. And Judas, the last named of the twelve, found life when he returned to the temple, and exclaimed, as he threw down the accursed money, "I have sinned in that I have betrayed innocent blood," and straightway gave up his own

life in expiation of his crime. The repentance of the first and the sacrifice of the last of the twelve represent a group experience. The twelve represent all the elements that enter into the Christian life, which are preserved and perfected only through repentance and self-sacrifice. Tears are not enough to avouch repentance without the renunciation of the love of evil.

Chief among the essentials of the Christian life are faith, charity and love, represented by Peter, James and John. Peter was sponsor for the group in confessing his faith in Jesus as "the Christ, the Son of the living God," and in addressing his epistle "to those that have obtained like precious faith with us through the righteousness of our God and Saviour, Jesus Christ." James, or Jacob, son of Alphaeus, was the apostle of charity, or good works, and sums up his special contribution as an evangelist in his epistle to "the lost sheep of the house of Israel" in these words: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The great and distinctive note of John, the apostle of love, needs no illustration. The special message of Judas is wrapt up in his experience. Like his brethren he sought power in the kingdom, and he "was a thief, and carried the bag." The love of self and the world treacherously violates the good entrusted to our care before we are born again, but is redeemed by self-immolation through repentance as the heinousness of our offence appears in the light. The love of self and the world has its place in the Christian life at the bottom, but not at the top. Without the love of self and the world there can be no regeneration. All regeneration, however, is the work of a living faith that places self last, and the Lord first. "Whosoever will lose his life for my sake shall find it." Then "the first shall be last, and the last first."

Clearly there is much more to the event we celebrate than appears on the surface. The assembly of the twelve apostles had a significance that no other assembly could represent. The apostles represent, and always will represent everything that Christianity has to teach

us, everything that the life and example of the Lord God Jesus Christ sets before humanity in the Old Testament as well as in the New Testament in fulfilment of the law. It is, therefore, misleading for anyone to picture the twelve on a journey to the four quarters of the heavens. To literalize the incident weakens its meaning, or stultifies it altogether. The more we visualize the significance of the living principles of Christianity, which the apostles represent, at work throughout the universe, the nearer we approach the truth. The apostles are angels, that is, "messengers," with a message, or a mission. But, as Swedenborg says, "It is not that any angels are sent to gather the elect together, but that the Lord by his Divine truth does this, for by angels are signified Divine truths." (*A. E.* 910.)

When the Lord sent forth the twelve disciples the first time, "he commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And, as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." The twelve made many efforts to carry out this charge to the letter, but soon discovered that it was not practical. For seventeen hundred years it remained a dead letter, until the opening of the Scriptures gave the twelve a new understanding of its meaning. The spirit and life in the Lord's words presented a vision of the possibilities of evangelism never thought of before. The Christian life itself assumed a stature beyond comparison with their past conceptions of it. And the immanence of the kingdom of heaven gave assurance of its attainment. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father. If ye shall ask anything in my name, I will do it." The apostles could well believe it after all that they had heard and seen. The Divine truths now revealed to them they cherish with the inmost desire of imparting them to others. These truths constitute the new evangel seeking entrance into the hearts of men from within to

Christianize the world. The whole Christian Heaven is within or behind the new evangelism to establish the reign of the law of love everywhere.

As members of the Church of the New Jerusalem we have been specially privileged to enter intellectually into the hidden meaning of the Word. We believe in the spiritual sense of the Word with all our hearts, and share alike one of the greatest joys we have in opening the Scriptures and discovering the treasures of wisdom contained in them. They enable us to understand the real import of the Lord's charge to His twelve disciples. Nor are we satisfied to keep these truths to ourselves. In the spirit of Christianity we do much to spread the news to the ends of the earth. We are steadily increasing our efforts to publish the teachings of the New Church, and scatter them abroad as widely as possible through the press, colporteurs, missionaries and the Church. That is the special message of the apostle Philip, the meaning of whose name, "lover of a horse," gives us the clue to his representation. It was Philip who asked the question, "Lord, shew us the Father, and it sufficeth us" the answer to which is, "he who seeth the Son, seeth the Father." The love of God is seen in the life of Christ throughout the Scriptures, when understood according to the spirit. Philip also heads the second group of four in the thrice repeated naming of the apostles.

The Divine truths relative to the internal sense of God's Word inspire us to an evangelism of which we are proud, and justly so, because we constantly feel the weight of responsibility, the immensity of the task, and our own insufficiency. But, despite all our evangelism, our Church does not grow. Contrariwise, our numbers are decreasing to such an extent that we are somewhat uneasy about it, and eager to know the cause.

Why should this be so? Our organized church assuredly exists to promote the life of religion, which is to do good. In practice, however, we are trying to convert the world to the doctrines of our Church, more than to the Christian life. We place more importance upon clear and correct, or orthodox, doctrinal thinking, than upon the practical understanding of

the Word for daily use. This is the same spirit that characterized the decline and fall of the first Christian Church. It is not in the least surprising that we should be burdened with a crushing load of the spirit of faith alone. It is bred in the bone. It escapes detection because the form of it is slightly different, and it is new. It is readily recognizable, however, if we look for it. The worship of the abstract spiritual sense of the Word is altogether too prevalent in our Church. The very idea that conversion to a belief in the spiritual sense of the Word implies conversion to the Christian life, is a very subtle inversion of the true order of life. The Lord makes that plain when He says, "Ye search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come unto me, that ye might have life." "The life makes the doctrine for itself, and belief for itself," and not the reverse. We cannot fall in the temptation to make stones bread without suffering for it as a church. The world is hungry for the bread of life. How can we supply the demand; fill our churches, and our Sunday-schools; and in larger measure justify our stewardship of the Heavenly Doctrines of the New Jerusalem?

There are in general three elements, which are essential to the upbuilding of the Church, or the Lord's kingdom, namely, the will to believe, the truths of faith and the life called charity. Each of these is a composite, and is represented by the first named of the three groups of the apostles—Simon Peter, Philip and James of Alphaeus, who bears the same representation as James, the brother of John, only in a different combination. Now, the crucial question is, How do these three act in relation to each other to make perfect team work in proclaiming the new evangel? And the answer is, "the life and its love must lead the understanding to think, speak and act, and not the reverse . . . for by shunning evils as sins the will is reformed, and through the will the understanding, which then first emerges from darkness into light." (*D. P.* 259. Read the whole number.) Therefore the force of the new evangel, its power to carry conviction to the ends of the earth, and re-integrate both Church and State, rests finally upon the fulfil-

ment of the Lord's charge to the twelve apostles, "heal the sick, cleanse the lepers, raise the dead, cast out devils." This proof of the evangel must rest on personal, or group experience. "Freely ye have received, freely give."

This is all in line with the Lord's own example. "Himself took our infirmities, and bare our sicknesses." His mission was to cure them, root and branch, in proof of his claims. "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." Therefore the final proof of our belief in Christianity is pragmatic. We make the claim that there is no ache or pain in the heart, that is incurable. The Lord reveals the cause, and gives us the power to overcome it. "In this world ye shall have tribulation, but be of good cheer, I have overcome the world." "Earth has no sorrow heaven cannot heal." Prove it.

We are not always what we seem. Most people, if not all people, ape respectability according to their station in life, because it pays. The skin is dead, and deadly. "Cleanse the lepers." "Cleanse first the inside of the cup and platter, that the outside may be clean also." Christianity requires perfect sincerity. Prove it.

The Lord shows us that we are sometimes dead to sins that have become second nature, and long considered justifiable. We do not always see ourselves as others see us. The Lord says: "He that believeth in me, though he were dead, yet shall he live." It is ours to prove the truth of the claim from experience.

And how often hell breaks loose on earth! The slightest menace of personal interests sometimes stirs up the most violent lusts and passions dormant in the heart. A spark may start a conflagration. Great courage and determination are necessary to master hatred, resentment, impatience, fear, frenzy, or other inordinate feelings, at the very moment when they spring into life without notice. True, we all know well that we exercise remarkable self-control over our passions, and conceal them, when it would ruin our reputation to give way to them. And so the Pharisees claimed that the Lord cast out devils by Beelzebub, the prince of devils. But the Lord answered, "If

I cast out devils by the Spirit of God, then the kingdom of God is come unto you." And by the same Spirit we are expected to prove the coming of the kingdom of the Lord God Jesus Christ for good and all.

The world has lost confidence in Christianity because the Church has failed to live up to its own standard. The criticism that religion is an opiate to the people is far from being groundless. The further criticism that the Church has been one of the most reactionary bodies in the world is fully justified. The fact that the Church has tolerated corruption and immorality in the name of religion is equally incontestable. The New Christianity has to live down this odious reputation that discredits its claims. The new evangel will be regarded as so much more idle talk, until we prove our words by our deeds, fulfil the charge—heal the sick, cleanse the lepers, raise the dead, and cast out devils. The kingdom of heaven is at hand. The power to change the face of the earth is within our reach. We must prove it by giving as we receive.

Long ago—the day before yesterday in cosmic time—missionary efforts were confined to neighboring tribes, or cities. Yesterday, our missionaries went to foreign parts which then seemed completely isolated, and hard to reach. To-day missionary work has no restrictions. The world is the field. And to-morrow our children will learn that as inhabitants of the spiritual world—for we live in two worlds—space and time are non-existent. We are in unconscious touch with all people in this world, and in the spiritual world, too. We are all organically interdependent. There is no such thing as individual thinking apart from every other human being. To think of a totalitarian state, or a totalitarian church, the only church or doctrine by which men can be saved, is narrowminded and reactionary, the very opposite of the true apostolic spirit. Our usefulness grows as we overcome evil in the name of the Lord, and identify our interests with the best interests of all in our little world, and in the universe, and in the spiritual world, too, for all are children of the One Father in the heavens, members of the same family, held together by his love and his law.

New light has come to the world with the

revelation of the spiritual sense of God's Word. This light is not given us to be put under a bushel, but on a candlestick, that it may give light to all that are in the house. "Let your light so shine before men that they may see your good works, and may glorify your Father which is in heaven."

This "light of life" makes it possible for all to analyze every evil thought and injustice to which flesh is heir, condemn it, and do each his part with the Lord's help in bettering the conditions of living for the generations that are to follow. It is a cause for great rejoicing when we are able to see rationally that the whole heavens filled with the Spirit of the Lord God Jesus Christ is behind and within the efforts of everyone to bring the new commandment to love others as He hath loved us into practice here. Every attempt at any time by anyone to fulfil the Golden Rule, which is the law and the prophets, hastens the day when "the kingdoms of this world are become our Lord's and his Christ's; and he shall reign forever and ever."

Missionary Meeting Sunday Evening

Optimism, based on the surest of all foundations—*results*; that was the key-note of the opening address by Hon. Forster W. Freeman, chairman of the Board of Home and Foreign Missions, at the public meeting held in the Philadelphia Church, on Sunday evening, June 18th—"Convention Sunday." The meeting was held under the auspices of the Board, and, as usual, was well attended. The two principal speakers were the Rev. Charles H. Kuenzli, who carried his audience into the heart of Nova Scotia, in his address on "Fields Seldom Trod," and the Rev. John L. Boyer, who crossed the continent and did not stop until he reached his present field of labor—California: from coast to coast, embracing the tremendous field covered by the "home" activities of the Board.

"The work has grown almost beyond the capacity of our secretary to handle," declared Mr. Freeman, in his introductory remarks. "Over 30,000 pieces of literature were sent out of our secretary's office during the year, to be scattered into homes almost as far as the North Pole, and south to Florida, and from the eastern boundary of the land to the western. It is a work which is growing every week." As an indication of the scope of the work, the speaker referred to the printed

Sunday services which are being sent out to groups who conduct meetings, although without a settled pastor. Every week, over 100 of these printed Services are distributed and used. Then, there is the service to those in penitentiaries and other institutions, who can be reached by the Board with messages of hope and light. The potential field here is tremendous. "There are over 4,500,000 convicted criminals in this country," declared Mr. Freeman. "To how many of these would the message of the New-Church be a wonderful blessing! It is our earnest effort to reach all we can. And this is only one aspect of our work as a Board of Missions." And as an evidence of those other, and even broader fields in which the Board works, the chairman called on the Rev. Mr. Kuenzli to tell of his experiences.

For several years past, Mr. and Mrs. Kuenzli have spent part of their vacation in Nova Scotia, visiting among the people; following up "leads" given them by the Board, where the Writings have been received and enjoyed, and searching out long-forgotten centres where a few have been established in the past. It has been an intensely interesting work, and although no startling results have been obtained, many persons have had their first personal contact with the organized New Church through these quiet efforts.

"The Bible is being placed in every home in the civilized world," said Mr. Kuenzli, "and our effort is to place in the homes that which will enable the people to gain a true understanding of that Bible." Place after place was mentioned, where the Writings were welcomed—and some places where it was refused. "In St. John we found two dear old ladies who had been almost life-long readers of the Writings. Their delight in meeting us was most intense. It seemed to us that this visit alone was well worth the cost of the whole trip." In one place, the son of parents who had accepted the teachings, was hostile to them. He refused, at first, even to listen, but after several visits his opposition began to wane. On the occasion of the last visit, he was entirely changed in his attitude, and had become an earnest student of the Writings.

So the work was going forward in a quiet but ever-increasing way in this far-off field of Eastern Canada, under the auspices of the Board. As the speaker said, it was a "field seldom trod," but a field ripe unto the harvest.

Following Mr. Kuenzli, the chairman called on Miss Frances E. Darracott, President of the National Alliance of New-Church Women to present the mite-box offering. This is an annual event in the activities of the Convention and of the Mission Board. It does not involve large sums, but is made up of the small thank-offerings of the members of the Alliance, contributed from day to day, throughout the year. Just pennies-pennies-

pennies, each given in grateful acknowledgment of the goodness of the Lord in the daily benefits of life.

"I have here thirty-eight thousand, two hundred and eighty-eight tokens of gratitude from the women of the Alliance in the United States and Canada," declared Miss Darracott, in presenting the year's contributions. "Each one a thank-offering from grateful hearts for mercies received during the year. They are presented with the hope that seed may be sown because of these mites, and that it may bring forth a hundred-fold. May it be consecrated to the use of the New-Church missions. I may say that it is the largest amount which has yet been contributed in this way." The offering was gratefully received, and a hearty vote of thanks indicated by a rising vote of all present.

The Rev. Mr. Marshall reminded the gathering of the value of sending all used stamps to him, as Secretary of the Board. Since the appeal was first made, over one million stamps had been sent in, for which the Board had received no less than \$500. He called for an even greater response during the present year.

During the meeting the choir sang most beautifully the anthem, "I Waited for the Lord," from Mendelssohn's "Hymn of Praise." Then the Rev. Mr. Boyer was called upon to add his note of encouragement and confidence to the discussion. He drew a comparison between the wars and victories of the Jewish nation, and the struggles for advancement being made by the New Church, and its overcoming of obstacles. Always, he said, there must be a trust in the Lord, and then will come the victory, and the rejoicing over the progress made.

Monday Evening Address

Seldom, if ever, has Convention heard a finer and more sincere tribute to Swedenborg and the Writings, than that which came from the lips of Dr. Joseph Fort Newton, D.D., of Philadelphia, the guest-speaker at the public meeting held in the church auditorium on Monday evening, June 19th. Unquestionably it was one of the outstanding addresses of the entire Convention; one which will long be remembered by those privileged to hear it.

Dr. Newton was introduced by Hon. Allen M. Stearne, of Frankford, who spoke in the highest terms of his ability as a writer and speaker. He is "one of the leading Episcopal clergymen of the United States"; "an authority on Lincoln," "and is well-known throughout the whole country through his 'Dr. Newton's column' in the leading papers."

Dr. Newton took as his subject "Swedenborg's Vision of the Future Life." It was the beauty and

clearness of this teaching which he stressed throughout his address, but he also spoke feelingly and with the greatest conviction, of his contact with, and belief in, many of the other teachings of the New Church. For nearly three-quarters of an hour, the large audience which filled the church to capacity, listened almost spell-bound as the speaker told of doctrine after doctrine which had struck deep into his mind, with its message of enlightenment, and of his joy in thus finding the answers to his problems.

"One thing I have learned through Swedenborg," declared Dr. Newton, "that is, that the spiritual life of man is one—a continuation of this life. That has become the profound conviction of my heart. Well do I remember the thrill which came over me with the discovery of that truth. If I were asked to write a thesis concerning the Christian ministry, I would ask, Is not the difference between the ages and communions a difference in language only? Are not all trying to say the same thing, each in his own way? Surely the answer must be in the affirmative. All are seeking the same truth; all are journeying towards the same goal. We are fellow-seekers after that truth which makes all other truths true—the truth of the spiritual life of man."

"This much-sought-after knowledge has been given to the world through Swedenborg," declared the speaker. "It is still a thing of wonder to me," he continued, "that one man could be master in so many fields of knowledge. There has never before nor since been a mind like that of Swedenborg. In astronomy, in anatomy, in all of the branches of science and spiritual knowledge, he seemed at home—he seemed to move with the greatest ease and assurance. I wonder whether he could do so to-day? Whole cataracts of facts have poured in upon us, until we are almost bewildered; could Swedenborg have mastered these, too? I wonder."

Dr. Newton then told of his own experiences in the discovery of the Writings, and their influence upon his thinking.

"I want to tell you of the many ways in which Swedenborg helped me in trying to interpret the Christian faith," he declared. "There are three books which stand out like three stars, and which helped guide me in the understanding of the realities of life; the *True Christian Religion*, the *Divine Love and Wisdom*, and

Heaven and Hell. They helped me interpret the doctrines of our Christian faith as nothing else has ever done.

“First, in helping me understand the doctrine of the Deity. The teaching of the Three-in-One was unintelligible to me, using the word ‘person’ as we use it to-day. Even St. Augustine’s explanation that it was not three Gods but God three times, did not help me in the least. That there should be one Person of the Trinity who offered Himself as a sacrifice to satisfy the offended justice of another Person in that Trinity was most confusing. Then came the teaching of Swedenborg, and it was wonderful; showing that the whole of ‘God’ was present in Christ; that He took upon Himself a human Form, and became the Eternal Word made Flesh, and dwelling among us in Truth: the Divine Essence, the Divine Manifestation, and the Divine Operation, all united in the Person of Christ. This was intelligible to me; this was not the metaphysical and mathematical riddle which the old doctrine of the Deity was before. Here was a God to be known and loved, and if anyone ever loved God with all his heart and mind, that one was Swedenborg.

“If we accept this great central teaching of the Deity as true, we must revise all of our old opinions and beliefs. And first we must revise our belief as to the atonement. As a young man, the old teaching was most unsatisfactory to me. I could never understand why the Saviour had to suffer to satisfy the justice of God. Swedenborg was wise—when he used the words of Paul, that it was man who was reconciled to God. I had been taught to believe that it was God who was reconciled to man, but Swedenborg reversed this. Swedenborg taught me that it was man who was reconciled, not God. The moment I realized this, that moment all the old doubts were swept away.

“And we must revise our understanding of salvation; we must gain a deeper and yet simpler understanding of that doctrine. Swedenborg taught me that salvation is not the sheer gift of God. Man is saved by virtue of what he *is*, not by what he believes and does.

He can attain to the spiritual life only as he has the Spirit of God in him.

“In the theology in which I was brought up, the teaching was the reverse, and I could not understand how it could be true. I could not understand how some very fine people were not saved because they did not believe a certain theological teaching. I tell you, it puts something into a man to know what Swedenborg taught me; that man is not in heaven until heaven is in a man.

“Then, Swedenborg taught me the truth of the continuity of life—its unbrokenness. Once that truth enters the mind, we do not speak of the ‘future life,’ but of ‘life later on.’ This great truth was taught me eloquently, persuasively, by Swedenborg. A man who lived in the spiritual world while walking here on earth among men. A man who was wise and humble; who could have made a fortune out of his wonderful powers, but who knew how rightly to value his gift, which others might have overestimated, but which he knew how to restrain. His experiences in the spiritual world were indisputable. His mind was prepared by God Himself. He attained to great spiritual growth—he was a high soul. He was entrusted with powers beyond all others, yet he used those powers scrupulously and carefully, in the service of Him above.

“I think of his invitation to Wesley, that they might meet together, and of how we are told that Wesley wanted to meet him, but was going on one of his long evangelistic pilgrimages, and sent word that he would be delighted to meet him when he returned. Swedenborg’s reply to that was, that it would be too late then—he would have gone onward to the spiritual world. No two men did more for their generation, each in his own way. Wesley swept Europe with the fervor of his evangelism; Swedenborg was the blooming of a great genius in the spiritual world, the like of which we have nothing to show in the records of mankind. All knowledge is lighted up by his spiritual experiences.

“His visions of the spiritual world helped me beyond all power to express. He taught the continuity of life with a depth which surpasses the teaching of any other writer. As

a boy, I was terrified by what I had been taught. The old theology gave me a vision of God which frightened the soul of a sensitive boy. The preachers of that day seemed to delight in preaching sermons on hell, which kept me awake at night. Hell was a mortal hurt, that lingered long. There seemed some hope in the Roman Catholic teaching regarding Purgatory; a person could some time come out of that state; but there was no hope in the Protestant teaching. All the evil were swept into the terrors of hell, to remain there forever and ever. I remember one preacher who undertook to show what 'forever and ever' meant. He said: 'Suppose a bird were to take away one single grain of sand from an island—one grain every ten thousand years. Well, by the time it had carried away that whole island, that would be only one summer in forever and ever.' You laugh. But I assure you that it was not funny to our forefathers. It was an awful thought, that of eternal punishment. It cast the shadow of fear over the children, and made cringers and creepers of men. What a wonder it was, then, to learn of Swedenborg's teaching of the ineffable love of God, even in this.

"But let me be more specific in connection with the teaching regarding the spiritual world. We all know of the old teaching of the scenery in that world—the gates of pearl, and the streets of gold. All of that vanished for the thinking mind, yet there was nothing to take its place; nothing to give us a description of the spiritual world. Many have thought that the inability to vision the spiritual world is a loss of faith in the future life itself."

At this point, the speaker stressed the value of the imagination in bringing to view spiritual realities which would otherwise have no tangible form.

"Imagination brings truth to the mind," he declared, "but that does not mean that truth is imagination. You recall Bernard Shaw's play, 'St. Joan.' By the way, Shaw is a friend of mine—a very good friend. I assure you that off the stage he is a gentle and lovable soul. To be sure, he talks nonsense at times, but some kinds of nonsense are really genius. You remember, in the play, that Joan is questioned by the court. She tells the court that

she 'Has visions which tell me what to do.'

"Visions!" replies the court in contempt. "Only imagination!"

"Yes," replies Joan, "That is how God comes to us—through the imagination."

"Swedenborg had supreme imagination. He was a spiritual clairvoyant. He was able to give to the world, in place of the old scenery, a picture—a wonderful picture, of the future life. That, it seems to me, was his supreme service to the world at large. If only some artist could present that picture which Swedenborg gives to us, what a great use it would be to the human heart, which is in sore need of it.

"Again, Swedenborg carried the idea of law over into the unseen world, long before Drummond wrote his *Natural Law in the Spiritual World*. The trouble is, Swedenborg was born 200 years too soon. When we carry over the thought of law into the spiritual world, our thinking is helped immeasurably. The spiritual world is not any longer a mere matter of whim, but a matter of Divine order. And there are other laws—the law of prayer—and of forgiveness. All is law. What an enormous relief such a teaching is! I tell you, it helped my faith in God, when I realized its truth. Yet, when we hear it, we think we always knew it—perhaps we always did, but did not know that we knew.

"This great and illustrious Christian Seer helped me to a clearer insight into the meaning of love, and of my soul—of our souls; and of citizenship in the unseen world of law and order and fellowship. It is one of the most beautiful doctrines which he taught.

"Many have believed," declared Dr. Newton, "that angels are a special race of beings. But Swedenborg has shown this to be wrong." "He has taught us to think of them as a great procession of human beings, who have come to this earth—have stayed a day, and then passed on, to be guardians of those who are here, in their turn, and are in need."

But, what of the spreading of these truths? Is the Church making known these teachings? Is it spreading the teachings in a way that they can be understood? That was the question the speaker raised, in conclusion.

"Can you make the teachings of Swedenborg intelligible to our generation?" he asked.

"You have been trained in them—I have not, although I love them. The knowledge of the spiritual world is the most basic idea, next to the vision of God, which the world possesses. The substantiality of that world is the very foundation of our belief in the continuation of life. But can you make that seem real to the present generation? The younger generation," he declared, "seems to be under a spiritual anesthetic—to be in a sort of spiritual coma. If you speak to the young people, they listen patiently, but with courteous incomprehension. Oh, no, they are not dull. They are quite bright—and serious-minded—about germs, and economics and other similar subjects, but they are not losing any sleep over the question of spiritual things.

"Do they understand the vocabulary of your church? They do not understand that of mine. I do not try to talk to them in the vocabulary of mine. And even when I simplify what I try to tell them to the point where I scarcely recognize it myself—even then they do not seem to understand. We are told to begin with the young people on their own level. It seems to me that they are spiritually illiterate. On the Bulletin Board at Yale, recently, the question appeared: Where will you find the story of Samson? Later, appeared the answer: In the book of Judges. Below this, later, was written, Where is the book of Judges? And the answer: 'In the Bible, you dunce.' Of the whole Senior Class, only five could name the books of the Bible. The Bible is an unknown book to them. And yet it is they who must, in time, take over the Church. Imperceptibly there is growing up a new type of mind. It is harder—it is not in tune with the spiritual world. Science is making wonderful advances. In twelve years it has increased the span of life by five years. And there are other achievements. But unfortunately, as far as spiritual values are concerned, it seems to be against the true value of the human soul. And mankind is growing up in the sphere of natural science. His mind is impervious to the doctrines of your church and mine. It takes unusual strategy and appeal to make the unseen world seem real. Yet the knowledge of that world is what is needed today. The future of the race depends upon men

and women who will believe in the truth of the spiritual world. When that vision grows dim, then civilization rots and falls to pieces.

"But, the time will come when these things will be believed; when the teachings of Swedenborg as to the reality of the spiritual world will be as bread and milk and food to souls who cannot live without it."

"Deepdene"

One of the happiest events of Convention was the Saturday afternoon trip to "Deepdene," the beautiful home of Mr. and Mrs. Gideon Boericke. Many took this opportunity of again visiting the lovely home and grounds which have so often been the scene of New-Church Convention gatherings in the past, and the broad lawns and wooded walks presented a lively and interesting picture. Nature was at its best, and seemed to welcome the visitors from distant points with true Southern hospitality. Tea was served on the lawn.

An unusually delightful feature of the gathering was the music provided by Dorothy Johnson Baseler, the nationally known harpist. In the quiet of the afternoon the strains of music could be heard from all points of the lawn and adjoining grounds, charming the listeners as they strolled through the grounds and enjoyed the refreshments.

National Alliance Luncheon

"The Days that were once in Ohio" was the subject of the address delivered by Mrs. Hazel Baker Clark at the National Alliance Luncheon, in the Mirror Room of the Hotel Pennsylvania. The address carried the listeners back to the early days when the New Church was in its infancy. It was marked by a number of intensely interesting incidents of those early days.

"The early New Churchman took his correspondences seriously," said Mrs. Clark. "For instance: On one occasion a quilt was made by the ladies of the East Rockport Society, in which they worked a very striking outline of an owl. This quilt was presented to the minister's wife. She accepted it, but said 'Thank you very much, but of course we can never use it; think of the bad correspondence of the owl.' So that lovely quilt was never used because it presented the design of an owl, which had a

bad correspondence. That is taking your correspondences seriously."

"The early activities of the New Church in Ohio were the result of the intense loyalty of missionaries from Pennsylvania. Of these we especially notice that well known character, Johnny Applesseed, probably the most picturesque New Churchman in all the history of the movement in the United States. We have a picture of him coming from the woods carrying parts of *Heaven and Hell* and calling, 'News straight from Heaven!'"

That enthusiasm should be accepted as our heritage to-day, said Mrs. Clark. "News straight from Heaven!" If New-Church people would carry with them that conviction knowing the teachings from personal thought and living they would realize that these teachings are indeed "News straight from Heaven" and would each be an ardent missionary.

The luncheon was very well attended, many of the members contributing interesting anecdotes and experiences of the history of the Church.

American New-Church League

By William H. Beales

Never before has the importance of the young people to the life of the Church been so generally and willingly recognized as it is to-day; never before have the young people, as an organized body, taken such a sincere and genuine interest in the real life of the Church, as do the young people of to-day. Each succeeding year sees the American New-Church League—the "ANCL," more firmly established as an integral part of the General Convention, adding the enthusiasm and energetic spirit of its members to all of the gatherings. To one whose first experience of a young people's group goes back—well, a long, long way, to a big, white-walled school-room in Toronto, where the members gathered of a winter's evening around a large wood-stove, the present outlook is exceedingly stimulating. The League is a power in the Church, and no one who attended the recent Convention could but feel beyond all question that it is a strong power for the upholding and upbuilding of all that is true and good in our Church.

The young people began to arrive early. The opening business meeting was scheduled for Friday morning, at nine o'clock, but by Thursday afternoon there was quite a fair-sized group on the ground already—enough to make up a jolly supper party in the Mezzanine Room of the Hotel Philadelphia. Plans were discussed informally, and

after supper the members attended the public meeting of the Sunday-school Association, held in the Mirror Room of the Hotel.

Friday morning, the meeting was called to order, for its fifty-second annual session, by the Eastern Vice-President, Robert L. Young. Unfortunately William ("Bill") J. Haid, Jr., the President, was unable to be present at any of the meetings. He certainly was missed. The League Chaplain, the Rev. Harold R. Gustafson, conducted a brief but impressive religious service, which included, of course, the singing of the League Hymn. The Rev. Charles W. Harvey then extended a welcome to the young people, on behalf of the Philadelphia Church. The League then got down to routine business, which included the acceptance of the reports, all of which were printed in the League Journal. Luncheon was served in the Hotel, at which there were several informal addresses.

The real business, of course, came in the afternoon. There were some fifty members present, of whom about thirty-five were delegates. The election of officers resulted as follows:

President—Robert L. Young, of Boston.

Vice-President (East)—Adolph Spamer, of Baltimore.

Vice-President (West)—Betsy Schellenberg, of Los Angeles.

Secretary—Grace L. Mack, of Chicago.

Treasurer—Elizabeth Smith, of Philadelphia.

Executive Member—Robert J. Nicol, of Lakewood.

It was decided to continue the per-capita tax of seventy-five cents, of which fifty cents will go towards the general expenses of the League, and twenty-five cents will go towards the cost of the League Journal. The Funds Quota was again fixed at \$1.00 per member for the Senior Leagues, and twenty-five cents for the Junior Leagues. Miss Lydia Seymour was again chosen as the Field Secretary, and the Convention asked to continue the salary for the position, as in the past. The proposed amendment to the Constitution, dealing with the office of Chaplain, was lost by a vote of six to twenty-six.

Unquestionably, one of the "high spots" in the League activities was the impressive "Ritual of the Keys" and the presentation of the Shaw Trophy, which formed part of the program of "League Night" on Friday evening. This gathering was held in the Philadelphia Church, and was very well attended.

The Shaw Trophy, a handsome seven-branch candlestick, was standing on the beautiful white marble altar. Following the addresses, of which there were three, and the singing of a hymn, the League Chaplain lighted the candles in the Trophy. Then followed the entrusting of the "keys" to the new President, Robert L. Young, and the new Secretary, Grace Mack. These keys, it will be re-

membered, fit the lock of the strong box lying for safe keeping in the vault at the Theological School at Cambridge. In the box are the documents and other articles placed there last year, at Washington, at the fiftieth anniversary of the birth of the League, the box to remain closed until the 100th anniversary. The need to guard the keys well, as they are passed from officer to officer each year, was impressed upon those receiving them, by the Chaplain, who asked each to pledge herself and himself to carry out the trust "faithfully and well," until relieved of the responsibility at the close of their terms of office. The pledge having been given, the officers returned to their places, and the Chaplain offered a brief prayer.

The presentation of the Trophy was an impressive ritual—one which will long be remembered by those who took part and who witnessed it. With quiet reverence, the Chaplain invoked the Divine Blessing on the work of the League and on those present. Then came the singing of hymn 235—"O Word of God Incarnate . . ." Then the Word was carried to the reading desk, and the Chaplain read the wonderful description of the Lord, and the seven candlesticks, as seen and recorded by John, in the first chapter of *Revelation*. Again heads were bowed, all joining in the Lord's Prayer, followed by a few words on the significance of light, as Divine Truth from the Lord, and of the candle-stick as representing the doctrine from which the light of truth shines.

The Chaplain then briefly reviewed the history of the Trophy, which was presented to the League in 1930 by Robert Alfred Shaw of Brooklyn, to be held by the League the members of which travel the greatest number of miles to attend the Conference, and which has the greatest percentage of its members present. The award went to the Lakewood League, which had four of its members present, each of whom would have travelled 500 miles to and from Philadelphia. Former awards, said the Chaplain, were to Pawnee Rock in 1930; Boston in 1931; Cambridge in 1932; New York in 1933 and 1934; Boston again in 1935; Toronto in 1936, Cleveland in 1937, and Brockton in 1938.

"Thus the light has been carried from League to League during the past nine years," said the Chaplain, "spreading its message of loyalty and service. I solemnly and earnestly admonish you who are members of the Lakewood League, into whose hands I now entrust it, to keep that light burning brightly while it is in your care, to be passed on, in the future, to others, who will take it from your hands, to be carried on and on into the future, the emblem of the true light and true doctrine of our Church."

The trophy was then handed to Channing Clark of the Lakewood League who received it on behalf of that League. It was handed back to the Chaplain, who returned it to the altar, where it rested until the close of the service. The singing of the

League Hymn followed, and the benediction, thus closing one of the most successful and impressive services ever held by the League, and one of the most interesting of the Convention.

It was all over for another year. Lydia Seymour, who starts another twelve months as Field Secretary, leaned back with a sigh of contentment over work well done and hopes and plans for the future.

"Jule and Bill Haid were among the absentees," she remarked. "I think that this is the first time in the history of the ANCL that a vice-president has been called on to fill the chair at an annual meeting. And a fine job Bob Young made of it, too."

"I wonder whether Heidi was counted as one of the delegates from the Lakewood League? Her faithful attendance at the meetings was most remarkable. By the way, did you meet Heidi? She is one of the cutest little dachshunds I ever saw—and she belongs to Rae and Bob Nicol."

"What a disappointment it was to us all, when John Gale simply wouldn't talk at the Open Forum. Quite an idea, having his address recorded, but unfortunately the trip by mail seemed to give the record a severe case of laryngitis."

"By the way, Jack Boyer drove from San Diego, California, in only five days. Good traveling, considering it is over 3,000 miles. I am hoping that some of the other West Coast Leaguers will follow Jack's fine example in the near future."

"That bus and auto trip to Bryn Athyn was a terrifically hot drive, but how delightfully cool it was in the Cathedral. We will always remember the gracious hospitality with which we were received, and taken on a tour of the Cathedral and School and grounds."

"Well, the Fifty-second Conference is a thing of the past. We had a wonderful time, and I do hope that it will serve as an inspiration to those who were fortunate enough to attend, and that they will help strengthen the bonds between the League and the Church. Now I must run along. Till we meet again in 1940."

(Further Convention Proceedings in next issue.)

Affirmation

HE GIVETH POWER TO THE FAINT; AND TO THEM THAT HAVE NO MIGHT HE INCREASETH STRENGTH.—Isaiah xl. 39.

The Church's Responsibility to Her Summer Camps and Schools

By Immanuel Tafel

IN our search for successful means for extending the influence of our Church, we should examine well the work of our summer schools and camps. Many of our members are unaware of the influence these vacation associations have upon the work of the Church throughout the entire year. Two church schools, Fryeburg and Almont, are devoted to family groups, while the two camps, Split Mountain and Tauqua, cater more to young people of League age. Each has its own methods, but that which they all have in common is religious instruction in the teachings of the Church.

The author of this article is writing from his point of view as Director of Camp Tauqua, a League Camp near Betterton, Maryland. This camp brings together young people of League age, offers opportunities for study under competent instructors, and provides classes in arts and crafts, as well as ample time for supervised sports and recreation. To my mind, however, the most important thing is that in all our work, study and play, we try to make camp life reflect the ideal principles of heavenly living that we find in the writings of Emanuel Swedenborg. Co-operation, submission of self-interests for the good of the group, and the contribution of special talents for the varied life of the camp, assure all campers active participation in this, their camp. For it is their camp, and each knows that his or her attitude and conduct will either make or break the whole camp idea. The result is that we have a group whose central thought is always the good of the camp and its standing as a part of a larger and more involved organization.

The summer camp and school is not a new idea, either to our Church or to others. A recent item in the *Public Ledger*, a Philadelphia newspaper, shows how other organizations are backing the summer session idea:

"Accepting the 'teen-age child as one 'presenting a great opportunity rather than a problem,' the Methodist Episcopal Church will be host to thousands of boys and girls in sixty-six camps this Summer. Miss C. M. Bow-

man, of Chicago, director of intermediate work for the Epworth League, and of young people's work for the Church Board of Education, said camp life is designed 'to emphasize physical health, social values and, above all, spiritual values. . . .'"

Realizing the value of our schools and camps, last year I asked the General Convention to appropriate one hundred dollars for each of our four summer camps. I felt that those attending the camps would take renewed interest in the church organization, knowing that it was behind their efforts. The appropriation was not made then, but this year I made the same request, backed by a similar petition from the Maine Association, and the General Convention agreed to subscribe to this work. Since the Church's main concern is religious instruction, the money is to be used to pay the expenses of the religious instructors in each camp. We can well expect this investment to produce interest in the Church at large, and a greater love and respect for a Church which is trying her best to help struggling groups to expand their usefulness. I might add here that this appropriation will help Tauqua to expand its already interesting curriculum. Happily, we do not have to look to this money to balance our budget, as, with the help of the National Alliance and the Pennsylvania and Maryland State Associations, the camp is able to meet its expenses. But it will allow us to invest in equipment that money which heretofore has been devoted to faculty expenses. We started the camp on a shoestring, and now we can tie a bow knot in it!

Camp Tauqua was formed by young people of the Maryland-Pennsylvania groups, as a logical solution of their problem, this being the necessity for stimulating concerted action among the young people of this region. The first camp was held in 1936, so you can see that it is a relatively new undertaking. The spot chosen is on a peninsula on the Eastern Shore of Maryland, near Betterton. It is an old Sea-Scout camp, and has a large building which we use for kitchen and dining hall. There are also two smaller buildings which are used for classrooms in bad weather, or for dormitories as required. For the most part, the Campers are lodged in army squad tents, in double-deck bunks. We gather for worship in an outside, rustic chapel, and, whenever possible, classes

are held in the groves of cedar trees. The girls' camp, chaperoned this year by Mrs. Margaret Crownfield, faces the Sassafras River, while the boys' camp looks out over beautiful Swan Lake. Between the two Camps and, in fact, all around the large, grass-covered "campus," high cedar trees rear their proud heads to the sky. A beautiful sight! especially when the moon hangs low, and stars peep forth in the stillness of the night sky. It is a wonderful location, in spite of the fact that cars have to be parked a half mile away, and practically everything has to be ferried in by boat. Not having cars right in the camp keeps the group together, and makes the task of chaperoning a pleasure.

Now, having something of the background in mind, let us briefly sketch a typical camp day. At seven the bell rings, calling the cooks to their labors, and early risers for the first swim of the day. Life Guard Bill Armstrong is always at hand with whistle and boat, and instant response to the whistle is demanded! There are certain times for swimming during the day, and no one is allowed to go in alone at any time. At seven-thirty the "Bean Hall" bell chimes out the glad tidings that breakfast is ready. All service is cafeteria, and after each one has helped himself, the blessing is asked. After breakfast, each camper has his own dishes to wash and put away, and certain assigned chores to do. These chores are changed about so that everyone has a chance to learn all about the work necessary to make the camp function smoothly and efficiently. At ten o'clock, "Church call" brings all to the rustic chapel in the cedars. The Director reads a passage of Scripture, leads in prayer, and the song leader does her best to coax something of harmony from the throats of the group. This year, the Rev. Richard Tafel will give a short lesson on the Bible reading. Being well-trained in Bible work, and having a rich background gleaned from his work in the Semetic departments of Michigan, Harvard and the University of Pennsylvania, we can look forward to these lessons knowing we will receive the best Bible instruction in the Church. Following chapel exercises, the arts and crafts classes begin. There is no set routine, but rather a delightful, yet orderly informality. There, over near the

shore of the river, we see an artist at work with palette and brush. Here is a candid camera fan trying to catch a dog and cat in the midst of an exciting battle. Along the shore of Swan Lake, two compass-surveyors are working on a map of the camp. We notice someone cutting a linoleum block. A raffia weaver, a leather worker, and a wax-modeler complete the picture, and that sense of doing something creative reigns supreme. After about an hour of this, the whistle blows calling all for a swim before luncheon.

While the swimmers splash merrily about in the always refreshing water, a row-boat appears in the distance. It comes nearer, and the Director is heard calling for volunteers to carry in the provisions from the boat. "Volunteers" means everybody, and soon the cargo is brought ashore, mail is distributed, and, with a final dip, all rush to dress for luncheon. There the same routine is followed—wash up and clean up. Then comes the delightful "siesta" hour, when books, pipes and writing materials appear as if by magic, and the Camp settles down for a quite period.

Rested and refreshed, we are ready at three o'clock for religious instruction. In such a beautiful and quiet spot, it is easy for us to turn our minds to the consideration of spiritual matters, and the questions and discussions which follow the classes often continue long after the routine hour. We are fortunate this year in securing for our instructors, two men who have definite contributions to make, Dr. Frederic Crownfield and the Rev. Leonard Tafel. Dr. Crownfield is going to devote his classes to "The Second Coming," showing what it is and all that it implies. Especially is he going to show it to be a great movement to which we should all consecrate ourselves. Dr. Crownfield will hold classes on eight days. On the other four days, classes will be led by Dr. Tafel, centering about the question, "Why Should I Be Interested in the Spiritual World Now?" The aim of all these classes is the stimulation of thought and of the desire to know more about the teachings of our Church, so that these young people may return to their League and Church work in the Fall with renewed inspiration.

By the time our discussion is closed, the heat

of the day is over, and we can turn to games, such as soft-ball, badminton, ping-pong, and a swim. Then supper, and a free hour afterward. Each evening there is a different program. One night it might be a camp-fire discussion and singing. Another, a supper on the beach with impromptu entertainment. Still another evening might be "Betterton Night" when we take in the rural movies (often ten years old); or it might be a motor boat ride down the Chesapeake Bay. Whatever the evening program, it is always topped off with the night swim. Bright gas lamps are placed on the shore, and all swimmers must stay within their radiance. The life-guard in the boat circles around just beyond the light. As the swimming space is therefore limited, it is very easy to keep all swimmers in view. After the swim, there is a hurried raid on the ice-box—cakes and milk—and then to bed.

Sunday programs are varied in that in place of chapel, and arts and crafts classes, we hold regular Church services in the rustic chapel. In the afternoon, instead of our religious class, we are planning to have a program called "Information Please," when, the faculty on one side, and the campers on the other, questions on religious matters will be asked and, we hope, answered. This program is a deviation from the regular week-day classes in view of the fact that week-end campers find it difficult to pick up the thread of the discussions held on preceding days.

Those of us who are closely associated with the Camp Tauqua movement are so sold on the idea that I thought it well to ask one of our visitors his opinion. The Rev. and Mrs. Leslie Marshall paid us a brief visit last year and were favorably impressed with the camp. Mr. Marshall says the following:

"Our brief visit last year was quite a pleasing experience, particularly as Tauqua has something still different to offer from the splendid summer schools at Fryeburg and Almont. Your combination of beach and woodlands is quite unusual and the vacationist's ideal, I should say.

"The fine spirit and agreeable sphere manifest among the 'bunch' was also inspiring. Nor should I forget to mention the wholesome food and excellent camp discipline.

"I wish, too, that we had been able to stay long enough to visit the religious services and classes held in your 'chapel in the woods.' No doubt the expanded curriculum which you are planning will be of much interest and help to this year's enrollment. Am sorry

that I cannot be with you to help, but in case we don't get down at all, shall be thinking of Tauqua and the much it has to offer."

We were happy to greet Mr. and Mrs. Marshall, and we extend a hearty welcome to all to come to visit us. Visiting days are especially Wednesdays and Sundays, though you would be welcome at any time.

Having read this far, are you thinking, "I wish I were League age again, so I could attend the Camp. I wish we had had such vacation opportunities when we were in the League." These wishes may be impossible of fulfillment, but a vicarious enjoyment of camp life is not. You can enjoy the rich benefits of the Camp through some young person in your Church who is wishing that he could afford to attend. Why not give a scholarship to him, or to her? The Camp movement is growing with leaps and bounds. Why not become a missionary for this new form of New-Church education?

This article is intended to speak as eloquently for the other summer schools and camps as it does for Tauqua. There is a school or camp for every age and every need, and for those attending them there is new physical health, a new sense of "social values" and, above all, a new appreciation for spiritual values.

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BAPTISM

OBRIG.—Alice Marie, daughter of Mr. and Mrs. Gordon (Virginia Morgan) Obrig, and granddaughter of the Rev. George E. Morgan, on June 22nd, at home in Brooklyn, the Rev. George E. Morgan officiating.

PERSONALIA

The Rev. George E. Morgan of Buffalo, New York, recently visited New England en route to Wichita, Kansas, where he will pass the summer.

NEWS OF THE CHURCH

SAN FRANCISCO AND BERKELEY

The New Church will have the Sunday afternoon Vesper service, July 30th, at the International Exposition Temple of Religion. There will be an excellent musical program and an address by the Rev. F. Sidney Mayer who is to conduct the service. The Exposition News will give full publicity with an account of the New Church and its activities.

Regular services are held at both churches each Sunday during the summer, at Lyon Street in the morning where the Rev. F. Sidney Mayer is the preacher, and at Berkeley in the evening where the Rev. Othmar Tobisch is the preacher. Mr. Mayer's address up to September 1st is 112 Presidio Avenue, San Francisco.

The California Association, of which Mr. John C. Perry is President, will meet at the Golden Gate cities from September 1st to 3rd. There are five societies in the Association, and a number of New-Church groups in various localities of the State. Meetings of the session will be held at both the Berkeley and the Lyon Street Churches. The Secretary of the Association is J. Woodruff Saul, of Los Angeles, and the Treasurer is Wm. M. Moody, of Berkeley.

Each Sunday following the church service at Lyon Street there is given a luncheon by the ladies of the Alliance at the apartment of the minister, 112 Presidio Avenue, and then there is a discussion of religious subjects suggested by the book on Divine Providence. The class is well attended and has proved itself very interesting and useful. Visiting friends enjoy these social contacts.

The young people of the New Church will attend the Split Mountain Camp which opens at Kernville on Sunday afternoon, July 30th.

BRIDGEWATER, MASS.

On June 11th the close of the Sunday-school was marked by a special church service, in which the children had a part. Bibles were given to those who had reached the age of seven years, and plants were distributed to all the children by the Superintendent of the Sunday-school, Mr. Louis C. Stearns. Mr. Stearns also conducted the service on June 18th, while the minister

was absent at Convention.

The close of the church year on June 25th was followed by the Sacrament of the Lord's Supper. During July the minister is conducting services in Mansfield, where he will also preach at the first of the Union services in August.

On June 27th the Sunday-school held its annual picnic at College Pond in the Miles Standish Reservation, where swimming, games, and an ample picnic dinner were enjoyed. On July 4th the Young People's League members and friends held an all-day picnic at the same place.

RIVERSIDE, CALIF.

June 25th marked the last Sunday of the church year for this Society's Sunday-school. Rosemarian Murray was given a certificate of promotion from Junior to Intermediate, and Cecile and Duane Lundberg were given by Mrs. Esther C. Perry "The Language of Parable" for attending church every Sunday of the year.

At the morning service on June 25th the sacrament of the Lord's Supper was administered. After church, the members of the congregation went to Fairmount Park where they enjoyed a picnic dinner, conversation and summer sports.

PATERSON, N. J.

The Paterson Society held its concluding summer service June 27, when the Holy Supper was administered. The Woman's Auxiliary met for its last meeting, June 29, at the Franklin Lakes home of Mrs. Forster W. Freeman, Sr., about 25 ladies being present. The Rev. and Mrs. Charles H. Kuenzli, of Bridgewater, Mass.; Mr. and Mrs. Robert J. Nicol, of Lakewood, Ohio, and Mrs. Virginia Ulrich, of Glendale, Cal., have been among our visitors. Mrs. Vincent Frost, of Orange, N. J., brought a party of ladies to see the new church home of the Society, while Mr. and Mrs. Richard Seidel and their daughter, of Dunnellen, N. J., also were recent visitors, en route to the World's Fair. There have been two marriages within the Society the past month, Miss Jeannette H. Bradshaw, of Clifton, N. J., becoming the bride of Russell K. Johnson, of the same city. Miss Minnie Kern, of Rochelle Park, N. J., was married to Carl Adams, formerly our sexton.

BROCKTON, MASS.

The Rev. and Mrs. Harold R. Gustafson attended meetings of the General Convention in Wilmington and Philadelphia. They went to the World's Fair on their way home.

Miss Arlene Paine and Miss Margaret Buck, of the Brockton League, attended meetings of the ANCL Conference in Philadelphia.

Services on Convention Sunday, June 18, were conducted by Mr. Hartley L. White. The sermon was preached by the Rev. Isaiah W. Sneath, D.D. of Newton Highlands, Mass. Dr. Sneath is Pastor-emeritus of the Wollaston Congregational Church, Wollaston, Mass. He and Mr. White have been closely associated for several years as officers of Masonic Lodges.

The Ladies' Circle has had two delightful outings this spring, one on June 7, with Mrs. Clarence C. Puffer, at her home in West Bridgewater, with its beautiful gardens; and the other with Mrs. Minnie Baker at Rocky Nook (June 22).

The Matronalia Club held an outing on May 23 at the home of Mrs. H. H. Chevigny, Oldham Pond, Bryantville. Several members of the Matronalia motored to West Dennis, on Cape Cod, in June, where they were the guests of Mrs. George Carter.

Children's Sunday was observed on June 11 with a very beautiful service. Children took part in the service and five children were baptized. Bibles and Books of

Worship were given as memorials of baptism. Books were given to several pupils for regular attendance during the year and each child received a plant. An informal talk to the children was given by the Rev. Harold R. Gustafson, on the meaning of baptism and the significance of our Christian name. The children listened with much interest as they had just seen two infants baptized and given a Christian name.

The sacrament of the Lord's Supper was administered on Sunday, June 25. With the service on Sunday, July 9, services were concluded for the summer. They will be resumed Sunday, September 10. During the summer the minister's study will be renovated and the pews in the auditorium will be re-upholstered.

Mrs. Joseph Hewett sailed in May for a tour of the Scandinavian countries. She will also visit England and Scotland, returning in September.

OBITUARIES

METZLER.—Miss Esther L. Metzler, of Lancaster, Pa., was called to her eternal home on June 21st. Recently she made her home with her sister, Mrs. Ira Vandergrift, of Wilmington, Del. For a year or more she knew that her affliction was fatal, yet she bore her suffering without complaint, and was always cheerful and apparently happy. She had the doctrine that gave her comfort, and assured her of the perfection of Providence, to which she cheerfully yielded. She was one of more than ordinary ability, strong, intellectual, faithful, reliable, and a sterling friend, for which many were deeply attached to her. Formerly she attended the New Church at Lancaster, Pa., where the final service was held, the Rev. George Henry Dole officiating.

HITCHCOCK.—Bona Vera Hitchcock passed into the spiritual world at her home in Lemon Grove, Calif., on June 19, 1939. Memorial services were held in the Kenwood Church at Chicago, on July 1st, the Rev. Percy Billings officiating.

Mrs. Hitchcock was 76 years old. She was born in Topeka, Kansas, the daughter of Dr. B. F. Ridgeway and his wife, Sarah Vestella Poindexter, New-Church pioneers in the community at Olivet, Kansas.

She was educated at Frances Shriner College (then Mt. Carmel Seminary) at Mt. Carmel, Ill. She also studied art in Germany and taught for several years at the Houston School for Boys in Spokane, Wash.

She spent a long and useful life, devotedly serving her church, particularly in Chicago, and making many friends through her unselfish devotion to others and her interest in the social welfare of women and children. She was a very poetic and artistic person and a rare conversationalist.

She was a sister of the late Edwin A. Munger and the late Mrs. L. Brackett Bishop. She is survived by her two sons, Commander Norman R. Hitchcock, U.S.N., and Bonver R. Hitchcock, of Chicago, and by her three grandchildren. Another sister, Mrs. J. W. Alden, and two brothers, Dr. Louis Munger and Dr. Claude Munger, also survive.

KEITH.—Clara M. Clark, born in Middleboro, Mass., and a member of the Bridgewater Society, died at her home in Bridgewater on June 20, 1939, at the age of ninety. In 1870 she married Albion Keith, and moved to Bridgewater, where she served the New-Church actively as long as she was able, and retained her interest to the last of her earth-life. She leaves one son, Everett, four grandchildren, and five great-grandchildren. Services were held on June 23rd, with the Rev. Charles H. Kuenzli officiating.

DREW.—Fred Drew passed into the spiritual world at Brockton, Mass., on June 23, 1939, in his seventy-third year.

Mr. Drew was born in East Weymouth, Mass., August 31, 1866, but had lived in Brockton since his youth. His death terminates a career of self-improvement through sheer ability. He rose from comparative obscurity to a position of leadership in the business life of Brockton. At the time of his death he was President of the People's Savings Bank; director of the Home National Bank; a director of the Brockton Fair; officer and director in several last* companies. On November 15, 1892, he was married to Susie I. Holmes, of Brockton, in the Brockton Church, by the Rev. Henry E. Goddard. He is survived by one son, John Burnham Drew, and two grand-children, Meredith and Susan Drew, of Henniker, N. H.; and a brother, Frank, of Washington, D. C.

Resurrection services were held from the Sampson Funeral Home, Brockton, on June 25, 1939, and were conducted by the Rev. Harold R. Gustafson, minister of the Brockton Society.

* A last is used in manufacturing shoes.

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In place of Responsive Service, Sel. 183: "Thou hast dealt well with thy servant."

Lesson II. Matt. xxi, v. 23.

Gloria, Benedictus and Faith.

Hymns (Mag.) 44: "Jesus in Thee our hopes shall rest."

238: "Great God, we give Thee praise."

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