

# *The* **NEW CHURCH MESSENGER**



April 27, 1938

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In This Issue

**Jesus as King**

*S. J. C. Goldsack*

**Unveiling God**

*Clarence Lathbury*

**The Psychology in  
Swedenborg's Writings**

*Othmar Tobisch*

**Program of Convention**

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A Page for the Younger People

*Price 10 cents*

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## THE NEW-CHURCH MESSENGER

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# *The* NEW-CHURCH MESSENGER

Vol. CLIV, No. 17

New York City, April 27, 1938

Whole No. 4417

## An Age-Rule for Ministers

WHEN the General Assembly of the Presbyterian Church in the United States of America holds its annual meeting at Philadelphia, May 24th to June 1st, it will consider the desirability of enforcing retirement of all ministers at the age of seventy. It is expected that the policy will be sharply argued. The Presbyterian Church in this country has a membership of about 2,000,000 ministered to by upwards of nine thousand pastors. (These figures do not include The Presbyterian Church South.) An organization of this size, with a total property investment of about \$500,000,000 may be able to secure an adequate supply of suitable candidates for the ministry. There may be sound reasons why ministers should retire at seventy though in some cases it would work hardship to individual preachers and to the churches. Not age but fitness should be the dominant note in the compulsory retirement of pastors. In our own church the late Rev. Chauncey Giles at seventy years of age was preaching sermons that in quality and effectiveness put to shame those of many younger men.

It is true of most men that at seventy the fires of youth have died down. Even the thought processes have been retarded. But in a life well lived there has been tremendous gains in experience: there has been a rich develop-

ment of affectional qualities; and these things have value in the pulpit and out of it. Not every man of seventy is willing to say with Walter Savage Landor:

I warmed both hands before the fire of Life;  
It sinks, and I am ready to depart.

\* \* \* \* \*

In The New Church the problem is not that of gently ousting the septuagenarians from the pulpit but of getting sufficient students for the Theological School. Divine Providence will see to it that the older men will not linger too long in the pulpit; but unaided by us Providence will not send the necessary candidates for the ministry. During the next decade a large proportion of our active ministers will either enter the spiritual world or will be beyond active work. And the Theological School is not turning out more than one-third of the men who will be required to fill the vacant pastorates.

Here is a real problem for the Church—how to secure more men for the ministry. There is a strong feeling that the Church should make a forward move. In this we heartily concur. Let us have a spiritual revival in our Societies. Let us break fresh ground and seek new missionary fields. Let us have an increased output of suitable literature. But do not let us



lose sight of the fact that enlarged activities will need more money and more men, especially more men.

\* \* \* \* \*

One reason frequently adduced in explanation of the scarcity of candidates for our ministry is that the average salary is too small. Young men do not feel themselves justified in entering a profession in which the financial return will not allow a man to keep a wife and family in modest comfort. That may be one reason, but we doubt if it be the chief one. Is it not a fact that few young men, either in The New Church or other churches, look upon the

ministry as a grand adventure for life? If it be regarded as but one profession among many it offers little in return. A man may find a better field for professionalism in medicine, law, engineering or half a dozen other fields. But if the ministry be regarded (and it should be) as a sacred and privileged calling having for its object the bringing of mankind to the service of the Lord, it will offer to young men a field of spiritual adventure unequalled by any other profession. To restore this partially lost ideal is one of the most imperative duties of the Church.

A. W.

## Jesus as King

By the Rev. S. J. C. Goldsack\*

**D**ESPITE the anti-God and the anti-Christian movements that seem to be spreading in certain quarters of Europe, there is also a trend, that is gathering strength, towards the recognition of the Lordship or Kingship of Jesus.

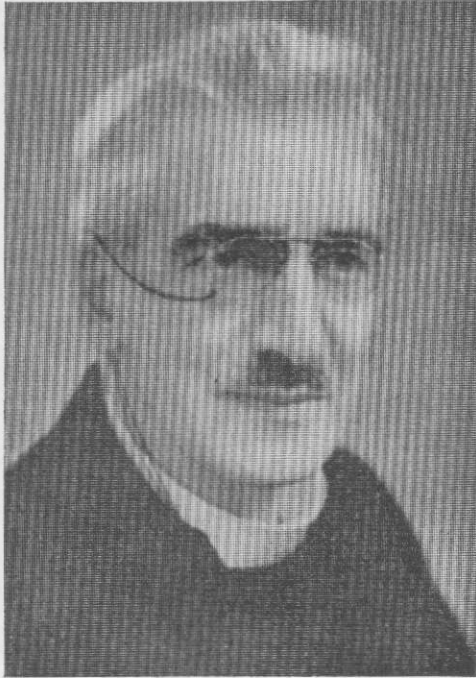
The recent recall to religion made by the head of the National Church has won warm response in Britain from a certain section of Christian people; and there is a drawing together of the Evangelicals, in all the denominations, in a campaign that has for its aim the proclamation that Jesus Christ is the Only Hope of Mankind, the Only Centre of unity, the Only Bond of Brotherhood, the Only Power whereby the Peace of the World can be established and preserved. Appeals and exhortations have been poured forth calling upon all and sundry to make Jesus Christ their Lord and King.

Theological definitions are ignored; sectarian formulae are suppressed; doctrinal differences are held in suspense; it is expected that by associating in prayer, by studying the Gospel stories of our Lord's life and teaching, and by general agreement in advocating Chris-

tian morals, ethics and social principles there will surely, though perhaps slowly, be achieved the reformation of the world and the happy prosperity of all nations. Personal acquaintance and association with brethren of various communities assure me of their sincerity and zeal; there can be no doubt about their earnestness, their joyousness or their broadmindedness; but it is to be feared, that in many cases the mistake is being made, that was made by certain men of old time who thought to approach Jesus "and take Him by force to make Him a king" (*John vi. 15*); not realizing that He is King already and that no man can make Him King more truly and effectively than He is. Unless these modern movements are based upon this fact, openly and firmly declare that He is King, and give Him allegiance as such, they are bound to fail: our Lord will elude His would-be king-makers as He did when "He departed again into a mountain Himself alone" (*John vi. 15*).

This matter of the Kingship of the Lord Jesus Christ is, I venture to suggest, a vital one even for New Churchmen. We are so prone to try to force His Kingship in the mode and method that seem to us desirable: but we lose His living Presence; and we are left confused and bewildered. Surely, our primary duty is

\* Official visitor from the British New-Church Conference, Mr. Goldsack will attend the Annual Convention at Washington, D. C., May 4-10.



THE REV. S. J. C. GOLDSACK

to acknowledge Him as King—King of Kings and Lord of Lords—and seek to extend His Kingdom by the utmost loyalty to His laws and His behests.

It is remarkable that both at His birth and at His death our Lord was hailed as King, but only once during His ministry was He publicly so regarded; and then those who shouted their hosannas fell away within a week. And it is remarkable too, that though our Lord never flaunted His Kingship before men He spoke freely of His Kingdom and always assumed the bearing, the prerogatives, the functions of Kingship, even though He declared to minister to and be the servant of all. And when challenged by Pilate "Art Thou a king then?" He replied, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth" (*John xviii. 37*); but the Kingdom was, of course, the Kingdom of Heaven.

Those men who wished to come and "take Him by force to make Him a king" were the men who had just been fed by the miraculous increase of the loaves and fishes; they had been moved by their experience of the Lord's gra-

cious and benevolent Power; but their faith in and their understanding of the Lord were self-interested and superficial, and it prompted them to the presumptuous step of coming to "take Him by force to make Him a king."

How mistaken those men were in their shallow enthusiasm for this mysterious Man who had satisfied their appetites. How arrogant they were to imagine that they could make Him do their will and impose His kingship upon others. Obviously, our Lord had to evade such kingship and depart "again into a mountain Himself alone." Such kingship He could not accept.

Yet, I fear, we oft attempt to do the very same thing ourselves.

We have found ourselves satisfied and delighted with what the Lord has given to us; we have been wonderfully entertained and sustained by Him; we have found relief and contentment from that which the Lord has provided; and we have thought that the world would be so much better if we made Him King; if we set Him up as the Ruler and Director, the Lord of all; how much more equitable and satisfactory the economic circumstances of our life might be, how much more quickly might not we all find abundance for all our wants and needs. O yes: let us make Jesus Christ king and all will be well. But when we have so thought and planned have we not found the Living Spirit of Christian Truth that has so inspired and gratified us, elusive? It has escaped us. We have found it impossible to define it, to indicate it, even to see or understand it. We have lost the vision and the sense of the Lord's presence with us. "Jesus departed again into a mountain Himself alone."

We are apt to overlook this simple, fundamental, essential truth, that we can only assert the Kingship of Jesus over ourselves; we can only rejoice in the Kingship of Jesus in our own hearts and minds. And though we may rightly, and indeed we ought most zealously and faithfully to, proclaim His Kingship and His Kingdom and declare His Gospel and preach it throughout the world, it must never be because we seek to make Him a king, it must be because we know and acknowledge Him already to be *The King*. There is a vital dif-

ference between the two attitudes of mind.

We New-Church people do indeed believe Jesus Christ was God Manifest; the Messiah; the Prophet, Priest and King, Who came into the world and redeemed mankind from the power of hell and established the Kingdom of Heaven among men. He is King and we cannot extend His Kingship in any other way than by personally becoming His loyal subjects, His loving disciples, doing His Will, obeying His Truth, yielding to His Spirit and following His Example. If we do these things He has promised to be with us always. He will never elude us or leave us (*Matthew xxviii. 20*). But if we delay our loyal service and devotion and try to force Him upon the world; if we think to take Him and make Him King as and where and when we choose, we cherish a vain idea, we pursue a futile quest, and He will depart "unto a mountain Himself alone"; for we overlook the fact that He is now and always "King over all blessed for ever," and that His Providence, either by appointment or permission prevails; and nothing that we can do can make Him King more truly and more effectively than He is.

But we can extend His Kingdom by our individual observance of His Laws and Precepts, by surrendering our own hearts and minds to His love and wisdom; by yielding ourselves to His Holy Spirit. We can bring ourselves into the stream of His Providence by daily praying, "Thy Kingdom come; Thy Will be done."

## Unveiling God

By Clarence Lathbury

**E**VERYTHING of worth holds, as yet, some undiscovered wealth which may be won through sincerity, thoughtfulness and sufficient application. It is only shallow things that are at once fathomed.

Hasty friendships are likely to hastily pass for lack of vitality and depth. The essential of everything is behind a lock which turns only with the key of affectionate earnestness. We sense another's quality by being companionable and open-hearted, possessing somewhat of his

likeness, as the leaf turns to the light because the sun is a portion of the leaf's nature. It is when we approach God as our Father, that we begin to understand Him, to reach His deeper significance.

In every person, in every object, no matter how apparently insignificant, there is something withheld from us until we companion with it, or him. We reserve our choicest books, our best-loved works of art, our holiest sentiments for those we deem worthy of them, who can somewhat understand them. Instinctively we realize who and what such are, spontaneously sensing any, however faint, unlikeness. The more man is really man, woman actually woman, the deeper concealed is that consciousness which is the treasure of their life, and which we may not have until we attain some likeness to them.

The greatest people are the simplest because most genuine and elemental. Was there ever a more companionable man than Abraham Lincoln, who could spin yarns sitting in a village store with his neighbors, and yet who possessed probably the most fathomless and unique nature America has produced? He could adapt himself to high or low, revealing only as much of himself as they could receive, reserving the rest of himself in a sacred silence. New phases of his character continually coming to light, always will show new revealings. The truly great impress us with what they hide and not what they uncover. We call it "hidden power," and it is this unmeasured quality that composes actual greatness. We can not feel a statesman or a writer is truly great when we think he has given us much, or all there is in him, behind whose exterior there seems to be little more left. The common saying, "others know us better than we know ourselves," is only superficially true. Others may know a great deal about us and at the same time very little of that sacred, concealed self which we realize we possess and can reveal to few. Others may discover our temperamental and physical rarities more clearly than we, but these are external, may not be accounted as a part of our genuine being, mere ripples above the deeps of our personality. Far below lie those sacred attributes, those celestial visions of which even close ac-



quaintances know little or nothing, noted only by the Lord and our guardian angels.

What, then, is the absolute essential for mutual comprehension? It is not curiosity; that closes at once the doors of any finely strung spirit. And this explains why noted folk when put on show and expected to shine, are, as a rule, disappointing. They shrink like a sensitive plant from the touch of critics.

The only avenue to the human heart is trusting, obedient, affectionate likeness to God; such are admitted to His Nature from the simple fact of relationship. Why are certain people open to the vision of God? Must it not be because they are so like God they can somewhat understand and in that sense "see" Him? Does it not stand to reason that one who is most like Him will comprehend Him, behold Him most clearly? Is it not true of ourselves that, as we better sense others, we become more like them? The simple, humble and teachable, who are not incrustated with diplomacy, artifice and guile, know Him best. It is reverent love that takes the first faltering steps into the divine inclosure. The reason why certain physical scientists possessing high intellects, have been atheistic is evidenced by the egregious exclamation of one of them "I have searched behind the stars and I have not found a God." Or, by the surgeon who sought the soul of man with his scalpel. Such do not discover because they approach Him by inquisition rather than likeness. The secret of the diamond or the violet may not be revealed by crushing. The Lord reveals Himself to man precisely as we unveil our hearts and minds to our fellows, when they meet us sympathetically, honoring our God-given personality. To turn the pages of the Word of God curiously is to station at its gates of everlasting promise forbidding angels—and this from mercy of the Lord. Because we are children of God, He must be like us, we like Him. This is why it is said, such shall "see His Face," "know Him as they are known." The key that unfastens the Divine Presence is that golden sesame of sympathetic sincerity and affectionate obedience.

April 27, 1938

## **AN ANNIVERSARY PUBLICATION**

Address by

**DR. WALTER MARSHALL HORTON**  
*of Oberlin College*

on

## **The Significance of Swedenborg**



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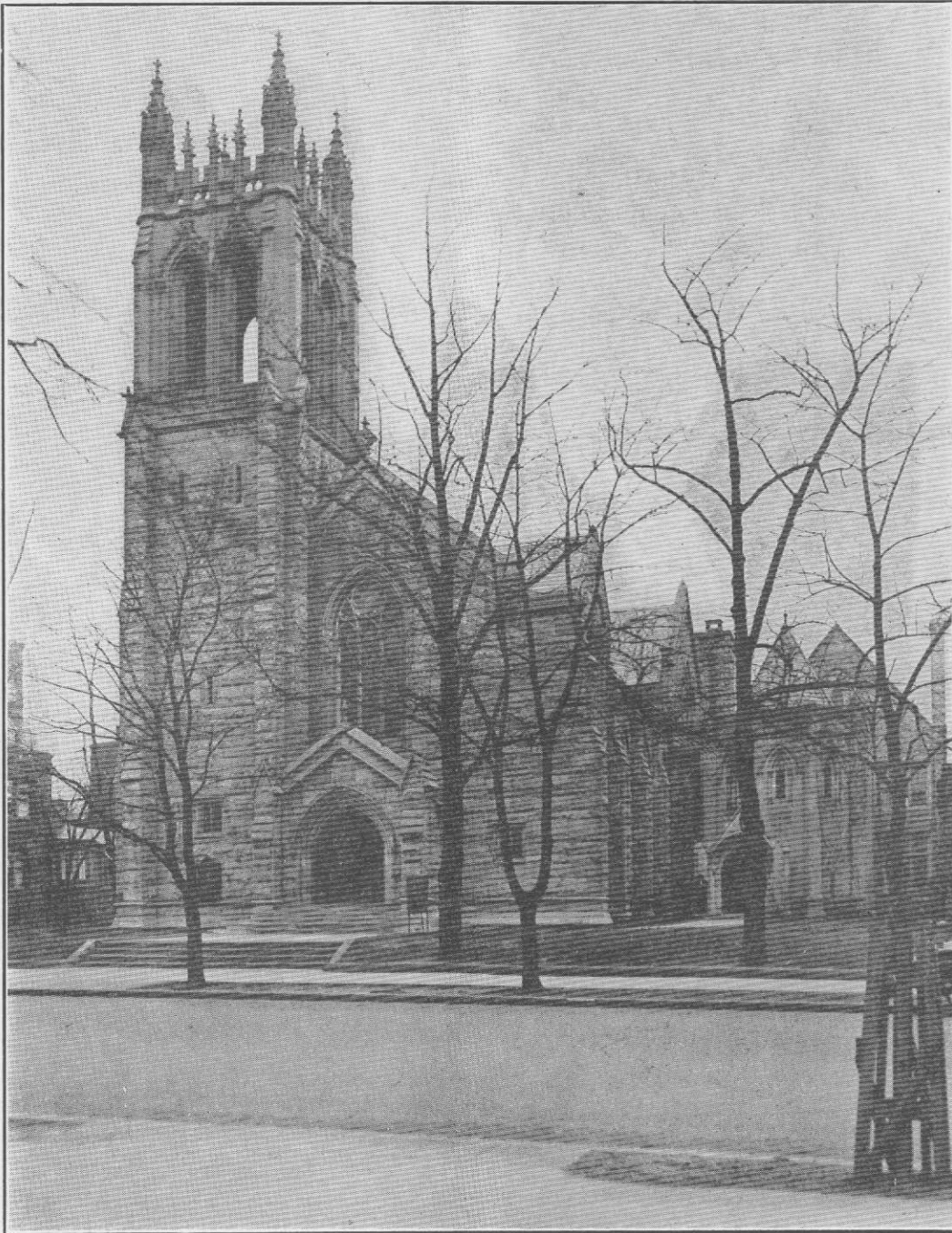
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WHERE CONVENTION WILL MEET





THE REV. PAUL SPERRY

## Psychology in Swedenborg's Writings

### I.—SENSATION.

TO give you briefly an historical picture of the psychology found in Swedenborg's writings, let me state that we may distinguish three large or general periods in this man's literary output.

First, he went through a mechanical period, especially at the time when he was assistant engineer to the chief-engineer of Sweden, Polheimer or Polhem. At that time (1719) he wrote a small treatise (by the way the first of his physiological writings) on *Anatomy of Our Most Subtle Nature Showing That Our Moving and Living Being Consists of Contremiscientien* (i.e., vibration, tremulation).

This fits eminently with our modern view, namely that all life is motion, and that all motion that precedes is a wave-motion. Likewise it is known that even "wave-motion" is really a circular motion which shows itself as up and down motion when viewed from the side of its own plane.

Sensation in that period of Swedenborg's

study was, therefore, something mechanical, applied to the human body and its particular organisms. It was an undulation of the brain substances, however, unlike to undulation as seen in a bouncing ball, or tremulations as of a sounding board, but it was an ultra-sensory motion. It was not visible to the naked eye. To-day we would call it the ultra-short wave, of very high frequency. "Contremiscence or *sensation* vanishes from sight or hearing" he says. Even in 1734 Swedenborg maintains this mechanical view (which, of course, has its proper place in any psychology, for the body is a mechanical structure) in a little treatise *De Mechanismo Animae et Corporis*. Let me quote a relevant passage from it: "The sensations of any animal depend on a continuous and connected structure for the transmission of motions from an attenuated to a denser medium." "The soul is governed by laws and by *mechanical* rules; it can be investigated by mechanics and by geometry (psychometrics)."

The mechanism which connects the body (i.e., its nerves, nerve ends, neurons, etc.) with the soul (the inner or spiritual man) are the organs of sensations, like the eye, the ear, the nose, the touch-cells, or as he calls it generally the "membranes." "Membranes are formed geometrically (i.e., in cell-structures) with exquisite precision, for the reception of motions existing in the elements (i.e., in the air [sound], in the ether [light], in crystalline bodies [taste].)"

"Organs and membranes are the (structures) upon or through which *sensations* are conveyed by vibrations to the soul." "The soul is the center of vibrations and is the most active, supremely geometrical and mechanical essence."

Modern psychology is largely based on such a doctrine as held by Swedenborg in his mechanical period. To be true to facts, we must say that there is a mechanical aspect to the external mind, and its bodily organs. We can study the outer manifestations of the human being, as if it were a mechanical entity. But there is more than this. *Sensation* is not the mind. It is a tool of the mind. Psychologists who claim more than that for sensation, have not penetrated into the weightier matters.

Swedenborg writes at the end of this period: "Hence we may conclude that there are qualities in the soul that are still *remote* from mechanical apprehension." In his next or second period, Swedenborg investigated the physiological aspects of *sensation*. But of this later. Summing up Swedenborg maintained, till 1736, that *sensation* was a vibratory motion, conducted over special membranes (nerve-paths) to sensory organs (i.e., eye) and thence to the centre of all sensations or the vibratory cortex, the soul.

OTHMAR TOBISCH.

### Program of Meetings of the General Convention and Its Affiliated Bodies

MAY 3-10, 1938

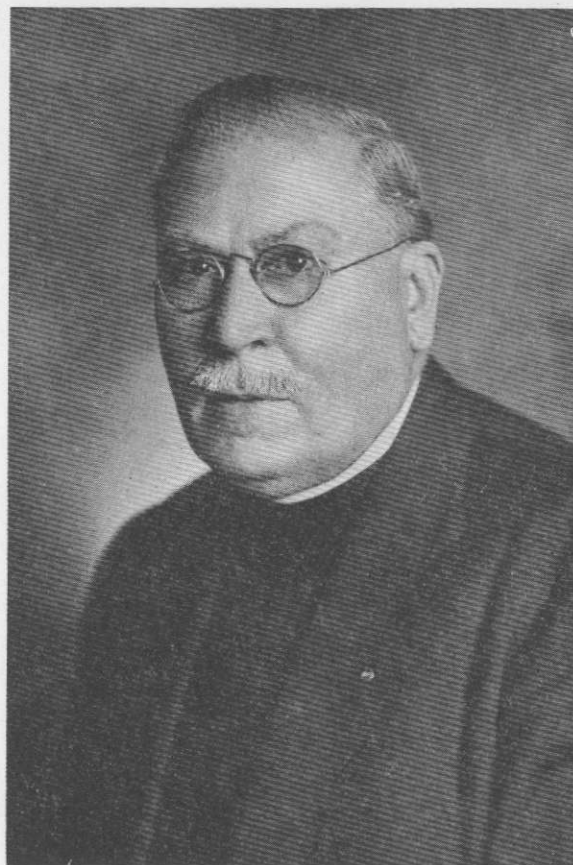
WASHINGTON, D. C.

#### TUESDAY, MAY 3

- 6:30 P.M. Alumni Association of the New-Church Theological School. Dinner. The Admiral Club, 1640 Rhode Island Avenue, N. W.
- 6:30 P.M. Dinner tendered to the wives of Ministers. Brook Farm Tea House, Chevy Chase, Md.

#### WEDNESDAY, MAY 4

- 9:30 A.M. Council of Ministers. Opening service conducted by the Rev. Andre Diaconoff. Executive session. Sunday-school Room.
- 1:00 P.M. Luncheon. The Chastleton, 16th and R Streets.
- 2:15 P.M. Council of Ministers. Public session. Church Auditorium. Address by the Rev. Lewis F. Hite, Cambridge, Mass. "The Distinction between the Natural and the Spiritual." Address by the Rev. Leslie Marshall, Hawthorne, N. J. "Whence and Whither?"
- 8:00 P.M. Public meeting arranged by the Council of Ministers. Church auditorium. Address: Studies of "Thirty Years Among the Dead," by Dr. Carl Wickland, by the Rev. Charles W. Harvey, Philadelphia. Address: "Spiritual Communication, Good or Bad?" by the Rev. Immanuel Tafel, Wilmington, Del.



THE REV. FRED SIDNEY MAYER

#### THURSDAY, MAY 5

- 9:30 A.M. Council of Ministers. Executive session. Sunday-school Room. Opening service conducted by the Rev. Louis G. Hoeck, Cincinnati.
- 1:00 P.M. Luncheon. The Chastleton.
- 2:15 P.M. American New-Church Sunday-school Association. Church Auditorium. Public meeting for the discussion of Sunday-school matters of interest to the Church at large.
- 5:00 P.M. Sunday-school Pageant, "The First Easter," arranged and directed by Mrs. Emily Lucia Hoeck.
- 6:30 P.M. League Supper and Round Table Discussion. The Admiral Club.
- 8:00 P.M. Public meeting arranged by the American New-Church Sunday-school Association. Church Auditorium.
- 9:30 P.M. Game Party.

#### FRIDAY, MAY 6

- 9:00 A.M. American New-Church League. Opening business meeting of the Fifty-first Conference. Sunday-school Room.

# THE NEW-CHURCH MESSENGER

- 9:30 A.M. Board of Managers of the New-Church Theological School. Hotel Roosevelt.
- 10:00 A.M. National Alliance of New-Church Women. Church Auditorium.
- 10:00 A.M. Trustees of the Orphan Fund. Hotel Roosevelt.
- 10:30 A.M. Augmentation Fund Committee. Hotel Roosevelt.
- 12:30 P.M. Meeting of the General Council, Hotel Roosevelt.
- 1:00 P.M. Luncheon. The Chastleton. National Alliance Luncheon. American New-Church League Luncheon. The Admiral Club.
- 2:15 P.M. National Alliance of New-Church Women. Sunday-school Room. Address by Miss Lillian Rogers, Philadelphia, "Spiritual Growth Through Service." Responses by Mrs. Gardiner Perry, Boston; Mrs. Vincent Frost, Brooklyn. Address by Mrs. George C. Ames, Philadelphia, "Daily Living by New-Church Principles." Response by Mrs. Charles W. Harvey, Philadelphia.
- 2:15 P.M. American New-Church League. Church Auditorium.
- 8:00 P.M. Open Forum arranged by the American New-Church League. Church Auditorium. "The League in the Years Ahead." Speakers: Mr. Robert Young, Miss Lydia Seymour, Mr. David Johnson, the Rev. Antony Regamey.
- 9:30 P.M. League auto trip to Widewater on the Potomac.
- SATURDAY, MAY 7**
- 8:45 A.M. Public Relations Bureau. Vestry.
- 9:15 A.M. Trustees of the Pension Fund. Sunday-school Room.
- 10:00 A.M. The General Convention, 117th Annual Meeting. Opening religious service conducted by the Rev. William H. Beales, Detroit. Annual address of the President of the General Convention.
- 11:30 A.M. Nominations.
- 1:00 P.M. Adjournment of the General Convention.
- 1:15 P.M. Men's Luncheon. The Admiral Club, 1640 Rhode Island Avenue, N. W. Speakers: Bolitha J. Laws, Esq., Washington, President of the Bar Association of the District of Columbia, "What is Written in the Law? How Readest Thou?"; Mr. C. Fred Burdett, Boston, "A Young Man Looks at the Church."
- 1:15 P.M. Luncheon. The Chastleton.
- 2:30 P.M. Meeting of the Committee on the State of the Church. Sunday-school Room.
- 2:30 P.M. Outing by bus. "Seeing Washington."
- 4:00 P.M. Meeting of the Committee on the Palos Verdes Chapel. Dining Room, Parish House.
- 6:30 P.M. Half-Century Celebration Banquet. Hotel Raleigh, 12th and Pennsylvania Avenue, N. W. (Dress informal.) Toast Master: Mr. David Mack. Speakers: Mr. Erza Hyde Alden, Mr. Hayden B. Johnson, the Rev. S. J. C. Goldsack, the Rev. F. Sidney Mayer. Presentation of the Shaw Trophy. Preparation of the Anniversary Box to be sealed and opened at the League's 100th anniversary. Dancing.
- SUNDAY, MAY 8**
- 9:45 A.M. Sunday-school.
- 11:00 A.M. Convention Church Service. Sermon by the Rev. S. J. C. Goldsack of Birmingham, England, "The Tree of Life," *Revelation* xxii. 2. The Holy Supper.
- 4:30 P.M. Vespers. Sacred, Cantata "The Glorified Christ." The text was arranged by the Rev. Antony Regamey from Swedenborg (*C. L.* 81) and music composed by Dr. Rollo F. Maitland, F. A. G. O. for the 250th Anniversary Celebration. Conducted by Mr. Louis A. Potter.
- 6:00 P.M. Buffet Supper. Parish House.
- 7:15 P.M. Presentation of "He Was Born Too Soon." Brief address, using the Talking Book. Church Auditorium.
- 8:15 P.M. Public Meeting under auspices of the Board of Home and Foreign Missions. Church Auditorium.
- MONDAY, MAY 9**
- 8:30 A.M. United New-Church Book Concerns. Dining Room, Parish House.
- 9:00 A.M. Trustees of the National Church. Sunday-school Room.
- 9:15 A.M. American New-Church Evidence Society. Church Auditorium.
- 10:00 A.M. General Convention. Opening service conducted by the Rev. Louis A. Dole, Bath, Me.

(Continued on page 277)





## A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

### The Light of Life

PEOPLE who travel through New Jersey on the Pennsylvania Railroad see the tall column and the ever-burning electric light erected to the memory of Thomas Edison, who invented the incandescent electric light bulb. By this invention Edison became one of the great benefactors of the world.

When I was a small boy the only light available at night in country cottages came from small oil lamps and candles. There was gas light in the cities but not in villages and in farm houses. To-day almost throughout the civilized world people can enjoy the benefits of electric light. All this is due to Thomas Edison. On the natural plane he has given light to the world.

Many thousands of years ago men had not discovered artificial light. When darkness fell nearly all people went to bed. Sometimes they would sit round the fire, and get a little light from the flames. Otherwise they went to bed at twilight and rose again at dawn. Candle light, lamp light, gas light, electric light—these came to the world. They lengthened the day for man, they brought cheer and comfort into the home. They lighted up the streets of our cities. None of them is as good as sunlight, but they have made a wonderful difference to human life. Not only in the home, but on trains and ships and airplanes; deep down in coal mines, and in scores of other places the electric light has almost transformed the habits of mankind.

There is a higher kind of light. There is the light of truth by which we can see our pathway through life. And the Lord Jesus is

that light. This is what He says of Himself, "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life."

When He came on earth He brought new light to men. The light of His Gospel shone on the dark places of human life. It revealed wickedness, cruelty and selfishness. And when men saw these things, many of them began to walk in the light. They began to forgive their enemies. They practised the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them." They began to live in purity and holiness. A great light shone in the world, the light of the Lord Jesus Christ.

The light of the world is Jesus. That light still shines. It always will shine. The day is coming when it will flood the whole world with its glory. The Lord Jesus is not satisfied to be Himself the Light of the World. He wants all His followers to be shining lights. "Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven."

Some years ago, returning from a trip to Europe I stood on the deck of a steamship at midnight. The coast of America was near. The ship would dock next morning. A beam of light flashed out ahead of us and a man standing by me said, "That light comes from a lighthouse twenty miles away." I thought that wonderful. But the Lord Jesus sends out a light that travels all around the earth. The light of His love and truth, the light of His Gospel shines on forever for all mankind.

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### Program of Convention Meetings

*(Continued from page 275)*

- 11:00 A.M. Election of Officers and Board members.  
12:30 P.M. Address by the Rev. Arthur Wilde, New York. "The Church in Social Service."  
1:00 P.M. Luncheon. The Chastleton.  
2:30 P.M. General Convention.  
Report on the Palos Verdes Chapel.  
Report of the Committee on the State of the Church.  
Report of the Committee on the Swedenborg Anniversary Celebration.  
4:00 P.M. Discussion of "The Church in Social Service."  
5:30 P.M. Sex Education League. Sunday-school Room.  
5:30 P.M. Board of Home and Foreign Missions. Annual Meeting and Dinner.  
8:00 P.M. Public Meeting. Church Auditorium. Speakers: Hon. Marvel M. Logan, United States Senator, Kentucky; the Rev. S. J. C. Goldsack, General Conference of the New Church, England.

#### TUESDAY, MAY 10

- 9:00 A.M. Board of Managers of the New-Church Theological School. Sunday-school Room.  
10:00 A.M. General Convention. Opening service conducted by the Rev. Immanuel Tafel, Wilmington, Del.  
11:00 A.M. Urbana University.  
1:00 P.M. Luncheon. The Chastleton.  
The Convention will close with brief service of consecration, conducted by the Rev. Paul Sperry.  
The General Council will meet upon the adjournment of the General Convention. Sunday-school Room.

### In Memory of Charles Hutchins Taft

Dr. Charles Hutchins Taft was a loyal and faithful member of this Club (The New-Church Club of Boston) from about 1897 to the day of his death, February 11, 1938. He was born September 13, 1857, in Boston, son of Charles Preston and Mary Lund (Hutchins) Taft. After graduation from the Cambridge High School, he entered Harvard College in 1877 and graduated in 1881.

Dr. Taft was a man of varied interests and activities. From 1881 to 1883 he was connected with various business firms, among them Tiffany and Co., N. Y., and Cutler Bros. Co., Druggists,

Boston. In 1883 he entered the Harvard Dental School, and graduated in 1886, and he began the practice of dentistry in Cambridge. In 1892 he removed to Chicago and continued his practice. Meanwhile he was professor of dental pathology and therapeutics in the Hering Medical College. In 1894, he returned to Boston and opened his office at 16 Arlington Street. From 1890 to 1892 he was instructor in operative dentistry in the Harvard Dental School.

May 27, 1895, he married Emily, daughter of Charles and Augusta (Bailey) Hinkley of Baltimore, and continued to live in Cambridge. He was one of several, including Charles R. Shaw and Charles A. Harris, members of the Boston Society, who initiated the movement to form the New-Church Society in Cambridge, and was from the beginning a useful member and a liberal supporter of the Society. He served regularly on the Church Committee, always prompt in attendance and active in its proceedings. Up to the last when his failing health forbade, he was constant in his attendance at Church.

As a member of the Club he was regular and prompt in his attendance and took a loyal interest in its welfare and in all its proceedings.

As evidence of his interests and activities, he was a prominent member of various medical societies. He was Recording Secretary and afterwards Editor of the American Academy of Dental Science. He was also Secretary of the Harvard Dental Alumni Association and of the Harvard Odontological Society. He was a member of several clubs, besides the New-Church Club: the Boston Art Club, the Boston City Club, the Field and Forest Club, and the Cambridge Historical Society. He was also at one time secretary of the Massachusetts New-Church Union.

In short, Dr. Taft was active and prominent in many fields, and highly esteemed in all. He was a zealous and devoted member of the New Jerusalem, and we may rest assured that he will take his due place in the New Heaven.

Respectfully submitted,

(signed) LEWIS F. HITE.

(signed) JOHN C. MOSES.

Presented to the New-Church Club of Boston,  
April 13, 1938.

## BAPTISM

SWINNEY.—On November 28, 1937, in the Newtonville New Church, Raymond Edward Swinney, infant son of Carol Frances (Slade) and Edward Burr Swinney, born February 11, 1937 in Newton, Mass.

## Free Literature Available

Since the Commemoration, quantities remain of several reprints of valuable articles dealing with Swedenborg's life and works. Included are: "Emanuel Swedenborg," by Dr. John R. Swanton, a reprint from the *Scientific Monthly*; "Emanuel Swedenborg, Eighteenth Century Pioneer," from *Popular Aviation*; "Swedenborg," a biography by Clarence Hotson, from the *American Swedish Monthly*; "An Appreciation of Swedenborg," by Helen Keller, a pamphlet of twelve pages; "Emanuel Swedenborg, Who He Was, What He Did," by Rev. John C. Ager, a biography of thirty-two pages, with a diagram. We will supply societies and groups with this material free of charge in 100-piece lots, or more, if postage is provided. In addition, the following booklets, etc., will be supplied free in limited quantities to anyone applying: "Swedenborg's Psychology," "Believe It Or Not—A Ripley Sketch," "Sticker-Stamps for Mail (Swedenborg's Portrait, Etc.)," "Diagram of Swedenborg's Life and Works," "When In Doubt," "Swedenborg in Science, Finance and Government," "Life Eternal"—*Atlantic Monthly* Article, "Good News! Helpful Bible Verses," "What Is The New Church?" "What The New Church Teaches," vest pocket edition, "Swedenborg's Science," "Life After Death," "A Christian Scientist Becomes a New Churchman," "A True Social Order, Swedenborg's Sociology," "The Problem of Suicide," "Tributes to Swedenborg," "The New Church and Divine Healing." Brief Readings from Swedenborg (order by number): (1) "Childhood and Youth," (2) "Rich and Poor in Heaven," (3) "Marriage," (4) "The Bible," (5) "Sickness and Health," (6) "The Lord," (7) "When Sorrow Comes," (8) "Brief Biography," (9) "Life After Death," (10) "Correspondences," "Words of Wisdom," vest pocket edition, "A Catechism for Children," "Spiritualism," "On Miracles."

Address all requests with postage, to Public Relations Bureau, Box 27, Hawthorne, N. J.

## MISSION BOARD NEWS

Despite the Sino-Japanese conflict, the New-Church Missionary in Japan, the Rev. Yonezo Doi, continues to be active in field work and home services. His most recent report is as follows: "On the first of February, I left Tokyo for mid-western districts. On my way I visited friends in Toyobashi, Ohminja and Nagoya. In Toyobashi I stayed one night at a friend's home. On the third, I was in Osaka to attend the wedding of my nephew. Just at that time terrible influenza



was catching many thousands of people. Wherever I went and wherever I was offered to sleep, some of the families were suffering from influenza and in the morning of the fourth I myself had sore throat, terrible coughs, and felt a little fever. So I had to take rest until I left Osaka for Kyoto to attend service there at 8 P.M., on Saturday.

"There were three services in Kyoto. One at 8 P.M., on Saturday, at the Ihzukas where I used to stay whenever I visit Kyoto. Twelve people were present. My sermon was: 'Do good from the Lord.' The second service was held at the same home at 10 A.M., next day. My sermon 'True Wisdom' was given to eight attendants. In the evening of the same day at 8 P.M., the third service was held at the Dr. Kitagawas'. About fifteen people attended, and my sermon was 'Life Goes On.' Monday morning, February 7, I felt a little better of my cold. Yet the doctor advised me to go home straight way. So I took the ultra-special express train 'The Swallow' for Tokyo, and was back home in the evening. So this time I could not visit members and friends in Toyonaka, Nishinominga, Mikage and Kobe. Since I have been back home I was in bed a few more days until recovered. All of my family had caught influenza, and still our children are not yet fully recovered. Our three Sunday-schools have had only one-third of usual attendants since the beginning of the year, on account of wave of terrible influenza."

## NEWS OF THE CHURCH

### ILLINOIS ASSOCIATION

As part of the program of the Women's Alliance at the Illinois Association on April 23rd, Mrs. Percy Billings, wife of the pastor of the Kenwood Society, presented a paper on the topic, "The White Cross, to Salvage Our Youth." Another interesting paper was presented by a member of the St. Paul Alliance, whose name, unfortunately, did not come to hand, entitled "Helps Towards Harmonious Living."

### NEWTONVILLE, MASS.

Meetings of the Adult Bible Class, which commenced on Sunday, April 24th, take place in the church immediately following the morning service.

At the Easter Sunday morning service the topic of the Rev. Horace W. Briggs' fine sermon was "The Reprieve." Beautiful music made it a very memorable service.

On Thursday, April 14th, at 6:30 o'clock, the monthly supper and entertainment of the Newtonville Society was held. The entertainment was the last one for this season. Contributors to the program were Mr. M. Clifton Edson, who played trumpet solos; the male quartet, who sang; Miss Betty Winsor, who gave readings; and Miss Grace James at the piano.

April 27, 1938

### BOSTON

With further reference to our news item in the issue of April 13th, in her talk on "Indian Expression in Verse and Prose," Miss Kate Leah Cotharin recommended four books which treat of the American Indians as they really are. Several people have requested the titles of these books, which are: "Indian Americans" by Winifred Hulbert, "Givers of Life" by Emma Franklin Estabrook, "The Great Pow-Wow" by Clara Endicott Sears and "Indian as a Peacemaker" by Mabel Powers.

### Notices

The regular monthly meeting of the Board of Directors of Swedenborg Foundation, Inc., will be held at 51 East 42nd Street, New York City, on Monday, May 16, 1938, at 3:00 P. M.

### ANNUAL MEETING OF THE NEW-CHURCH BOARD OF PUBLICATION

In conformity with its by-laws, notice is hereby given that the annual meeting of the corporate members of the New-Church Board of Publication is scheduled to be held in the rooms of the Board, 108 Clark Street, Brooklyn Heights, New York City, on Wednesday, May 11, 1938, at 12:30 o'clock in the afternoon, for the election of five directors to serve in the place of Richard B. Carter, Samuel C. Eby, Robert Alfred Shaw, Narcissa Cox Vanderlip, Marguerite Block, whose terms expire, to adopt the Annual Report to the General Convention and for the transaction of such other matters as may be presented. Preceding the corporate meeting (12 noon), there will be a meeting of the Board of Directors to adopt the Annual Report to the Corporation. Every member of the Board is requested to be present. Following the corporate meeting, the newly elected Board will organize for such business as may be brought before it.

Luncheon will be served.

MARGUERITE BLOCK,  
Secretary.

## CALENDAR

May 8.

*Third Sunday after Easter*

THE RISEN LORD

Sel. 35: "The Lord is my light."

Lesson I. Num. xxix.

Responsive Service VII. The Two Great Commandments.

Lesson II. Matt. x.

Gloria, Benedictus and Faith.

Hymns (Mag.) 193: "Jesus lives! No longer now can thy terrors, death, appal us."

61: "O praise ye the Lord."

## The Augmentation Fund

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

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

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