The NEW CHURCH MESSENGER

July 1, 1936

In This Issue

The One Hundred Fifteenth Annual Convention

The Cleric in the Field
Herbert C. Small

The Book Corner

A Page for the Younger People

News of the Church

Price 10 cents

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THE NEW-CHURCH MESSENGER

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EDITOR
Arthur Wilde

ADVISORY BOARD
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B. A. Whittemore
Fred Sidney Mayer, ex-officio

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

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

WHAT THE NEW CHURCH TEACHES

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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

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

The
NEW-CHURCH MESSENGER

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The Need for Religion

IT HAS usually been the task of the preacher to urge the importance of religion in human life. Of course that is the duty for which he is set apart. To lead men to good by means of truth is the most important use that a man can perform. But in the performance of this use the preacher is sometimes handicapped by the fact that it is his profession. The public is apt to accuse him of "grinding his own axe." It assumes that his chief interest in bringing men under the influence of religion lies in the satisfaction of increasing his Church membership and thus justifying his own existence.

Sometimes, however, it happens that men in other walks of life recognize the need of true religion as a dominating factor in human affairs. Two outstanding instances of this have recently been recorded in the public press. In his baccalaureate address at Yale on June 14th President James Rowland Angell made the following statement:

"Many of my hearers, who are perhaps oblivious to the constant evolution going on in religion, may be unprepared to hear me say that I share with many others far wiser the feeling that our world has today no greater need than a vigorous revival of true religion, one in which every class and every community should share. Yet this is my considered conviction.

"You cannot really cure the ills of the social order without also healing the moral and spiritual ailments of the individual."

On the same date in the baccalaureate sermon before the graduating class at Boston University President Daniel L. Marsh warned his hearers that education alone is not enough for life's battle. He spoke of religion as the indispensable element in education and exhorted the graduates to remember that just as surely as they were living in an age which glorified material things and scientific accomplishment, personal lives were barren if they accepted education and ignored religion.

A generation ago a considerable number of college professors, rebelling against belief in the literal accuracy of the Bible, found considerable pleasure in ridiculing the Mosaic account of creation, and neglected few opportunities of pointing out the unscientific character

of a six-day creation. Some of them undoubtedly thought it smart to be sceptical. Many of the students who came under their influence imbibed a good deal of this scepticism and grew up in the idea that religion was altogether too old fashioned for a modern world. To-day we see a changed attitude towards religion on the part of many who are responsible for the training of young men and women. The results of materialism are recognized as Dead Sea fruit; and there is emerging a belief that true religion is one of the most important of all the factors in education.

The blame for scepticism does not rest on the shoulders of the educators alone. The Church has to bear a large part of the responsibility. By insisting that a man should subordinate his reason to the dictates of human creeds and unscientific faiths the Church repelled many an acute intellect. She regarded all phases of doubt as evidence of an evil spirit, and branded as unbelievers all who dared to question the literal accuracy of any statement in the Bible or any point of the creed.

It was not true religion, but the erroneous accretions of human religious thought that were really the bone of contention. Very few men can argue against the fundamental principles of love to God and man. To-day he is a bold man who would argue against the existence of a Presiding Intelligence exercising control of the universe; and he would be a much bolder albeit, a more foolish one, who would deny the beneficent effect upon human character that follows the practicing of the golden rule. It is a reassuring sign of the return of a measure of real sanity when we find college presidents urging upon young men the importance of religion. It is not really a new thing. Moses gave similar advice to the children of Israel.

A. W.

REPORT OF THE GENERAL CONVENTION

BROCKTON, MASS., 1936

I.—Worship

THE one hundred and fifteenth session of the General Convention of the New Jerusalem in the United States of America centered about its religious services. The opening service at 10:00 A. M. on Saturday, June 6th, was conducted by the Rev. Dirk Diephuis of St. Louis. As were all the Convention services, it was based on the Order of Morning Service in the *Book of Worship*. All joined in the familiar selection, "I was glad when they said unto me, Let us go into the house of the Lord." The Scripture reading was from the first chapter of *Joshua*, with its promise of the Lord's help in the conquest of the Holy Land and its challenge to "Be strong and of a good courage." The annual address of the President of the Convention, the Rev. Fred Sidney Mayer, occupied the place of the sermon. It is published elsewhere in The Messenger.

A special service of consecration and preparation for the Holy Supper was held at noon on Saturday, conducted by the Rev. Everett K. Bray. The service opened with a solo by Mr. Carl Block, "The Lord is mindful of his own." Mr. Bray read the 80th *Psalm* as a lesson and made use of the Service of Preparation for the Holy Supper found in the *Book of Worship*, with its instruction concerning the meaning of the Holy Supper, the duty of repentance and, as a guide to self-examination, the meaning of the Lord's Prayer. The service was brought to a close with the singing of verses from the hymn, "Jesus with Thy Church abide," and the Benediction.

To many attendants at Convention the high spot is the Convention service on Sunday morning. This year there were many churches within easy reach of Brockton and a number of the societies took advantage of the nearness of the Convention to invite ministers from a distance to preach for them. The Rev. Arthur Wilde preached in Boston, the Rev. John W. Spiers in Newtonville, and the Rev. Isaac Ens in Bridgewater. But despite the fact that a number of Convention-goers either attended their own services or visited one of the New Churches in the neighborhood, the large audi-

torium of the Brockton Church was crowded.

In Brockton the service was conducted by the Pastor, the Rev. Franklin H. Blackmer, and the sermon was preached by the Rev. Clyde W. Broomell of St. Paul, on the subject chosen as the keynote of the Convention, "The Word in the World." The lessons from the Word were from *Isaiah* lii and *John* i. 1-18. Much of the inspiration of the service came from the music provided by the double quartette of the Brockton Society under the direction of the Organist, Miss Grace A. James. The organ prelude was Saint-Saens's "Prelude to The Deluge" and the postlude, Calleart's "Gloria." The anthems were "Thine is the Greatness" by Galbraith and "There is a River" by Buck.

The service in which all the other services were focused was the Sunday afternoon Vesper Service. It was conducted by the Rev. Fred Sidney Mayer, the President of the Convention, and the Rev. John Daboll, Presiding Minister of the Massachusetts Association, with an address on "The Glory of the Church" by the Rev. William H. Beales of Detroit.

The introductory service was designed with particular reference to the fact that this Convention marked the one hundredth anniversary of the *Book of Worship* as a Convention publication. All the details of the preliminary service, up to Mr. Beales's address, were chosen from "The Order of Worship" of the 1836 book. The music, also, both of the anthems and of the selections was that of one hundred years ago. Since these anthems and selections are found in our present book they have been in continuous service throughout the century.

The attractive illustrated "Keepsake" prepared by Mr. Horace W. Blackmer, organist of the Boston church, and presented to those who attended the service gives the following information about Convention's first Book of *Worship*:

"THE FIRST CONVENTION BOOK OF WORSHIP was proposed during the sessions of the sixteenth General Convention in June, 1834 by resolutions which emphasized the diversity of usage, throughout the Church, of Chants and Hymns, and the desirability that there should be uniformity. A committee (Mr. T. B. Hayward, of Boston; Mr. Samuel Woodworth, of New York; and Rev. M. B. Roche, of Philadelphia) was appointed to consider the matter, with instructions to submit to the next Convention, if they deemed it of sufficient importance, a selection of Chants from Scriptures, and of Hymns. The committee reported to the seventeenth Convention a careful survey of the usages of the different societies, recommended most strongly the preparation of the proposed book, and advocated that all texts of the services of worship, whether spoken or sung, be direct passages from the WORD, thereby excluding 'man-made' prayers and all hymns. Rev. Mr. Roche withdrew from the committee, and Rev. Thomas Worcester and Mr. George J. Webb were added. The book was prepared during the next year, was published in the spring of 1836, and was presented in its complete form, as the report of the committee, to the eighteenth Convention, meeting in Boston in June. The Convention adopted the book by accepting the report of the committee.

"A DESCRIPTION OF THE BOOK would divide its three hundred ninety-six pages into sixty pages devoted to an order of worship for Sunday use, and special orders for Baptism, The Holy Supper, Marriages, and Funerals; one hundred ninety pages devoted to 'Selections from the Sacred Scriptures, adapted to Chants, for use in public and social worship'; one hundred twenty pages devoted to 'A Collection of Glorifications, or musical pieces with Scripture Subjects'; ten pages devoted to instructions in the 'Principles of Chanting'; and the balance devoted to various indices. The 'selections' numbered three hundred forty-four, adapted to one hundred fifteen 'chants.' The 'glorifications' or 'anthems' numbered thirty-six."

The music on this occasion was supplied by a Convention Chorus organized and directed by Mr. Horace B. Blackmer. An unusual feature of the service was the plan of introducing each of the anthems by a Scripture reading. The anthems sung included the following: "And the Glory of the Lord," "Unto Us a Child is Born" and "Hosanna," "Worthy is the Lamb," all composed by G. J. Webb; "Now is Come the Salvation" by Kent and "Thou Wilt Show Me the Path of Life" (Anonymous). Two selections from this first *Book of Worship* were sung by the congregation, the Benedictus, and the familiar setting of the first part of the 103rd Psalm, "Bless the Lord, O My Soul."

The music was a fitting preparation for the celebration of the sacrament of the Holy Supper. The service was conducted by the Rev. Fred Sidney Mayer, assisted by the Rev. John Daboll and the Rev. William H. Beales. The bread and wine were distributed by a group of ministers under the efficient leadership of the Rev. Donald C. Gustafson. The following ministers assisted him: The Rev. Messrs. Leonard Tafel, Immanuel Tafel, Richard Tafel, Henry C. Giunta, Isaac Ens, Clyde W. Broomell, John W. Spiers, Norman Goddard, Harold Gustafson, Joy Hammond, Everett K. Bray, Warren

Goddard and F. R. Crownfield.

This celebration of the Holy Supper in which 307 took part was the climax of the Convention's worship.

The business meetings of the Convention on Monday and Tuesday were each opened by a religious service. On Monday the service was conducted and sermon preached by the Rev. Russell Eaton, President of Urbana Junior College, formerly Pastor of the Brockton Society. The minister for the Tuesday morning service was the Rev. John W. Stockwell of Philadelphia.

The Closing Service, Tuesday noon, was conducted by the Rev. Frank A. Gustafson. It included a reading from *Isaiah* ii, a brief address and prayer. The sessions of Convention came to a close with the singing of the Selection, "I will lift up mine eyes," and the Benediction.

The addresses delivered at these services appear elsewhere in THE MESSENGER.

II.—BUSINESS

At the close of the religious service on Saturday, conducted by the Rev. Dirk Diephuis, the business meeting of the Convention was called to order by the President, the Rev. Fred Sidney Mayer of Baltimore. He called on the Rev. Franklin H. Blackmer, who welcomed the Convention to Brockton on behalf of the Brockton Society and the Massachusetts Association. Mr. Blackmer recalled the pioneering spirit of the settlers in New England, and their desire to worship the Lord according to their best light. New England has also been a center of pioneering efforts in the New Church. It was his hope that the present Convention would in the pioneering spirit and with firm attachment to the roots in the past, face its many problems and lift up all those attending it close to the Lord.

The Convention turned to the report of the Credentials Committee. A preliminary report, with a roll call, was given on Saturday morning, while the full report was given on Monday morning. The final report showed forty-one ministers and ninety-five delegates present. One extra delegate each was, by vote of Convention, allowed the Massachusetts and New York delegations, due to an increase in membership during the past year. This was a breach of the custom followed in the past, when the allotment of delegates was made on the basis of the report of membership to the previous Convention. In order to standardize the practice in this matter amendments to the Constitution and By-Laws of Convention were later submitted and adopted which definitely lay down that the basis for reckoning delegates to Convention shall be the membership on December 31 in the calendar year preceding the year in which the Convention is held, and making it a duty of the Secretary to request the necessary statistics from each Society and to publish in THE MESSENGER at least one month before the Convention a table showing the number of delegates to which each Association and Society is entitled.

ELECTIONS

Convention showed its usual keen interest in the elections, especially since some who have regularly held office retired this year. In addition a new Assistant Secretary was elected.

The general officers were nominated from the floor, while other officers were nominated by the Nominating Committee with additional nominations from the floor. It is of interest that all the nominees presented by the Nominating Committee were elected. A list of nominees, with the number of votes received by each, follows: The names of those elected are in italics:

President, *Rev. Fred Sidney Mayer*	77
Rev. Paul Sperry	49
Vice-President, *Lloyd A. Frost*	66
Richard B. Carter	59
Secretary, *Mr. B. A. Whittemore*	126
Assistant Secretary,	
Mr. Horace B. Blackmer	75
Mr. J. Woodruff Saul	51
Treasurer, *Mr. Albert P. Carter*	126
General Council	
Rev. Arthur Wilde	77
Mr. E. H. Alden	98
Mr. W. W. Cutler	65
Rev. W. F. Wunsch	42
Hon. Harry L. Cram	40
George H. Quermann	47
Also for vacancy in 1939 group	
Rev. Everett K. Bray	100

For Board of Missions
Rev. John L. Boyer 108
Rev. Leslie Marshall 124
Rev. Paul Sperry 119
Hon. Forster W. Freeman 122
Mr. George C. Warren 120
Mr. Kilborn Whitman 122
Also for vacancy in 1937 group
Rev. Henry C. Giunta 120
Board of Managers, Theological School
Rev. Clyde W. Broomell 92
Mrs. Fred H. Burdett 80
Mr. Lloyd A. Frost 77
Mr. George C. Warren 92
Rev. Albert Diephuis 48
Rev. Richard H. Tafel 56
Dr. John R. Swanton 59
Also for vacancy in 1938 group
Rev. William L. Worcester 108
Augmentation Fund Committee
Ralph P. Barnard 126
S. W. Childs 126
Laurence R. Atwood 122
Trustees of the Building Fund
Richard K. Moseley 123
Robert Alfred Shaw 120
Trustees of the Pension Fund
John H. James 119
Miss Lina D. Miller 122
James P. Stiff 122
Trustees of the Orphan Fund
Mrs. David Mack 122
Rev. Leonard I. Tafel 124
Committee on Nominations
Rev. Louis A. Dole 70
Rev. Charles W. Harvey 54
Editor of THE MESSENGER
Rev. Arthur Wilde 111

GREETINGS, MEMORIALS AND RESOLUTIONS

Mr. Thomas Chadwick, the delegate to the Convention from the British Conference, brought and read the message from the Conference to the Convention. Mr. Chadwick took the occasion to express his thanks and that of the Conference for the hearty welcome and generous hospitality with which he had been received. A brief, graceful response was made by the Rev. Clarence Lathbury, who as delegate to the Conference from the Convention had been a guest in Mr. Chadwick's home. Mr. Lathbury called Mrs. Chadwick forward and she was greeted by the Convention with applause.

A brief message was received from the New-Church group in Trieste written by the Rev. Adolph Goerwitz. A card was received from the Rev. Erich L. G. Reissner of Berlin, sent by the transatlantic dirigible, the *Hindenburg*.

On Tuesday morning the Convention voted to omit the reading of the messages to and from various foreign bodies and to request that they be published in THE MESSENGER in addition to their publication in the Convention *Journal*.

A similar motion was adopted with regard to memorials for deceased ministers. Members of the Convention rose and stood for a few moments of silent prayer in respect for the memory of the Rev. Thomas French, Jr., the Rev. Charles Edgar Ritter and the Rev. Arthur Albert Huxman, who died during the past year.

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

Word was received that the Rev. H. Clinton Hay, formerly pastor of the Brockton Society and later of the Boston Society, was near death. The President appointed the Rev. Arthur Wilde and Mr. E. H. Alden who brought in the following resolution:

"The 115th Assembly of the General Convention now in session sends sympathetic greetings to its beloved brother, Henry Clinton Hay, and commends him to the loving care of the Lord in all the issues of life and death." (Signed by Fred Sidney Mayer, President of Convention.)

The resolution was unanimously adopted by a rising vote.

For fifteen years Mr. Ezra Hyde Alden has served the Convention as its Vice-President. Since he now found it necessary to retire a committee consisting of the Rev. Paul Sperry and the Rev. John Daboll was appointed to prepare an appropriate expression of the Convention's sentiments. The committee prepared the following resolution which was presented on Monday morning and adopted by a rising vote:

"Whereas the General Convention of the New Jerusalem had had the benefit for fifteen years of having Ezra Hyde Alden as its Vice-President and

"Whereas Mr. Alden has chosen to decline re-election to this important office, therefore be it

"*Resolved* that the General Convention hereby express and place on record deep gratitude to Mr. Alden for his years of such faithful, efficient and painstaking service for the Church, recognizing that his devotion has been complete, his judgment always wise and his acts of administration always just and soundly useful; that the General Convention hereby voice its deep affection for Mr. Alden and its earnest desire that many more years may be granted to him of blessed life with and in the Church."

Upon presentation of the resolutions many members paid tribute to the quality of Mr. Alden's service to the Church. Among those speaking were Mr. John F. Seekamp, Mr. F. Gardiner Perry, Mr. Richard B. Carter, Mr. George Pausch, the Rev. Franklin H. Blackmer, the Rev. John W. Stockwell and the President of Convention, the Rev. Fred Sidney Mayer. Mr. Alden was too deeply moved to reply.

The privilege of expressing the thanks of the Convention to its hosts, the Bridgewater and Brockton Societies, was given to Mr. George H. Quermann of St. Louis, who prepared this resolution which was unanimously adopted:

"The 115th Annual Session of the General Convention at Brockton to the Massachusetts Association:

"After a lapse of twelve years and for the third time in our history it has been our privilege to meet again at Brockton and Bridgewater. The cordial reception given us and the many kindnesses shown have touched us deeply and seem to make us more conscious of the real devotion of the members of this Society to the Church. That thoughtfulness and the careful planning of every detail which has contributed to the success of our annual meeting, and the comfort and entertainment of those attending are much appreciated.

"We are deeply grateful for all that the Brockton and Bridgewater Societies and their Pastors and various committees have done in preparation for and in the conduct of our various sessions.

"The contribution of the Brockton Society to the expense of the Saturday outing and the evening at the Mayflower Hotel is received with much gratitude and serves as a further token of hospitality.

"May we address the Brockton and Bridgewater congregations in the second person and say from our heart, 'We have been greatly inspired for having been in your midst and thank you most sincerely for the privilege of being here.' "

Reports

The President of the Convention introduced this year a new practice following the procedure of the British Conference. The Chairmen of the principal committees were called upon to present a brief account of the work of their committees, to answer any questions which might arise, and to move and explain the recommendations made. The plan was very successful in its purpose of giving the members of the Convention a better understanding of the work of these bodies.

The work of the Council of Ministers was summarized by the Rev. William H. Beales, Chairman. The following recommendations were adopted by the Convention:

1. That the names of the Rev. Thomas French, Jr., the Rev. Charles Edgar Ritter and the Rev. Arthur Albert Huxman be removed from the Roll of Pastors and Ministers and placed on the Roll of Former Ministers by reason of their decease.

2. That the name of the Rev. Allen Talbert Cook be removed from the list of Pastors and Ministers, on his own request, and placed on the Roll of Former Ministers.

3. That the Convention give place on its program for the reading of memorials to deceased ministers. (This was later modified, as stated above, to provide for printing in The Messenger.)

4. That the Convention request the Marchant Committee on a New-Church Edition of the Word to pay during the coming year to the Rev. Richard H. Tafel the agreed compensation.

5. That the Convention request the Mar-

chant Committee to meet the expenses of three joint meetings of the Sub-Committee during the coming year.

6. That the Convention request the Marchant Committee to pay a remuneration of $100 each to the Rev. Warren Goddard and the Rev. Lewis F. Hite.

7. That the Convention provide the sum of $100 per year as a remuneration for the Secretary of the Council of Ministers, in addition to his traveling expenses as now provided.

8. That in order to carry out more fully the provisions of Article IX, Section 3 of the By-Laws of Convention, the Secretary of Convention should, previous to each annual session, request the General Pastor or the Presiding Minister of each Association to report to him the church activities of New-Church ministers residing in his Association who are not regularly or officially engaged as ministers of societies or as missionaries.

The Rev. John Daboll, Chairman of the Board of Managers of the Theological School presented its report. The Rev. Arthur Wilde, after six years service as Chairman has found it necessary to retire. The Board paid tribute to his leadership in dealing with a number of difficult problems during his term of office. Three students have been in attendance the past year. The faculty has been reengaged for the coming year. Work in Church History has been temporarily discontinued to allow Mr. Crownfield to develop new courses in historical and literary study of the Bible. But the most serious problem faced by the Board was the retirement, after twenty-five years of devoted service, of the Rev. William L. Worcester as President of the School. Particular recognition was given to the Rev. Everett K. Bray for his assumption of additional burdens due to Mr. Worcester's incapacity. The Board had carefully considered the question of his successor and the qualifications of all who were suggested and had unanimously elected the Rev. Franklin H. Blackmer.

The President then asked the newly-elected Vice-President, Mr. Lloyd A. Frost, to take the Chair, so that the President, who acts as Chairman of the General Council, might present the work of that body.

The first item from the General Council was an invitation from the Illinois Association and the Chicago Society to hold the Convention next year in Chicago. It was voted to accept this invitation with great pleasure, and to refer to the General Council the question of financial assistance toward the expenses of entertainment.

It was voted to request the Associations and Societies to pay to the Treasurer of Convention the sum of twenty-five cents per member for the general uses of Convention.

The General Council recommended that the Convention reject a proposed amendment to the By-Laws which provided that either the Chairman or the Secretary of the Council of Ministers should be a member of the Program Committee of each Convention. The Convention accepted the recommendation and voted to reject the proposed amendment.

The General Council also recommended that amendments to the Constitution proposed by the Woman's Alliance and by the Rev. George Henry Dole designed to limit the term of office of the President of the Convention to five years be rejected. This recommendation gave rise to considerable discussion. An inquiry brought out the fact that the General Council was unanimous in its recommendation. Those who desired the limitation based their argument chiefly on the desirability of a rotation in office, and the value of a method of avoiding animosity when a change was necessary. Among those who spoke for this point of view were Mr. F. Gardiner Perry, Mrs. Gilbert Anderson and the Rev. Joseph Hoellrigl. Those who favored upholding the recommendation of the Council pointed out that Convention was perfectly free to change its officers whenever it wanted to, that a forced change based on an arbitrary rule might at times prove very awkward in practice, that it took some time to get acquainted with the machinery of Convention, so that frequent changes must result in loss of efficiency, and that a limitation would not as a matter of fact decrease political campaigning and the resulting animosity when at the end of five years a new President must be elected. It was also pointed out that the proposal was discriminatory, in that it did not apply to the other officers of Convention. The reasons of the General Council were presented

by Mr. Mayer. Others who upheld this position were Mr. E. H. Alden, Mr. George Pausch, the Rev. Donald C. Gustafson, Mr. George H. Quermann. On the motion of Mr. George C. Warren it was voted to lay the matter on the table.

The General Council also recommended that the Convention reject the proposed amendments which would in effect regulate the conditions on which societies could admit to membership by specifying that to be recognized by Convention bodies must specifically require the acknowledgement set forth in Article I, Section 1 of the Constitution, i. e., "Who acknowledge the doctrines of the New Church as revealed by the Lord God the Saviour Jesus Christ in His Word by means of the theological writings of Emanuel Swedenborg." An additional amendment would define an Association as consisting of at least three societies, and the term "other body" as restricted to independent societies not within the bounds of an existing Association or a General Society. After a brief discussion in which the necessity of leaving the societies free to make their own regulations was brought out, it was voted to uphold the recommendation of the General Council and reject the amendments.

It was reported that a method of registering with the Secretary of Convention all baptisms and marriages performed by New-Church ministers was being worked out. It was believed that such information would be of value not only to the Church but would in the future serve as an aid in establishing a person's true age for old-age pensions and in other ways.

With regard to the recommendation of the Woman's Alliance that the Word, "Swedenborgian" be used regularly in advertising and listing the Church, it was reported that this recommendation was to be communicated to the societies without further action by the Council.

An amendment to the Constitution proposed by the Board of Missions giving to that Board in fields under its supervision the same power of sanctioning ordinations now enjoyed by Associations had received the favorable consideration of the Council. The Convention voted to waive the six months' notice ordinarily required and turned to the consideration of the amendment. It was urged that the proposal would tend to offer a short-cut into the ministry and that no case was so important that it could not wait for the orderly action of Convention. On the vote being taken, 40 voted in the affirmative and 22 in the negative. Since an amendment required a three-fourths vote for adoption the amendment was declared lost.

The final matter in the report of the General Council had regard to the Rice Legacy. The change from a single trustee to a board of three had received the approval of the Court and Messrs. Albert P. Carter, F. W. Faxon and John W. Hatheway had been named. Meanwhile Mr. Carter had offered his resignation and the Convention was asked to recommend to the Court the appointment of Mr. B. A. Whittemore. The Convention voted unanimously to make this recommendation.

Other reports to the Convention were made by the Sunday-school Association, the Young People's League and the Woman's Alliance. The activities of these bodies are reported elsewhere in THE MESSENGER. Recommendations by the League for the appointment of Miss Julia Gunther as Field Secretary and from the Sunday-school for an appropriation of $1,000. were referred, as is customary, to the General Council.

The Urbana Visiting Committee had an encouraging report and recommended that the Convention renominate for membership on the Board of Trustees those whose terms expire in 1936: Mrs. C. S. Buell and Mr. Fenton Lawson. The Convention voted to make these nominations.

In connection with the report of the Group Study Bureau Mr. E. H. Alden moved that the President appoint a committee of five of which the President should be one with the power to add to its number representatives of other New-Church organizations to arrange for a suitable celebration of the 250th anniversary in 1936 of the birth of Swedenborg. The motion was adopted.

OTHER BUSINESS

Mr. Edward H. Cobb moved that the General Council be asked to consider the advisability of fixing a date in the latter part of June for Convention, to make attendance possible

for teachers and students. It was voted to refer the matter to the General Council.

It was moved by Mr. Arthur Stearns that those placing names in nomination for Convention offices be allowed two minutes to enumerate the qualifications of the candidate. A discussion followed in which it was brought out on the one hand that the present practice encouraged partisan feeling and under-cover campaigning since there was no orderly method of discussing these matters. On the other hand it was urged that the proposed plan was impracticable, since it would consume an hour and a half or two hours, which simply could not be found on Saturday when nominations must be made. It was also pointed out that provision had been made last year for the publication in THE MESSENGER of brief biographies of candidates. It was voted to lay Mr. Stearns's motion on the table.

It was then moved by Mr. F. Gardiner Perry that the Nominating Committee be required to submit its report with brief biographies for publication in THE MESSENGER at least sixty days before the Convention. This would allow those interested in other nominations time to submit material for publication. After a brief discussion it was voted to lay this motion on the table.

This concluded the business of the Convention, which adjourned at 11:30 A. M. Tuesday.

(To be continued.)

THE BOOK CORNER

FORTY YEARS OF PSYCHIC RESEARCH. By Hamlin Garland. The Macmillan Company, N. Y. Price: $2.50.

THE author, who is a member of The American Academy of Arts & Letters, and author of many interesting books on pioneer life, gives in this volume the result of forty years of patient, scientific investigation of spiritualistic phenomena. During those four decades he tested many mediums, subjected them to most careful investigations. He regards psychic phenomena as facts of life and experience that fall within the range of scientific enquiry. He admits that some mediums are fraudulent, but his opinion is that the great majority of those who are usually classed as "psychics" are entirely honest. He is convinced, too, that the phenomena produced by these psychics are real. The levitation, materialization, automatic writing, and ectoplasmic demonstrations he accepts as facts. They are not to be dismissed as the results of hypnosis or delusion.

After forty years of investigation his opinion of spiritistic phenomena is that they are supernormal but not supernatural. He is still in doubt as to a spiritual plane of life. And though he has listened to many voices purporting to come from spirits he is still in doubt as to whether the soul of man actually survives death. He believes that the so-called "spirit messages" and the accepted presence of spirits can possibly be drawn from the minds of the medium and the sitters in the circle. After forty years of patient study of the subject he confesses, "I have no conclusions, I am still the seeker, the questioner." The conclusions of Lodge, Doyle, Myer and other investigators who have been convinced of the spiritual plane of life bring no conviction to Hamlin Garland. After forty years of investigation of spiritistic phenomena he finds himself practically at the point from which he commenced. His book makes interesting reading. Special notice should be given to the fact that in many instances the mediums suffered severe physical exhaustion as the result of their demonstrations. In more than one instance the medium became insane.

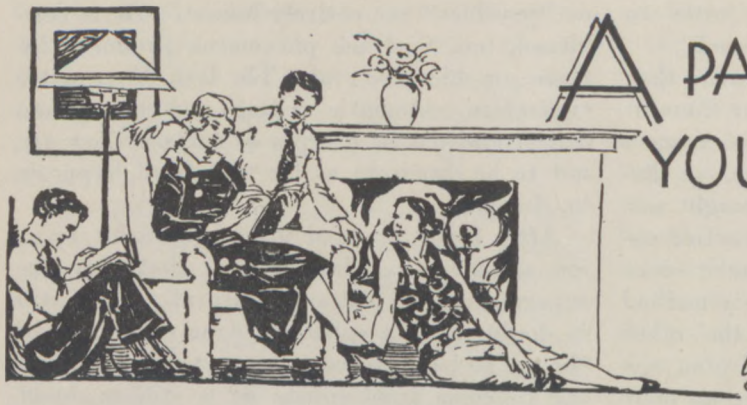
A. W.

Affirmation

"THE LORD IS MY LIGHT AND MY SALVATION; WHOM SHALL I FEAR? THE LORD IS THE STRENGTH OF MY LIFE; OF WHOM SHALL I BE AFRAID?"—Psalm xxvii. 1.

Prayer

WORSHIP does not consist in prayers and in outward devotions, but in a life of charity. Prayers are only its externals, for they proceed out of the man by his mouth, and are therefore such as the character of the man is in respect to the life.—(*A. E.* 325.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Alpha and Omega

ONE of the most important verses in the Bible, and one that we in the New Church use very frequently is the Lord's declaration to the Apostle John in the *Book of Revelation*, "I am the Alpha and the Omega, the beginning and the end, the first and the last."

Probably many young people learn to say and sing these words without ever getting a proper idea of what they mean. Alpha and Omega are the first and last letters of the Greek alphabet. The Lord used them as we might use the letters A and Z. It was as if He had said, "I am A and Z and all the letters in between." It means that He is the Creator of everything, that He dwells in every thing, upholds and preserves every thing. He makes and upholds the sun. He dwells also in the tiniest grain of sand. He is the life of all that live, and there is no place in the universe from which He is ever for a moment absent.

He is not only the Creator, but He is also our Saviour. He has redeemed mankind from the power of sin. He saves all who call upon Him and trust Him.

When He lived on earth He went through all the trials and temptations that can come to any man. He overcame all sin, triumphed over every evil. He has been through every phase of spiritual trial and suffering. There is no single thought or motive that the Lord does not know. From end to end of all human experience we can find nothing wherein the Lord has not asserted His kingship. He is the Alpha and Omega. And He is all the letters in between. He is all the good, noble and divine qualities for which we can find a name.

Let me point out to you what this means. Sometimes we are tempted to do wrong. We don't want to do it. We would much rather do right. But somehow we seem weak and forgetful, and fall into the evil that tempts us. Yet there is no evil desire, no evil thought, no temptation to do wrong that ever comes to us, which did not in His earthly life come to the Lord Jesus, and over which He has not triumphed. He has stood where we stand, thought as we think, been tried as we are tried. And in every hour of need He can, if we pray to Him, give us the strength to overcome temptation. This is something of what He means by calling Himself the Alpha and the Omega, the beginning and the end, the first and the last.

A few days ago I read a book of African travel. Wherever the traveler went, he found that Dr. Livingstone had been before him, that wherever he stayed people were anxious to help him. And his journey was made smooth, the difficulties removed, because a greater and better man had passed that way before. How much truer this is in respect to the Lord Jesus! He has trodden the path of life before us, making crooked places straight and rough places plain. He is the Alpha and the Omega, the beginning and the end, the first and the last.

The Cleric in the Field

"In all thy Borders."

RECENT attempts to "landscape" or lay out in some simple way the land around our dwelling and so reduce to order the gardens and grass plots to heighten their scenic effect as much as possible, have emphasized the function of borders or boundaries. The immediate result of a border is to divide one thing from another and to bring beginnings and endings distinctly to view. Each boundary says "Here ends that, and here begins something else." Borders expose a plan, and introduce relationships between things, and so create a sense of harmony or incongruity.

As the eye runs over a landscape it scarcely notices differences until a boundary of some sort is reached, where it pauses, as it were, and then starts off anew on the trail of other sensations. Clear cut borders are necessary to the highest expression of beauty. In the degree that these are absent, the outlook is more or less jumbled and confused and so lacking in interest. As in the human face a certain cameo-like clearness and distinctiveness of the features are essential to perfect comeliness, so on the face of nature, beauty requires that the limits of its various parts be clearly delineated as a means of revealing the harmony of arrangement and color in the final combination.

Something like this pertains also to the mind and its intellectual status and functioning. There are and must be mental boundaries or borders in our thinking. An idea can hardly be said to exist until its borders are apparent. Boundaries of thought represent the limits of ideas and mark the field properly belonging to each. As these limits are discerned, an idea begins to be something by itself, it takes on individuality, and is set off from other or kindred things. Clear thinking is almost wholly a matter of establishing borders, of clearly bounding the various factors or subjects under consideration, so that proper valuation may be given to each one. We make borders when we make discriminations in thought and so come to recognize what belongs appropriately to each thing. New ideas emerge by a process of observing differences in the parts of a supposedly simple notion, thus dividing it into elements and of one general notion making several distinct notions with more or less distinct boundaries. As a simple illustration, take the common notion of life as a single uniform sensation of being. How easily under inspection does it come to break up into three kinds of life: physical life, intellectual life, and emotional life, and this is effected by setting up the defining limits we discover there. No word in language can be properly used until we can define it, which means as the word "define" itself suggests, establishing its beginnings and endings, its terminations in meaning and use.

Since all our mental operations are carried on by setting up boundaries or borders, we can readily see how largely the matter of borders must figure in the moral and spiritual realm, and so must be taken note of in Scripture and in the religious life. We cannot even know that the religious life exists except by differentiating it from the carnal and worldly life and setting up its borders. Roughly we know that the latter is concerned with the body and its pleasures and with the selfish indulgence of the same through absorption in earthly affairs, while the former brings to the front the laws of truth and love, the recognition of God and the need of consecrating self and the world to the requirements of the Divine will. Casting the mind into this mold and laying out the daily life in accord therewith are the first steps in landscaping our soul's estate. Henceforth life will be a dual affair, it will have two interests instead of one unbroken purpose of self-gratification. A boundary has been established of a most vital sort, and one that is destined to add beauty and harmony to the whole outlook.

And other and further acts of spiritual landscaping must follow the fixing of this first boundary which separates inward things from outward and defines their mutual relations. This only creates the general scenic effect. We shall have to go on to the details of each which will require other borders. For just as we devote certain parts of our yards to fruit trees and shrubs, others to vegetable gardens and flowering plants, and retain some for lawns and walks in accordance with a certain ideal of

beauty and use, so the details of both natural and spiritual living will call each for its own allotted place, space, and attention in our life plan, and the beauty and practical success of the whole will depend on the skill we use and the judgment we exercise in laying out the entire plan and in keeping each part distinct and yet in harmony.

The soul has capacities for more varied and beautiful developments than man himself fully realizes, and they are ever springing up, blooming, and fruiting in the gardens and along the walks of our conscious experience as the years roll by and we come to recognize their individual existence and make a place for them and give them personal attention. This laying out of the mind according to its inherent beauty of design is a real thing, its scope and borders persist through the changes of physical death, and form the landscapes of heaven, for these are but the external expression of internal arrangements in angelic minds. Heavenly scenery expresses the order and beauty of the angelic scheme of life, each part of which is clearly discerned by the angels, and set apart by clearly defined bounds. These limits are not arbitrarily established but flow from the very laws of truth, justice, and love. Not to establish them would be to fail to understand the real facts about true living, and thus to ignore and possibly violate their sacredness.

All Biblical geography has this underlying spiritual basis. Because the Word of the Lord speaks to the soul of man, divisions of land and features of the landscape have more than a national or biological significance, they depict aspects of order and disorder in the human mind and heart, they reveal the forces of heaven and hell as they are mutually related in our minds and will be brought to view in the life hereafter. In Biblical times it was a heinous sin to ignore or move a neighbor's borders, boundaries, or landmarks, for it indicated not merely a social or economic injustice, but more than that a misconception of and wilful trespass against the Divine order of things, which the boundaries represent. Every principle of good has its own bounds, and stands in a fixed relation to every other principle. This order must be preserved for righteousness and heaven are in it, and it is preserved when we perceive clearly and maintain firmly the true limits of each virtue. Thus life in its entirety must have its borders, and to point out the one great animating spirit of all discriminating thought and the essential of order itself, we are told that

(*Continued on page* 15.)

The Messenger

THE MESSENGER is the official organ of the Convention, and the religious newspaper of the New Church in the United States of America. It is a link between the New-Church Societies and the various members of the New Church scattered throughout our land. It should find a place in every New-Church home. Its circulation ought to be at least twice as big as at present.

If you are a reader of THE MESSENGER we ask you to secure for us one new subscriber.

SPECIAL OFFER

Further reports of the Convention at Brockton, Mass., will appear in the next few issues of THE MESSENGER. From July 1 to the end of the present year we will mail THE MESSENGER to new subscribers for the sum of one dollar.

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(*Continued from page* 14.)

"in all thy borders" only the unleavened bread (*Ex.* vii. 13) of unfeigned goodness and unadulterated virtue may be sought for or "eaten" in the great day of "The Passing Over" from death to life.

H. C. S.

NEWS OF THE CHURCH

PORTLAND, ORE.

One of the happy outcomes of Young People's Day, held on May 24th was the organization of the Portland Young People's League. Dan Reece was elected president; Elaine Roberts, treasurer; Martha McKennon, secretary; and Mary Margaret Blackler, Bill James and Dan Reece were appointed on the constitution committee. Other meetings are being planned for the promotion of studies and recreation.

The outstanding personality to visit Portland during the week of June 8th was the great Christian leader, Dr. Kagawa from Japan. The Rev. William R. Reece in his "News Letter of June 15th" writes of him: "Here is a man with a real message for this age; he is one in whom the Christian doctrine of love and service has actually taken root. He believes in working out these great Christian teachings in ways that have force and power. I believe he is an apostle of the New Age. It may surprise you to learn that he wrote an introduction to a recent Japanese biography of Swedenborg, and that it is credibly reported that he has a more than passing interest in Swedenborg's teachings. I plan to speak next Sunday on this man and his significance for to-day."

The Rev. William R. Reece has recently lectured in the Y. M. C. A. hall in Spokane, Washington. Mr. C. A. Anderson, the zealous missionary worker in Spokane, arranged for the hall and newspaper and other publicity. Attendance was rather small but the interest was good and some new contacts were made.

DETROIT, MICH.

Flower Sunday was observed at the Detroit Church by a special Children's service in the church. Merit badges for perfect attendance at Sunday-school during the last year were awarded to thirteen children; for six of these it was the first year of the award, for one the fourth, for three the fifth, and for three the sixth year. Perfect attendance means presence at Sunday-school every Sunday, unless excused by illness or absence from the city. A beautiful plant was given to each child.

Part of the Reverend William H. Beales's sermon was addressed especially to the children, on the subject "Consider the Lilies." The very impressive service was made more beautiful by the baptism of Marylyn Ann Lau, infant daughter of Mr. and Mrs. Myron Lau.

PERSONALIA

Miss Clara Chase of the Brockton, Massachusetts, New-Church Society, has been visiting friends in Portland, Oregon, where she went to attend the National Educational Conference the latter part of the month of June.

MARRIAGE

SARGANT-MACDONALD.—Madelyn Skaalheim MacDonald and C. Arthur Sargant were united in marriage at Portland, Oregon on June 6th by the Rev. William R. Reece. Sixty guests attended the ceremony, and a reception immediately followed the wedding.

BAPTISMS

HARTHILL.—Wanda Arlene Harthill, daughter of Mr. and Mrs. Clifford Harthill, of Pine City, Washington, was baptized recently by the Rev. William R. Reece during the course of Mr. Reece's trip to Spokane and Pine City, June 1-5.

PARSHALL.—Mr. Dwight L. Parshall was baptized on June 4th at Spokane, Washington, by the Rev. William R. Reece.

OBITUARY

RODMAN.—Miss Abigail Rodman, who passed away on March 11, 1936 at the advanced age of eighty-five, had been for many years a devoted member of the Philadelphia Society and a regular attendant at its services.

She was the last survivor of a family which included Mr. Walter C. Rodman, who was for several years the President of the Philadelphia Society. Miss Rodman was born in Bridgewater, Mass., on February 5, 1851, the daughter of the Rev. Thomas Peckham and Marie Smith Rodman. Mr. Rodman was at that time the Pastor of the Bridgewater Society. The family later moved to Portland, Maine, and in 1866 to Philadelphia, where Miss Rodman was for many years a teacher in the public schools of the city.

CALENDAR

July 12.

Sixth Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 139: "O come, let us sing."
Lesson I. Judges ix, v. 34.
In place of Responsive Service, Sel. 179: "Teach me, O Lord, the way of thy statutes."
Lesson II. Matt. vi, to v. 18.
Gloria, Benedictus and Faith.
Hymns (Mag.) 35: "Thou, Jesus, art the Way."
227: "The Church's one foundation."

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The NEW CHURCH MESSENGER

July 8, 1936

In This Issue

Church of the New Jerusalem
Bridgewater, Mass.

Meeting of the Council of Ministers

The Place and Value of Revealed Truth in the Religious Life
Leonard I. Tafel

British Missionary Work
Thomas Chadwick

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THE NEW-CHURCH MESSENGER

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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The
NEW-CHURCH MESSENGER

Vol. CLI, No. 2 New York City, July 8, 1936 Whole No. 4323

Prayers for Rain

WE are writing these lines amid a torrential downpour of rain. It is one of those summer rainstorms that frequently come in the Adirondacks, and that make up for their brevity by their astonishing force.

The downpour reminds us that in many parts of the country there has been over a month of drought and that even at this early season many farmers are alarmed over the state of their crops. We have been reading accounts of prayer meetings held for the purpose of imploring the Almighty to send rain on the parched pastures and wheat fields. And in some instances these prayers were undoubtedly followed by refreshing showers.

Whether God answers such prayers is a matter for individual belief. There are men of childlike faith who believe in the efficacy of such prayers. Others, with no less faith in a loving God believe that weather and climate depend upon the operation of natural laws, and that the Lord does not change those laws in answer to human prayer.

In the Religious and Social Service section of the June 20 issue of *The Literary Digest* appeared the following:

"One day last week, a hundred or so of the 1,300 citizens of McRae, Georgia, gathered in their little Baptist Church, whishing palm-leaf fans and sighing for their crops which, like those in a dozen other States, were withered with drought. With them sat 'Gene' Talmadge, neighbor and Governor, and his lips moved with theirs: 'Lord, send us rain.'

"Even as they prayed, an excited child called that a storm was gathering. Within an hour, a crop-saving downpour was soaking the parched earth. 'Thank God!' the Governor mumbled solemnly. 'Never forget the efficacy of prayer.'

"Prayers Answered—Nor were the Faithful turning to God in Georgia alone. In busy metropolitan Birmingham, Alabama, the Rev. J. A. Bryan led a great prayer-meeting. A few hours later the heavens dumped a half-inch of water on the city, the first in six weeks. Far to the northwest, Acting Governor Walter Welford of North Dakota surveyed the shriveled wheat-fields and set aside Sunday as a Day of Prayer. From Minnesota to Montana, the churches filled; and even as the farmers lifted their anxious voices, the first

precious drops splattered on baked buffalo sod."

To many people this will be convincing evidence of the efficacy of prayer for material things. There will be other people, however, who will ask whether every such prayer has been answered, and who will claim that the prayers and the rainfall were coincidental.

For thousands of years men have been making efforts to secure rain whenever they needed it. Herodotus tells us that the Thracians in times of drought shot arrows towards the clouds to make them disgorge. The priests and medicine men of nearly every primitive tribe have practiced rain-making ceremonies.

During the past few years there have been many attempts at scientific rain-making. In the early years of the present century the United States voted $9,000 for experiments, but the results were not very successful. He would be a bold man, however, who would assert that man will never be able to apply scientific methods for the production of rain.

The most dramatic account of the ending of a long drought is found in the Bible (1 *Kings* xviii.) when Elijah having overcome the priests of Baal, the people turned again to the Lord, and the three years of drought and famine came to an end. Yet in this story there is no hint of human agency having been responsible for the rain. To the New Churchman the spiritual significance of the event lies almost on the surface. Rain is the Bible symbol of the Divine wisdom and truth. Alienation from God arrests the reception of heavenly truth and the human mind suffers from spiritual drought; but when the heart of man is once more turned to the Lord there comes again the refreshing showers that bring truth and the peace of heaven to the soul.

A. W.

Evidence Society Notes

Several people have called the Evidence Society's attention to a new book by Edith Hamilton, *The Prophets of Israel* (Norton & Co., N. Y.). Its especial interest for the Society lies in the unusual circumstance that although the author does not write from the New-Church standpoint she quotes from Swedenborg, on the fly-leaf of the book as though to give its contents its motif. "The life of religion is to do good. The kingdom of God is a kingdom of uses," are the well-known words the author chooses. In passing, it may be said that the book is a fresh, and exceedingly interesting appraisal of the prophetical Books, well worth the reading.

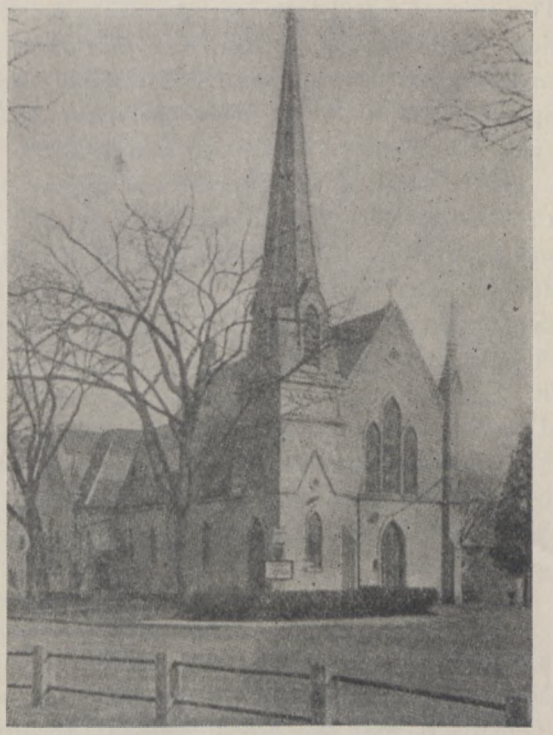
Of late, a number of interesting letters have been referred to the Society's attention from clergymen. A minister of the United Church of Canada writes in part, "I agree that Emanuel Swedenborg was one of the religious seers of his day." The pastor of a Methodist Episcopal church in Ohio says, "I have been greatly benefited by the study of Swedenborg's works this winter. I have gotten a new concept of spiritual reality from his writings."

Daily Readings

The new quarter's *Daily Readings* manual, now in the hands of subscribers, is among the most interesting of the series to date. It contains Scripture, and selections from the Heavenly Doctrines, dealing with several unusual subjects. "Kings, Queens, Princes"—what these words mean when met with in the Word; "Time and Space," "Spheres,"—how these conditions are to be explained; "Names," "Numbers,"—their significance —these are some of the particularly attractive topics. It has been commented by friends of *Daily Readings* that in printing only the name and chapter and verse numbers of the Bible Books that this not only seems to give the Word second place—in that the doctrine is printed in full—but that it is not very convenient. The Committee wishes to state that this course is followed for two reasons: First, it is thought most desirable that the reader should have the Word in his hands as he takes up his reading for the day. There is virtue even in the effort to reach for it, and to always have it nearby. Secondly, were the Bible passages quoted in full this would add nearly half again to the size of the manual, making it necessary considerably to increase its present low cost of fifty cents per year. The Committee welcomes suggestions for subjects in the ensuing *Daily Readings* year which begins October 1. Topics of a practical, everyday use (for these truths must, of course, be put to use) will receive especial consideration. Address all subscriptions (fifty cents per year) and communications to *Daily Readings,* Hawthorne, N. J.

Church of the New Jerusalem

Bridgewater, Mass.



THE history of the Bridegwater Society of the New Jerusalem Church is said to have begun in the latter part of November, 1821, "when Mr. Artemus Stebbins, formerly a Methodist minister, introduced the writings of Swedenborg to Seth Washburn." Soon a group of intelligent citizens began to inquire concerning these writings, among them Cyrus Benson, Daniel Mitchell, Simeon Leonard, Waldo Ames, and others. In 1824 thirty men, convinced of the truth of the doctrines newly given to them, met and formed a library, established and signed a constitution, and legally organized themselves into a group for study and for worship. Mr. Stebbins preached to them once a month. Following the pastorate of Mr. Stebbins, the Rev. Eleazer Smith preached from 1824 to 1831, when he left to preach in North Bridgewater (Brockton).

After an interval of some months, the Rev. Samuel Worcester began preaching in Bridgewater, and in 1833 the Church was formally instituted by the Rev. Thomas Worcester, pastor of the Boston Society. The first Church building, now in use as a parish house by the Methodist Church of Bridgewater, was dedicated on the 3rd of September, 1834. In December of that year two delegates were sent to Brockton—North Bridgewater—"to witness the organization of a Church there." A New-Church School was established by the Church and taught by Miss Fanny Fobes, soon after 1837.

The second pastor of the Bridgewater Society was the Rev. Thomas Peckham Rodman, who preached for three years, then was installed into the office of pastor, continuing to serve this Society until 1863, when the Rev. T. B. Hayward became the minister. Mr. Hayward served for five years, leaving because of ill health. The Rev. T. F. Wright was then called to serve this Society, and during his pastorate the new church building was erected, in 1871. Of his loving work and ministry there is abundant testimony, and the Church grew and prospered during his ministry, which covered a period of twenty years.

Following the resignation of Mr. Wright, the Rev. George S. Wheeler, the Rev. James Taylor and the Rev. Louis Rich served the Society. There were also intervals at this period when students from the Theological School preached here. In 1903, the Rev. Herbert C. Small began a ministry here, lasting several years. Following a pastorate in Providence, R. I., Mr. Wheeler was recalled. Preceding him the youthful Emanuel Goerwitz served but a short time, 1907-8, when his death left the Church again without a pastor. The Rev. Walter B. Murray served from 1913 to 1917, and the Rev. Harold S. Conant followed, from 1918 to 1925. After him, the Rev. Donald C. Gustafson served from 1926 to 1930. In 1931, the Rev. Charles H. Kuenzli was asked to serve as minister, and during his stay the Society celebrated its one hundredth anniversary by a two-day service and celebration, May 28-29, 1933.

During the history of one hundred and three years, the Society shows a record of usefulness, of unity, and of Christian integrity. It has served the community and has endeavored to



THE REV. CHARLES H. KUENZLI
Pastor of the Bridgewater New Church

exemplify the truths upon which it was founded. Its members are still staunch and steadfast in their allegiance and loyalty to the doctrines upon which the Church was established. The privilege of entertaining the Council of Ministers, preceding the National Convention has served as a stimulus to increasing interest and activity in all matters pertaining to the Church, and has already proven an inspiration and a blessing to all. Preparation for this event brought together those of all ages who shared in the labor and the joy of this occasion.

GENERAL CONVENTION

Meeting of the Council of Ministers

THE Council of Ministers held its annual session in the church of the Bridgewater Society on June 3 and 4. Executive sessions were held on Wednesday and Thursday mornings. On Wednesday afternoon and evening public meetings were held. The meeting Wednesday afternoon was addressed by the Rev. Leonard I. Tafel of Frankford, Pa., on the subject "Revealed Truth in the Religious Life." This subject called forth an interesting discussion. In the evening the Rev. F. A. Gustafson's treatment of the subject "The Moral and Spiritual Effects of the 'New' Religious Attitudes" was received with much appreciation.

The business of the Council was largely of a routine nature. The Committee on the Study and Translation of the Word reported that the Rev. Richard H. Tafel has completed preliminary translation of Habakkuk, Nahum, Micah, Ōbadiah and Joel. This preliminary translation is examined by a sub-committee composed of the Rev. Warren Goddard and the Rev. Lewis F. Hite. Some examples of the new translation presented on Tuesday evening at the meeting of the Alumni Association made this report of particular interest.

The Committee on Daily Readings reported that the Manual now had 1280 subscribers and that twenty-seven societies had ordered it for their members. Some of the members of the Council felt that the Manual would be more useful if the language of the selections could be simplified, but the majority was of the opinion that any such attempt might open the way to a possible misrepresentation of Swedenborg's meaning.

It was reported that the way now seemed open for the publication of the Rev. W. F. Wunsch's new translation of *Conjugial Love*.

The Committee on New and Successful Methods has collected a number of interesting suggestions. A letter urging less stress on the acceptance of doctrine and more on repentance and rebirth as a condition for New-Church membership aroused an animated discussion. The general opinion seemed to be that while the letter called attention to important matters the emphasis it asked was misplaced and its assumption unjustified that the need for repentance and regeneration was overlooked by New-Church ministers.

Various matters beyond the power and authority of the Council of Ministers were presented to the Convention and action on them is reported elsewhere in THE MESSENGER.

The Place and Value of Revealed Truth in the Religious Life

By Leonard I. Tafel

(*Council of Ministers Address*)

MR. CHAIRMAN, brother ministers and friends: Some time ago the Chairman of the Council asked me to write a paper on the place and value of revealed truth in the religious life. It seemed a very simple problem and one in which intellectual difficulties were not obvious. I was glad to undertake it and still am glad I did so—whatever others may feel about it. It seemed so obvious that revealed truth did have a place in the religious life, and, if a place, also a value. I felt that our Chairman had run out of hard riddles and that I was fortunate enough to have been assigned something simple and adapted to my abilities. In this I may, or may not, have been right.

We live in an age which is dubious about, if not actually distrustful of, revealed truth. Our forefathers delighted in doctrinal discussions, in theological controversies, involving the understanding and application of revealed truth. To-day, we are told, their descendants are no longer interested in these fields and are extremely skeptical as to their having any practical use. We are told that the day of authority in religion is passed. To-day man asks no higher authority than some recognized expert in each field, and the submission of the findings of such an expert to critical examination. What is actually done, of course, is to exchange one form of authority for another. Instead of on revealed truth we base our conclusion on what professor this or that has said. It is to be presumed that our professor is a competent authority in his own field. In our present day of specialization this field is apt to be extremely limited, nor is it a particularly trustworthy indication of competence elsewhere. Thomas Edison was an acknowledged expert, a genius, in his chosen field—but this pre-eminence in the field of electrical research and invention should not have given the weight to his speculations on God and immortality granted by the general, if undiscriminating public. One of our present-day difficulties is inability to see that any real difference exists between revealed truth and acquired knowledge and the placing of them in the same category. Let us think first of the "place" before the "value" of revealed truth in the religious life.

In the New Church we have some prejudice against this term, "religious life." Down the history of man much that we feel out of harmony with, if not indeed inimical to, real religion has been included under the rather vague term, "religious life." The Pharisaism of our Lord's day, the monasticism of the Middle Ages, to mention but two, have in their day been "the religious life." Whether our own term, "the spiritual life" is without faults I would not say, but at least it is a specific term for a specific thing. It includes what is conventionally called the religious life, prayer, formal worship, church activity—but is in no way limited to them. As we use the term, the spiritual life may be the whole activity of the individual, work, rest, worship and play. According to the motives and purposes lying back of these is his spiritual status. If there be an abiding and consistent sense of a partnership-life shared with his Lord, and if the well-being of his fellow men be consistently in view, the individual has caught sight of, and in some measure achieved, the spiritual life. If these considerations be absent his activity never reaches the level on which the spiritual life is lived, and the man, despite any outward order in which his life may be lived, despite his piety, morality and conventional religion, is still (in the meaning of our teachings) natural.

Such a "natural man" is everyone by birth. Such also he may remain. A vast material universe is before him, one which he is equipped to explore. From the sense data he begins to collect almost from birth he can, by synthesis, build a consistent explanation of the world in which he finds himself. Practically unlimited fields of inquiry lie before him, all or any of which he is in perfect liberty and competent to pursue. A cause-and-effect relationship becomes apparent to him, by studying which he can probe deeply into the reasons for much of which he examines. He discovers a universe whose law is order, by working along the lines laid down by these laws of natural order, he

harnesses and uses great natural forces—builds up a material civilization. And yet by extension of inquiry in this realm he never becomes cognizant of either a spiritual universe or a Creator. His inquiry does not necessarily demand or reveal a God.

If then, extensive inquiry along such lines does not bring us into contact with the world of spirit, if man by building up from sense data never rises above the material, and if man be indeed by endowment and possibilities a spiritual-natural being; there must be in some way a means for reaching to this higher level of knowledge. The means must be above the realm of natural knowledge, must be supernatural. A supersensible God, whom man would of himself never know, must reveal Himself to man, inspire him to desire further acquaintanceship, learn His purposes and grasp their beneficent nature. In short, the place of revealed truth must be the building up of a faith, a person-to-person relationship between God and man.

Such a person-to-person relationship, the only basis or faith on which the spiritual life could gradually be built up bit by bit, must be erected on the basis of confidence and vision. Its original foundation is as small a thing as the vague feeling or conviction man has that there is a God, or some power greater than himself, with its twin conviction, or instinct, that we are immortal and an eternal relationship with God therefore established. No man has ever been born without these feelings or instincts and yet—undefined and vague as they are—every faith that man has ever experienced has been built on them.

It is to these vague instincts and to nothing else that what we call revelation or revealed truth can appeal. By fostering and nourishing them from spiritual infancy to sturdy maturity the Lord develops that in us which differentiates us from animals, making us willing and intelligent cooperators with Him in a grand purpose for which our help is shown essential—and whose aim and character we may understand in large measure.

For us to be intelligent and willing partners certain knowledge is required—just as it would be in any field of inquiry. This knowledge we call revealed knowledge or revelation. It is a gift because man could never attain it alone. We are always, and very properly, distrustful of so-called revelation in fields which man by diligent search could work out. The Lord does not put knowledge about himself and the world of spirit (the subjects of revelation) in the same class with information as to how the world was made, or any knowledge which man by diligent study could reach. We should be likewise careful not to do so. If we keep ever in view the real field of revealed truth, the *place* it should have in the religious life will be both distinct and secure.

That we may build a firm and abiding faith in Him—for only then can we be happy—the Lord has adapted in a gradually fuller measure His own truth to the comprehension of men. While not confined to them we think of this revelation focussed in a particular way in the Old and New Testaments and in a somewhat different manner in the inspired writings of Swedenborg. There we have a wealth of building material to choose from in building our temple of faith. Unlike some temples it has stories: on the first floor the faith based entirely on what others have told us about religion. Some of these things appealed to our deep human instincts and we began to build. As we grow we begin to think over what we have heard and feel the demand that what is true should also be reasonable. Thus a rational faith is erected. Then comes that which justifies faith—trying it out in life. At first we may make rather faltering, halfhearted attempts, but confidence comes with trial and ofttimes to our surprise we discover faith to be a practical part of life. Then we have a living and saving faith.

The value of such a working faith, which is only another word for such revealed truth as we have understood and accepted, is obvious. What is not always so obvious is the varying character of the building materials used and the foundation on which the superstructure was finally placed. We may, for we are free, select the opinions and speculations of men in place of revealed truth. Often these seem more attractive than revelation. Often they pass for this even after examination. When do we discover the difference, and therefore the place and value of revealed truth in the religious life?

Our Lord says we shall find out when we face the storms and the stresses, the shocks and the floods of life. Our life based on faith founded on the changing opinions and altering speculations of man, like the house on sand, will not stand up. Of the other house, founded on the sound rock of revelation, our Lord says it will stand up because of this very fact. How better could we state the place and value of revealed truth in the spiritual life than in the parable: "Everyone who heareth these sayings and doeth them shall be likened to a wise man which built his house upon a rock. And the rains descended and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock."

Discussion of Dr. Tafel's Paper

The discussion was opened with a few remarks by the Chairman, Mr. Beales, who pointed out the value, especially to ministers, of orienting ourselves frequently in order to get a new view of our objectives. We are likely to become so engrossed in the beauty of the truths revealed in Swedenborg's writings that we forget their purpose and why they are given to us. Truth must lead to good if it is to be of spiritual value to us.

The Rev. Charles W. Clodfelter felt that such discussions were useful in helping us to become the potential love of our doctrines, so that they may be increasingly expressed through us to eternity. We may be led to visions, to feel the sphere of the angels and to come into the love of the truth.

The Rev. Richard Tafel said that the speaker had sounded a necessary note of warning, with emphasis on an active faith that is carried out in life. We are too often inclined to set ourselves up on a pedestal, and while we characterize other churches by "faith alone" we may also be in that same condition ourselves without knowing it.

Mr. Beales commented on the difficulty of answering a young person's query as to the practical value of such a doctrine as that of the Glorification of the Lord. He admitted that it had no "practical" value in one sense of the word, but believed that it did add to the fundamental ideas of life which underlie all activity.

Mr. Edward H. Cobb expressed the wish that some of us might see the kind of houses we were building for ourselves in the spiritual world. He confessed he thought such a vision might be salutary for Governor Curley, and himself entertained considerable curiosity as to the progress of his own building.

Many memories of his boyhood in Bridgewater and of experiences in this Church affected the Rev. Russell Eaton, who was the next to discuss the subject. He was particularly struck with the statement about the man who disliked doctrine, since he had just recently talked with a prominent minister who expressed positive hatred for the doctrines of his Church, in language that could not be repeated here. Mr. Eaton's mother used to tell how when her grandfather went about in his chaise distributing copies of the *Arcana*, people threw stones at him. People cared about doctrines then. We need to regain our first love of the doctrines, and our urge to give them to the world.

The Rev. Albert Diephuis thought we could look at the experiences of the New Church as divided into different stages of development: first, that of Abraham, the worshiping, obedient man; then, that of Isaac, the doctrinal, rational man; and now, as the speaker has pointed out, we are entering the third stage, that of Jacob, the practical man. Our difficulties are probably due to this change. This third phase, however, has no end until the world has become the kingdom of God.

The fact that the subject of revelation is one that has apparently no place in the life of the world made it of particular interest to the Rev. Isaac Ens. He himself was averse to accepting anything just because anyone said so, and was in this way in sympathy with the modern attitude toward authority. He felt that he accepted the authority of Swedenborg because the principles which were found in the writings appealed to his reason and could be applied to his life. Swedenborg himself, he thought, has used something of his own mind as he developed mentally and spiritually, and so had come closer to the Lord.

Dr. Frank A. Gustafson wished to emphasize some of the earlier points made by the speaker, particularly as to the innate conviction of men as to God and immortal life. Men need to develop these innate feelings, and this they can do only through the help of revelation which enables them to appreciate the vital elements in their inner structure. If we can bring them to the sense of need for this help, then doctrine, simply put, is no stumbling block, and no bugbear.

The Rev. Lewis F. Hite pointed out the different attitudes that might be taken toward Swedenborg as an authority, and emphasized the value of an open, affirmative mind, ready to believe as soon as the truth is made clear. In reply to a query from the Rev. Albert Diephuis he stated that he considered all the doctrines useful as contributing to the whole body of truth possessed by a man, whether he saw an immediate practical value or not. This was also the point made by Mr. Beales.

The Rev. John W. Stockwell described the varying meanings of doctrine in the different stages

of man as presented in Swedenborg's rational psychology. Doctrine on the corporeal plane means trust; on the plane of sensation it means obedience; on the plane of the *animus* it becomes authority; on that of the exterior reason it means truth sought in freedom; of interior reason it means revelation; on the plane of the *mens* it means life itself; and on the highest plane, that of the *anima*, it means the Lord Himself. As one tries one grows in doctrine, not in the old-time sense of the word, but in communion closer and closer with the Lord.

The Rev. Donald Gustafson used an illustration from seamanship of a very long and high sounding name for a comparatively simple knot. Revelation is the long word, but it is simplified when we see it as it applies to our lives. Although the Word and the Writings teach of the Glorification and other complicated doctrines, such as Discrete Degrees, they also teach of our own regeneration. As we see the application of our teaching to our lives, as we experience religion working in us, we understand what we need of the doctrines. We don't all have to be college graduates; many of us are in the kindergarten of life.

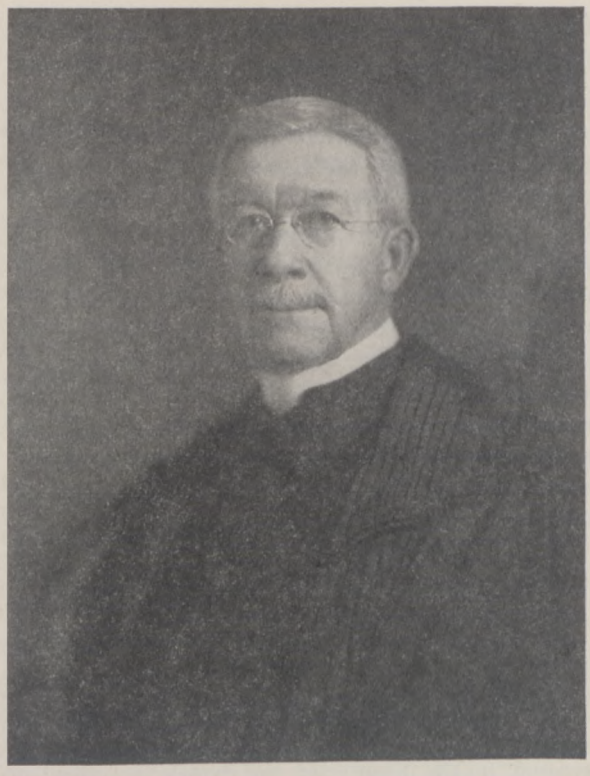
IN MEMORIAM

Henry Clinton Hay

FEBRUARY 19, 1853 - JUNE 24, 1936

Henry Clinton Hay was born in Portland, Maine, February 19, 1853, the son of Henry H. and Eleanor S. Hay. He died at the Maine General Hospital at Portland, June 24, 1936, in his eighty-fourth year. Resurrection services were held in the Boston Church of the New Jerusalem, Friday, June 26, 1936, conducted by the Rev. John Daboll, President of the Massachusetts Association, and the Rev. Antony Regamey, Pastor of the Boston Society. Interment followed at Springfield, Mass.

Mr. Hay prepared for college at Phillips Exeter Academy, and entered Harvard in 1874. Soon thereafter he allied himself with the Boston church, being enrolled as a member of the Rev. James Reed's Sunday-school class of fifteen young people, eight of whom were Harvard students, among them the late Rev. Howard C. Dunham, the late Rev. Dr. Charles S. Mack, and Mr. Edward H. Cobb, a present active member of the Boston Society. During these college years, under Mr. Reed's guidance, the Boston Young People's Association was formed with Mr. Hay serving as its first president. Securing his college degree in 1878, Mr. Hay, after a brief career in business, entered the New-Church Theological School (then conducted in Boston) early in the year 1883, in the class in which the Rev. William L. Worcester and the late Rev. William H. Alden were already enrolled. At the graduation exercises of the



THE REV. HENRY CLINTON HAY

School, held in the Boston Church, May 7, 1885, the first diplomas ever issued by the School were presented to Messrs. Alden, Hay, and Worcester.

In the month following graduation, the marriage of Sarah Alice Swazey and Henry Clinton Hay was solemnized on June 11, 1885, in Springfield, Massachusetts, by the Rev. Messrs. Joseph Pettee, General Pastor of the Massachusetts Association, and John Worcester, President of the Theological School. On October first of this same year, as the culmination of the opening religious service of the 111th Meeting of the Massachusetts Association, held at East Bridgewater (Abington), Mr. Hay was ordained into the ministry by Mr. Pettee, at the request of the Fall River Society. The following Sunday, Mr. Hay administered the sacraments of baptism and the Holy Supper for the first time at the quarterly meeting of the society. A full-fledged minister now, he carried on the work he had begun with the society during his last year in the Theological School.

During the summer of 1887, Mr. Hay received a call to assist the Rev. John Goddard in the society at Cincinnati, Ohio. His two years in this field are characterized by much activity in the "Suburban Mission" work in Avondale and Glendale, to the great satisfaction of the people in the mission centers as well as in the Cincinnati Society itself. He resigned in May 1889 to accept a call from the Providence, Rhode Island Society.

Mr. Hay entered upon his duties as minister of the Providence Society, June 1, 1889, but his official welcome in the form of a reception to Mrs. Hay and himself, took place in connection with the observance of the fiftieth anniversary of the organization of the society on October fifteenth. On the fifth of July 1892, he was installed as Pastor of the society by the Rev. John Worcester, General Pastor, assisted by the Rev. Willard H. Hinkley. The society progressed materially and spiritually under Mr. Hay's leadership. "He has by precept and example taught that more work from the heart and less of doctrine (without love and charity) are needed to lead men in the way to the kingdom of heaven. He has inculcated principles of fellowship and goodwill among our own members, and suggested committees to extend this work to strangers attending our services, and established Church festivals at special seasons of the year which bring together both young and old, thus creating a bond of sympathy and power for good which is not easily estimated."

Mr. Hay's next field of activity was in the Brockton (Mass.) Society. He began his duties there as minister on July 1, 1896, and was installed as Pastor, September 28, 1897. Several innovations were introduced by him, a complete registration of the members was effected; careful attention to Sunday-school development was inaugurated. A report of the society states: "The spiritual growth of the society has been very apparent under our pastor's care. Through his personality he has become greatly beloved by the whole city." It was with great reluctance that the society received his resignation early in 1902, that he might accept the call of the Boston Society to become its Associate Pastor with the Rev. James Reed.

Mr. Hay assumed his new duties with the Boston Society on April 1, 1902. Mr. Reed was General Pastor of the Association as well as President of the Theological School. His work with the Boston Society was necessarily curtailed. The new Associate ably supplemented Mr. Reed's restricted activities in the society, shouldering more of the responsibilites as advancing years took their toll of Mr. Reed's strength, until in April 1919, Mr. Reed was made Pastor Emeritus, and the pastorship of the society devolved upon Mr. Hay. During these years numerous outstanding events occurred over which Mr. Hay presided—birthday celebrations honoring the Rev. James Reed and Mr. George B. Davis; anniversaries culminating in the centennial of the Boston Society, observed toward the end of the war period, while rumors of the approaching armistice were already in the air.

Followed then the years of pastorate marked by the death of Mr. Reed in 1921, the dedication of the memorial organ in his memory in 1925, the catastrophe to the church edifice in 1928 and the consequent reconstruction and reconsecration in 1929. So to Mr. Hay's own eightieth birthday celebration in 1933—a joyous occasion, long to be remembered—and a few months later his election as Pastor Emeritus when the Rev. Antony Regamey was called to the pastorship of the society.

Mr. Hay enjoyed with the Boston Society the observance on October 18, 1935 of the fiftieth anniversary of his ordination into the ministry. Since that time he returned again to his home in Belmont and attended services in Boston rather regularly until just before Easter. Having succeeded in selling his Belmont home, he removed to his summer home in Bridgton, Maine, a little more than a month ago.

Mr. Hay's activities in the church were not limited to the society to which he ministered. In the Convention he had served as secretary of the Council of Ministers, and as secretary of the Board of Managers of the Theological School. He was for many years President of the New-Church Men's Club of Massachusetts. He was founder and organizer of the boys' organization of the church, The Sons of the New Jerusalem. His interest in church affairs outside of his own denomination is evidenced by his activity in the federated work of the churches of Greater Boston, and of the State of Massachusetts.

H. B. B.

Further Reports of the General Convention

III.—Social Events

THE chief social events of the Convention were the outing on Saturday afternoon and evening and the *Conversazione* on Monday evening.

The outing was held at the Hotel Mayflower at Manomet. The hotel is on a high bluff about three miles below Plymouth, which commanded a splendid prospect of Cape Cod Bay with its deep blue waters and horizon dimmed with the light haze of an afternoon in June. In the early afternoon a sea breeze was delightfully refreshing not only because of its coolness but also it brought ashore the peculiar tang of salt air which can only be described as "the smell of the sea."

The trip from Brockton was made in buses and private cars. One bus went direct to Manomet, where there were opportunities for bathing and golf. Other buses and many cars made the trip by way of Plymouth, where

there were to be seen the museum in Pilgrim Hall, the old graveyard with its quaint inscriptions and of course the famous Rock.

At Manomet dinner was served, the view enjoyed and dancing indulged in until eleven o'clock when cars and buses returned the members of the Convention to Brockton once more.

The *Conversazione* Monday evening was a new feature of the Convention program, borrowed from the British Conference. It was held in the spacious Assembly Room of the Brockton church. Beginning with a delicious buffet supper there was music—a trio and later soprano solos—much conversation, and three addresses. The first two addresses were sponsored by the Convention Methods and Results Bureau, of which Mr. Rollo Billings and Mrs. Gwynne Dresser Mack, who prepared the addresses, are Associate Directors. Due to Mrs. Mack's enforced absence her paper was read by Miss Roberta Mack.

The concluding address was given by Mr. Thomas Chadwick, the delegate from the British Conference, who after an extremely witty introduction spoke on the subject, "The Practice of New Churchmanship." Certainly those who were present must have felt doubly indebted to our British cousins, not only for this delightful innovation on the Convention program but also for the able speaker who helped make it such a success.

Perhaps there should be included among the social events the various meals. This year there was no central hotel with a large dining room and meals were taken at various churches in the neighborhood and in the Y. W. C. A. The luncheon on Tuesday was held in the Assembly Room of the Brockton Church. But wherever they were held they offered that opportunity for the interchange of ideas and the making and renewing of acquaintances which are among the most enjoyable features of the Convention.

Board of Missions

The Sunday evening meeting under the auspices of the Board of Missions has become a regular feature of Convention. Yearly those who attend are inspired anew by the devotion of our missionaries, and come away with a sense of deep humility as well as fresh enthusiasm. This year's meeting, under the leadership of our able President of the Board of Missions, the Hon. Forster W. Freeman, was no exception.

After a brief religious service conducted by the Rev. Russell Eaton, Mr. Freeman gave a comprehensive "account of stewardship." He drew a word picture of our various missionary stations, on which the sun never sets, and described how the distribution of our books increases yearly by leaps and bounds. Besides our active missionaries we have twenty colporteurs and 130 volunteer workers distributing our literature and following up the interest shown. A number of new New-Church centers have been developed and about 200 isolated members added to the New Church through this work. Dr. Gustafson continues his excellent work in the South and distributes regularly 125 sermonettes each week. Mr. Freeman spoke with regret of the fact that this year for the first time the accounts of the Board show a deficit. It was hoped that this might be made up, in order that none of the work might have to be cut.

The British delegate, next called upon, gave a very interesting talk, as follows: (This is a summary, and not verbatim.)

British Missionary Work

By Thomas Chadwick

IT is a particular pleasure to take part in this meeting, since the night before leaving to come here I met our own Missionary Secretary. When I asked him for a message he said to give you greeting and tell you how profoundly grateful we are for your cooperation in our missionary work. We are all aware of the growing nearness of our two countries, which are naturally related. We must think not in terms of natural, but of spiritual mileage. It is inevitable and most fitting that we should work together, and we of Great Britain are most grateful for your cooperation.

We share interest in the work in Latvia of Mr. Edomski and Mr. Grosch, in Czechoslovakia of Mr. Janecek and in Berlin of Mr. Reissner. Our anxiety over the work in Denmark has been happily relieved by the help given by

America, and we are looking forward to the arrival of Mr. Johannsen to take charge here. We have been quite worried about the work in Austria because of the persecution of the New-Church people owing to the Roman Catholic domination—it seems like the days of mediaeval inquisition.

An innovation for us is the adoption of a student in our New-Church College from Hungary: M. Fay of Budapest. He is proving a splendid student, receiving well earned encomiums from all who work with him. He quite understands, however, that we assume no liability for his maintenance after his college course is over.

We have also a student from West Africa, Amejo, who has come as a student for three years, and we are proud and delighted to have him with us.

The work in South Africa is most gratifying. It is impossible to estimate the native membership here, probably about 4,000. There are more than forty societies, nine presiding ministers, fifteen ordained ministers and eleven recognized probationary ministers and many leaders who officiate in small groups. A society consists of several groups of natives who come many miles to their church on foot. In the country districts they will arrive over night and sleep in the church or sing hymns awaiting the arrival of the Chief Superintendent when he pays a visit. There is a marked devotion wherever the Church takes root.

The Chief Superintendents have been the Rev. J. F. Buss, who "found Mooki" and organized the Mission, the Rev. E. J. Pulsford under whose care consolidation was effected, the Rev. P. K. Johnson under whose Superintendentship the College at Orlando was established, and the Rev. E. Fieldhouse.

Mr. Fieldhouse, during the six months ending March 1936, traveled 9,000 miles by road, conducted services at twenty-seven different places to congregations ranging from eight to 300, and administering the sacrament to groups of from three to seventy-four. The last Mission Conference roll contained sixty-one names. This Conference celebrated the Silver Jubilee of the Mission. Mr. Fieldhouse has published a Book of Worship in Sesuto with hymns, and he issues a monthly magazine, *Sunrise*, in English, Sesuto and Sixosa. This is a kind of gazette for the ministers.

The College at Orlando is really the keystone of the fabric, and it is to that institution that generosity should be directed. The building is in the most delightful and central position of the native township, which is the model of its kind, run entirely by Africans. The College consists of Church, College, and Elementary School. The last is recognized by the government which pays the salaries of certain of the teachers. There is a printing press installed there, class rooms, and the surroundings are laid out in terrace gardens meeting with the approbation of the authorities. It is hoped that shortly a hostel for students will be erected. During the six months to March, eleven students have attended.

It is difficult, owing to poverty, to get students for long periods continuously. They come for short periods of instruction, and go away. If we could get the five thousand pounds aimed at in the appeal, this situation would and could be altered, as the income from the money could go to maintenance. We still have about 2800 pounds to obtain.

In the elementary school at Orlando, which is well regarded by the authorities there are five teachers, three men and two women. There are also five schools at local societies.

It should be remembered that with the exception of the Assistant Superintendent no native receives money from Great Britain. The Conference and the societies are all self-supporting. The self-sacrifice of the ministers is amazing. Of course, in many cases they could not get along were it not for the fact that they cultivate their own plot of ground for food.

There is a new movement in the field of home missions which deserves mention. Many new suburbs have grown up rapidly without churches and Sunday-schools, and many children, without any place near them to go for such instruction, are growing up without it. One young man who became aware of this situation was led to start a Sunday-school on a recently purchased plot of land. He began in a small way, and is now holding regular evening services. Here is an opportunity.

Our president asked Mr. Chadwick to carry back to Great Britain our good wishes and the promise of our continued cooperation. He then read several letters from people to whom the discovery of the New Church has been a great privilege and joy.

The Messenger

THE MESSENGER is the official organ of the Convention, and the religious newspaper of the New Church in the United States of America. It is a link between the New-Church Societies and the various members of the New Church scattered throughout our land. It should find a place in every New-Church home. Its circulation ought to be at least twice as big as at present.

If you are a reader of THE MESSENGER we ask you to secure for us one new subscriber.

SPECIAL OFFER

Further reports of the Convention at Brockton, Mass., will appear in the next few issues of THE MESSENGER. From July 1 to the end of the present year we will mail THE MESSENGER to new subscribers for the sum of one dollar.

We invite five hundred of our present members to spend a dollar each on a friend by sending him THE MESSENGER for the next six months.

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NEWS OF THE CHURCH

RIVERSIDE, CALIF.

The Riverside Society has much enjoyed the first visit of the Rev. Lloyd H. Edmiston to his former home and pastorate after an absence of nearly twelve years. On June 7th he conducted the services in the absence of the Rev. Walter B. Murray who was in quarantine because one of his granddaughters had a very light case of scarlatina. Mr. Edmiston preached on "How to think of God." Thirty-two people were present at the service. After the service the monthly luncheon was served, and the regular meeting of the Ladies' Aid was held.

At the service on June 14th the sacrament of the Lord's Supper was administered. After the service a picnic at Fairmount Park was enjoyed.

The Riverside Society was organized fifty-one years ago with twenty-two members; four of these were present at the service on June 14th. Four are still members in Riverside though two of them live forty miles away, are aged and can very rarely attend.

LOS ANGELES

The Los Angeles Church will hold its closing service for the Church year on Sunday, July 12. The opening service in the fall will be held on Sunday, September 13. Sunday, June 28, was celebrated as Children's Sunday. The sacrament of the Holy Supper was administered at the close of the regular morning service on Sunday, July 5.

BROOKLINE, MASS.

Sunday, June 21st, marked the end of another church year for this Society. The usual quarterly offerings were received at the service on this day, and the sacrament of the Lord's Supper was administered.

The Pastor, the Rev. John Daboll, expects to be at 58 Irving Street, Brookline, during the entire summer with the exception of a few days. He will keep the New-Church Rooms informed of his movements.

BOSTON

Union Services will be held in the New Church from July 5th to September 13th, and will commence at eleven o'clock. The speakers are: July 5-26, Mr. Sherman Newton, third-year Theological School student; August 2nd and 9th, the Rev. Everett K. Bray; August 16th and 30th, the Rev. John Daboll; August 23rd, the Rev. Jedediah Edgerton; September 6th, the Rev. John Daboll; September 13th, the Rev. Antony Regamey.

Split Mountain Camp

Split Mountain Camp will meet on the banks of the Kern River for two weeks beginning on Sunday, July 19, till Sunday, August 2. The Rev. Andre Diaconoff will be the class leader for the first week and the Rev. Othmar Tobisch for the second week of Camp. The general subject will be "The Human Form, the Kingdom of the Soul." The classes will study the human form in the world, the correspondences of the human form, and spiritual psychology, simply presented.

Summer Addresses

All communications for the Editor should be addressed to Box 352, Corinth, New York, during July and August.

The address of the Rev. William H. Beales from July 12th to 26th will be: Almont Summer School, Almont, Michigan; and from then until early in September, Woodbridge, Ontario, Canada.

MARRIAGES

Saul-Lee.—John Saul and Elizabeth Lee were married in the Church of the New Jerusalem, Los Angeles, on May 29, 1936, in the evening, the Rev. Andre Diaconoff officiating.

Last-Steenson.—Frank Helm Last and Sarah Steenson, both of Toronto, Ont., were married at the Toronto New Church on Saturday, May 23rd. The ceremony was performed by the Rev. Immanuel Tafel, and was witnessed by relatives and friends of the bride and groom.

OBITUARIES

Worcester.—Emma Hoe Worcester entered into the heavenly life on June 4th, 1936. Born eighty-three years ago, the daughter of Alfred C. and Mary F. Hoe, she passed her entire life in New York City.

In 1880 she married Francis J. Worcester, a lawyer and judge who was prominent in the New York Society. During her long and active life she was an earnest adherent of Swedenborg's doctrines and was a devoted attendant at the Church services.

Hammett.—Charles Edward, 3rd, formerly of the Brooklyn Society, passed into the spiritual world, June 17, at his residence, Sewaren, New Jersey, after a long illness. He is survived by his widow and one son, Charles Edward, 4th. Services were conducted at Mount Olivet Cemetery, Long Island, by Dr. Wilkinson of the Cathedral of the Incarnation, Garden City, Long Island.

Williams.—Miss Mary Louise Williams, one of the early members of the Urbana (Ohio) New-Church Society, and one on whom the Society depended constantly for advice and inspiration, passed into the spiritual world from her home in Urbana, Ohio on Monday evening, June 15th. She was born in Cincinnati on August 21, 1844, but had spent practically her entire life in Urbana, and is survived by an only sister, Miss Adelaide Williams, with whom she resided.

Her father, Milo G. Williams, was the founder and first president of Urbana University, now known as Urbana Junior College. Their home on South High Street, which is one of the beauty spots of the city, has ever been a center of culture and patriotism. During the Civil War, Mrs. Williams was so active in her patriotic works that she was chosen to lay Urbana's tribute of flowers on the casket of Abraham Lincoln when the martyred President's body passed through the city to its final resting place.

All traditions of the home and school have been upheld by Miss Williams and her sister who have been fondly known to their Urbana friends as "the Williams girls."

Funeral services were held on Wednesday morning, June 17th, from the late home conducted by the Rev. Russell Eaton, president of the college and former pastor of the Church of the New Jerusalem of which Miss Williams was a devoted member. Mr. Eaton also conducted the committal service at Cincinnati.

CONFIRMATIONS

At a special confirmation service held on Tuesday, April 7th, four new members were confirmed into the life and faith of the New Church, and were added to the rolls of the Toronto Society. They were: Hilda and Albert Emby; George Hocking, and Russel Emby. The Rev. Immanuel Tafel officiated.

BAPTISM

Blackmore.—On Sunday, May 10th, at the Toronto New Church, Barbara Ellen, daughter of Mr. and Mrs. Percy Blackmore, was baptized into the Church. The Rev. Immanuel Tafel officiated.

CALENDAR

July 19.

Seventh Sunday after Pentecost

The Christian Life

Sel. 139: "O come, let us sing."

Lesson I. Judges xvi.

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 15, 1936

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ANNUAL
ADDRESS OF THE PRESIDENT
OF CONVENTION

Affairs in Our French-Speaking Missions in Europe
Charles W. Harvey

Further Reports of Convention

The Book Corner

Price 10 cents

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THE NEW-CHURCH MESSENGER

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EDITOR
Arthur Wilde

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

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Rev. Arthur Wilde
112 E. 35th Street
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WHAT THE NEW CHURCH TEACHES

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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

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

The
NEW-CHURCH MESSENGER

Vol. CLI, No. 3 New York City, July 15, 1936 Whole No. 4324

The Church and the World

WE trust that our readers are deeply interested in the proceedings of Convention now being published in the columns of THE MESSENGER. We feel sure they will find the various addresses delivered at the meetings of the various institutions during Convention week helpful and stimulating.

We have been comparing the proceedings of our Convention with the published accounts of other similar gatherings held by various denominational religious communities.

Of course the dominant note in all these assemblies has reference to the need of seeking the spiritual advance of the nation. Along this line of policy the New Church stands well to the front. It emphasizes the need for a clear understanding of the Lord and the Divine Word, and for the necessity of seeking the regeneration of society by the regeneration of the individual life.

Other religious communities acknowledge the same needs and advocate the same imperative duty of the Church. But they are not content with this, and they seek to link up their various organizations with some definite aspect of social or political reform. In this lies a great hope of progress, and at the same time a great danger for the Church.

It is not the function of the Church to elaborate and advocate any special political methods. There is always a danger of a Church losing in spirituality more than it can gain or give in political insight. Nor does the political activity of a Church guarantee the solution of any of our social problems. There is no doubt that the political efforts of one of the great communities in this country was largely effective in securing the amendment to the Constitution that resulted in prohibition. However desirable may be the establishment of temperance and total abstinence there can be no doubt that prohibition gave rise to serious evils in the national life.

The function of the Church is to promote spiritual insight among the people, to hold aloft the banner of righteousness, and to keep alive the ideal of love to God and man. But this does not mean that the Church as an organization should remain silent on matters of grave social importance. Without committing itself to any special political issues it can and

should raise its voice upon the problems that confront the nation.

As an illustration of this we may take the action of the National Council of Congregational Churches held last month at South Hadley, Massachusetts, at which the delegates in a resolution protested the flogging of the Rev. Claude C. Williams as a member of the Religious and Labor Foundation and Miss Willie Sue Blagdon in Arkansas, and called upon President Roosevelt for a thorough investigation of the outrage.

As sincerely as any others we would deplore any attempt to introduce politics into our Annual Convention; but we would like to hear the New Church raise its voice against the iniquities that mar our national life. If the New Church is to retain its hold upon the imagination of its young people it will have to convince them that it is seeking not only to teach a new Christian theology but to apply the principles of those teachings to the solution of our social and national problems. Only a select few are interested in new ideas; vast numbers are interested in the application of ideas to the complex problems of modern life.

The New Church has been sowing the seed of truth for more than a hundred years. Has not the time arrived when, while not relaxing in the slightest degree its sowing of the seed, it should try a little spade work in the fields of social effort?

We invite the opinions of our readers. Send us your reactions to this suggestion; and please express your opinions in not more than two hundred words.

A. W.

Annual Address of the President of Convention

WHILE our coming session may be largely engaged with the affairs of organization, our deliberations if animated by the spirit of religion, become acts of devotion and worship, and in this action we dedicate ourselves anew to the service of the Lord and to the interests and cause of the New Church.

The theme of this Convention centers in the Word which has been given by our Lord for the healing of His people. The theme is well chosen for it presents one of the insistent doctrines of the New Church. It is in the Scriptures that we see ourselves, all of our human experiences are mirrored there; love, suffering and joy bind us to the ages, they make us companion to those who have walked in humility with the Great Master, the One who has led the way.

Whether religion in this world is to survive or perish depends upon the response it makes to the stimulating emanations of the Holy Scriptures. We may rest assured that the truths of the spirit are revealed from inner sources, and therefore the doctrines of the New Church never fail to make the true nature of our Lord's Word clear to thinking minds, and fortunately this doctrine is open to every desiring soul, "that the Faith of the New Church cannot possibly be together with the Faith of the former Church, and that if they are together, such a collision and conflict would ensue, that everything of the Church with the man will perish." The Word that we treasure to-day is the same Word that Jesus Christ accepted and approved; from it He drew knowledge of all human states both hostile and indifferent; it is the same Word that He fulfilled, and by means of it He contacts the world of men and makes His reappearance to them. The New Church teaches that a rejection of The Word is a denial of Him who is The Word. Its material form is His outer garment which men can touch with healing faith; its inner spirit breathes His love and wisdom. The Scripture thus becomes not only the spiritual food of our faith, it is the language which heaven employs in commu-

nicating its joy and wisdom to men.

This new understanding of the nature and content of the Bible we wish to share with others, especially in these days when every concept and ideal of the past is being questioned. We can render no greater service to this distressed age than teaching the beautiful and poetic ideas to children who are to become the men and women of to-morrow, for these Scripture texts impressed on the plastic memory have the dynamic power of repelling the evils of later years. Each Bible truth held in the memory is a secret key which communicates with the angels, giving to each experience its meaning and to each problem its solution.

We may doubt the specialists who tell us that sixty per cent of the youth in our country have no religious training or Bible instruction. It is a fact and a challenge. The Bible, which is right in itself, seems to have gotten into the hands of the wrong people. Modern educational systems have fostered so-called scholars and self-styled critics who have torn the fabric of the Bible to such an extent that Sunday-schools can find no intelligent teachers. Therefore, many denominational churches are afraid of the Bible, they avoid the issue it raises and their fear complex is increased because they have no insight into the spirit of the Word.

The danger is so imminent that it may imperil the moral integrity of the nation; it already forms part of the criminal problem. The New Church knows that the Lord's treasure in every child is in the substance of good and truth, and until these are complete there is scanty material for heavenly character. To preserve the Bible for the religious stabilization of the world by enlightening the minds of the neglected and untrained children of American homes is the greatest opportunity presented to the New Church. By saving the children we will prove the efficacy of our doctrines and render a human service that commands attention.

On the shores of Galilee at dawn of day our Lord made this appeal to religious faith as symbolized by Peter, *Feed My Lambs.*

Nothing, however wise or important, matters much unless it begins by making vital contact with the practical life and daily thinking of the people. Religion is a cooperative enterprise between the Church and the people, it is concerned with what men do to each other, and its proof is in the results. There are serious problems puzzling ordinary minds, burdening consciences and distracting efforts, and in the face of these real human difficulties the Church should not waste its energies thinking dogmatically for the people, but rather wisely thinking with them.

Spiritual truth requires explanation, the mind of man needs instruction, and it is for the ministers, the servants of the Church, to make its doctrines known to the public and felt in human affairs. Therefore, one of the important functions of the Convention is the training of selected men for the New-Church ministry. We should make this profession attractive to young men who see the religious challenge of the age, and who have the conviction that spiritual interests are the crucial and primary concern of all men, and that in them are the economic and social solutions. No religious institution can equal the New Church in the abundance of material and wealth of ideas it has to offer young men who burn with desire to minister to fellow-men.

We are now having a change of management and methods in our Theological School. The needs of the age are inherent in the modern attitudes, and the technique of theological training and instruction should be directed to the common need. For over a quarter of a century William Loring Worcester has freely sacrificed his talent and energy to the New Church; he has deeply touched the life of all the men who have come to Cambridge during that period. Language is inadequate to convey all that his love and services have meant to those who have been with him. Among his ancestors many have been teachers and preachers, and three generations of the family have occupied New-Church pulpits. He quietly retires now with the deeply acknowledged gratitude of the New-Church members, both in this country and abroad. We may feel that his blessing and good wishes are on our meeting today.

This modern age is one of changing attitudes; we have not sufficient data, nor are we competent to pass judgment on the world situation.

This insight is reserved for the Lord, who knows the motives and the capabilities of men. The conditions that confront the human family at any time are combinations developed at the hour by complex spiritual and physical powers over which no individual has control. We are as one Man in the eyes of the One God.

The conditions that will confront the future are now unknown; the only forecast is that revealed in the doctrines of the New Church. The goal of life is revealed to us as a heaven created by the Lord from those on earth who follow His leading. We have a much broader idea of His redemptive work to-day than that held by our forefathers. Our intellectual horizons embrace a firmer knowledge of the Divine plan and set wider spaces between issues and beliefs. There is also an effort to unify scattered and formerly hostile elements as a preliminary step to a more general accord.

Men have always had the urge to worship a power outside and stronger than themselves. They have been impelled to this by a sense of fear, or sense of faith, or love, but worship cannot rise to its God unless He is visualized and recognized in His Divine Personality. The division separating faiths and religions is in their apprehension of God, for this is the center of worship and love. It is well to know that while religious teachers can preach a mixture of faiths, no individual can hold to two faiths, the old and the new, for they are not compatible. He cannot hold the faith of the New Church and that of the present-day Church. This is no barrier which we have established, it is from the beginning, for the Lord does not suffer admixture of beliefs and faiths.

The original articles, doctrines and charter of the New Church have not changed; they have not been modified to meet opportunities of the moment; they have not been altered to attract changing fancies. We have never measured the effectiveness or truth of those doctrines by mechanical standards or popular devices, for spirituality evades physical yardsticks. The fact that the religious beliefs of many thinking people are changing, shows that they are leaving the creed-making dogmas which modern knowledge has shown are untenable. The New Church has arisen for a Divine purpose in anticipation of the New Age. Heaven is a reality, its substance lies in the Divine Nature of Jesus Christ; this truth is the core of the New-Church doctrines.

We are in this Convention because it is a cooperative effort on the part of its members to give a world foundation to the New Church so that the Divine may be preserved and perpetuated among men. The responsibilities of the Convention are shared by people and clergy in proportion to their relative voting strength. The Convention is composed of many Associations, and these again of Societies; the management here is largely in the control of the lay members. Keeping in mind this division of official responsibility, let us pray and strive for the effectiveness of Convention methods and policies.

We are assuredly about the Lord's work; may we consecrate ourselves to His service, humbly submitting ourselves to His leadership; for we know whom we have believed, and are persuaded that He is able to keep that which we have committed unto Him against that day.

A Warning

A man giving the name of Ralph Waldo Winslow is falsely representing himself in cities of the middle west as having been sent out by the Carter's Ink Company to establish an office or experimental laboratory. With this background he is trying to secure funds from New-Church people. He is a plausible individual and claims a wide acquaintance with New-Church people.

We are authorized by the Carter's Ink Company to state that he has no connection with that firm.

Our readers should be on their guard against him, and should hand him over to the police. There is good ground for assuming that he is a mental case rather than a professional crook.

Marriage and Religion Go Together at Every Step

THE human marriage principle and religion go together at every step. Every advance and every step from religion or into religion is also an advance and step from or into the marriage principle that belongs to and is peculiar to the Christian man. This marriage principle is the desire to live with one wife only. And the Christian man has this desire according to his religion. (*M.* 80.)

FURTHER REPORTS OF CONVENTION

Mr. E. H. Alden of Philadelphia was the next speaker, who read a paper prepared by Mr. Harvey, as follows:

Affairs in Our French-Speaking Missions in Europe

Philadelphia has special associations with the Church in Paris. It was a member of our Society who really started the work there. Louise Holmes, who married and lived most of her life in Paris under the name we know so well, Madame Louise Humann, owned an apartment house there, No. 12 Rue Thouin. It had a waste lot beside it. Here she built what was then called The New-Church Temple, and she had her pastor, Rev. Chauncey Giles, dedicate it in the early nineties of the last century. With the help of occasional ministerial and regular lay leadership, she gradually gathered a small Society. Meanwhile however, the family suffered severe financial reverses and lost the ownership of both house and temple. Madame Humann then endeavored to carry on the Society with meetings for worship and study either in her own or her friends' parlors.

Madame Humann however had an estate of farmland near Bristol, Pa. Before she died she willed this to the General Convention in trust to buy back the Paris Temple and reorganize the Church there. Then came the War. The farm property suddenly became of value as an industrial site, and was sold, by Madame Humann's trustee, the late Wm. McGeorge, Esq., for $20,000. With this the temple property was presently bought back. But its neighborhood having run down, it was later sold, and a pleasant home for the then minister, Rev. F. C. Mercanton, and for the library of Church books was bought in a suburb of Paris. Services were meanwhile maintained in a small public hall in the Latin Quarter of the City. There, after various vicissitudes and the change from Rev. Mercanton to Rev. Norman Mayer, the work is still carried on, though with no great extension. The Rev. Gustave Regamey, then head of the French Federation, helped the little Society with his visits from Geneva and public lectures. Had he lived the Society would almost certainly have grown. The affairs of the Federation and of the Paris property are, however, gradually coming to settlement, and we are hoping that if the Society can be maintained meanwhile, this old, and important outpost of the Church, established with such sacrifice and devotion, will presently achieve far more than its original success.

The mention of Rev. Gustave Regamey shifts our center of interest from France to Switzerland. He was a minister of the established Protestant Church in Lausanne but, growing dissatisfied with the doctrines of his Church, established and maintained a boy's school. Presently he became acquainted with a Mr. Charles Byse who had long been a reader of Swedenborg and maintained a small circle of interested members. Mr. Regamey joined his circle, and when Mr. Byse passed on, increased the number till the Society of the New Church in Lausanne was established in its own premises. Then, as most of you know, he sent his two sons, Antony and Alfred, to our Theological School. After their graduation they returned to Lausanne and helped their father. Antony later moved to Great Britain, later still to Philadelphia and last of all to Boston. Alfred meanwhile assisted his father, helped to establish a printing house under church influences, which publishes the Church paper and other literature and developed many valuable accessory uses of the Federation.

Conditions changed, however, in Lausanne and Mr. Regamey left that Society in charge of Rev. Norman Mayer and began to develop a mission he had started in Geneva. This he increased and it is now as large or larger than that in Lausanne and has also its own Church premises.

Since the death of his father and the removal of Rev. Norman Mayer to Paris, most of the work of the Geneva and Lausanne Societies has had to be done by Rev. Alfred Regamey in addition to his innumerable secretarial, publishing and other duties. He is holding out heroically and if further funds can be provided through our Mission Board, he will surely be given additional help. We are all hoping and praying that this may be the case for he must not be allowed to break under the strain. The great work built up by the life-long devotion of his father, and Mr. Galland, the treasurer and business manager of the Federation, and others, must, and your Board of Missions insists, shall and, with your help, we are sure, will be carried on.

Mr. Alden told also of a letter received from a Bulgarian who has translated some of Swedenborg's writings into that language and wished help in publishing his work.

The Pulsford Memorial Mite Box contribution of the Woman's Alliance was next presented by the Alliance President, Mrs. H. T. Kent. This represented 38,169 mites, and amounted to $381.61.

A brief interlude of music followed, with

solos by a pupil of Mrs. Dorothy Richardson of North Cambridge. The selections included, "Give me that old time religion," "It's me, O Lord," and "Swing low, sweet chariot."

THE BOARD OF MISSIONS

Judge Freeman spoke of the lending and distributing library which the Rev. Leslie Marshall, Secretary of the Board conducts, with 10,000 pamphlets and some 200 books in circulation.

Mr. B. A. Whittemore called attention to the statement of the Rev. Yonezo Doi, our missionary in Tokyo, regarding the interest in Swedenborg of the well-known Dr. Kagawa who spoke recently in Boston during his visit to America. He mentioned also the deep interest in Swedenborg shown by Mr. Chetty in India.

It was with real regret that Convention did not hear the voice of the Secretary, Mr. Marshall, whom an attack of laryngitis prevented from speaking, although his cheerful presence was enjoyed. A very happy substitute was found, however, in the Rev. Paul Sperry, who gave an address and showed the pictures of our missionary enterprises. These included views of New-Church people and centers in Demerara, Georgetown, Tokyo, Czechoslovakia, Copenhagen, India, Burma, Trieste, Philippines, Mexico, as well as several scenes in our own country, including the New Church in Savannah, the Community church in North Cambridge, the Rev. Henry Peters and his family, the Rev. A. B. Francisco and his home at Houston, Texas, Mr. Rienstra at Boyne City, Mich., and the Rev. Isaac Ens and a group in Kansas City. Mr. Sperry's interesting and well-informed comment added to the pleasure of seeing these friends and their centers of work.

After the singing of the missionary hymn, the president announced the generous gift of volumes of Trowbridge's "Life of Swedenborg" to those present. All were invited to take as many as they cared to distribute of these books, which were presented with the compliments of the Swedenborg Foundation.

The singing of another hymn and the Benediction, pronounced by the Rev. Charles H. Kuenzli, concluded the program for the evening.

Conference of the American New-Church League

At the forty-eighth Conference of the American New-Church League held in Brockton, Mass., June 5-6, the following officers for the coming year were elected:

President

Hayden B. Johnson.....New York

Vice-President (East)

Henry Swanton.....Washington, D. C.

Vice-President (West)

Virginia Swinney.....Los Angeles

Secretary

Mareta Poole.....Wilmington, Del.

Treasurer

Hazel Ruhl.....New York

Ex. Com. Member

Vahe Gulbenkian.....Cleveland

There were approximately 70 Leaguers in attendance, forty-one of whom were delegates.

The Shaw trophy for attendance at Conference was won by the Toronto League.

Conference reviewed the action taken last year at which time it was voted that Conference appoint Miss Julia Gunther to succeed Mrs. Gwynne Dresser Mack as Field Secretary. It was decided to write the General Council of the General Convention of the New Jerusalem Church a letter reminding them of our action of last year. Miss Gunther is prepared to commence a field trip in the fall and to take over the duties of the Field Secretary's office.

It was voted that all National League work, except that of the Funds Drive, be vested in a Projects Board under the Chairmanship of the Field Secretary which will replace the numerous committees handling National League work heretofore.

Because of various questions brought up by Leagues present regarding the apportionment of the Funds quota among the Leagues last year, it was voted that a new arrangement of a per capita apportionment of $1.00 per member be adopted. In the past the quota was based

on the membership and activities of the individual Leagues.

It was voted that one-third of the Funds quota be used for a fund for a field trip by the Field Secretary; one-third of the quota for office expenses incurred by the Field Secretary's office; and one-third to be used to establish a fund for use by a young theological student to assist him in the pursuance of his studies outside the Theological School towards obtaining his A.B. degree or higher degree, the School to have the power to designate the individual to whom the money should be given.

It was decided to temporarily drop the idea of the International Camp in view of the current political and economic outlook, with the hope of reviving this project in years hence, and making it a success. It was suggested that the Projects Board take up the idea initiated by Mr. Chadwick that a delegate be sent to the British Federation. We were very fortunate to have Mr. Chadwick address Conference on behalf of the young people of the British Federation and enjoyed his presence at our sessions.

The following three leagues have been admitted into A. N. C. L. during the past year: Kenwood Senior, Lancaster Junior and Baltimore Junior. Frankford Junior was admitted during this session of Conference.

The policy of issuing three sectional issues of the *Journal* during the year has been followed and it was decided to continue this system with an attempt to extend the sectional issues to include an International issue of the *Journal* this next year. The *Journal* distribution is to be under the same system as last year—a free copy to all League members whose respective Leagues have paid their per capita tax. To assist in the financing of the *Journal* it was voted that each League try to obtain three paid subscriptions to the Journal at the price of $1.00 per year.

The League felt that during the past few years a great deal has been accomplished and that this has been made possible through the asistance of the Field Secretary's office. Consequently its members were extremely grateful to Gwynne Dresser Mack for the splendid work she has done for the American New-Church League and are looking forward to another year of success and closer contact with the Church.

The League held a well-attended public meeting Friday evening. A symposium on the "Youth of To-day vs. Youth of Yesterday" was held, with papers by Miss Lydia Seymour of Chicago, Miss Irma Boericke of Philadelphia and Mr. Sherman S. Newton of Boston.

Sunday-school Association

The annual Conference of the American New-Church Sunday-school Association was held in the auditorium of the Brockton church on Thursday afternoon and evening, June 4th.

The Thursday afternoon session opened with a brief religious service conducted by the Rev. John Daboll, who called attention to the fact that the opening hymn, "Shepherd of Tender Youth" was perhaps the oldest hymn known. The Twenty-third *Psalm* was recited in unison, after which all joined in the Lord's Prayer. Mr. Daboll read from the 119th *Psalm.*

The business meeting was then called to order by the President, Mr. George Pausch. The Secretary read Article II, Section 2 of the By-Laws, and those eligible to take part in the deliberations were invited to sign the roll. The Chair appointed the Rev. Donald C. Gustafson Chairman of the Committee on Roll.

Mr. Horace B. Blackmer and the Rev. Henry C. Giunta were appointed Nominating Committee.

The minutes of the Detroit meetings were approved as printed, without reading.

The Secretary-Treasurer, Miss Florence Whitehead, read her reports. Fifty schools had reported to date, with 2,385 members. Of these thirty-two used the new lesson notes, six used *Sower Notes.* Twenty reported increase in membership, twenty-three a decrease, while four remained the same, and the rest were inactive. Philadelphia still has the largest school, with a membership of 167, while Lynn Neighborhood House is second, with 146. Two

schools had large increases during the past year: San Diego adding twenty-eight new members, and the Kenwood Parish, Chicago, twenty-three new members.

The Treasurer's Report was presented in mimeographed form. A vote of thanks was given to Mrs. Alice Hatheway for her work in auditing this report.

The Reports of the Committees on the Cradle Roll, Home Department, Motion Pictures, Exhibit and Lessons were received as submitted in mimeographed form.

The Report of the Lesson Committee was read in full by the Chairman, the Rev. Franklin H. Blackmer, together with a statement of finances of the new lesson helps. The work of this Committee during the past twelve years since the Conference met in Brockton was summarized as follows:

1. A set of notes for teachers which gives extensive suggestions for teaching in every part of the Bible.
2. A set of pupils' notes which gives the child one page of specific assignment each week in things that he can do himself in study of the Bible.
3. Variation of each of these sets of notes according to departments, taking into account the most up-to-date studies about children's aptitudes and needs.
4. Sets of material especially adapted to the needs of the youngest children—the Beginners' Notes.
5. A scheme of lesson-helps which take advantage of the opportunities which are offered when teachers' notes are departmentalized to give extensive discussion—addressed to teachers—of pedagogy, of New-Church doctrine, of preparing the child's mind of the particular age in question to recognize, discern and grasp the spiritual sense of the Lord's Word.

Particular mention was made of the work of Miss Helen C. Claxton and Mrs. Horace B. Blackmer in distributing the material, and of the editorial assistance of the Rev. William L. Worcester, the Rev. Everett K. Bray, and the Rev. Warren Goddard.

The conclusions of the Committee's Report were embodied in a series of resolutions as follows:

1. That the course of lessons be repeated in the next three years, using teachers' and pupils' notes as prepared, teachers' notes supplemented by additional mimeograph sheets if necessary; material for the full year to be ready before the opening of Sunday-schools in the fall.
2. That there be a third year prepared for the Beginners' course, during the coming year.
3. That a mimeograph outline for studies from the writings of the Church, covering one year, for senior and young people's groups, to be ready for the opening of the Sunday-schools in the fall.
4. That the Association reduce its request to the General Convention for assistance to $1,000 for the year 1936-7.

   (This will be sufficient to provide for the necessary revision of teachers' notes and for the development of the new courses for Seniors and for Beginners. Also it will provide for a beginning in the more thorough revision of first-year material in the course of the coming year, with a view to developing it for the cycle of lessons which begins in 1939.)

A vote of thanks was accorded Mr. E. H. Alden for the gift of a typewriter to the work of the Lesson Committee for the making of stencils.

A vote of thanks was also accorded Miss Helen C. Claxton for her generous volunteer work in the distribution of the lessons.

There was some discussion of how best to supply lesson material to small Sunday-schools that could not afford to buy it themselves. It was voted that aid be extended to such smaller Sunday-schools with the understanding that they help pay for the material as far as they can.

Some discussion of the report and work of the Lesson Committee followed. This culminated in two motions which seemed to express the sentiments of those present. It was voted to refer to the Executive Committee with power the matter of someone to correspond with schools that might be interested in using the new lesson notes. A rising vote of thanks was accorded the Lesson Committee not only for its excellent work but also for the understanding and love of children and of the New Church which it had brought to its task.

After the report of the Committee on Roll, showing sixty-nine names signed (twenty-one ministers, fourteen superintendents and twenty visitors) and that of the Nominating Committee, which renominated the presiding officers, the afternoon meeting adjourned with the Benediction, pronounced by the Rev. George E. Morgan.

For several years it had been the practice for the Lesson Committee to hold an open meeting. This year the meeting was planned to come between the afternoon and evening sessions, and took the form of a series of group-conferences, beginning at seven o'clock in the evening. Reports from these were heard at the evening meeting.

The evening session, with Mr. Pausch in the Chair, opened at the close of these conferences

with the singing of Hymn 61.

The Rev. Franklin H. Blackmer suggested that it would be useful to consider a re-statement of principles at this time, and was given permission to read such a statement. This is found in the General Introduction to the new lesson notes, and outlines the objective which they seek to accomplish.

The reports from the various conference chairmen were then heard. Mrs. Charles H. Kuenzli reported for the Beginners' and Primary Department group, Miss Bertha Whitman for the Junior group, and the Rev. Everett K. Bray for the Intermediate group. All of these were very appreciative of the new lessons and had very little criticism to offer. Among the various activities recommended were greater use of mechanical aids such as sand table, maps, blackboard, etc.; more cooperation from the home in family worship and instruction; more use of *Revelation* with young children; special loving study of each child. For the older children the usefulness of a study of the teachings of the Church about marriage and other studies of the doctrines of the New Church was emphasized particularly.

A warm welcome was extended to Mr. Thomas Chadwick of England, who was invited to address the Conference. This he did very graciously, referring to his long interest and activity in the Sunday-school and stressing the vital importance of this work.

The recommendations of the Lesson Committee were adopted as presented.

The present officers of the Conference were re-elected for the coming year as follows: *President*, Mr. George Pausch; *Vice-President*, Mr. Philip M. Alden; *Secretary-Treasurer*, Miss Florence Whitehead; Members of the *Standing Committee*, the Rev. F. H. Blackmer, the Rev. Paul Sperry, Mrs. R. B. Carter.

A rising vote of thanks was given the Massachusetts Association and the Brockton Society for their hospitality.

The President, Mr. Pausch, then read a paper by Mrs. Bateman of California which appears elsewhere in THE MESSENGER.

After the singing of a hymn, Conference adjourned with the Benediction, pronounced by the Rev. E. K. Bray.

Those interested in Sunday-school work always take advantage of the opportunity to visit the local Sunday-school of the Society with which Convention meets. This was a particular pleasure this year, which many enjoyed. There was a good attendance of children who showed the many visitors something of what their school was usually like. One charming feature of the Brockton School is the ceremony of lighting the candles on the altar table and opening the Word at the beginning of the session.

The special feature of the occasion was the talk given to the children, and enjoyed by the visitors, by Mrs. Elizabeth Jacobson of Minneapolis. Mrs. Jacobson's love for the children and for the teachings of the New Church is well known, and her conducting of the class on this occasion was delightful, and will long be remembered by those present.

Theological School Alumni

The Alumni Association of the New-Church Theological School held its annual meeting on Tuesday, June 2nd. Many of the members attended the closing exercises of the School held in Cambridge on Tuesday afternoon. These consisted of a service in the Chapel conducted by the President-elect, the Rev. Franklin H. Blackmer, with an address by the Rev. William H. Beales of Detroit on "The Responsibilities and Privileges of the New-Church Minister." The following resolutions adopted by the Faculty of the School were read:

RESOLUTIONS OF THE FACULTY OF THE NEW-CHURCH THEOLOGICAL SCHOOL IN TESTIMONY OF DEEP AFFECTION FOR ITS RETIRING PRESIDENT

The Faculty of the New-Church Theological School take this occasion to express and record their deep and abiding affection for their President, Rev. William Loring Worcester; and their testimony to the great blessing that his spiritual influence, in his teaching and leadership, has been to the School. For twenty-five years he has given his best, without stint, and in radiant love, for the School. The peace of

the Lord has had a resting place in the School, through him.

His loving devotion to the Church, and rare forgetfulness of self in her work in many fields and for her Cause everywhere, has been an inspiration that must ever remain with the students who have gone out from the School during the years of his administration, as an example and a challenge to their highest and best.

We record our gratitude to him, and our thankfulness to the Lord, for these rich years and their fruit, which must long remain a blessing to the School, and a benediction to the Church.

(signed) Everett K. Bray,
Lewis F. Hite,
Horace B. Blackmer,
Frederic R. Crownfield.

June 1, 1936.

The service was followed by an informal reception on the grounds.

The meeting was held Tuesday evening at 6:30 in the Church Parlors of the Bridgewater Society. Twenty-seven members were present for the bountiful and delicious supper. A short business meeting was held, presided over in the absence of both President and Vice-President by the Rev. Leonard Tafel, the senior member of the Executive Committee. The principal business was the re-election of the two members of the Executive Committee whose terms expired: the Rev. Charles D. Mathias and the Rev. John W. Spiers. At the conclusion of the business the Rev. Richard H. Tafel read a paper on "Practical Uses of the New-Church Translation of the Word," including many examples of the new translation. The paper aroused much interest in this work.

It was voted that the Association express its deep affection for the Rev. William L. Worcester, President of the School from 1909 to 1936, its gratitude for all that he had done for the School and its students, and its regret that he had now to retire from active service there.

After prayer led by the Rev. Everett K. Bray, the meeting adjourned.

THE BOOK CORNER

Stories from The Word. By Sigrid O. Sigstedt, paper covers. Price: $1.00.

THIS is a slender little book containing twenty-five addresses to children, suitable for use in the home, but equally valuable for the Sunday-school. Mrs. Sigstedt has adopted a novel form of approach to her various themes. There is a brief quotation from Swedenborg at the head of each article. Then follows a charming story-treatment of some subject from the Word. Then at the close there are references to various portions of the Scriptures illustrative of the subject. It would be difficult to conceive of a better method of introducing the Word to children or of giving them a living interest in the writings of Swedenborg.

We hope this is the first of many such books from Mrs. Sigstedt's pen. Its value is not to be measured by its pages. There is enough variety in its material to serve a family for at least a year, and we commend it heartily to our readers.

A. W.

Sunrise on the Grass

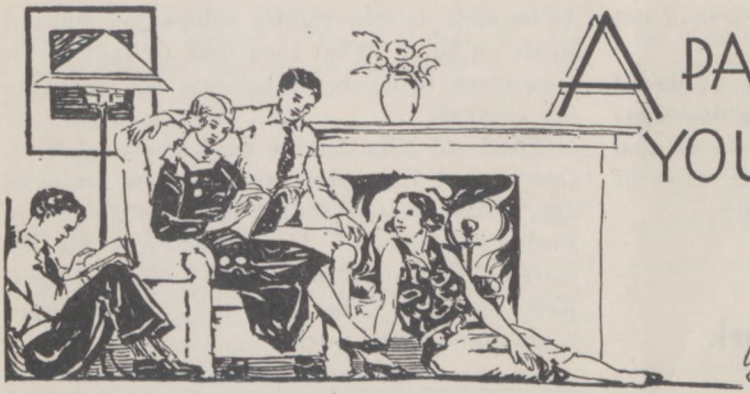
By Florence Brinkerhoff

GENTLY now the tints of morning
Sweep across the waiting dew;
Every drop becomes a rainbow,
Every grass blade's born anew.

Grass are we, with faith so feeble,
Wrapped in dews of selfishness;
Gentle Artist, wilt Thou clothe us
In Thy tints of righteousness?

Love

Such therefore as the quality of the love is which prevails with the man, such is the man; if it be self-love and the love of the world, and consequently of revenge, hatred, cruelty, adultery, and the like, the man is a devil as to his spirit . . . but if the prevailing love with man be the love of God and the love of his neighbour, he, howsoever he appears in the external form, is an angel as to his spirit. (*A. C.* 6872.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Secret Hiding Places

THERE is something especially fascinating about hiding and seeking. All the wide world over children play the game of hide and seek. The Eskimos near the Arctic circle, the South American children in the Valley of the Amazon, children in far away China, and the little Maori children in New Zealand—all have some form of the same game.

All of us when young have played in the same way. We were not old enough at that time to know how closely hiding and seeking are associated with religion.

Man hides, but God seeks. In the story of the Garden of Eden we are told that Adam when he had done wrong tried to hide himself from the Lord. David hid from King Saul when the latter sought to kill him. The Psalmist prays to God, "Hide me under the shadow of thy wings." There are many other instances of men hiding. But the Lord is spoken of as seeking. So we read that He came to seek and to save those who were lost. And there is the story of the good shepherd who went out into the desert to seek for the lost sheep.

There is one place in the Bible in which the Lord tells us that though men can hide from each other they can never hide from Him. Speaking through the prophet Jeremiah He says, "Can any hide himself in secret places where I cannot see him?" "Am I not a God at hand, and not a God afar off?" What He is here telling us is that He sees us all the time. He knows all our thoughts; knows our down-sitting and our uprising. All our life lies open to His sight. There is nothing we can think or say or do that He does not know. He reads us like an open book. And all the things that we conceal so successfully from the sight of men stand out in capital letters in the sight of God.

In the old Greek legends is a story that tells of a shepherd named Gyges who found a very curious ring. He put it on his finger, and to his astonishment, when he twisted it so that the head of the ring was on the inside of his finger he became invisible. By just turning the ring backward and forward he could go in and out of the sight of men just as the light of an electric lamp goes in and out when you press the switch up and down. Of course he was delighted with it, but it brought him to ruin. It was so easy for him to hide, that he became a thief, a murderer, and a terror to all just men.

I know nothing more dangerous than a belief that we can hide from the consequences of our misdeeds. Shakespeare says, "How oft the means to do ill deeds, makes ill deeds done." But even if we can hide them from the eyes of men we cannot hide them from the Lord. He says, "I know the things that come into your mind, every one of them." "Can any

hide himself in secret places where I shall not see him?"

This should not be a terror to us. It should lead us to walk in the paths of righteousness for His Name's sake. It should make us glad that He can see us and guide us in ways of pleasantness and into paths of peace.

Finishing Our Work

By George Henry Dole

THE time will come when "I have finished my course" will be true of each of us. Happy will he be in that day who can say, "I have fought a good fight . . . I have kept the faith."

No one goes through this world and finishes his work without a prolonged battle. He who succeeds in business in these times must struggle against legions of opposing forces well officered and organized. Naturally the successful business man is admired because of his stalwart character and mental acumen by which he won the victory of material success.

Yet there is a greater accomplishment than that of business success, and it can be achieved even when business crashes in utter failure. There is a fight to be carried on inside of us on spiritual planes. We have a business to carry on that others may not see, a business whose success may be assured from the beginning. That business is to establish in character the principles of righteousness and make ourselves worthy of the blessings that the Lord wills to give to the soul.

If we were conducting a business with many agents, we would dismiss those who were dishonest and unprofitable. There are many things in the human mind like those persons whom we would not want in a reputable business. There are the tendencies to overstate, overvalue, misrepresent, to suppress information, to do things not strictly honest, to countenance departure from strict rectitude, and to fail in duty. These traits are to be dismissed from character that the house of the soul may be honest, reliable, and useful.

This great work cannot be done in a moment. The whole life is given for its accomplishment. In business, he who rightly values time will not waste an hour. What then shall be said of the time given to finish the business for which we are created?

The Lord wills that we finish our work here. Our perfect Exemplar said at twelve years of age, "Wist ye not that I must be about my Father's business?" Upon the cross He declared, "It is finished." Fight a good fight. Keep the faith. The Lord will give the power to do our allotted work.

NEWS OF THE CHURCH

BOSTON

On *Reunion Sunday*, September 20th, the regular services will be resumed. The Pastor hopes that all who remain in Greater Boston through some part of the summer, or the whole of it, will continue to support the morning worship by their attendance at the Union Services which are being held in the Church Auditorium.

During the summer the Pastor can be reached easily through the church office, Laf. 8364, in all cases of need and emergencies.

The weekly mimeographed sermons will not be mailed in the summer, but this service will be resumed in the fall.

The flowers on the altar on June 21st were in loving memory of the Rev. and Mrs. James Reed, given by their daughters, Mrs. Harold B. Warren and Mrs. Thomas W. Thacher. On June 28th they were in loving memory of Mrs. Helen Lincoln Green, from the Green Fund.

NEWTONVILLE, MASS.

On Sunday, June 28th, at twelve noon, the most holy sacrament of the Lord's Supper was administered.

Sunday, June 28th, marked the last Sunday of regular morning church services until Fall, when the regular Sunday morning worship will be resumed on September 13th. The Union Summer Services were announced in the June 24th issue of THE MESSENGER.

During the summer months the Pastor may be reached, for any case of extreme need, at the Brooks' Cottage, Gosnold Road, Wood's Hole, Massachusetts.

BAPTISMS

AUSTIN.—Betty Jean, infant daughter of Mr. and Mrs. Walter M. Austin, was baptized in the church at Providence, R. I., April 19, 1936, by the Rev. Harold R. Gustafson.

GRAY.—RICHARD EDWIN, Jr., infant son of Mr. and Mrs. Richard E. Gray, of Seekonk, Massachusetts, was baptized in the church at Providence, R. I., June 14, 1936, by the Rev. Harold R. Gustafson.

TRACY.—Harvey Thatcher, Jr., infant son of Mr. and Mrs. Harvey T. Tracy, of Seekonk, Massachusetts, was baptized in the church at Providence, R. I., June 14, 1936, by the Rev. Harold R. Gustafson.

FOSTER.—Norman, infant son of Mr. and Mrs. William R. Foster, was baptized in the church at Providence, R. I., on June 28, 1936, by the Rev. Harold R. Gustafson.

BROTHERTON.—Ann Maria, three-year-old daughter of Mr. and Mrs. Thomas Brotherton, of Dunnville, Ontario, Canada, was baptized in the church at Providence, R. I., on June 28, 1936, by the Rev. Harold R. Gustafson.

MILLER, ALDEN.—On June 14th, Judith Winifred Miller, daughter of Marguerite Beverly and Fred Royce Miller; David Herrick Alden, son of Kathryn McLaughlin and Raymond Herrick Alden; and Raymond Herrick Alden were baptized by the Pastor of the Newtonville (Mass.) Society.

PETTYS.—On June 21st in the Newtonville (Mass.) church, Charles Danforth Pettys, son of Sylvia Church and Linden Ivan Pettys, was baptized by the Pastor, the Rev. Horace Briggs.

Summer Addresses

The summer address of the Rev. Harold R. Gustafson is: Ponce Landing, Long Island, Maine.

All communications for the Editor should be addressed to Box 352, Corinth, New York, during July and August.

MARRIAGES

MILLER-LORD.—Joseph Leonard Miller and Elinor Carter Lord, were united in marriage on May 2nd by the Rev. Antony Regamey at Boston.

MUMMEY-HEER.—On Friday evening, June 26, 1936, Evelyn Jane, daughter of Harry H. and Alice Heer was united in marriage with John Hoover Mummey in the chancel of the Pittsburgh Church, the Rev. Charles D. Mathias officiating. The ceremony was followed by an informal reception at the home of the bride's parents, in West View.

PERSONALIA

The Rev. and Mrs. Frank A. Gustafson, of Jacksonville, Fla., after visting a month with their son, the Rev. Harold R. Gustafson, at Providence, R. I., left on June 28th for an extended tour which will include Cleveland, Ohio, Pretty Prairie, Kan., and Shreveport, La. Dr. Gustafson preached in the church at Pretty Prairie on July 5th and 12th.

Miss Lois Gustafson, daughter of the Rev. and Mrs. Donald C. Gustafson of Lakewood, Ohio, is spending the summer with the Rev. and Mrs. Harold R. Gustafson of Providence, R. I.

Miss Ellen Street, of the Providence Society, is spending the summer at Hampton, Conn.

OBITUARY

DODGE.—Mrs. Jennie N. Dodge entered the spiritual world May 6, 1936, after several years of illness.

She was born in Hopkinton, N. H., January 26, 1857, the daughter of Lucius and Sarah (Dustin) Noyes. She joined the New Jerusalem Church of Contoocook in early youth and always retained her membership.

Sixty years ago she went to Henniker to teach school and was united in marriage to Ransom Dodge. Two children, Frank and Carl, were born to them. Mrs. Dodge is survived by one grandchild, Nat Dodge of Arizona.

In her early years she was librarian of the town library in Henniker. Books were not plentiful in those days but she was diligent and interested in leading young minds to walk the sunlit paths of the best literature. Thus in her influence with growing minds Mrs. Dodge ministered and nourished those deeper intellectual and spiritual needs of her community.

All through the years the beauty of her living brought help to many and who shall attempt to compute the number of jewels in her crown of righteousness? Surely the Master has said to her, "Enter thou into the joy of Thy Lord."

Mrs. Dodge was a member of Azalia Rebekah Lodge and a Past Grand of that order.

Resurrection service was held at her home on the afternoon of May 9th, the Rev. Joy H. Hammond reading the service, assisted by the Rev. John R. Henderson, a neighbor and intimate friend.

"He giveth His beloved sleep."

J. H. H.

CALENDAR

July 26.

Eighth Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 139: "O come, let us sing."
Lesson I. I Sam. iv.
In place of Responsive Service, Sel. 181: "Remember the word unto thy servant."
Lesson II. Matt. xiv, to v. 21.
Gloria, Benedictus and Faith.
Hymns (Mag.) 43: "Holy, holy, holy."
235: "O Word of God incarnate."

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The NEW CHURCH MESSENGER

July 22, 1936

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The Moral and Spiritual Effects of the "New" Religious Attitudes
Frank A. Gustafson

Usefulness to the Church of a Storehouse of Experience
Gwynne Dresser Mack

The Practice of New Churchmanship
Thomas Chadwick

A Page for the Younger People

Price 10 cents

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THE NEW-CHURCH MESSENGER

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

The
NEW-CHURCH MESSENGER

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The Sabbath

THE 1936 General Conference of the Methodist Church adopted a manifesto on "The Observance of The Lord's Day" that deserves to be read by members of every church in this country. It calls upon all pastors "to give the Lord's Day the place it deserves in the educational and preaching program of the church." It recognizes the claims of the Christian Sabbath as an institution made to meet man's deepest need for worship and rest. It is framed in a liberal spirit, and recognizes that the conditions of modern life have made rigid sabbatarianism impossible.

"While it is true that works of necessity have been enlarged to meet modern conditions and some latitude must be granted in the matter of real recreation, the right use of the Lord's Day is not optional but imperative for the Christian conscience. The church cannot compromise with an invasion of the Lord's Day that violates its fundamental principles of worship and rest. Such rest as does not interfere with true worship is allowable; such worship as is consistent with true rest is a high obligation. We remember too the emphasis of our Lord upon doing good on the Sabbath Day and urge our people to follow His example in ministering to the sick and needy on that day."

We New-Church people might take this instruction to heart. Our knowledge of the spiritual significance of the Sabbath is sometimes allowed to lead us into a disregard of the importance of obedience to the literal command to keep holy the Sabbath Day. We are reminded here of an important statement made by Swedenborg, "He who is in the life of love, or in charity, observes the Sabbath holily; for nothing is sweeter to him than to worship the Lord, and to glorify Him every day." (*A. C.*, 1798.)

It would not be practicable, however, for us to wait until we are principled in charity before yielding obedience to the commandment to "remember the Sabbath Day to keep it holy." Reverence for the Sabbath should be inculcated in our childhood. Simple obedience to the decalogue is the basis of reformation and regeneration. He who disregards the Sabbath is neglecting the cultivation of his spiritual faculties.

Until comparatively recent times men re-

garded the observance of the Sabbath, and the prayers and praises of united worship as things that were especially pleasing to God. This idea was only a short step in advance of the belief that He loved the smoke and odor of burnt sacrifices and had pleasure in the fragrance of incense. Even to-day the simple-minded in the Roman Catholic Church believe they give pleasure to the Almighty when they attend public worship.

The New Churchman believes that no act of worship on his part can affect the Divine Mind, which of course, is quite true. Sabbath observance does not affect the mind of God, but every sincere act of worship powerfully affects the mind of the worshiper. It opens the channels of reception by which the Holy Spirit can flow into the mind and bring peace to the heart. The Sabbath was instituted as a means of spiritual culture for man. He who neglects its observance is not merely guilty of disobedience. He is guilty of ingratitude. He is deliberately flouting the means to regeneration ordained for him by the Lord.

At this time of the year there is especial need for us to remember the Sabbath Day. Many of our churches are closed for long summer vacations. Opportunities for worship are restricted. But this need not destroy the spirit of worship in our hearts. The Word can be read. The order of worship can be followed. Every man may be "a priest in his own household."

Some recognition should be accorded to the representative character of the Sabbath. In the Word it has a high representative value. "The Lord's day is the Sabbath day; and in the Ancient Churches, which were representative, the Sabbath was the most holy thing of worship, because it signified the union of the Divine and Human in the Lord, and thence the union of His Divine Human with heaven. But after the Lord had united His Divine with His Human, this holy representative ceased, and that day was made a day of instruction" (*A. E.* 54).

A. W.

CONVENTION ADDRESSES

The Moral and Spiritual Effects of the "New" Religious Attitudes

By *Frank A. Gustafson*

(*Council of Ministers Address*)

THE world and the Church are very closely allied. What the one is the other cannot very well fail to be. Always the state of the world reflects the state of the Church. Such as is the state of the Church, such must be the state of the world. It cannot be otherwise. Does the Church lack faith; does it lack in consistency of doctrine and life; does it refuse or neglect to live in the light of the revealed truths of the Divine Word, and to embody them and exemplify the spiritual charity which is their direct product; does it fall from grace, recede from a full faith in the Lord and the Word, and so neglect its great function of leading men into the light and love of the heavenly life? Then there is nothing that the world can do but to follow with lack of faith and inconstancy of life. Its light goes out, and its consequent conditions cannot but be as we discover them to-day—unsatisfactory, demoralizing, in many instances flagrantly unfair and unjust, with practically all classes of its people ready on the instant to snatch at whatever appears to offer and afford self-advantage even at the expense of the neighbor's rights and equities.

We at the present time are going through a period of vastation in the world's life which is best stated in the term with which you are so

familiar, "The passing of the old earth." And, by the way, it should never be overlooked that in this passing of the old order we are not to regard the process as being wholly disastrous. While this passing may be distressing and disturbing, involving more or less of pain, uneasiness and turmoil, yet it is really antecedent to the inauguration and establishment of the new order, the new earth. There is one sin of which we men and women of the New Church must never be guilty—pessimism. For in spite of all that may arise to distress and disturb, and occasion pain and uneasiness, there is such a thing as the Divine Providence, and although this Providence may appear to act more in the nature of Permission than Providence, nevertheless it is Providence and takes into consideration all phases of conditions and circumstances involved. Let us keep this fact in mind as we consider something of the Moral and Spiritual Effects of the "New" attitudes in religion.

That an unwholesome condition exists in the world's life is self-evident, but is it quite so evident that this unwholesome condition is due fundamentally to the change that has come about in religious attitudes? that it is the result and consequence of our very apparent lack in religious and spiritual motives and principles? It may be contended that it is unfair and unjust to charge these unwholesome world conditions to the changed attitudes of religion. It may appear that the Church is still religious and that its motive is spiritual. But we have but to make a right diagnosis of the conditions, examine these attitudes to discover that as a whole the Church is no longer an organization of spiritual quality, that it has receded from this spiritual attitude and become almost wholly moral and ethical in attitude and quality.

The Church as a whole no longer has any doctrine, and you know that without doctrine there can be neither Church nor spiritual life. A Church is a Church according to its doctrine from the Word. The quality of a Church is determined by its attitude and faith toward the truths of the Word, its understanding of them and acceptance of them, and its endeavor to inculcate them in the hearts and lives of its people. Without definite doctrine it is impossible for men to know God, to say nothing of comprehending Him and adequately serving Him. Without doctrine there is no means by which men may acquire knowledge of His operation, His providence, His permissions, His revelation, or anything of the means through which He works to bring about order and salvation. Without doctrine men have no means of acquiring right and adequate knowledge of their own nature, their destiny, the purpose for which they were created, what is to become of them when they die out of this world, how they "arrive" in that other world, or what they are to be in it.

Since it now appears that the Church acknowledges no doctrine, and really exults and glories in the fact that it has left doctrinal matters behind for the announced reason that it has discovered nobler elements upon which to base its life and direct its endeavors, it lacks any genuine formative principles of religious and spiritual quality. Consequently it can no longer successfully guide men and women in the affairs of the spiritual life. It can exercise no definite authority over this spiritual life. Sweeping overboard every factor in which its true authority is contained it can only speak as it speaks to-day—in vain platitudes, empty phrases. Without doctrine how can it have real strength, real heart, real soul?

It may be true enough that this recession from doctrine seems to have had occasion in the rejection of the false and irrational doctrines of past generations; that this condition of non-doctrine is very largely a matter of protest against these false and irrational elements of the former faith and belief. It is very evident that these former false and irrational beliefs cannot be accepted by men of intelligence in this day of reason and independent thought. Let any preacher attempt to preach them as they were preached even twenty years ago and he would speedily empty either his pulpit or his auditorium. Yet this fact remains, and must be reckoned with—while these false and irrational beliefs are being repudiated and abandoned nothing is being brought forward to replace them. Instead of there being a Church with a recognized and realized false and irrational doctrine, what we have now

is a Church without anything of doctrine. In the teaching and preaching of the day, especially in what may be regarded as the "new" teaching and preaching, there is very little evident religious and spiritual truth. One has but to read the advertising of the preachers and note the tone of the newer religious publications to discover how very true this all is. Indeed, there is no more of truth in these new attitudes than in the former attitudes. For instead of a faith that was based upon a palpable misconception of the teachings of Scripture, we are asked to accept a faith that really acknowledges and accepts nothing of Scripture, which depends wholly upon man-made effort for elucidation, deduction, conclusion and corroboration. Where the old faith was in error as to the divine sonship of the Christ, the new faith errs in its assertion of the human sonship of the Christ. Where the old faith in the inerrancy of the letter of revelation failed to be true to fact, this new faith denies the revelation in toto, regarding it as merely a recitation of religious evolution, the chronicle of spiritual experience. Where the old faith clung desperately to the supernatural operations of the Holy Spirit, but wholly misconceiving how this Holy Spirit acted in its effect upon men in their restoration to grace and spiritual quality, this new faith fails completely in the assumption that salvation and spiritual quality are after all but a restored mental and moral poise and balance. This new attitude denies the deity of the Lord. It deprecates the Word as revelation. It even goes so far as to hold that faith in spiritual entities is of no great consequence. Whether we are to live after death seems to be a moot question the answer to which is, "We hope so; we do not know." Emphasis is made that it matters not what one may believe; it matters only that one shall live rightly, and when we come to an understanding of this "living rightly" we discover the meaning to be the moral life. While it may be true that here and there is a man or an institution that does talk of God, and the Bible, salvation and eternal life, it seems to have little actual meaning and force because there is lack of actual knowledge of the Lord and His operation, no understanding of the Word, and the whole amendments of life are directed to merely moral and not spiritual ends. Notwithstanding fair appearances and this moral emphasis the underlying principle of these "new" religious attitudes is wrong, and being wrong in this vital principle it cannot but be incompetent, if not actually pernicious in its effects. We are not to confound the moral and the spiritual. That is fatal to spiritual culture and establishment. That one possesses amiable traits of temper and graciousness in conduct is not a sign that one possesses spiritual attributes and qualities. Nor does it suffice for spiritual living that one shall be right in one's motives and intents. Many a gun has gone off and done much injury because the one holding it was not aware of the fact that it was loaded and was wholly innocent of any intent to do injury to another. Evil in the hands of innocent well-intentioned ignorant men and women has done an infinite amount of harm.

We seem slow to recognize the fact that after all the spiritual life is according to the natural law—according to the nature of human life and its orderly development. Nor do we seem to appreciate any too vitally the fact that even the Lord God cannot interfere to change these laws without doing irreparable injury and destruction to this human nature. Without adequate principles of the spiritual life there can be no such thing as an attained spiritual life and character. And these adequate principles are nothing less than the doctrines which the new religious attitudes so proudly assert have been repudiated and abandoned for more worthwhile things. And since these doctrines are so very vital to the spiritual life, when the Church and churchmen consent to lay them aside and repudiate them, of course they lay aside the governing and directing power which they have over the souls of men, and thrown upon their own resources they cannot but work to disastrous and disturbing effects. Do we but take time to consider that morality and spirituality are not one and the same thing, and the reason for their not being one and the same, there should be no difficulty in discovering why conditions in the world are as they are to-day, and

why they are constantly growing worse in spite of the general appeal favoring betterment. Morality is an excellent quality, yet in itself it is wholly an external quality. At its best it is but a surface manifestation. It may or it may not be genuine. It may or it may not evidence spiritual quality—that all depends, depends upon what heart and purpose behind them are. Spiritual quality is an internal quality. It lies at the very heart and core of the soul and its life. When it evidences itself in outward action and conduct it is an altogether different matter. It may appear to be precisely what mere moral action is, yet it is in quality not at all as moral action is. It is from the Lord God not from the man himself. For the Church and its churchmen to go on preaching and teaching this merely moral life, substituting it for the spiritual life, will never develop spiritual character and integrity in the hearts and lives of men and women. Even some of our New-Church people seem to be a bit slow in appreciating this fact, a fact plainly stated in the Writings, and the sooner we are ready to enter upon a new order that is freed from the evils of this present order, and so become competent and capable, the sooner we shall have a real and actual power lending itself to improvement in the world, a power that shall effect permanent results and consequences.

No man, however brilliant-minded, can discover for himself the way of heaven and the heavenly life. The information necessary must come from the Lord, for He alone knows it. And one primary reason why Church and world are in the unfortunate situation in which they are discovered to-day, is that they seem no longer content to remain under His jurisdiction, but are seemingly determined to set up a religious life and a civilization that is according to their own ideas and ideals of what such religion and civilization should be, and this irrespective of anything that He may say as to what they must be if they are to be what they should be. Then if we are to know anything like true order in even our industrial and economic conditions, we must get back to the Lord and to what He has to say concerning these matters. We must get back to the Word and its Commandments. We must get back to actual faith in the Lord, and in His providence and permission. So equipped, with definite knowledge, comprehending these things, we may hope to build anew both the Church and the civilization. And we must begin this building of the new order in religion and civil life not in our halls of Congress, not in our local Legislatures, not in an earnest endeavor to ameliorate outward conditions and ease the burdens of wage-earners, or attendance upon the duties of an eleemosynary charity—all of which may have place well enough, may be needed and required—but as we attempt and accomplish a reformation that has to do with our internal nature. We shall find that to attempt a reformation in outward matters before attending this internal reformation will be like plastering over a malignant sore to let the sore eat itself out from under the plaster.

The salvation of society will never be discovered in any outward application or principle. It will be discovered only in that which means a new Church and a new religious attitude. For after all the Church and its religion is the very heart and soul of all things with men. And because the Church and its religion are just this they must get right, and their doctrines must be righted and re-established. When this is done the Church will know a power and authority it has never before realized. It will speak, and speaking it will be heard. But it must come back to the Lord, and to the Word. It must accept and preach the doctrine of the Commandments. It must teach men a way of life that is an actual walk with the Lord God, and not merely a self-interested morality. When men, because of the Church and its Lord and Word, do actually shun evils because they are sins, and perform the use of life from a spiritual basis and motive, we shall find that these problems which now beset us so sorely will dissolve and adjust themselves, because the right authority is once more in control, the Lord again governs.

I have not said much of the specific conditions in which we are at present involved in the world's life. I do not need to do so. When a surgeon sticks his knife into the heart of an abscess and evacuates it, he does not need to

trouble himself about such comparatively minor matters as pulse and temperature and reaction. He knows that he has got at the heart of things and having let out the corruption, a little care and support will suffice to restore order, and right speedily.

Nor do we need to be unduly concerned with such matters as fair legislation, sound justice, reasonable education, peace treaties, and the like, for we can do very little to settle these matters so long as this other condition continues. All that we can do in these matters under present-day conditions is to mitigate the evils which follow, make conditions of life a bit more tolerable, perhaps a bit less intolerable. But this matter of the Church is vital. We do indeed need a "fresh opening out of Christianity." And this is quite possible. The means are at hand. The Lord has come again. He has made known the true doctrines of His Word. In the books which we know as the Writings, is wisdom for the whole world. Here the Word is laid open for any and every man to read and comprehend. Here truth is provided for any and every condition of life which we may be called upon to encounter. A new earth may and will be established. The Lord is organizing His new Church about a new phase of faith and life that shall triumph when and where these merely man-made faiths of the day must utterly fail. We have but to hold our souls in patience, wait without dismay, confidently work with Him. This new phase of truth shall be established, and with its spiritual life established will come a new state, a new society, a new Church, a new life in all things of life. If you believe in these truths there is no room for pessimism. The dawn of better things is at hand, the day cannot but advance. His will shall be done on earth as it is in heaven.

Affirmation

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

Usefulness to the Church of a Storehouse of Experience

By Gwynne Dresser Mack

(*Monday Evening Conversazione*)

CIVILIZATION has progressed more rapidly during the past quarter-century than it did in several combined generations preceding —that is, in the way of inventions, discoveries and contributions to human activity. This new rapid progress is not due to any greater intelligence on man's part, or any larger ambition. It is due simply to the introduction of *system* as a method of procedure. Order, system, organization have been the harness with which man's energies have been taught teamwork. By means of system our methods have been correlated and perfected; and it is this which has enabled mankind to drive forward at greater and greater speeds.

There was a time when medical research was a matter of independent study and toil. A doctor might decide that he wanted to discover the cure for a certain disease. He would accordingly shut himself up and devote his life to experiments and study, by the trial and error method. Perhaps after years of work, his experiments would lead him to definite conclusions. The doctor would then record his results and go forth to give his findings to the world—only to learn, maybe, that a few years previous some other doctor had beaten him to it. Nowadays that sort of thing doesn't happen. Nowadays the medical profession has a clearing-house, a central recording system, where anyone at any time may learn all that has been done in the past, and all that is being done at the present, in the field of medical research.

There was a time when a man could commit murder in New York City and escape to the west coast and never be heard of again. It isn't possible any more. If you should be sought to-night as a suspect in a crime, by tomorrow morning every police headquarters in the country would have an accurate description of your appearance. It is because police meth-

ods have been systematized and coordinated that the government is now able to trace and capture the criminals that roam at large.

Business offices could not do business without their filing cabinets within which are recorded every letter that enters or leaves the office. A business office's most valuable asset is a good secretary who can locate in her files, on a moment's notice, any data pertaining to any business transaction that has ever taken place in that office.

We hear a lot of talk nowadays to the effect that churches do not grow because they do not "keep up with the times"—they do not adapt their methods and programs to modern requirements. If this be so, doesn't it simply mean that in the field of religion we have not yet learned how to *systematize our methods*, how to harness our energies so that we can travel full-speed ahead? There was a time when church life *was* according to a very definite system: a system of control through *community* interest. But communities as they used to be no longer exist; that is, they no longer exist as the boundaries of life for a given group of people. Automobiles and radios have changed all that. And yet to-day, when the whole world is within earshot of every home, many churches still try to hold their membership through programs of a small community type.

I think we would find without exception that the religious movements which are growing today are those which function according to a definite system. The Catholic Church is a highly-organized system, if ever there was one. The Oxford Group owes its phenomenal increase entirely to its highly systematized methods of procedure. Growth, development, increase are never the results of a haphazard feeling-around; they are the results of obedience to distinct laws of order.

All of which brings me to the point that in our Church we have a Methods and Results Bureau which is trying to "educate" us to the idea that if we really hope to grow, if we really expect to make progress, we must recognize the value of systematizing our methods and correlating our material. We must *centralize* our work, coordinate it, use each achievement as a stepping stone to the next. The Methods and Results Bureau is interested in maintaining a "storehouse of experience" where the Church may put in order and keep available all past experience—through which future experience may be pushed to a higher level.

A few years ago the Young People's League became interested in supporting the Augmentation Fund. The officers, knowing that to stimulate cooperation it would be necessary to publicize the project and enlist people's sympathy, asked Convention for some statistics. These statistics were nowhere to be found. As a result the League had no tangible data upon which to base its plea for interest, and so the entire project was soon dropped. That is one instance in which lack of records killed activity.

Here is another example, showing what energy may be wasted when we fail to make use of the records we have. It was suggested at one of our League Conferences that we try to interest the International League in adopting a badge similar in design to our own. The Conference thought that this was a fine idea, and appointed certain officers to look into the possibilities and report at the next Conference. At the next Conference those officers reported that the idea did not seem practicable, and recommended that it be dropped. Had it occurred to them to consult the records of the League, they would have learned that ten years before, the International League *had* adopted the design of our badge for use as an international emblem.

Which all goes to show of what value a "storehouse of experience" is *if* we maintain it efficiently and use it constantly. This storehouse should be kept much as a card-catalogue file wherein all the material is recorded, classified and cross-indexed for immediate reference. In it we should be able to find all sorts of figures and statistics relative to our growth and activities. In it we should keep records of all projects undertaken or attempted, and what their results are. In it should be filed all the successful programs, pageants, plays or study courses used anywhere within our Church, so that methods found effective by some societies may be taken advantage of by others.

Having accumulated and stored up all such

valuable material, it is of equal importance to draw upon it continually, either to learn what mistakes of the past can be avoided or to build upon past successes toward still greater achievement. The important thing is to *move ahead* rather than to repeat; and this is possible only through systematizing, centralizing our work so that we know what has been done and what still remains to do. It is not enough to keep records. Somehow it must be made possible for all within the Church to have access to these records. In the Young People's League this problem has been largely met through the maintenance of a salaried worker whose business it is to be familiar with all the records and to bring any timely material to the attention of the organization. *Very possibly Convention's problems could be met in the same way.* Just as a huge library is ineffectual without an accurate card-catalogue system and someone to keep it in order, so our national organization is ineffectual without some means of bringing all our activity to a focusing point and keeping it there. In an organization like ours, the work goes on from generation to generation, each of which earnestly hopes that there will be others to carry on where it leaves off. But it is like reading a book: if we do not mark the place where we last stopped, we cannot go on until we have retraced the pages to pick up the broken thoughts. So the more we record our work, and the more we refer to these records, the more unified and efficient our work becomes, and the more clearly defined is the course for those who follow us.

It is the difference between traveling in circles and traveling in spirals. By storing up, putting in order, *using* all past experience in the growth of our Church, we are building steps upon which we may climb upward and onward. Thus we are continually approaching higher planes of achievement. We are moving in spirals rather than in circles—and isn't the great difference between a spiral and a circle simply the matter of *progress?*

The Practice of New Churchmanship

By Thomas Chadwick

(*Monday Evening Conversazione*)

IN the Heavenly Doctrines of the New Church we have a new revelation upon every branch of theological thought. The Lord has revealed through the instrumentality of Emanuel Swedenborg new light upon all the doctrines of the Church in order that in this very privileged age we may enter intellectually into the things of Faith. It is beyond doubt a very privileged age and we are greatly privileged in being the happy custodians of these Divinely revealed Doctrines. The Lord has truly made all things new and whatever the subject upon which we would seek light and leading there is new Truth revealed—truth never before revealed to the world.

In the doctrine of the Lord we are taken straight to the fount of all Truth and we see Him as the One God of Heaven and Earth—essentially Love—revealed by His Wisdom and manifested to mankind in the operations of His Almighty Power. In the Doctrine of the Sacred Scriptures we see again the love of the Lord revealed in the inner senses of the Scriptures opened up to us by the Lord in His Second Coming.

In the unveiling of the life after death we see that it is the Divine of the Lord that makes Heaven, and that Heavenly life exists where the Divine of the Lord infills the life of the human soul. The life beyond and the life on earth are seen to be one, and the conditions of heavenly life the same in each, the acceptance of the Lord in the hearts, minds and lives of men. The Divine Providence is seen to be the operation of the Lord's Divine Love and Wisdom ever seeking the eternal good, that is happiness, of

mankind.

A study of any and all of these wonderful Doctrines reveals an entirely new revelation of the Love and Wisdom of our Heavenly Father, and the more we study them the more wonderful and satisfying are they seen to be. When we view the state of unrest and muddle in the theological thought of the Christian Church we should be—as indeed we surely are—profoundly and humbly thankful for the definite, clear and confident teaching which we are privileged to possess.

The demand of the world and the need of the world, however, is for something more practical than a theoretical religious doctrine however satisfying that may be to the student. No matter how satisfying to the rational mind may be the Doctrines of the Church the demand of our young people and of those in the world to whom we would bring our teachings, is for something more than a merely intellectual exercise. There are profound truths in every single text of the Scriptures: we may expound them at great length and derive for ourselves as students the greatest possible satisfaction and delight as one by one the deeper truths reveal themselves beneath the letter of the Word. But the man in the pew complains that he is unsatisfied.

Is there then a practical aspect to the Heavenly Doctrines of the New Church—those doctrines so clear, so luminous, so beautiful and so profound? Surely there *is*, for the Lord Himself said that He is the Way, the Truth and the Life.

I make bold to say that unless we can shew our young people and those whom we teach, the practical application of any or all of the truths we profess to bring before them we fail in our mission and I would that we might realize even more fully that there is a very practical application of every one of the Doctrines of the New Church and that such practical application is not limited to the specific Doctrine of Life.

I stress this point because I feel that it is the great need of the world to-day.

It is not my purpose to enter upon a detailed survey of the state of the world as we find it to-day but I doubt whether any of us—either in your country or in mine—is satisfied with things as they exist. We all of us dreamed wonderful dreams when the War came to an end and we believed that we saw prospects of the fulfilment of some of the ideals which we had formed and we thought that perhaps we were really emerging in our day from the wilderness state. But somehow or other the dream seems slow of the fulfilment and this not apparently from lack of goodwill as openly expressed by the leaders of men in all lands. The sphere of international politics is far from well and in the field of finance and economics we see each nation struggling for survival amidst a world of tariffs and other restrictive measures. In domestic life there is a slackness and noticeably less recognition of the sacredness of the marriage tie. The need for the keeping of the Sabbath Day seems to be felt less and less. And yet there are many evidences of increasing goodwill in the world. Even in my own lifetime there is a definite increase of humanitarianism and kindliness. There is less class distinction, a deeper recognition of the right to live of the poorest and least educated: the Social Services are developed as they never were before and in all countries there seems to be a greater care for children and for those euphuistically called the "under dog." But the need seems to be for greater guidance of a definite kind—a greater recognition of principles of thought and action, indeed a philosophy is rapidly growing up amongst the young people with whom I mix that really there is no such thing as principles *per se*—actions, they say must be decided by the exercise of the rational thought of the individual, at the moment and in the light of the circumstances.

The primary motive of action is increasingly becoming expediency rather than principle and the need in my judgment is for a recognition of the principles of the Divine Law of Life as revealed to us by the Lord at his Second Coming.

It is presumption for any of us to think that we can solve the problems of the world, be they political, social or domestic—from our own rational thought—we cannot even know the very beginnings of goodness of life without revealed truth and the Church is the custodian of revealed truth.

And when we turn to the Heavenly Doctrines

and seek to learn what they teach about life we find them eminently practical. We learn that no man can do good—real good—until he has acknowledged the Lord, the source of all good. The process is to learn from the Scriptures—from the revelation from the Lord thus acknowledged—what is evil and then to search out our own lives—imposing disciplinary measures with a view to the removal of these evils. When we recognize in our lives an evil, when we acknowledge it as a sin against God we have to seek for help from the Lord and to strive in that strength to conquer and overcome it—*as of ourselves* but with the knowledge that it is the Lord who fights for us. This we are taught is the way of individual life—and until we have removed evil we cannot begin to do good. This is so because evil is hell and it stands in the way of the Lord's entrance into man and all good is from the Lord.

Now there is in the world a great desire to do good and the doing of good is often emphasized as being of far more importance than the worrying about doctrinal teaching. "Never mind what you believe so long as you do good!" We must seek to show the new Teaching of the Holy Doctrines that we just *cannot* do good until we have learnt what is evil, and shunned evil actions because they are sins against God. Perhaps the greatest mission of the New Church is to teach the world that none of us can do good of ourselves. That which is from man is not good—that only is good which is from the Lord. Man is created in the image and likeness of God—and every human affection that we have must seek to bear the impress of the Divine. This doctrine which is primary and fundamental leads us definitely to the Lord as the one God—the one source of all that is good and true and human. We gladly acknowledge this doctrine of the Unity of God as the cornerstone of our faith—we claim it to be the central doctrine of our Church—that which distinguishes our Church from other Christian Churches, but my theme is to invite you to link up the Doctrine of the Lord with the Doctrine of Life so as to see that the only hope of the world is in the recognition of this central Doctrine of the sole Divinity of the Lord because we know that the highest place in man's thought is occupied by his idea of God. Whatever our idea of God—such will be the quality of all our thought, and consequently of our life. This makes the doctrine eminently practical. When we acknowledge that the only goodness we can do is the operation of the Lord in us we will see how very practical is the Doctrine that God is One and that He is the only source and origin of all that is good and true and that all truly human thought must look to Him for inspiration. All things good must bear the impress of His love and wisdom and must be formed in His image and likeness.

Now what is the love of the Lord? Divine Love is a love for the salvation of man—for man's eternal happiness. All the works of God are towards this end and as we know and gratefully acknowledge it was to this end and from this love that the Lord came Himself into the world to redeem and save mankind. The Love of God is a Love that gives itself for the salvation of men. Let us seek to realize more and more fully this doctrine of the Love of God and seek to apply it as a practical doctrine—seek to see that every true human love must look to the Lord as its source and seek to be of the same character. I say of the same character but in saying this I do not mean just *emulation*, that is an old Church doctrine, I mean rather *derivation*. Every human love should bear the impress of its origin and its origin is in the Lord who gave Himself for the salvation of men. The salvation of the world demands that our human love shall be like unto its fount—a love that gives itself; that our love shall broaden itself to embrace the highest *good* of the neighbor and seek to serve the true interests of all men and all nations. Anything less than this is not truly human.

Can we not see how far from this ideal the world has fallen in international affairs? In the Continent from which I come there is much talk of the danger of war and despite the expression of earnest desires for peace the only means to peace seems to be that of increased weapons of war. Fear is predominant between the nations and each individually seeks to obtain security by the increase of armaments. We have actually witnessed a war of declared aggression during this past year amidst all the

horrors of modern warfare. Each nation is striving to live a life distinct from, or in competition with, the rest of the world, and this while all the more advanced thinkers and leaders of the world are talking of the futility of war.

And in the sphere of economics, it is now becoming the accepted theory that plenty brings ruin and that prosperity requires a condition of scarcity. And so by tariffs and quotas and countless other restrictive measures we are seeking to regulate modern distribution of the abundant gifts of a beneficent Providence ever endeavoring to increase trade by restricting it.

The Divine Human Life was one of service and of self-sacrifice to mankind. So long as the nations live for themselves and seek their own prosperity at the expense of the rest of the world—so long will there be enmities, wars, (sanguinary and economic), unhappiness, distress and poverty. The Doctrine of the Unity of God with its implications of sacrifice and its central principle of giving instead of getting is eminently practical in its application to the international problems of our own day.

And what of the domestic problem? The love of parents for children is inborn—it is instinctive. We all most earnestly desire the welfare of our children. Surely in this we are in the likeness of our own Maker. But are we? What *is* the welfare of our children? How do parents in these modern days seek the welfare of their children? What is it that they seek for them? Universally it is their *material* welfare. In their education and in their training, worldly considerations are paramount and this not because the love for the children is lacking, but because that love is lacking in direction—it is not a love united to wisdom but a love which is nothing more than sentiment. A true love of children will be prepared to make sacrifice not merely for the material success of the offspring but to seek the salvation of the child's soul: for as we say in our baptismal service "What will it profit if he gain the whole world and lose his own soul?" We have recently engaged in a long and painful struggle with a mother of a boy in our Sunday-school because we withdrew a prize from him for reasons of discipline. The mother *would* not see that in withholding we were only seeking the real good of the lad.

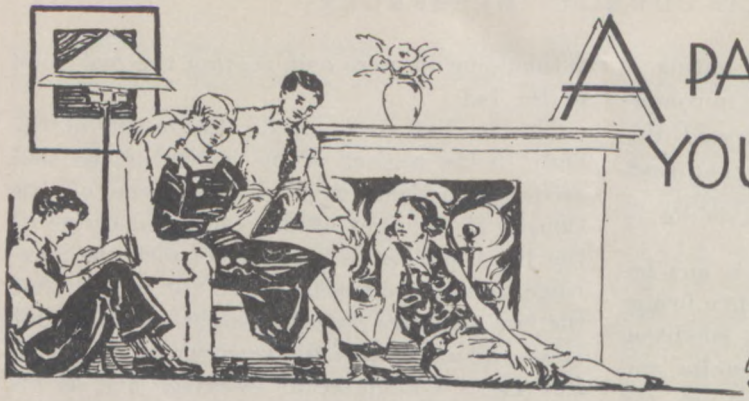
The modern tendency for the health of the body to the neglect of the health of the soul needs combatting with all the force of the Church in the light of this central doctrine of the Lord. What is the trouble with the marriage tie in these modern days? It is just that the two partners have lost sight of or do not know and appreciate the Doctrine of the Lord. For He is the source of marriage and as his Love and Wisdom are united so must the two married partners seek union in the other. Once lose this central principle and disaster inevitably follows.

So we can go on—in every branch of life, international, national, social, domestic and private, the Lord is One—this grand central Doctrine has implications throughout human life. Let us as New Churchmen once again express our acknowledgments to this Doctrine and seek to spread it in the circle in which we live and work.

Necessity for the Incarnation

Why Needed

[Before the incarnation] the Divine Human was the essential Divine as it is in heaven, that is, in the Greater Man, and was Jehovah Himself clothed in this way with the Human. But when the Human race had become such that the essential Divine, so clothed as to be the Divine Human in heaven, could no longer effectively influence men, that is, when Jehovah could no longer reach man because man had so far removed himself, then Jehovah, who is the Lord in respect to the essential Divine, came down and took upon Himself a human which was by conception Divine, while by its birth from a virgin it was such as is the human of other men. This human He put away, and by Divine means made the human so born to be Divine; and from this all holiness proceeds. Thus the Human came to be Essence in Itself, which fills the entire heaven, and also enables those to be saved who could not otherwise be saved. And this is now the Lord who as to His Divine Human is alone Man, and from whom man has it that he is man. (*A.* 3061.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Moths

THERE are, I believe, five thousand different kinds of moths, some as big as my hand, some that have wonderful colors. When I was a boy I used to puzzle my mind as to the difference between a butterfly and a moth. I learned that there isn't very much difference. A butterfly flies by day and a moth usually flies by night. A butterfly has a little round knob at the ends of its antennae, while the moth has the antennae pointed. Then the set of the wings differs. And that is all the difference that I know.

Some time ago I remember seeing a man who lived by me come out of his house with an overcoat over his arm. He threw the coat over a line, gave it a good beating with a stick and then began to examine it all over, inside and out. That man's action told me a story. His overcoat had been laid away all the summer, and he was anxious to see if the clothes moth had been at it. It brought to my mind the Saviour's words, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt and where thieves break through and steal." And then I went on to wonder why God made the clothes moth. Why should these destructive little pests get into our houses, and destroy our rugs and clothes?

Now, whenever I begin to question the wisdom of God I find I have another thought coming to me. God made the moth, but not for the purpose of destroying our clothes. In a state of nature, sheep, goats, deer, and all woolly animals shed their coats once a year. They rub against bushes and trees and leave a lot of wool and hair behind them. That wool is almost indestructible. The birds use some of it wherewith to line their nests. But they cannot use it all. Think what a messy, untidy world it would be if all the place were covered with tufts of wool. So God made a moth to consume it. These tiny moths are nature's scavengers. They help to spring clean the the world!

In our homes they are destructive. They are useful creatures out of place. And the housewife wages ceaseless war upon them.

Is there not something like this in our own minds, devouring our treasures when we least expect? Take the love of pleasure. That, in itself, is a good thing. The Lord intends that we shall have pleasant, joyous lives. Sometimes, however, we let the love of pleasure eat holes in our habits of industry, spoil our working habits. That is a very destructive moth.

Again, take our love of well-earned rest. When you have had a long and tiring day, it is nice to get to bed and relax one's muscles, sinking into peaceful slumber. But when you begin to love your bed so much that you come late every morning to the breakfast table, a moth is making sad inroads upon your industry.

I could tell you of many of these mental and moral moths. But you will enjoy looking for them yourself. It is a good thing to have a moral moth hunt occasionally.

A Voice from the Pew

THERE are millions searching for God and we have stressed the necessity of being able to show them the way to Him.

How can we interest those who are not searching?

We do it best by being ourselves sons of God. If we bear the fruit of the Vine, men will believe in its power.

Many are trying to be "masters of their fate." They are trying to achieve that which Schiller called an "esthetic equilibrium." They want to be "good men of the world." They do not want to be either black or white: they are striving for a comfortable gray.

It is our duty to point out that, without God, the gray always tends to become black; that it is possible to make mammon serve God, but that we cannot serve both God and mammon.

We do our best when we witness as to our own failures as of ourselves; and as to our successes after we have allowed God to rule us.

In trying to interest people in finding God, we should not hesitate to hold out the fruits. When they find Him, their idea of what the fruit should be, is changed by Him.

Show men that sin is a stupid independence of their Creator; and that understanding and power will come to them if they merge their will with His.

Jesus tells us to be reborn, and to believe in our power as sons of God. He said that His church consists of those who have given Him possession of themselves, and to whom He has revealed Himself (*St. Matthew* xvi. 16–18).

When we make a "partial surrender" and "fresh surrenders daily" we are taking steps toward God. The revelation comes when we ask Him to take complete possession of us. "Ye shall receive power after that the Holy Spirit is come upon you."—[*Metropolitan Church News.*]

Guest Preachers at Humboldt Park

On Sunday, June 21, the congregation at Humboldt Park (Chicago) enjoyed a sermon by Mr. Alfred A. Furness on the subject "An Active Religion." Mr. Furness recently completed his second year at the Theological School in Cambridge, and is now spending the summer in Chicago with his parents, Mr. and Mrs. William A. Furness.

On Sunday, June 28, the preacher was the Rev. John W. Stockwell, of Philadelphia, who delivered a very helpful sermon on "The Ties that Bind." Mr. Stockwell also assisted the Rev. Wilfred G. Rice, Pastor of the Humboldt Park Parish, in administering the Sacrament of the Holy Supper.

Services will be continued at Humboldt Park throughout the summer, with the Pastor giving a series of sermons on the distinctive doctrines of the New Church.

BAPTISMS

THAYER, KIMBALL.—On June 14th in the Boston church, Judith Harriet Langford Thayer and Gretchen Kimball were baptized by the Pastor, the Rev. Antony Regamey.

OBITUARIES

DAVENPORT.—Mrs. Margaret A. A. Davenport, formerly of Accrington, Lancs., England, passed into the spiritual world at Pawtucket, R. I., May 24, 1936, at the age of eighty-five years.

Resurrection services were held at Pawtucket, R. I., on May 27, 1936, the Rev. Harold R. Gustafson, Pastor of the Providence Society, officiating.

SCHRECK.—Mrs. Frances A. Schreck, wife of the late Reverend Eugene J. E. Schreck, passed away quietly at four o'clock, Saturday, July 4th. She had a stroke on Thursday and was unconscious the last day. Resurrection service was held on Monday, July 6th, in Immanuel Church, Glenview, Ill., the Rev. Gilbert Smith officiating.

CALENDAR

August 2.

Ninth Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 91: "God be merciful unto us, and bless us."
Lesson I. I Sam. xi.
In place of Responsive Service, Sel. 182: "Thou art my portion, O Lord."
Lesson II. Matt. xviii, v. 21.
Gloria, Benedictus and Faith.
Hymns (Mag.) 75: "O bless the Lord, my soul."
236: "Father of mercies, in Thy Word."

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The NEW CHURCH MESSENGER

July 29, 1936

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By
WILLIAM H. BEALES
Russell Eaton

Memorial Address
HENRY CLINTON HAY
John Daboll

Dedicatory Address
Othmar Tobisch

A Page for the Younger People

Price 10 cents

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THE NEW-CHURCH MESSENGER

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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The
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Life from the Skies

AT a recent meeting of the Society for Research on Meteorites held at the University of California Dr. Charles Lipman presented a paper entitled "Bacteria in Meteorites" in the course of which he asserted "I have personally found a considerable variety of bacteria in meteorites—and have seen them grow and flourish in a normal way after they have left their arrested state."

If it be true that bacteria have been discovered in meteorites it may settle the question of how life first appeared on earth. But it will not in any way explain how life-forms first appeared on the material plane. The manifestation of life presents an apparently insoluble problem. Whether on this earth or on some distant planet there must have been some point in space and time at which, the necessary chemical combination of material elements being favorable, life made its appearance. And however conclusive the decisions of modern science may be against the doctrine of spontaneous generation, there seems to be no escape from the belief that when life first made its appearance on the material plane it was by that process.

So far as scientific research is concerned, life is a complete mystery. The philosopher may define it as "the state of being alive," or as "the ability to respond to environment." Any good encyclopaedia will furnish us with half a dozen such definitions, and from Herbert Spencer onward the philosophic mind has endeavored to explain "life" in intelligible terms. All such definitions, however, miss the mark. They describe "livingness," not life itself.

The most satisfactory definition of life is to be found in Swedenborg's *Divine Love and Wisdom* (35): "Life is the Divine Essence." To the New Churchman this is revelation. To the scientist who is concerned only with matter and its laws Swedenborg's definition will appear to be pure dogmatism. But whether we regard it as a revelation or a working hypothesis, the statement that "life is the Divine Essence" appears as the most rational statement on the subject.

Even to the New Churchman, however, life remains a mystery. Is it a substance, emanating from the self-existent Creator? Or is it "a mode of motion" in subtle spiritual atmospheres? How it reaches us, and in what manner it impels material forms into livingness are

sealed mysteries to us. The chemist can blend together the constituent elements of protoplasm, the simple cell of living matter. But between the colloidal cell of the chemist and the microscopic living cell of protoplasm there is all the difference between the dead and the living.

We can be fairly certain, however, that if the scientist could produce the exact chemical combination at the right temperature, life would manifest itself. But this would not mean that man had created life. All he would have done would have been to produce the conditions favorable to the manifestation of life.

The operation of life on the material plane will always be a fascinating problem for the scientist, but an equal fascination attaches to its spiritual manifestation. For life operates on the spiritual plane. And in respect to that spiritual plane the same law holds good. Under favorable conditions the infinite life force from God will flow in. Whenever man provides the necessary spiritual receptiveness life will flow in. Here is the real meaning of the Saviour's words, "I am come that they might have life, and that they might have it more abundantly." Properly understood it is also the explanation of the statement in *Genesis*, "And God breathed into his nostrils the breath of life, and man became a living soul."

A. W.

CONVENTION ADDRESSES

Sunday Afternoon Vesper Service Address

By William H. Beales

"My heart is inditing a good matter:
I speak of the things which I have made touching the king . . .—Psalm xl. 1.

FOR beauty of expression and imagery, for the interplay of light and shadow in thought, the *Psalm* from which these words are taken has no peer. Even in the literal sense it is one of the most lovely gems to be found in the whole Word. But when we look beneath the surface of the literal sense, and see something of the inner message, then the beauty becomes ever more soul-satisfying.

"I speak of things—touching the King." Things concerning the Lord and His kingdom, the Church. We often speak of the Church, but do we realize the wonderful, the mighty, thing it is? If we would, we must ascend in thought, with Swedenborg, and catch a vision of that Church as it is established in the heavens. O yes, there is a Church in the heavens—or rather, there are Churches there. They worship the Lord there—the Lord Jesus Christ. They sing His praises from overflowing hearts. Marvelous singing! Glorious anthems of praise! Gloriously inspired choirs! For heaven, you know, is the home of all beautiful music; it is born there, and descends down into the hearts of those who can receive it. And they have beautiful buildings there, too, so beautiful that there is nothing here on earth to which we may compare them. For the best that man can express in wood and stone is but the shadow of the wonderful architecture in the heavens.

And yet, wonderful as it all is, the *real* Church of God is not found even in these beautiful externals. It is not to be found in *any* organization, in *any* external worship, as such here or above. The true Church of God is found in the hearts and lives of the children of God. It is found in the sincere love of truth abiding in the minds of men and angels; in the love of goodness dwelling in their hearts; and in the *life* of goodness and truth which they seek to live. There and there alone, is the Church of God, and we make a mistake if we look for it within any walls, under any external conditions of worship, however beautiful and inspiring they may be in and of themselves.

It is in *that* sense that the Word speaks of the Church. It is in that sense that we should think of the Church in heaven and here on earth.

Twenty centuries ago, the Lord established the Spiritual Church on high—established it so truly, so firmly, so enduringly, that the gates of hell can never prevail against it. And to-day there comes forth from that Church a *great outpouring of love and wisdom.* And it is the deep desire of those worshipers of the Lord above that men will join with them in loving worship of Him here on earth.

And so it comes to pass that when *we* read the Word; when *we* talk of the goodness of the Lord; when *we* look to Him in sincere prayer, and truly sing His praise, then the influence from on high descends into the hearts and minds of men, and the Church on earth grows in strength and beauty. It is in this higher, deeper sense that the Psalmist sings of the Church, in this Psalm.

He sings of the glorious revelation of Divine Truth which is to be found within that Church; of the *love* which fills the hearts of those within her borders; of the beautiful and true *thoughts* which come forth from their minds; and above all, of the Lord who is the centre and life of that Church. It is an anthem of praise rarely surpassed in human language. "My heart is inditing a good matter. I speak of the things . . . touching the King." The King and His Kingdom among men—His Church.

Look at some of the inner beauty of this message from the Word. "Thou art fairer than the children of men," he declares of this Church. O, we have our own little ideas, our own standards, our systems of morality and justice and equity. They are our "children," born of our own experience. We make them into laws and codes and they seem "fair" to us. But in the Church of God there is more than the wisdom and experience of men: there is Divine Truth itself—that which teaches us what to love—how to think—how to live. And these things are beautiful beyond all human conceptions of beauty. Yes—they are "fairer than the children of men."

"Thine arrows are sharp in the heart of the king's enemies." Perhaps we draw back here. "Arrows! Enemies!" We have been reading of beauty and peace and love—now come "arrows and enemies." Has the King enemies? Yes. He, Himself, is enemy to none, but there are many who bear enmity towards Him, and therefore towards His kingdom. And they are not difficult to find. They are the unseen hosts of darkness, who seek to instill their poison into the hearts of the children of God. They are avarice, which shrivels the soul into despicable meanness; pride, which would have us jealous of others; bigotry, which would have us refuse to see the true and the good in the lives of those who do not think as we; selfishness, which seeks only our own pleasure, even at the expense of others; and the love of rule, of ease, of wealth—O, there is a whole host of these enemies of the King. How are they to be met? With the "arrows" with which the King provides His church—Divine Truths—sharp and keen, able to pierce the armor of hatred and cunning and pretense with which these enemies are covered, and strike them down, Truths from the Word and the Writings—a much-needed part of the Church of God in these days of spiritual conflict.

Then, back to more beauty. "The King's daughter is glorious within—her clothing is inwrought with gold." Here is one of the most sublimely-beautiful parts of the entire message. Clothing is often mentioned in the Word. When we read of it, we think of the *thoughts* which come forth from the heart and clothe the affections—clothe the love within. They who are of the Lord's Church must sweep aside all of the meanness, the tarnished tinsel, of selfishness and narrowness and unworthiness which seem to have such a large place in the thinking—sweep them aside—cast them away. They are tattered and torn, they are utterly unworthy to clothe the children of the King—unworthy of those who would belong to His Church. "The daughter of the king is clothed *in garments of wrought gold,*"—the gold of unselfish love.

"She shall be brought unto the king in raiment of needlework." How beautiful, once we see the inner meaning! You have seen it—exquisite needlework. The white, purple, gold, blue, threads brought together and worked with care and skill into beautiful designs; this thread here, that thread there, until the whole is a thing of beauty to look upon; a beautiful piece of adornment. Now think of the bright,

shining needle as *doctrine;* and of the threads, the white, the purple, the gold and blue threads, as *truths.* Then think of doctrine being used as the means of bringing together all of the truths we have learned—of weaving them, intertwining them, arranging them, into a beautiful design, a fit spiritual garment for the soul. Take, for example, our doctrine of the Lord; that He is God, the Father, the Saviour and Redeemer. Think of how, with the help of this doctrine as a spiritual "needle," all the truths we have ever learned regarding the Lord and His redemptive work are brought together and arranged in a beautiful spiritual form, each truth, each spiritual "thread," in its rightful place, the whole forming part of the spiritual covering of the mind. Think of how clad in this covering of Divine Truth, arranged in wonderful order, the "daughter of the King" draws near to Him, led by the angels. "Brought unto the king in raiment of needlework," to dwell with Him in the glory and beauty and joy of His presence.

These are but some of the "good matters" which the heart of David was inditing in this glorious *Psalm.* There are many others, equally beautiful, but I must hasten to the last verse, the last thought.

Perhaps we sometimes for the Church, when we look abroad, may be tempted to be discouraged. *Listen!*

"I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever." This great reign of truth and love established on high in the hearts of the angels, this great sphere of love and life brooding over the hearts of men, this marvelous unseen Kingdom of the Lord Jesus Christ—Oh! it is too *vast,* too *glorious* a thing to even *talk* of failure in connection with it! Men may hold it back—they are holding it back—but God's purpose with man cannot fail. "My word shall not return unto me void, but it shall accomplish that whereunto I send it."

I saw a red-breasted robin hopping across the lawn as I looked from my study window some months ago. It was cold. The grass had ventured forth, but now it was covered with snow, which the wind blew into little eddies. It did not look like spring—it was cold and cheerless. But the robin hopped across the lawn bravely. He did not seem in the least downcast. Snow or no snow it was spring, and somehow he knew it. God told him so, with that instinct which He gives to His dumb creatures. I saw the little fellow later, when the snow had gone for good, and the sun was shining brightly. He was sitting on a nearby tree, singing gloriously. Another robin was with him. They were apparently looking around for quarters in which to take up housekeeping. So the Lord teaches us lessons, if we have the wisdom to learn. For we may doubt, sometimes, about the Church. We may wonder about the slow progress which it seems to be making in the world. We may see the snow-flurries and feel the coldness of response. But there is no need for doubt. The New Church is here—it has come. Of course the world is slow to respond to the influence from on high. It has thousands of years of ignorance and selfishness and gross love of evil to live down. There are strong chains of heredity and custom to be broken. Bigotry and superstition have struck deep into the minds of men, and for countless generations have these passed for religion. But the warmth and the light from above are softening the hearts of men; they are casting the light of truth into the darkened understandings, and the Church in heaven is slowly but surely making its influence felt on earth. The great truths upon which that Church is established have been revealed and the work of re-making the Church on earth has begun in earnest. Ignorance and superstition are drawing back in the face of the new light. Yes, it is utterly impossible even to think of the Church of God being defeated. You and I, and countless millions may close our hearts to its leading; we may bring shame and disgrace upon it by our unfaithfulness to its glorious teachings; but to say that the Church of the Lord can fail is to know nothing of the power of the Lord God. The Church has a tremendous task before it. It is not—it cannot—be satisfied with mere outward reform. It strikes at the very roots of evil. Its task is to teach men how to banish selfishness, greed and cruelty from their hearts; to lift up be-

fore the world a vision of the Risen Christ; to spread abroad the revelation of the Divine Truths entrusted to its care, and to call men to repentance. Indeed, such a task faces the Church of God, that were it not for the power of its Lord and Master, it might well be a hopeless one. But it is *not* hopeless. "I will make thy name to be remembered in all generations: the peoples shall praise thee for ever and ever."

You and I? We may hold it back, or we may work to advance it among men. By the lives we live day by day, we may and will do this. The choice is ours—the responsibility is ours, but whatever we may do as individuals, let no man say that the Church of God has *failed.* The welfare of the Church of God is in the hands of God. There may be delay, yes, but, in the love and wisdom of God, there is no failure.

Radio Interview

(Broadcast through the courtesy of Stations WNAC and WHDH, Boston, June 7th.)

We are glad to welcome to the studio a distinguished visitor—Mr. Thomas Chadwick, of London, Eng., who has come to this country on a special mission, and who has kindly consented to be interviewed.

Mr. Chadwick holds a high position in the British Exchequer in London. He has been twice decorated by His Majesty the King for his services to the British Empire in that capacity.

He will be interviewed by the Rev. Rollo K. Billings, Chairman of the Radio Committee of the Methods and Results Bureau of the New Church in this country.

Q. Mr. Chadwick, I understand that you hold an important position in the treasury of the British Government?

A. Yes, I do hold a Government job: being the Accountant of the British Treasury, but it is not in any way connected with that position that I am here in your country.

Q. Perhaps you can tell us just briefly, Mr. Chadwick, about your mission to this country.

A. I have been appointed to represent the Conference of Swedenborgian churches (we call it the New Church) in Great Britain at the Convention now taking place in Brockton of the Swedenborgian Churches in America.

Q. And have you brought any special message from Great Britain to America?

A. Yes, first and foremost, is a message of greeting and goodwill which I am sure everyone in my country feels for all the people in America.

Q. I know we all recognize and appreciate the feeling of friendliness and goodwill that exists between the people of Great Britain and the people of America, and happy we are to reciprocate that feeling, but have you any particular message which you bring to the American people?

A. That is a little difficult to answer in a few words but if I may use a very expressive phrase which I hear used so much by your people I am "just crazy" on the idea that the great need of the world to-day is for more definite guidance in regard to matters of life from the church.

Q. I like the way you use the phrase "just crazy." And "just crazy" on the idea that the great need of the world to-day is for more definite guidance in regard to matters of life from the church. That is very interesting but how and why do you think the world needs guidance?

A. Because there is a strange anomaly existing in these most interesting times in which we live.

Q. These are most interesting times, but I must ask just what you mean by an "anomaly existing"?

A. I mean this. Perhaps never in the history of the world have there been greater evidences of kindliness, of humanitarianism, of expressions of individual, national and international friendliness and at the same time so many evidences in practice of the very opposite.

Q. Aside, of course, from any political aspect, I'm sure we would be interested to know more precisely just what you refer to.

A. Well, surely there can be no question that in your country and in mine the under-dog is better treated than ever he was in the history of the world.

Q. Yes, I think without a doubt that is true.

A. And yet, despite all these kindly feelings, for example, the care of children, the care for the poor, and the protection of the weak and so on, despite all these things, there is something radically wrong in the world.

Q. When you say, "something radically wrong" do you mean internationally, or—

A. Yes, internationally, but by no means only so. We have all experienced during the last year a war of declared aggression which the combined

goodwill and statesmanship of all the nations of the world could not stop.

Q. But couldn't these be called international difficulties, or differences over which none of us had any control.

A. Yes, that may be. But I should like the world to think above politics to principles and this not only in international affairs connected with war but also with economics, with social and domestic and, indeed, with personal and individual questions: because from the individual comes society and from society national, and from national international relations.

Q. It is no doubt true, and it might almost be stated as a law, that the attitudes of nations towards each other give us a fairly true picture of the personal, and may I add, practical Christian development of the individuals that go to make up the vast human society, but I would like to have you enlarge upon what you call "thinking above politics to principles in international affairs."

A. For self-protection we are living in a world of rapidly increasing armaments, of increasing economic restrictions, and, in a world of plenty, seeking to restrict the beneficence of Providence in order to maintain prices.

Q. Would you suggest a solution or a remedy for this alarming lack of confidence between nations, and this mounting tide of economic restrictions?

A. I feel that the Church and the Church alone has the remedy. And that remedy is to return to principles as revealed to us in the Church (Christian) doctrines.

Q. Then you believe that the fundamental doctrines of the New Christian Church and the living of the personal life are reconcilable? In other words, you believe that the Christian teachings are practical and livable?

A. Most certainly, I do. Unless there is a practical aspect to every doctrine taught by the Church, that doctrine is useless. And the Creator never gave anything except for use.

Q. If you mean just exactly what you say, that every doctrine of the Church must have a practical aspect, or a practical use, I would like to hear you apply, say the doctrine of the trinity. We hear so many people say, "what difference does it make what we believe about the nature of the Christ?" They say, "we want teachings that are practical for everyday living." Do you believe the teaching of the church about the Godhead can and does have a practical application?

A. Undoubtedly. That is the primary teaching of the Church, and, therefore, must necessarily be the most practical. You see, so many people forget that God is not only Love, but also Wisdom, and the union of these two essentially constitutes the third essential in the Trinity, namely Power or Force, or Use. It seems to me that the world forgets to unite Love with Wisdom, and thinks that the Church has finished its job when the Love of God is seen and appreciated. You see, we in the New Church believe that the incarnation was the coming of God Himself in human form for the salvation of the world. Implicit in this doctrine is that of self-sacrifice for use. This is the practical doctrine of the New Church in regard to the Deity. God is One in essence and person and sacrifice is a universal principle in human life. The Church has talked very beautifully about being like unto our Maker. We believe that true human life is derived from our Maker and must bear the impress of its Maker.

Q. Of course, Mr. Chadwick, I recognize what you say as being a teaching or doctrine of the Church but, our problem is to apply these teachings to the problems of the world.

A. Exactly. But isn't it true that as soon as the nations of the world learn that the true way of life is that of sacrifice, of giving, instead of getting, that the cutthroat competition in armaments, in tariffs and in other things will cease to be?

Q. And we seem to be only willing to learn this lesson by witnessing a dreadful and costly opposite of this principle. Perhaps the world will learn the lesson, but only after seeing to what depths this spirit of dog-eat-dog will lead the world. But to move from the international aspect to a more personal consideration, don't you think that this spirit of sacrifice can be applied to other spheres of human conduct?

A. Yes. It must be applied to all spheres of human life: marriage and parental life, for instance.

Q. Do you mean to refer to the apparent falling away in marriage relations?

A. Yes, I do, and I fear there is such a falling away. It will always be true that parents love their children, but so do the animals. The difference between human life and animal life is that in human life love should be united to wisdom as we teach it is in the Deity and this in the bringing up of children.

Q. That is an interesting tie-up connecting the thought of the Trinity with that of bringing up of children and family life.

A. Well, I ask you: What is the almost universal idea regarding the upbringing of children? Isn't it to look after their bodies and get them a good position in life? But what does it matter if they gain the whole world and lose their own souls? Unite true Wisdom to Love as we have it in the Human derived from the Divine and understood in the light of these principles and I submit that this state of things would be seriously changed.

Q. Why is your church so anxious to preserve

the friendly relations between our two countries as manifested by your visit to America.

A. Well, our two nations have the common bond of language, but, more than that, we have so far both preserved what, from the point of view of the church is of first importance, and that is the liberty to think, to speak and to act in freedom according to reason. In a world where the people of many nations are forfeiting this glorious privilege it is natural that the New Church whose slogan is: Now it is permitted to enter intellectually into the things of faith, should seek to unite in every way possible our two great nations which have such a priceless common heritage. If I may say so I believe for this reason and this reason alone our two countries will more quickly emerge from the distresses which seem to be almost overwhelming the world.

Q. Thank you, Mr. Chadwick, and I hope that your visit will be in every way a happy and successful one.

A. I feel sure that it will. I had always been told of the wonderful hospitality of your nation, but, like the Queen of Sheba, I can only say, "One half was not told me."

Address Given at Convention by the Rev. Russell Eaton

On Monday Morning, June 8th

I WOULD speak to you of the Word of God. God's Word is taken out to the world by you individuals.

God once gave to men a book. It had two pages and they were both of stone. Each page was written by the finger of God Himself.

One page, the first, told man his duty to his God. The second page taught man his duty to his neighbor.

If you have these two old pages in your memory you have God's Word there. These two pages are the Word of God to men in its least form. Nothing could be taken away from them, much was afterwards added. Conjunction of the Lord with the human race was the theme of this Book, conjunction of heaven with the world. It was God's Covenant with His people.

Let me quote, "The Word was provided by the Lord in order that heaven may live by means of its Divine Truth. Without the Word there would be no heaven. Since the human race lives by means of heaven, the human race is dependent for its daily existence upon the Word of God. To preserve both heaven and the human race the Word was provided by the Lord." This teaching of Swedenborg gives you a glimpse of the importance of the Word. But hear further:—"Heaven is in its wisdom from the Word when it is read by men on earth, and then man is at the same time in conjunction with heaven." When you read or hear the Word of God, reverently, you are helping heaven, you are in heaven for the time being. If the Word of God were not in the world then evil would be in full possession, and one society after another would perish until there was no life left on earth. Very few men believe that the Word of God is of such a character and of so important a use.

You need not confine your thought of the Word to the two stone pages. You may think of them as a Divine seed in the world, from which grew that great tree of life which we call the Old Testament, the Gospels and the Book of Revelation. It is one tree with three great branches. The tables are the prototype and image of the other seed, the seed of the woman, come to bruise the serpent's head, of Jesus of Nazareth the King of the Jews. He was this same Word which was in the beginning with God, and which was God. In Him was life and the life was the light of men. The Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. When He, Jesus the Christ, came to His public ministry He had so grown in wisdom and stature and into such favor with God (and men) that the words which He spake in the Gospels are spirit and are life. When He was ready to speak to the world He could say, "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works." *John* xiv. 12. As He said to the woman at Jacob's

well, "If thou knewest the gift of God and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water . . . Whosoever drinketh of the water that I shall give him shall not thirst forever; but the water that I shall give him shall be in him a fountain of water springing up into everlasting life." *John* iv. 10f. Again; Jesus said, "If any man thirst let him come unto me, and drink." vii. 37. Peter said to Jesus, "Thou hast the words of eternal life." vi. 68. Jesus said, "Heaven and earth shall pass away but My words shall not pass away." xiii. 31.

"Because of the Lord Jesus Christ the Word is, in an especial sense, a Divine work for the salvation of mankind." I would emphasize the thought that, when we think of "The Word in the World," we should think of the Lord Jesus Christ in the world.

St. John says in his epistle (1 *John* i. 1f) "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us, that which we have seen and heard declare we unto you. . . ."

When you turn to the *Book of Revelation* the name or title for the Lord, the Word of God, is blazoned forth in glory. There you read (xix. 11-13) "And I saw heaven opened, and behold, a white horse and One sitting upon it, called Faithful and True; and in righteousness he doth judge and make war. His eyes are as a flame of fire, and on his head many crowns; having a name written, which no one knoweth but he himself. And He is clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and pure." In the *Book of Revelation* a glory of Jesus Christ is revealed that shall be for a new age, the age of the Second Coming of the Christ.

As you dwell upon the thought of the Christ as the Word made flesh, living and speaking the Word of God in Gospel days, connect with this the thought of Moses speaking the words of Jehovah. Look back to that day when the Ten Commandments were given. Moses comes down from the Mount and speaks unto the people the words the Lord has given him. The people cry to Moses, saying "Speak thou with us, and we will hear, but let not God speak with us lest we die." (*Ex.* xx. 19.) The Lord said unto Moses, "thus shalt thou say unto the Children of Israel," and as the Lord spake to Moses, so spake Moses to the people.

Can you see, centuries later, the human God, Jesus Christ, standing there in the nature, and clothed with the very flesh and blood, of His children, speaking to mankind the words that God, the Divine Soul within Him, gave Him to speak? If you can you may see the text illumined. "Moses came and announced to the people all the Words of Jehovah."

Moses did more than speak all the words of Jehovah unto the people, for he also wrote all the words of Jehovah. So the Bible says. Since you have the idea of Moses representing the Lord as to the Word, it may be plain to you, and you may enjoy knowing, that writing means an impression on the life, and that by Moses writing all the words of Jehovah is pictured to us the impress of Divine truth upon the life of Jesus the Christ. Every truth of God—the whole Word of God—the Christ loved and lived, and thus wrote upon His life. How much of this Word have you written upon your life?

This idea that the Christ by His life among us wrote a Book is not something wholly outside of our experience. You, and I, and all men, are spiritually writing a book, and that book is our memory. The things that we write clearest on our memory are the things that we love to remember, to think over, and to use to guide our lives. Our most precious memory is of God's Word to us. The book of our memory is far more permanent than those material things of printer's ink and paper that we ordinarily call books, for the book of our memory remains to all eternity, its contents are never blotted out. There is one special, great occasion for each one of us, this is it:—the dead, small great, still come to stand before God, and the book of memory written by the life is opened and another book is opened, the Book of His Life, and the dead are judged out

of the things which are written in the books. So the work of Jesus Christ in making the Word flesh is not confined to this world. That Book of Life, Jesus the Christ, lives and rules in heaven. (*Rev.* xix. 11f.) "And I saw heaven opened, and behold, a white horse, and One sitting upon it, called Faithful and True; and in righteousness he doth judge and make war. His eyes are as a flame of fire, and on his head, many crowns; having a name written, which no one kneweth but he himself. And he is clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of God, the Almighty. And he hath on his vesture, and on his thigh, a name written, King of Kings, and Lord of Lords."

So has man's vision of the power and might of God's Word grown, from the seed of the two-leaved book of stone to the vision of Almighty God Himself, the Word of God made flesh indeed, ruler of heaven and earth. As you walk out into the world this King of Kings can take you by the hand, walk with you, talk with you and, through you, to the world.

(*Additional Convention Addresses in next issue.*)

Henry Clinton Hay

Memorial Address *by John Daboll*

[In a recent issue we published an account of the life of the late Rev. Henry Clinton Hay. Our readers will be glad to have the memorial address given by the Rev. John Daboll at the resurrection service on June 26th.]

OUR friend, whose life is so much in our minds to-day is entering consciously and actually into the experience of the Presence of the Lord whom he so loved.

What hosts of friends he will meet, friends made during his full life of more than fourscore years! He chose to be a doorkeeper in the house of the Lord. He chose to sit at the threshold of the house of the Lord. With the Lord's help he kept himself at the threshold of the house of the Lord to point out the way for wayfarers. Like the boy Samuel of old he early obeyed the admonition of the old priest—"Speak, Lord, for thy servant heareth." And like Samuel of old when the morning light came he opened the doors of the house of the Lord.

He fulfilled the description of the citizen of Zion so beautifully expressed by the Psalmist: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart" (*Psalm* xv. 1, 2). He is a shining example of quiet persistence in well doing. He has always been ready to serve the Lord and his fellow men. We may confidently assert that the welcome which the Lord gives him in the spiritual world is, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (*Matt.* xxv. 21).

When in college he was instrumental in organizing the Boston New-Church Young People's Society, thus early was the Lord using him as a door keeper in the Lord's house. He served as minister of the Gospel under three saintly ministers of the Lord's Church, the Revs. John Westall, John Goddard, and James Reed. His ministerial activities were centered in communities of very various characteristics, in Fall River, Cincinnati, Providence, Brockton, and finally in Boston. In the larger uses of the Church and Community he was active, serving for many years respectively as Secretary of the Convention Council of Ministers and as Secretary of the Board of Managers of the Theological School and as Vice-President of the Greater Boston Federation of Churches. In all of these activities he carried efficiently into life the fundamental teaching of the New Church as to use. He was wonderfully helped in all this by his implicit trust in the fact and adequacy of the internal or spiritual sense of the Lord's Word, revealed in the Writings of the New Church, to estab-

lish vital connection of men on earth with the Lord in His Second Coming and with heaven. His firm belief in the immediacy of the spiritual world enabled him to bring light and comfort to hundreds of friends. Everywhere his persistent kindness and devotion made life-long friends.

Of the new phase of life on which he is entering he himself has said: "The Lord is watchful for just the right time to free souls from the earthly body, be it in infancy or childhood, or youth or manhood or old age, that every soul may have the greatest possible blessings of immortality." He knew what it was to have father, mother, wife and children cross the threshold of life before him and he could say for our comfort, "How often in this world the lack of money, or of time, or of health and strength, or of other means prevents our doing what we want to do. But in the other world all these limitations are removed. No one will be prevented by poverty or illness or lack of time or of strength from doing all the kindnesses that are in his heart, all the services to his loved ones, wife or children, friends in society or in industry, friends everywhere and of every kind. And there will be no enemies."

How characteristic of his persistent kindness as a door keeper in the house of the Lord of love for him to say: "If we love to share our homes with our families and friends, if we love to entertain others in them, we shall have lovely homes to entertain them in; we shall live in houses in the midst of gardens of flowers and shrubs and trees, and shall have beautiful furnishings—it will depend upon our characters, and the unselfish use we love to make of our homes now, for in heaven there is no selfishness. Every home is different because every character is different."

We thank the Lord for the truths about life here and hereafter which our dear friend expressed by word of mouth and by life. They are summed up in our Lord's own words which we may at this time take to heart for comfort and consolation:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The Difference

God's Providence

THE OLD CHRISTIANITY TAUGHT

THAT the Divine Providence is comparable with the government of an earthly autocrat; that by prayers and supplications He may be moved to dispense favours, and, further, that what men call good is the sure sign that we are in receipt of Divine blessing.

THE NEW CHURCH TEACHES

That Providence is absolute and invariable; that it operates wholly in accordance with Divine order. Hence men should not seek to alter the dispensations of Providence, but pray rather to be sustained and kept faithful in whatever may betide. God ever provides only that which is good, and He permits evil only for the sake of the preservation and development of good; for good, as seen in the Divine sight, is only that which is eternal—all things temporal are therefore constantly subjected to this.

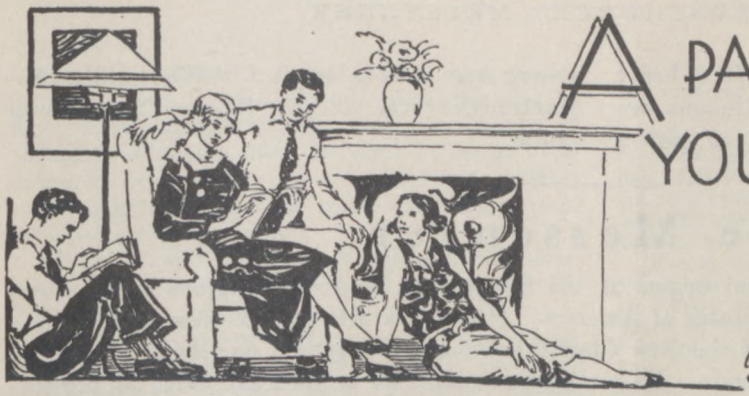
MODERNISM TEACHES

That by the Providence of God we are to understand the operation of the laws of nature, as these are being constantly discovered; also, there is a moving of the Spirit within everyone urging each to the doing of his best.

—From *The New Age*.

The Universe Not Created Out of Nothing

EVERY one who thinks from clear reason sees that the universe was not created out of nothing, for he sees that not anything can be made out of nothing; since nothing is nothing, and to make anything out of nothing is a contradiction, and a contradiction is contrary to the light of truth, which is from Divine wisdom; and whatever is not from Divine wisdom is not from Divine omnipotence. Every one who thinks from clear reason sees also that all things have been created out of a Substance that is Substance in itself, for that is *Esse* itself, out of which every thing that is can take form; and since God alone is Substance in itself, and therefore *Esse* itself, it is clear that from this source alone is the formation of things. (*W.* 283.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Self-Knowledge

THERE is a verse in the 19th *Psalm* that runs thus: "Who can understand his errors? Cleanse thou me from secret faults." Those words are attributed to David, the King of Israel. David realized that the people who loved and served him did not know him very well. He was the national idol. A great soldier, a great statesman, a great king, he was beloved by his people. Men were glad to serve him, and in the early part of his reign he was the national idol. Men shouted his praise wherever he was seen, but David knew himself better than his people knew him. There were dark places in his heart and mind that he hid from his people. He had thoughts and desires that he hid from all his people. And he prayed to the Lord for help. "Who can understand his errors? Cleanse thou me from secret faults."

It almost seems as if David were speaking for us. Most of us have secret faults. There are things we nurse within the mind. We would not like people to know all our thoughts and wishes. I once read a story of a man who pretended to be more honest than other people. One day he said in public that he wished he had a window in his forehead through which all people might look, and read his truthfulness and honesty. Such a window was not possible. But as a punishment for his boasting the angels made it possible for all men to see his every thought mirrored in his face. In a few weeks he had not a single friend. Men read beneath his thoughts selfishness and greed and fled from him in dismay.

Such a thing, of course, is not possible in real life. Men cannot read our hidden thoughts. Only the Lord can do that. He sees us through and through.

Secret faults do us much more harm than those that lie open to the light of day. They weaken us in our work. They limit our influence for good. All our life we shall be weaker for them.

When I was a small boy a great tragedy occurred in Great Britain. Over the river Tay in Scotland a long bridge was built. It was strong and beautiful, and built of the finest steel. Every night a great express train dashed across it at about sixty miles an hour. One night without any warning the bridge broke; the train fell into the river and all the passengers were drowned. Engineers said that the steel of which the bridge was built had an eighty per cent margin of safety. But here and there a defective rivet must have been used, or some little inroad must have been made by rust. And because of a few secret faults the bridge fell. It was only as strong as the weakest part, just as a chain is only as strong as the weakest link.

You and I are only as strong as the weakest parts of us. And if we nurse secret faults we can never be strong in hours of temptation and trial. David was guilty of great sins through his secret faults.

Strength of Christian character can never

be acquired until the secret places of the heart and mind are cleansed. Secret little sins are dangerous. A little disease germ can put a strong man into a hospital. "Who can understand his errors? Cleanse thou me from secret faults."

The Messenger

THE MESSENGER is the official organ of the Convention, and the religious newspaper of the New Church in the United States of America. It is a link between the New-Church Societies and the various members of the New Church scattered throughout our land. It should find a place in every New-Church home. Its circulation ought to be at least twice as big as at present.

If you are a reader of THE MESSENGER we ask you to secure for us one new subscriber.

SPECIAL OFFER

Further reports of the Convention at Brockton, Mass., will appear in the next few issues of THE MESSENGER. From July 1 to the end of the present year we will mail THE MESSENGER to new subscribers for the sum of one dollar.

We invite five hundred of our present members to spend a dollar each on a friend by sending him THE MESSENGER for the next six months.

SPEND A DOLLAR AND WATCH THE RESULT.

Order from The New-Church Press,
108 Clark Street,
Brooklyn, New York.

Dedicatory address delivered by the Rev. Othmar Tobisch at the placing of the cornerstone in the Church of the New Jerusalem in Berkeley, Calif., on July 5, 1936

Dearly Beloved of the Lord's New Church:

We are here assembled, to place the cornerstone of the first church in the East Bay communities, dedicated to the worship of the only God and Saviour, the Lord Jesus Christ, and the promulgation of the teachings of His New Church as signified by the holy city, New Jerusalem, descending out of heaven and the throne of God.

We believe that the object of this church is to bring the light of heaven to men, that is, to instruct them in heavenly realities, so that by such light and in those realities they can build the kingdom of the Lord on earth, as it exists in heaven.

Eminently we believe in a renewal of all truly Christian virtues and ideals as they are found in the Word of God and as they are elucidated in the Writings of the New Church.

We believe that men must have faith in one God only and in Him as a glorified Human Form, as our Lord Jesus Christ showed Himself to the seer John on Patmos.

We are convinced that such belief, only, will lead to the complete regeneration of mankind. We believe that only through religious knowledges, religious faith and religious love can mankind reorganize itself into such ethical, civic, and economical units which are able to bring about the formation of a new world order. We believe likewise that such order must be patterned after the universal organism of Heavenly Humanity, designated by Emanuel Swedenborg as the Homo Maximus, or "Total Man."

We know that all outward human life is prompted, replenished and motivated by the internal or spiritual condition of man. A renewal, regeneration or bettering of economic, civic and moral conditions can only begin in and proceed from within. Therefore, we believe that a New Age, beginning now, only will grow in proportion with the inner rebirth of man and mankind.

We are eagerly looking forward to observe such new world order because it expresses unto us the outward manifestation of what is called the Lord's Second Coming. We believe this Second Coming to have taken place in the revelation of the inner or spiritual meaning or sense of the Word of God. We believe that through this disclosure of the spiritual content of the Word and the accompanying revelation concerning the future life in an eternal, spiritual world the future of mankind will be an ever improving and spiritualizing upward progression.

We believe likewise in its gradual, not sudden transformation, by the learning of truths, and by their persistent and intelligent applications to all problems of human life. Sudden change or overthrow by force of the old order and life, whether in the individual or in the commonwealth, we cannot conceive nor condone.

We believe in the organic growth of human character and in a life of duty and devotion in the family and to the commonweal.

In short, we accept a life according to the commandments of His Word, and especially according to His supreme commandment, "Love one another as I have loved you."

To this we dedicate this new building. May it be a House of Worship, a House of Meeting, a House of Feasting on the Bread of Life. May it also serve to bring knowledge of salvation to young and old; may it help to impart the truths of God and of life eternal into all minds eager for such truths. May it help to form firm friendships in the discipleship of the Lord Jesus Christ. May it see the loving innocence of children, the strength of battling manhood, the sacrifice of devoted womanhood and the wisdom of ripe old age molded into eternal good.

From it may there go forth the radiance of Christian truth and love, that these may be instrumental in doing what the Lord God came to do: "And I, if I be lifted up, will draw all men unto me."

So be it with thee, thou Church of the New Jerusalem, City of God on earth, from now on and forever. Amen.

NEWS OF THE CHURCH

PORTLAND, ORE.

The annual Northwest Conference held in Portland on June 20th and 21st was a signal success. Over one hundred persons attended the worship and the luncheon conference. The speakers were the Rev. Othmar Tobisch of San Francisco and Dr. Coleman of Reed College, Portland. The theme was "The Church and World Peace."

SAN FRANCISCO

Tuesday, June 30th, brought to a close the series of successful social teas arranged by the women of the Society in an effort to bring about a closer relationship between church members and their friends.

A concerted effort is being made to finance the publication of a memorial for the late Dr. French, in the form of a pamphlet of sixteen pages. Contributions should be sent to Mrs. E. J. O. Lindquist, 2874 Golden Gate Avenue, San Francisco.

SPRINGFIELD, MASS.

The Rev. Jedediah Edgerton, who is employed as missionary pastor by the Missionary Board of the Massachusetts Association, has been conducting recently a series of fortnightly meetings of the Springfield Swedenborg Club. The following, which is taken from the June 27th *Springfield Daily Republican,* will be of interest to our readers:

"In addition to these club meetings Mr. Edgerton is engaged in a radio program for the propagation of Swedenborgian beliefs. Every Wednesday and Saturday afternoon from 4 to 4:15 he conducts over WSPR, the new radio station here, a class on 'everyday problems' in which he answers questions sent to him. The answers are based on Swedenborg's philosophy.

"One of the most interesting things Mr. Edgerton is doing here, however, is the radio Sunday school service he started two weeks ago over WSPR. The service, based on the international lesson series, lasts from 9 to 9:30 and the class is known as the 'Cavalry of the white horse.' Mr. Edgerton's name does not appear on the program at all. He is known on this program merely as 'The Teacher.' The lessons he uses are suitable to the intermediate and young people's groups.

"Enrolment cards are sent to all young people enlisting in the 'cavalry of the white horse' and he plans after a perfect attendance of five Sundays to give to the children a little 'white horse' pin. Mr. Edgerton said yesterday that his aim in this is to establish the reading of the Bible in the home and to give Sunday school instruction to children who would not or could not otherwise receive it."

California Association

The annual meeting of the California Association will take place in San Francisco and Berkeley on September 4th, 5th, 6th and 7th. There will be meetings of the Board of Directors, Association proper, State Alliance, Association ministers, Young People's Leagues, the Sunday-school staffs and the Ranch Committee.

On Sunday, September 6th, the new house of worship of the Berkeley Parish will be dedicated by the President of Convention. A memorable date for all New-Church people in California and the Pacific Coast!

BIRTH

HITCHCOCK.—A son, John Lathrop, on June 18th to Mr. and Mrs. B. R. Hitchcock of Chicago. Mrs. Hitchcock was Miss Elizabeth Mack before her marriage.

CALENDAR

August 9.

Tenth Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 91: "God be merciful unto us, and bless us."

Lesson I. I Sam. xvii, to v. 37.

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

Lesson II. Matt. xxiv. v. 29

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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Divine Worship . . . 11:00 A.M.

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