

# New-Church Messenger

"Behold, I make all things new"

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## The Vision of Waters

### A Message of Cheer for the New Church Today.

Sermon Preached at the opening of the Ninety-sixth Annual Session of the General Convention, in the Kenwood Church, Chicago, May 20, 1916, by the President, Rev. Julian K. Smyth.

When the man went forth eastward with the line in his hand, he measured a thousand cubits; and he caused me to pass through the waters, waters that were to the ankles. Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through waters that were to the loins. Afterward he measured a thousand; and it was a river that I could not pass through: for the waters were risen: waters to swim in, a river that could not be passed through. (Ezekiel xlviii., 3-5.)

#### THE VISION.

A vision of waters: waters pouring forth from under a temple porch; waters that became deeper and deeper until they formed a mighty river; waters that caused the banks through which they flowed to break out into verdure, and that brought life and gladness to the desert and to the sea!

This vision was seen by Ezekiel during his exile. I suppose it cleared his mind of sadness and misgivings, and swept his soul as with a great wave of hope and of joy. For as he gazed upon the apparition of the temple upon the mountain, palpitating as with light and life, would it not say to him something like this: "No matter what evils have befallen or may befall, God will yet give to the world a church that shall live from His Spirit." And these mysterious waters, bubbling forth from under the altar and pouring out of the eastern gate—would not their message be: "Far and wide, in streams of blessing, will the truths of the church go forth into the world"?

One can well imagine how the prophet followed his angel-guide with a beating heart and a blithe spirit as in vision he watched him measuring every part of that luminous temple, and with what willing feet he went with the stream as it coursed down from the temple-door; forded it, and felt its waters up to his ankles; forded it a second time, and now they were up to his knees; forded it yet again, and lo they were swirling about his loins; saw his guide measure off another thousand cubits only to find that he could ford it no longer, for the stream was become a river, the waters were far beyond his depth.

#### A GENERAL INTERPRETATION.

The meaning of all this? It is a reasonable interpretation of these holy waters to think of them as expressive of the truths of eternal life going forth into all the world in a great tide of blessing. From the church, with its Holy Word and its revelation of heavenly doctrine, there should be such an

efflux of truth and good—spontaneous, pure, cleansing, invigorating, capable of meeting all states of human need from the simplest to the most profound, even as these waters issuing first as a stream widened and deepened into a mighty river.

#### OUR THREE LIVES.

In this I find a message of cheer for the New Church today. Let us bring the vision before us as simply and as clearly as possible.

True religion tries to bring a blessing to man in all the degrees of his nature. It realizes that every life has its shallows and every life has its depths. True religion recognizes that man has what I shall call a succession of lives. Each is marked by a distinctive quality. It says: There are three planes and forms of life into which every man should come—not in separate existences and worlds, but here and now as the necessary stages of his normal and complete development: the civil life; the moral life; and the spiritual life. Every man should become a practical man, an upright man, and a religious man.

#### I. THE CIVIL LIFE.

Let us begin, as the vision begins, with the simplest and the most obvious of these three lives: the civil, the practical.

The civil life is man's life as a member of the community of which he is a part. And one of the first things which an enlightened religion must urge is: "Be a good citizen. Love and serve your country. Obey and uphold its laws. Be a useful member of society. Learn first of all, in your dealings with your fellow-men, to do justly." If we would inherit eternal life let us heed our Lord's plain admonition: "Keep the Commandments."

The Commandments are the basis of civil law. In their letter they insist on a life of practical justice and right-doing as between man and man. We are to know at the very outset that the religion which really counts is not a peculiar exaltation of the mind, nor a transport of feeling. It certainly is more than a lip-confession and a pious mood. It must be grounded in a just life lived between man and man in the every-day relations of this world.

#### THE FIRST FORDING-PLACE.

At the first fording-place of the river of water of life, remember, the waters came only to the ankles—

but they came to the ankles. . . Speaking figuratively they must sweep clean the plane of man's natural life. Instead of waiting until the stream should become fathomless, the angel of the vision took Ezekiel, and he said: "Cross here; here, where the waters barely cover your feet, and where it is a simple and a natural thing for you to pass over."

"RENDER TO CAESAR THE THINGS THAT ARE CAESARS."

What was our Lord's prayer for His disciples on the night of the Last Supper? "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil?" How did He answer those who showed Him a penny bearing the image and superscription of Caesar; asking Him at the same time whether it was right for them, as a religious people, to pay tribute—that is, to pay a tax—to the world? "Render to Caesar the things that are Caesar's."

It was the Lord's way of saying "Live the civil life. Do your part as a citizen of the commonwealth in which you live; and do it faithfully. You are, indeed, to render to God the things that are God's. You are to become, by God's grace and your willing co-operation with Him, a spiritual man; but you will not become such by evading this other necessity, but rather by meeting it fairly and conscientiously—the necessity of good citizenship."

#### JUSTICE, FAIRNESS.

That is a simple, but it is a searching declaration of our church which says:

"What is just and fair is of civil life!"<sup>1</sup>

And again:

"Civil good . . . is what is just among citizens."<sup>2</sup>

"Justice," "fairness"—these are the words that ring out in the doctrines of our church as prime necessities of a truly human life. It is the "fair chance" which our nation is supposed to champion; equality before the law, with every man's right to life, liberty, and the pursuit of happiness. And there is not a person here today but knows how needed this principle is. Who is the truly religious man? The man who owns and sits in a pew? who contributes liberally to the church's support? who can talk intelligently of its doctrines? That depends. There is a question that goes before these other things: *Is the man just and fair in his civil relations?* Is he "square" in his dealings? Is he a good neighbor? Is he a useful citizen?

#### THE TEST TODAY.

These questions are growing more imperious every day. For it has been rightly said:

"There has never been a period in history when great world events came closer to the daily lives, the practical business affairs, the ambitions, and the hopes of every-day people."

This also is true:

"There is nothing that does more to weaken and break down character than the lowering or the loss of national life."

The reason is simple: so much of our character grows out of and is fed by it. Lower this life, depress its standards, stifle its inspirations and personal character is almost sure to take on a distinctly lower tone. Then it is that evil men come to the front. "The great motives and ideals of national

life being gone, base and selfish ones worm themselves into their place. The whole order becoming false and unnatural, the men who administer it become false and hypocritical and self-seeking. There being no general good sought, every man seeks his own good, and the vices of selfishness gain free course."

It is a wise angel who takes a man and bids him as a first step in true religion set his heart on being just and fair in all his relations with his fellow-men. "And he measured a thousand cubits, and caused me to pass through the waters, waters that were to the ankles."

Then what?

#### 2. THE MORAL LIFE.

Let me answer my own question by repeating to you this teaching of our church:

"He is called a civil man who knows the laws of the kingdom wherein he is a citizen, and lives according to them; and he is called a moral man who makes these laws his manners and his virtues and from reason lives them!"<sup>1</sup>

#### REASONABLENESS AS A TEST.

That is such a penetrating statement! "And from reason lives them." The moral life is *the reasonable life*. It is something more than what is strictly within a man's legal right to do. It is what is *reasonably* within that right. True morality is something finer than just to be able to say: "I have a perfect right to this or to that." It is marked by the element of reasonableness. There is a reasonable limit to the accumulation of wealth. There is a reasonable limit to what one needs for bodily comfort. There is a reasonable use to be made of recreations and pleasures. There is a reasonable value to be placed upon the external adornments of life. This law of reason may not be fixed by legal statutes and enactments. It may not feel justified in saying: "You shall not lay up riches beyond this stipulated amount"; or, "you shall not turn comfortable and handsome living into vulgar extravagance;" or, "you shall not set your heart so completely upon the attainment of some personal accomplishment or ambition."

#### PUTTING A MAN ON HIS METTLE.

All these things may come within the permissions of law. But here is where a nobler element comes in, which the man himself must enforce: What is reasonable? That appeals to finer sensibilities. That is what puts a man on his mettle. If wages paid are unreasonably low; if profits made are unreasonably high; if labor exacted is unreasonably hard; if counter demands are unreasonably domineering and exorbitant; if time spent in bodily pleasure and ease is out of all proportion to time devoted to some serious purpose, the thing is not right. It is ignoble. Though no law of the land should actually be broken, the real condemnation is this: It does not bear the stamp of the Divine approval. It is in defiance of the law of reason proclaimed by Christ, the Lord: "A man's life consisteth not in the abundance of the things which he possesseth." It is in violation of the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them."

#### THE VIRTUES OF MORAL WISDOM.

Let not the man or the woman who does not come

1. H. & H. 484.  
2. A. C. 9812.

1. Div. Prov. 322.

up to this moral standard, who does not live reasonably, think that he or she can be genuinely religious. Religion has had much to say about "mere" morality; the time has come when there must be some plain speaking about "mere" religion. Let me quote to you these words which, as with a search-light, show the manifoldness as well as the beauty of genuine morality:

"The virtues which pertain to the moral wisdom of men . . . are temperance, sobriety, probity, benevolence, friendship, modesty, sincerity, courtesy, civility; and also assiduity, industry, expertness, alacrity, munificence, liberality, generosity, activity, intrepidity, prudence."<sup>1</sup>

Measure up to that, good people! for if we do, we may know that the angel of our life is taking us across the stream where the waters have risen to our knees.

3. THE SPIRITUAL LIFE.

Not that our heavenly guide will wish us to stop there. "Come [he will say] to things more glorious still. Follow this stream of living waters as once more I measure off a thousand cubits with my line, and see to what it leads." For the good angel knows that there is yet another fording place where we should cross. It will not be difficult, and it only lies a little way beyond.

"I will now tell"—I am quoting a passage which should be engraved on every New Churchman's mind—"I will now tell how a civil and a moral life is the receptacle of spiritual life: Live those laws, not only as civil and moral laws, but also as *Divine laws*, and you will be a spiritual man."

THE NATURALNESS OF RELIGION.

The law is so simple, so orderly, so gracious! And the fact is so wonderful, and so essential! For it comes to this: To be "a spiritual man" we do not have to be something eccentric, nor at odds with our present existence. We do not have to be dreamers, nor yet cynics. We do not have to be gloomy nor disagreeable. We do not have to assume a "holier than thou" attitude. Live the practical life; live the reasonable, upright, kindly life; live these in the acknowledgment that the justice and the fairness of the one, and the reasonableness and integrity of the other are of God and from God; strive to fulfill their requirements believing that it is His good will which is prompting us thus to live—do this, and through the mercy and the power of the Lord we shall be brought into the fulness of our nature: we shall be practical, moral, spiritual, all in one and one in all.

THE DYNAMIC OF RELIGION.

And yet I am stating this in such a dull, prosaic way! I am speaking of this element of the spiritual life as the chemist would speak of some element which he had found in the substance he was analyzing. Consider these words of the apostle to the Gentiles: "For the grace of God hath appeared, bringing salvation to all men." This is something far more than the observance of the maxims of honesty and justice and humaneness. It is righteousness with the Lord as the Inspirer of it and with His very process of gracious love at work in it. For it has rightly been urged that it makes a world of difference whether we live a righteous life because the law requires it, or because, in the freedom which He gives us, we do it from love of Him and for His

sake. It is the *motive* that counts. It is the motive that gives tone and force to what we do, and to character. A writer of power has claimed that the sublimest lines in English are those translated by Dr. Johnson from Boethius:

"From Thee, great God, we spring: to Thee we tend;  
Path, *Motive*, Guide, Original, and End."

Yet even this is not enough. We need to get into the very heart of this vision of Ezekiel. For what means it that as this river of water of life swept on, the very banks through which it flowed grow thick with flowers, the marshes were healed, and the seas became alive with fish? What does it mean? It means gladness. It means prosperity. It means that as a result of this efflux of goodness and truth which this mystic river represents, everything takes on a new look, a new worth, a new power.

THE GLORY OF THE LIGHTED MIND.

I wish I could express it better. I wish I could both feel and communicate the glory of the life which, as an apostle, has expressed it, is "hid in Christ." It transfigures everything. I recall those deeply expressive lines of John Masefield's in "*The Everlasting Mercy*" when he describes how Saul Kane looked out upon everything with such different eyes after once "the burning cataracts of Christ" had made their way through his dense and muddied life:

I did not think, I did not strive,  
The deep peace burned my me alive;  
The bolted door had broken in,  
I knew that I had done with sin.  
I knew that Christ had given me birth  
To brother all the sons of earth,  
And every bird and every beast  
Should share the crumbs broke at the feast.

O glory of the lighted mind!  
How dead I'd been! how dumb! how blind!  
The station brook, to my new eyes,  
Were babbling out of Paradise:  
The waters rushing from the rain  
Were singing: "Christ has risen again!"  
I thought all earthly creatures knelt  
From rapture of the joy I felt.

The narrow station wall's brick ledge,  
The wild hop withering in the hedge,  
The light in huntsman's upper story  
Were feasts of an eternal glory,  
Were God's eternal garden flowers.  
I stood in bliss at this for hours.

\* \* \* \* \*

All earthly things that blessed morning  
Were everlasting joy and warning,  
The gate was Jesus' way made plain,  
The mole was Satan foiled again.

\* \* \* \* \*

The mist was error and damnation,  
The lane the road unto salvation,  
Out of the mist into the light,  
O blessed gift of inner sight!

DEPTHS ADDED TO DEPTHS.

But we must come back from the ecstasy of a poet to the reality of the revelation of truth made to a prophet for this very purpose of enlightening us. I do not attempt to go beyond the three measurements of which we have been thinking; for when the angel measured off his thousand cubits a fourth time, behold the waters had become a mighty river; depths had been added to depths, so that no man could ford them any longer. It is the *DIVINE*; and the finite human however spiritual it may become, can never measure up to the *Divine*. Yet that very

1. Conjugal Love, No. 164.

fact makes it possible for a man to cast himself into those depths and find them waters to swim in, waters that will bear him up and bear him on.

#### THE NEW MISSIONARY SPIRIT IN THE CHURCH.

And now, dear friends, what is this vision as a whole going to say to us both individually but more especially as a church?

I have chosen it as the subject of my annual message to you because, in the first place, it throws into relief a sentiment, a yearning, which, I think, is springing up in the minds and hearts of all earnest New Churchmen today. Sharing, as we do, with all our fellow-men, the sense of the momentous character of these days of stress of judgment, of reconstruction, in which we are living, we are asking as perhaps never before: "What can we do as a church to bring to the world the help, which, in our heart of hearts, we feel would be afforded if the revelation of truth which the Lord has made in His Word and in the heavenly doctrines of His New Jerusalem could, by some means, go singing on their way into all the earth, so that the earth might at last be "filled with the knowledge of the Lord as the waters cover the sea?" A new missionary spirit, pray God, is taking possession of us. If any of us are critically disposed, it should lead us to say: "We must do better work than we have yet done." If any of us are narrow, it should stir us so that we shall no longer rest comfortably in the thought that our one purpose should be to build up our external church organization. If any of us are pessimistic we ought to be shamed out of any condition of supineness or of disregard for the character of the church. Rather, we should be brought to our feet with the cry: "In this time of need and of opportunity let me not as a New Churchman be a "slacker," nor a mere fault-finder, nor one too proud or opinionated to join with my brethren in any and every effort which the church may make to be more widely and deeply helpful to the world!"

#### THE DOCTRINES A REVELATION.

This vision of waters should make it more vividly real to us that these doctrines, which we speak of as "heavenly," are a veritable revelation, because it becomes increasingly clear that they have the power to interpret the states and conditions of men and of nations with a sureness and comprehensiveness impossible to any man however gifted, or any group of men be they never so learned. Like the river seen by Ezekiel, there is no plane of man's life that they do not cover; and if they were given free course, they could not fail to bring health and gladness to man's civil or practical life, his moral or social life, and his religious or spiritual life. And they would do this, not as if these three lives were disjointed, but because the Lord intends them to be so adjoined and in correspondence that they shall act as one. The fording places are distinctly marked; but the river is one.

To emphasize this let me revert to those truly remarkable as well as beautiful words already quoted and which Swedenborg, through a wisdom, I doubt not, higher than his own, was led to inscribe:

"I will now tell how a civil and a moral life is the receptacle of spiritual life: Live those laws, not only as civil and moral laws, but also as Divine laws, and you will be a spiritual man." See how beautifully and practically this works out.

#### A MESSAGE TO BUSINESS MEN.

Listen, for instance, to this message to the business man to be found in that wonderful little handbook on practical religion entitled "Charity."

"If he looks to the Lord and shuns evils as sins, and transacts his business sincerely, justly, and faithfully, he becomes charity. . . . He loves business as the chief thing of his vocation, and money as its means. He does not make money the chief thing and business the means. . . . Thus he loves his occupation which in itself is a good use, and not the means rather than the occupation. . . . He shuns avarice which is an evil and the root of many evils. He loves the common good while loving his own good; for that lies hidden within it, like as the root of a tree, which conceals itself in the earth; from which, nevertheless, it grows, and blossoms, and bears fruit."<sup>1</sup>

#### A MESSAGE TO WORKMEN.

Hear this message addressed to all workmen, by whom are meant operatives and artificers of various kinds:

"If they look to the Lord and shun evils as sins, and do their work sincerely, justly, and faithfully, they become forms of charity—each in proportion as he loves his work and is earnest in it. . . . Just in so far as any one puts his mind into his work and labor, from the love of it, he is in it as to affection and thought concerning it; and in proportion as he is in it, he is withheld from thinking of and loving vanities, and afterwards is led by the Lord to think of and love the things that are good; and also to think of and love the means to good, which are truths. . . . Every [such] workman . . . shuns idleness, because it is the devil's pillow; shuns insincerity, and fraud; and shuns luxury and intemperance. He is industrious, sincere, sober, content with his lot, and works for his neighbor as he would for himself; because in doing his work, he loves himself and him in equal degree."<sup>2</sup>

#### A MESSAGE TO MEN IN THE FIELDS.

Just one more message of this kind let me bring to you—a message to the man in the fields, a message to the true husbandman who looks to the Lord, shuns evils as sins, and does his work sincerely, justly, and faithfully. Of these the words are written:

"They rise early in the morning, arrange their affairs, apply themselves with energy to their labor—are indefatigable in their work, and rejoice in it. When their work is done they are economical, sober, and vigilant. At home with their families they act justly; abroad, among others, with sincerity. Civil laws of upright conduct, like those of the Decalogue, they regard as Divine, and obey them. They love their fields and their vineyards, because of their increase; and love the fruits of them because they are blessings, and render thanks to the Lord, and so look to the Lord continually."<sup>3</sup>

#### ULTIMATE SUCCESS.

How soul-refreshing all this is! It is so manifestly true, so practical, so wholesome; and it is pervaded by a spirit so genuinely religious! And the wisdom here revealed is not man's. It is too uni-

1. Swedenborg's *Charity*, No. 109.  
2. *Ibid.*, 109.  
3. *Ibid.*, 110.

versal for that; the insight is too deep. More and more we should feel the high origin of these boundless, these spiritual, and yet at the same time completely practical truths that go forth as in streams of blessing. They are a revelation. And that of itself should make us glad and grateful. Nay, more, it should give us an increasing faith in their permanence and ultimate success. For this is the divine law of every revelation which God makes: "It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

#### A HELPFUL AND UNITED CHURCH.

Then let us be glad in the Lord. As we come together as members of His New Church upon the earth, let us pray more earnestly than ever that our eyes may be opened to behold the wondrous things which He has revealed, and our hearts filled with an increased power of love, and our wills stirred by

an intensified desire to be a united, helpful church in this time of uttermost need. No more complainings; no more bickerings over non-essential things! God make us ready for the new tasks and opportunities which surely must be awaiting us. Follow the angel as he leads the way from the temple out into the world of men and measures off these mysterious waters as they flow into the civil life of men, and then into the moral, and then into the spiritual, and then go forth into the fathomless depths of Infinite Wisdom Itself. And as we go let us hearten ourselves and each other with this song:

God is our refuge and strength:  
A very present help in trouble.  
Therefore will not we fear, though the earth be removed  
And though the mountains be carried into the midst of the sea;  
Though the waters thereof roar and be troubled;  
Though the mountains shake with the swelling thereof.  
There is a river, the streams whereof shall make glad the City of God:  
The holy place of the tabernacles of the Most High.  
God is in the midst of her, she shall not be moved:  
God shall help her at the dawn of the morning.

## The Detailed Proceedings of the General Convention.

The ninety-sixth annual session of the General Convention of the New Jerusalem in the United States of America and its affiliated bodies was held in Chicago, May 16th to 23rd, inclusive. The attendance was about the same as at the last Chicago Convention five years ago. At that time the meetings were held in a hall in the Hotel La Salle, where the noises of the world intruded themselves in ways very distasteful to many of those in attendance; but this year the sessions were held in the fine church of the Kenwood Parish, at Forty-sixth Street and Woodlawn Avenue, where the sphere was entirely harmonious and satisfactory. Those who were able to attend the entire series of meetings, beginning with those of the Council of Ministers on May 16th, found a certain undercurrent of missionary fervor pervading the meetings, becoming more pronounced as they proceeded, and finally bursting forth in full force during the Conferences of Monday and Tuesday afternoons, May 22nd and 23rd. The missionary spirit thus manifesting itself seemed to indicate a Divine leading throughout the entire session. And some of the attendants had personal experiences that evidenced the same Divine leading in smaller ways, yet adding a touch to their experiences which made this Convention especially precious to them in inspiration and spiritual uplift. It is to be hoped that the enthusiasm thus aroused will not be allowed to subside without deeds accomplished worthy of the inciting cause.

#### The Opening Service.

At noon on Saturday, May 20th, the Convention was opened as usual with a full religious service, conducted by the Rev. Louis Rich of the Humboldt Park Parish, Chicago. The Order of Morning Service in the Book of Worship was used, including Selection No. 199 ("I was glad when they said unto me, Let us go into the house of the Lord"), and the responsive reading of Psalm 132 ("Lord, remember David and all his afflictions"). The following hymns from the Magnificat were sung: No. 69 ("Thy mighty power we sing"); and No. 566 ("Jerusalem, thou City bright"). The congregational singing at this and the other meetings of the Convention was unusually hearty, perhaps due in part to the abundance of hymnals and Books of Worship, the General Council having provided one hundred and fifty copies of each of these as the permanent property of the Convention, to be used at its various sessions. Rev. Paul Sperry officiated at the organ, and Miss Ada Casebeere led in the singing.

The address of the meeting was in the form of a sermon by the President of the Convention, the Rev. Julian K. Smyth, whose subject was "The Vision of Waters: a Message of Cheer for the New Church." The Scripture lessons were from the first part of the forty-seventh chapter of Ezekiel (the text of the sermon being the third, fourth and fifth verses of that chapter), and the latter part of the seventh chapter of John's Gospel. This inspiring address is printed in full in the first pages of this issue of the MESSENGER.

At the close of the service the Convention adjourned until evening, in order that the delegates and visitors might attend the League excursion, a trip by automobiles through the parks of the city.

#### Opening Business Session.

The opening business session was called to order by the President at eight p. m., Saturday, and the Secretary at once read the by-law inviting all members of the New Church in attendance to participate in the deliberations.

The Chair appointed Rev. Harold S. Conant and Messrs. John Strongman and S. A. McGill as the Committee on Credentials, to prepare the roll of the Convention.

Such reports as were already in print were presented by the Secretary, who read their titles, including eighteen reports from Officers, Boards and Trustees, eighteen from Associations and Societies, seven from General Pastors, and five from unattached ministers. These reports having been accepted by vote, any business introduced by them was then in order.

The following retiring officers were re-elected for another term of office: Messrs. W. W. Towle and R. B. Carter as Trustees of the Building Fund; Hon. Job Barnard, Dr. J. P. Cobb, and Mrs. Charles Whittemore as Trustees of the Pension Fund; and Rev. J. K. Smyth and Hon. Job Barnard as Trustees of the Orphan Fund.

Nominations for the Board of Managers of the Theological School and for the Augmentation Fund Committee were referred by vote to the Nominating Committee, appointed by the Chair, consisting of Mr. Ezra Hyde Alden, Chairman, Mr. Henry Wunsch, and Rev. Messrs. L. G. Landenberger, J. P. Dresser, and Paul Sperry.

Rev. Mr. Landenberger called attention to the report of Rev. John E. Zacharias of Saskatchewan as giving information concerning the formation of a German New-Church Conference in Western Canada; and concerning the fact

that two of the Saskatchewan societies, Herbert and Ros-thern, have a church building; and thereupon the Convention passed a vote of congratulations to the New-Church people of that section.

As the report of the Pennsylvania Association contained the information that the Association had passed a vote extending an invitation to the Convention to hold its centennial meeting next year in the City of Philadelphia, the Secretary read the official invitation, which was then accepted by a rising vote. If the date suggested in the invitation is adopted for the opening of the 1917 Convention, that body will be in session in Philadelphia next year at exactly one hundred years from the date when in that city the organization first met. Though this will be the centennial of the organization of the Convention, it will be but the ninety-seventh session, since three annual sessions have been omitted during the century. The one-hundredth session will likely be held in Boston in 1920, in connection with the Pilgrim Tercentenary International Exposition, at which time there will probably be a second International Swedenborg Congress.

Shortly before nine o'clock the business session was adjourned, to give place to a devotional service in preparation for the Holy Supper of the following day.

#### Preparatory Service.

The Preparatory Service was conducted by the President of the Convention, with a Communion sermon upon the text, Luke xxii. 15, by the Rev. George H. Dole of Wilmington, Del. The first part of the twenty-second chapter of Luke was read as a lesson, hymns Nos. 291 and 300 in the Magnificat were sung, and the Responsive Service of the Holy Supper (No. XI.) was used. The address will appear in an early issue of the MESSENGER.

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#### The Sunday Services.

The Sunday morning service at Convention is the one inspirational event looked forward to with more eagerness than any other. The coming together of a large body of New-Church people for worship and uniting in a familiar service is a strengthening and helpful thing and leads to the conclusion that the New Church has strength in spite of the smallness of many of the individual societies. The Chicago parish churches were all closed on Convention Sunday morning, and all four congregations united with the Convention in one grand union service. The sphere of worship was indeed powerful and affecting, the congregation filling the church auditorium and adjoining Sunday-school room to their full capacity. The sermon was by the Rev. Charles W. Harvey, and the service was conducted by the Pastor of the parish, the Rev. Percy Billings, the congregation entering heartily into the service. The Sacrament of the Holy Supper was administered by the President of Convention assisted by the Rev. Messrs. J. B. Spiers, L. G. Landenberger, Norman Goddard and Geo. E. Morgan. Upwards of 250 persons took part in the communion.

A vesper service was held in the Englewood church at 4:30, the service being conducted by the Rev. Frank A. Gustafson, who preached an inspiring sermon on "The Altar of Whole Stones," as narrated in the fourth chapter of the Book of Joshua.

At the close of the service, the meeting adjourned for luncheon; after which there was a series of short addresses on the general subject of "These Times of Judgment," the first being by the Rev. Thomas A. King, on The Judgment on Old Religions Beliefs and Teachings; the second by Mrs. L. Brackett Bishop, on The Judgment on the Old Self-Centered Way of Living; the third by the Rev. Junius B. Spiers, on The Judgment on the Old Views of the Owner-

ship of the Earth; the fourth by Mrs. Percy Billings, on The Judgment on the Old Views of the Relations between Men and Women; the fifth by the Rev. Louis G. Hoeck, on The Means Which the Great Judge Is Using to Produce the Judgment Now Going On; and the last by Mr. A. L. Kip, on These Times of Judgment. The remarks were apparently spontaneous and unpremeditated for the most part, except that the last speaker read in part from a manuscript involving numerous arbitrary correspondences of a quite questionable kind on national lines, and ending with a sufficiently pessimistic picture of the trend of things spiritual as seen by him—quite in contrast with the tone of all preceding remarks. As a whole, this supplementary meeting was a novel and interesting one.

At 8 o'clock in the evening Rev. Paul Sperry conducted a service in the Sheridan Road Church, and Rev. Paul Dresser one in the Humboldt Park Church. Mr. Sperry's subject was "The Swelling of Jordan"; and Mr. Dresser's was "Getting Down to Causes." Both sermons will likely appear in the MESSENGER in the near future.

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#### Monday Morning.

At ten o'clock Monday morning Rev. Junius B. Spiers conducted a brief religious service; after which the Convention was called to order in business session. After a few matters of routine or of minor importance, the report of the General Council was read by the Secretary.

#### Report of the General Council.

Since the session of the General Convention at Washington last May, the General Council has held four meetings: one on the evening of the adjournment of the Washington Convention; the second, a special meeting held in conjunction with the Augmentation Fund Committee in Boston on August 27th last; the third, the regular mid-winter meeting in New York on January 19th last; and the fourth, the regular Pre-Convention meeting, on the evening of May 19th. At these meetings the matters referred to the Council by the Convention were duly considered, as well as other important business. What follows is an abstract of the work accomplished or in progress.

With regard to the present name of the General Convention, the Council is of the opinion that that name is entirely appropriate, and that it is wholly inadvisable to make any change.

The subject matter of the paper delivered by Judge Barnard at the last Convention concerning the National New Church in the city of Washington was brought into special prominence by the failing health of the resident pastor of that city, Dr. Frank Sewall, which was the cause of the special meeting called at Boston on August 27th. This resulted in the appointment of Rev. Paul Sperry as Dr. Sewall's assistant. As you all know, Dr. Sewall passed from this earth-life less than four months after that date and Mr. Sperry has since been elected as pastor of the Society. As is but right, the Council has pledged the Convention to a share in the maintenance of public worship at our National Church. It has also authorized certain repairs upon the property, and a moderate expenditure towards a suitable and artistic sign somewhat in front of the church. At this same meeting steps were taken to relieve the pressure upon the pastor of the New York Society in view of his added duties as President of the Convention, by arranging for suitable assistance, and making an adequate appropriation for the same.

The plan of raising annually a pro rata contribution for the Pension Fund received consideration; but in view of the activity of the new women members of the Trustees of that Fund, and the quite gratifying results attained in the form of much increased contributions of a wholly voluntary sort, it did not seem best to institute the pro rata plan. It should be mentioned that the matter of an annuity scheme for our ministers is receiving consideration, though whether anything practicable will result from the investigation is still in doubt.

The Committee on the Conservation of Church Property has been giving due attention to the duties devolving upon them. An unforeseen difficulty has confronted them in the form of slowness on the part of the officials of our various societies and associations in supplying the Committee with

the information they have inquired for. But progress is being made, and the provision has been made to secure the latest laws bearing upon the subject.

Rev. Mr. Wunsch's paper entitled "Insist on Being New-Churchmen" did not contain many specific suggestions that could be definitely adopted. So far as there were specific suggestions, they seemed to concern the work of the scholars of the church, and therefore the most practicable thing seemed to be to refer the matter to the Board of Managers of the Theological School for their consideration. This has had some effect; though results will not show immediately.

A brief word may here be said with regard to the New-Church Exhibit at the Panama-Pacific Exposition, and the expenses involved. We understand that in the entire space reserved for the Federal Council of the Churches of Christ in America, the booth assigned to the use of the New Church was the only one that had a person constantly in attendance, and that was thus constantly exerting an active influence upon the visitors to that section. Our various ministers who were there engaged for more or less of their time during the period of the Exposition—Rev. Messrs. Landenberger, French and David—are unanimous as to the value of the work done at the booth. The total expense for the eight months during which our booth was active did not much exceed two thousand dollars, of which the share borne by the Convention has been about \$225, this amount including a final payment of \$45, yet to be made on the rent of the booth.

At its January meeting the Council found it necessary to consider two invitations for the Ninety-sixth Session of the General Convention: one from the Massachusetts Association, and the other from the Illinois Association. Important reasons favored the acceptance of the latter, not the least of which was the fact that the 1913 session of the Convention was held in Boston, and that the one hundredth session of the Convention has already been spoken for by the Massachusetts Association, since that session will be held in 1920, in which year there will be held in Boston a Pilgrim Tercentenary Exposition of an international character, at which time it is also probable that a second International Swedenborg Congress will be held in connection therewith. The Massachusetts members of the General Council are a committee having this matter in charge at the present time.

Already the places for the next four sessions of the Convention are pretty definitely settled, provided invitations, either at hand or prospective, are accepted by the Convention. In view of the fact that the first session of the General Convention was held in Philadelphia one hundred years ago next May, the Pennsylvania Association has been looking forward to inviting the Convention to hold its 1917 session in that city, and has consequently sent us a definite invitation to that effect. We understand that the Detroit Society is desirous of having the Michigan Association invite us to hold our 1918 session in their house of worship; and rumors originating in New York are heard for 1919. Boston in 1920 completes the period under consideration.

The status of the Pacific Coast Association has been under investigation since the beginning of the present year, resulting in the removal of the name of that Association from the list of the constituent bodies of the Convention. When the present California Association was formed in 1908, the only societies left as forming the older Pacific Coast Association were those of Portland, Oregon, and Lyon Street, San Francisco. Both of these societies have recently pronounced themselves as no longer parts of the older association, which is consequently defunct. While the Lyon Street Society remains affiliated with, but not an integral part of, the Convention, the Portland Society has just made formal application for admission to the Convention as an otherwise independent society. This application has been approved by the General Council, and will duly come up for your consideration during the present Convention.

There remains but to mention certain proposed amendments to the Constitution and By-Laws of the Convention. You will recall that the proposed wording of the By-Law providing for women members on the Board of Trustees of the Pension Fund led to some discussion at the last Convention. As finally approved by the Council, this By-Law (Article XIV, by name) is submitted to your consideration in the following form: "Article XIV. The Board of Trustees of the Pension Fund shall hereafter consist of the Treasurer of the Convention, *ex-officio*, and fifteen elective members, of whom five shall be ministers,

five men not of the ministry, and five women, three to be elected annually by the Convention, to serve for five years."

Other amendments have been considered by the Council, and are herewith submitted for your consideration:

Amendment to the Constitution: The following words to be added at the end of Section 2 of Article III.: "The President of the Convention shall be *ex-officio* Chairman of the General Council."

Amendments to the By-Laws: "Article VIII, Section 3: Between meetings of the Council, votes may be taken in writing with the same effect as if taken at a regular meeting of the Council, excepting that in such written votes a two-thirds vote of the whole Council shall be necessary to decide the matter; and provided further, that if any member of the Council shall submit written objections and reasons therefor to the Secretary with the request that he notify in writing all members of the Council concerning those objections and reasons, the Secretary shall faithfully do so, and shall allow two weeks from the mailing of his communication before he makes final count of the votes."

"Article XVI shall be made Article XVII, Article XVII, shall be made Article XVIII, and the following shall be inserted as Article XVI:

"Article XVI. Augmentation Fund Committee. The Augmentation Fund Committee shall consist of the President and Treasurer of the Convention, *ex-officio*, of a Secretary, to be elected from time to time by the Committee, and of twelve laymen, of whom at least two shall be members of the General Council, and three shall be elected annually by the Convention to serve for four years. Five members of the Committee shall constitute a quorum at any duly called meeting. The Committee shall elect its own Chairman and advisory or other sub-committee, which committees may or may not consist in whole or in part of members of the Augmentation Fund Committee."

The following article shall be added: "Article XIX. Amendments. These By-Laws may be amended at any meeting of the Convention by a two-thirds vote, provided that the proposed amendment shall first have been referred to the General Council, and public notice of the substance thereof shall have been given at least six months before the time of such meeting, excepting that such notice may be dispensed with for any special occasion by a three-fourths vote of the members of the Convention present and voting at the meeting."

This report was approved by the Convention, and ordered filed and printed. It was then voted that the matter of the amendments to the By-Laws be taken up at the Convention at Philadelphia next year.

The recommendation of the General Council, that the Portland, Oregon, Society be received into membership in the General Convention in accordance with their formal application, was then voted by the Convention; and on request of the President, Mr. W. W. Cobb, the delegate of that Society, came forward as its representative, and to him the President extended the right hand of fellowship, while welcoming him in the following words:

"Mr. Cobb, in behalf of the General Convention I extend to you most affectionately the right hand of fellowship. I extend it to you as a representative, duly accredited, of the Portland Society in Oregon. We are happy to receive you into our membership. We trust that this act on our part will be more than a mere formality; but that in some invisible way we shall be able to communicate to you, and through you to your fellow members, the deep interest which we have in your welfare. We trust that this sense of fellowship will strengthen you in all your work. Your society stands on the frontier, as it were, of a great and beautiful country, and the significance of an active, flourishing New-Church Society there is something which we all deeply appreciate. Carry with you when you return to your Society the cordial good wishes and the prayers of this body."

After two or three trifling matters, the Report of the Council of Ministers was read by the Secretary, the Rev. E. M. L. Gould. (The proceedings of the Council were printed in last week's MESSANGER.) It was voted that the report be received, filed and printed.

Several recommendations of the Council of Ministers were then adopted seriatim, as follows:

That \$200 be appropriated for the Committee on the Translation of the Word.

That a sum not to exceed \$100 be appropriated for the Committee on Missionary Literature.

That \$150 be appropriated for three prizes of \$50 each, to be given in a competitive contest for essays suitable for tracts, subjects yet to be announced, and particulars of the contest to be given in the columns of the MESSANGER.

That the Roll of the Convention Clergymen be revised by the removal of the names of Rev. Messrs. Frank Sewall, D.D., and Samuel S. Seward, from the list of General Pastors, and the names of Rev. Messrs. W. W. Tafel, C. L. Carrière, W. M. McIntosh, and Stephen Jepson, from the list of Ministers, and the addition of all these names to the Roll of the Deceased Ministers of the Convention. (At a special meeting of the Council of Ministers held later in the day, it was also recommended that the convention approve the removal of the name of Rev. Joseph S. David from the Roll of Ministers, at his own request; and the recommendation was duly adopted.)

That the name of Mr. Louis A. Dole be added to the Roll of the Convention Ministers, provided his ordination occurs before the printing of the Convention Journal.

That the Secretary of the Council of Ministers be instructed to write to the Rev. A. H. Huxmann of Pretty Prairie, Kansas, asking him to show reason why his name should be retained upon the Roll of Convention Ministers, since he is serving another body, and that in case no adequate reason is given, the name be dropped.

The report of the Board of Managers of the Theological School was read by the Secretary of the Convention, as follows:

#### **Report of the Board of Managers of the Theological School.**

The Board of Managers of the Theological School has held meetings as usual before and after the sessions of Convention to prepare its reports and arrange for the work of its Executive Committee and its Board of Visitors during the year. A recommendation that a preliminary course be provided in the School for those who come insufficiently prepared for the regular course has been carefully considered, and in such measure as has been found practicable arrangements have been made to meet the need; but for the most part it seems better to seek the co-operation of Urbana University in preparing students for the School before they come to it. The President's report to the Board, which follows, shows that five students have been provided for in this way during the current year.

The Executive Committee has held three meetings to co-operate with the President in developing plans for considerable improvement and strengthening of the instruction of the School, but as yet they have not become sufficiently definite to report upon in detail. The Board of Visitors has made its usual annual visit for two days in a body, and occasional visits by individual members have occurred during the year. Their report to this Board indicates that they have never found the conditions of instruction, of the work of the students, and of the equipment so satisfactory and encouraging. This is shown also by the President's report, which follows:

#### **Report of the President of the New-Church Theological School, to the Managers, May, 1916.**

When five students left the School last June for fields of service in the church, it was uncertain whether an equal number were ready to take their places, but the autumn found ten students in attendance, some of them new men, and one more was admitted at the middle of the year. The correspondence department has also been active. About sixty persons are doing somewhat systematic work in one or more subjects, chiefly Scripture "Interpretation" and "Theology," several of them looking forward to attending the School. Another fifty persons are inquiring about study but they have not yet shown how serious their work will be. Five young men have been studying at Urbana in preparation for coming to the Theological School. As

only two of our present students are expected to leave the School this June, the prospect is that our number will be increased next year. While we feel it a duty to be discriminating in admitting students to the School, we can heartily encourage men of earnestness and ability to come, for the church needs ministers, and the School with its present equipment can care for double our present number of students.

Through our students we are brought into personal touch with the New Church in many parts of the world. Of our present School family, one is from Saskatchewan, one from San Francisco (or we might better say, from India), one from England, one from Switzerland, one from New Zealand. Of our correspondence students several are in British Guiana, one in Denmark, one in Bohemia, doing his work in German, three are in the Island of Mauritius (one of these has asked to do his work in French), one is in the Philippines, a native Filipino, doing his work in Spanish. Among these students are men who might prepare for useful service in various mission fields, if the church is ready to encourage them to do so and to support them in it. The School will gladly co-operate with the Convention's Board of Home and Foreign Missions to this end. In connection with their School work in Cambridge, the students have been of service to several neighboring societies, and have been active in the work of the Lynn Neighborhood House.

The instruction of the several departments has continued with no radical change, but with an effort to make it in some respects more thorough and systematic. Some special courses have been added to our catalogue, in the departments of Language, Theology, and Scripture Interpretation, which will not be given every year, but as occasion requires. Three such courses have this year been given, in the Origin of Language, in Spiritual Study of the Psalms, and of the Book of Revelation. Our Sunday-school Normal Class has been attended by seven persons besides our own students. Others are following this work by correspondence; and we lately have been requested to conduct normal work with a group of teachers at a distance with a degree of thoroughness which will warrant giving a formal certificate of efficiency to those who successfully complete the course. The School is developing at this time plans for a considerable improvement and strengthening of its instruction; it intends that its courses shall be valuable to the best equipped and ablest students who may ever be secured. It is not the policy of the School to reduce all students to one pattern, but to help as it can to develop the special abilities of each one.

The Library of the School has during the year been increased by the addition of about four hundred volumes by gift and purchase. The Rice Fund has borne the expense of a part of these additions, and also of binding and of library equipment. The publishing societies of the New Church have generously given their publications and have co-operated by distributing announcements of our correspondence courses. Among our acquisitions is a handsome phototype copy of the "Washington Manuscript" of the four Gospels, from the University of Michigan. The American Swedenborg Printing and Publishing Society has most generously given its full library edition of Swedenborg to each of our new students not previously supplied, and the American New-Church Tract and Publication Society has given to each the five volumes of Sower Notes. The School has received as a gift from Commander Nilo Sundstrom, of Sweden, the portrait of Swedenborg which lately hung in the Panama-Pacific Exposition, being a copy of the portrait by Peter Kraft, Sr., in Gripsholm Castle.

During the year, two who have served long as Managers of the School have been removed by death, the Rev. Frank Sewall, D.D., and the Rev. S. S. Seward, and Mr. Arthur Reed, who has long been its faithful Treasurer. Each of these men in his own way has been a strength to the School and has left his impression upon its work.

The shortage of about \$2,000 in the income of the School, referred to in our report last year, is repeated; but the generosity of our friends last year, and economy, have made a second appeal to the church unnecessary.

Never was the incentive greater for earnest and prayerful work on the part of the School. We are encouraged by the generous co-operation of other agencies of the church—the Church Societies, the Sunday-schools, the Board of Missions, the Publication Societies, the Augmentation and other Funds; and especially are we inspired by the signs which come to our attention almost daily, of a wide-spread and growing spirit of inquiry in regard to the doctrines of the New Church. The Lord is preparing work



for us to do; may we be ready for the part that He assigns to us.

The terms of office of the following named members of the Board expire at this time: The Rev. Messrs. Julian K. Smyth, George S. Wheeler, and Charles W. Harvey. Two vacancies have also been occasioned in the membership of the Board by the death of the Rev. Messrs. Samuel S. Seward and Frank Sewall. Both took a deep interest in the welfare of the School, and the latter was for many years the efficient Chairman of the Board of Visitors.

JAMES REED, Chairman.

H. CLINTON HAY, Secretary.

The following discussion took place on the report:

The President: It seems to me that this is one of the reports on which we may well dwell for a moment or two, not simply because of its real interest, but because of its deep significance.

It is only a few years ago when the whole church was in a state of anxiety as to the succession of its ministry. We seemed to have come into one of those arid times when there were few candidates entering the School. I cannot help thinking of the splendid example of faith on the part of the President of the School in going there in a time of deep discouragement. From that time the School has entered on a new and upward course. The numbers have increased and are increasing. More than that, I feel sure that the influence of the School is widening and deepening; and, as the President points out, calls for its assistance are becoming more frequent.

There is one feature of the work of the School which is so quiet in its nature that it is apt to escape our notice. We naturally think of the School as devoted chiefly and almost wholly to the work of the education of the students that are there. But I feel very sure, from what little knowledge I have of it, that the work of the Correspondence School which is there carried on is of immense value. While no public recognition of this is necessary, still I think it is well for us to have it in mind and to appreciate the amount of labor which the President of the School puts into it. It is to me truly astonishing that with all his other duties he can devote so much of his time, and throw so much of his life and strength into this phase of the work. I feel that we should greet this report with a sense of immense joy.

I am sure that the Convention will be glad to have a brief word from some who are here. We would be glad to hear from Mr. William Wunsch, if he will say a word or two.

Rev. William F. Wunsch: There is one aspect of the correspondence which the Convention might be interested in. I think we feel that those who are engaged in correspondence studies, with students all over the world, get a great deal themselves out of that work. I know that my own zeal, my own desire to do for the church, are very largely fed by the earnestness, the eagerness, the joy with which I see men coming to the knowledge of the teaching of the church in all parts of the world. They spring up unsuspected. They come to our notice in the very quietest way. They cannot help but contribute themselves to the progress, the earnestness of the School. I try for my part to bring into touch the students at the School and the students who work by letter. I find they are interested in the same thing. I stimulate the one by the other. And while those who are engaged in the work, those who are doing so much writing of letters—Mr. Worcester certainly does, he does an unbelievable amount of correspondence, and very much by hand—get a great deal out of this work, the School, too, is being enlarged and fed by it. (Applause.)

Rev. Percy Billings: One word I would like to say with respect to those who finish their course. It has seemed to me more than once there is sometimes a weak spot here.

Sometimes men leave the Theological School and are called to very responsible positions in the church with very little if any practical experience in the matter of guiding and helping adult men and women; and without making any pointed suggestions, it seems to me it would be very wise for us to very seriously consider the possibility of fathering, or at least keeping a very watchful eye over and a helping hand in connection with the graduates of our Theological School; and I suggest, Mr. President, that that is worthy of our practical consideration.

Rev. Paul Sperry: It might be of interest to call attention to the thoroughness with which the President and his co-workers have done their school work, and to the courageous and optimistic way in which they have reached out for more work, in sending letters to thousands of people to interest them in the writings of Swedenborg.

The President: It is very useful for us to have these facts brought before us. We are all filled with a desire of doing more aggressive missionary work. We naturally think of this work along the old familiar lines. It is very encouraging to realize that all unbeknown to us this quiet correspondence work is being carried on with such efficiency. The Correspondence School at Cambridge is like a wireless station, picking up and transmitting messages into all parts of the world. The importance of it is obvious. When you come into personal and intimate relations with inquirers and students, the greater the chance for doing effective missionary work.

We have adopted the report. A vote of congratulation addressed to the Managers and to the President and Faculty of the School would be appropriate.

The Convention then voted congratulations to the Board of Managers, the President, and the Faculty of the Theological School, on the admirable report that had been submitted.

At this point the Committee on Nominations rendered its report, recommending for re-election the elective members of the General Council of the past year, and also the retiring officers of the Board of Home and Foreign Missions, the Augmentation Fund Committee, and the Board of Managers of the Theological School, also adding the name of Rev. L. G. Hoeck to fill the vacancy on the latter Board caused by the death of Rev. S. S. Seward.

After it had been voted that all these names be placed upon the printed ballots, the President called for other nominations for these offices, but none were made. He then called for nominations for the officers of the Convention; and the officers of last year were separately nominated from the floor. On the nomination of his name, the Assistant Secretary, Mr. Paul H. Seymour, requested that he be allowed to withdraw his name, since his defective hearing made it inexpedient for him to continue in that office; and on motion duly seconded, the withdrawal was accepted with regret, and with thanks for his long and efficient service. Mr. J. Woodruff Saul and Rev. John W. Stockwell were then nominated from the floor for the position of Assistant Secretary. The Committee on Nominations was then instructed to have the ballots printed.

Reference having been made to the Report of the Committee on the Publication of Swedenborg's Manuscripts, the Treasurer of the Convention reported that large payments had been made during the past year in partial settlement for that work, and that the entire Photolithographic Fund would be used up before the work planned in 1910 and already contracted for should be completed; and he stated that he thought no further appropriation should be made at this time, since the General Council would be able to take such action as might seem best. The matter is

a complicated one, and the cost has been greater than anticipated.

It was voted that the Treasurer of the Convention be added to the Committee on the Publication of Swedenborg's Manuscripts.

The Report of the Augmentation Fund Committee was next read by the Chairman of that Committee, Mr. George C. Warren.

**Report of the Augmentation Fund Committee.**

Almost exactly four years ago, at Convention in Washington, on May 14, 1912, the Augmentation Fund was organized. We are, therefore, entering the fifth year of its existence, which seems to be a fitting time for a general "round up" conference regarding our accomplishments and shortcomings and for earnest suggestions from all, looking toward improvement and greater interest, which means great usefulness, from the component representatives of Convention, individual and collective. The general activities of the work have been much the same as during previous years.

**FINANCIAL.**

The Treasurer's financial report for the fiscal year ending April 30, 1916, appended hereto, shows:

Total receipts during the year, exclusive of the Peters Estate:

Permanent Fund .....	\$12,743.00
Sustaining Fund, from individual contributions .....	\$5,728.68
Sustaining Fund, from investments.....	4,054.62
<b>Sustaining Fund total.....</b>	<b>9,783.30</b>
<b>Total Receipts during year.....</b>	<b>\$22,526.38</b>

**EXPENDITURES.**

Assisting Theological Students.....	\$3,954.13
To Societies, Associations and Ministers, etc. ....	5,137.83
Panama Exposition subscription.....	100.00
<b>Total direct expenditures in activities</b>	<b>\$ 9,191.96</b>
Legal and other Expenses in connection with Peters' Estate.....	\$ 349.61
Printing, stationery, etc.....	806.98
Clerical work and postage.....	346.70
<b>Total operating expenses.....</b>	<b>1,503.29</b>
<b>Total Expenditures .....</b>	<b>\$10,695.25</b>
Cash on hand April 30, 1915.....	2,193.96
Cash on hand April 30, 1916.....	1,287.01

Expenditures in excess of income of the year available for expenditure..... 911.95

Which means that to that amount we have reduced the cash reserve of the beginning of the year from practically \$2,200 to practically \$1,300, which is not as it should be, the cash reserve at no time having been larger than conservatism dictates should be maintained at all times. May we urge that all now do his and her individual part toward correcting this by special contribution to that end? It is a condition which has not occurred before and let us hope will not occur again.

The annual contributions to the funds of the Augmentation Fund year by year are as follows:

	Sustaining Fund Contributions available for use.	Permanent Fund the income only from which is available for use.
11 mos. ending Apr. 30, 1913.....	\$ 8,354.52	\$43,995.46
12 mos. ending Apr. 30, 1914.....	5,595.49	13,678.81
12 mos. ending Apr. 30, 1915.....	4,577.22	9,036.95
12 mos. ending Apr. 30, 1916.....	5,728.68	12,743.00
Estimated Equity in Peters Estate .....		60,000.00
<b>Total, 4 years .....</b>	<b>\$24,255.91</b>	<b>\$139,454.22</b>

It will be noted that the aggregate contributions to the two funds combined during the past two years are as follows:

Year ending April 30, 1915.....	\$13,614.17
Year ending April 30, 1916.....	18,471.68

It is well to call attention to the fact that, while the combined income from personal contributions to the Permanent and Sustaining Funds for the past year is more than during the previous years in the sum of approximately \$4,500 (\$1,100 in Sustaining and \$3,400 in Permanent Fund), and while, as noted above, there has been a reduction of about \$900 in the cash reserve available for expenditure, this has been accomplished by:

First: One contribution of \$10,000 to the Permanent Fund by a friend who has intimated that, if encouraged by large contributions of others, he would consider largely increasing his contribution. Unfortunately, we have not been able to offer that encouragement. May we hope that those of our members who are able to do so will give us the opportunity in the very near future?

Second: The reduction of cash reserve would have been considerably greater but for the fact that your Committee requested several large contributors to make their contributions available, at least temporarily, for the Sustaining Fund, although the contributors would have preferred to have had them used for the Permanent Fund. It is hoped that early contributions to the Sustaining Fund may not only enable the re-establishment of the normal cash reserve, but also transfer the amounts above referred to to the Permanent Fund.

Third: Increased expenditures in uses of about \$3,400 in the last year over the last preceding year. The annual expenditures of the past four years aggregate as follows:

11 mos. ending April 30, 1913.....	\$ 5,272.77
12 mos. ending April 30, 1914.....	9,558.36
12 mos. ending April 30, 1915.....	7,390.89
12 mos. ending April 30, 1916.....	10,739.78

Each year considerable additional sums could have been expended in additional useful work if the funds had been available.

**ACTIVITIES.**

The comparative activities of the past four years are as follows:

	Year Ending April 30th	1913	1914	1915	1916
Societies, Associations and Ministers assisted.....	7	12	13	11	
Theological Students assisted.....	7	11	11	13	
<b>Total .....</b>	<b>14</b>	<b>23</b>	<b>24</b>	<b>24</b>	

**PETERS ESTATE.**

Doubtless the most important single accomplishment of the year is the settlement out of Court of the litigation which has been pending for two years. While this litigation and settlement proved expensive, we feel that the General Convention is to be congratulated on successful termination of the matter. While the property is necessarily in such shape that for a time the available income will be small if anything, the property is one which promises to be of great value. The equity of the Augmentation Fund in the property is conservatively estimated at \$60,000, and that amount has been added to the Permanent Fund.

**ALICE R. ORDWAY ESTATE.**

Since arrival at the Convention we have heard that the will of Alice R. Ordway, of Providence, R. I., recently deceased, bequeathes \$500 to the Augmentation Fund, which amount is not included in the financial statement of the report, and will bring our Permanent Fund up to practically \$140,000, or nearly one-seventh of our \$1,000,000 goal.

**FUTURE WORK.**

As is generally understood, following conference with the Board of Home and Foreign Missions at the 1913 Convention in Boston, the scope of work of the Augmentation Fund has been confined to two distinct lines of operation and effort, as follows:

First: Encouragement to young men to take courses in the Theological School and Urbana University to best fit them for the ministry. With full recognition and acknowledgment of the excellent work being done in the Theological School by its President and Faculty, it is believed that the Augmentation Fund is entitled to a good share of the credit of making possible the increase in attendance from:

In 1912 (prior to organization of the Augmentation Fund) .....	5
In 1913.....	9
In 1914.....	10
In 1915.....	10
In 1916.....	11

Second: Encouragement and assistance of struggling Societies not only to give more adequate means of support to their ministers, but make it possible for some of them to maintain ministers at all.

In this connection may we again call attention to an important caution which your Committee and its Advisory Committee endeavors to have constantly in mind, to wit: the importance of Societies not lapsing into a feeling that

the Augmentation Fund assistance is a permanent one to any individual Society, with its accompanying tendency toward leaning on the Fund and not making full individual effort toward self support. The Fund would not be accomplishing its full measure of use and might be an actual injury if the individual Societies should not look upon its assistance as a temporary augmentation and each year strive, by increased individual effort, to accomplish more and more toward full support and avoidance of Augmentation Fund assistance.

The first question every Society and individual thereof should ask themselves is, "How much can we raise towards our Society support, and how much can we pay our minister?" and if necessary look to the Augmentation Fund for the difference. Unless both individuals, Societies and your Committee bear this caution continually in mind, the very grave tendency is toward its reverse, to wit: "For how little will our minister be willing to serve; how much can we get from the Augmentation Fund, and finally, can we raise the balance among ourselves?" Such an unconscious but gravely dangerous tendency would not only curtail the usefulness of the Fund but might gradually make it even worse than useless. Let us all hope and pray and each do our individual parts to avoid such a condition.

In conclusion, may we ask, in discussion of this report, and by mail later, that members of the Convention give your Committee the benefit of suggestions looking toward increasing the scope and usefulness of the Fund under the broad rules of organization of which it is free to "Augment" any branch of Convention work except that of the Board of Home and Foreign Missions in its strictly missionary field.

We beg to acknowledge and express the thanks of the Committee for the uniform support and encouragement it has received from Convention members generally in the now concluded four years of its work.

After it had been voted to receive this report, the following discussion took place:

Rev. Charles W. Harvey: I would like to say a word on behalf of the Pennsylvania Association for the work the Augmentation Fund Committee have done for that Association, especially the work in Frankford. The work of Mr. Stockwell is of a very interesting character. One of its special features is a moving-picture theater Sunday evenings, showing Bible Stories, accompanied with a brief service, reciting the Lord's prayer and the Commandments. The services are given—I am speaking from memory—to from 200 to 800 people. It is a very large enterprising effort on the part of the Frankford people, and is one of the main efforts being made of a missionary character there. The help we get from the Augmentation Fund is largely devoted to that purpose. On behalf of the Pennsylvania Association I wish to thank the Augmentation Fund for their help.

Rev. John R. Hunter: In the Ohio Association, we are heartily indebted to the Augmentation Fund for its continued help and support, not only in our regular work among our societies but in the support which it is giving to Urbana University, in enabling a number of students who are at the School, who are preparing for the most important work of the ministry, to continue their studies. I feel in this matter of support of students, it is one of the most important that has ever been undertaken by any organization in the church. And in the sustaining of the weaker societies, I do not think we appreciate all that is being done by the Augmentation Fund in this direction. I wish to express to the Augmentation Fund the appreciation which we have in Ohio of the assistance which that fund gives.

Mr. Ezra Hyde Alden: I feel like saying a word of appreciation of what Mr. Warren said of the danger they recognize lies in the Augmentation Fund, that of tempting some people to lie down on the Fund, and to permit the Fund to do things they should do themselves. Mr. Warren said it would not only take away from its usefulness, but might constitute a condition where the Fund would be worse than useless, relieving the members of the church

from doing all they can to support their minister and their local churches.

Rev. Everett K. Bray: May I just say for one, that the work of the Augmentation Fund has been a source of inspiration to me from the beginning, and that it has seemed to me that the beginning of that Fund marked an epoch in the history of the New Jerusalem as an organized body in this country. It seems to me, from the time of the establishment of that Fund in Washington, there has gone forward a steady conviction, and a growing conviction, that the New Church is organized for business now; the business of converting the world to the Lord Jesus Christ in His Second Coming.

Rev. John W. Stockwell: Mr. Chairman and Fellow Members: The Augmentation Fund has been the means of assisting the Frankford Society, the Pennsylvania Association contributing also, in some of its advanced work; so that it has been able to reach a larger number of people, and largely through that assistance has been put in the position to get new members. Seventy have been added to the membership list; and it has been a contributing help also to the Sunday-school. This is just one concrete piece of work in which the Augmentation Fund has been of assistance.

The President: Appreciating all that has been said in the report and from the floor of the danger of misusing the funds of this body by learning to depend upon that unnecessarily; appreciating also the significance of the fact pointed out by the Chairman in his report, namely, that it shows less of a working balance at the end of the year than it did at the beginning of the year, nevertheless I would like to emphasize this fact which stands out brightly, namely, that the receipts for this year have exceeded those of former years, with the single exception of the first year, when the Fund was launched. This is not only a matter of encouragement, but it should tend to reassure us as to the permanent usefulness of this institution. When I remember—as I often do, and I know the Chairman often does—that it all sprang from thirteen two-cent postage stamps, and that in so short a time it has reached such generous proportions as the Fund has now reached, we have every reason, I think, to be grateful for what has been accomplished.

#### Address by Clarence W. Barron.

Mr. Clarence W. Barron of Boston then gave an address on "Human Freedom and the War," being introduced in the following words:

The President: It becomes my privilege, and certainly my pleasure, to introduce the speaker appointed for this hour. I hardly know how to introduce Mr. Barron. It won't do to try to get off the familiar phrase that he is so well known that he needs no introduction. He is well known; but on the other hand he is so unique that you can't pass him off by a mere commonplace of that kind. He is known to many who have not seen him through communications which are read in the open-letter department of the MESSENGER. They are of such a nature that I sometimes think the very paper must feel the punch of the words that he indites! I do not pretend to know how the Editor feels when he receives these communications and turns them over to the printer. It is a favorite habit of mine, if I have heard or read of someone whom I would greatly like to see to imagine how he looks; what sort of person he is; whether old or young, whether big or little. In this case people probably get the impression of Mr. Barron that he is both old and young; for he writes at times with the wisdom of old age and then again he writes with all the frankness and extravagance of a real boy. Everyone, doubtless, has the impression of him that

in some respects, at least, he must be big. How big he is mentally none of us will attempt to measure; how big he is physically he will now show for himself.

#### Human Freedom and the War.

Mr. President and Ladies and Gentlemen of the Convention: I am not upset by the introduction, I am more upset by my subject; whatever I may be, that certainly is big and vast. At first it seemed simple; for I thought I knew something about the war. But the more I studied it the less I knew, or rather the more I found I ought to know. The topic of the war fills the whole earth, but the subject of human freedom involves all creation. If I had my choice I would do with you as with my young men in the cities where I conduct my business, I would let you ask the questions and I would answer; because in question and answer you find what is really in the heart of the listener and the parts of the problem to be answered.

There are many kinds of freedom. There is mental freedom and physical freedom; there is social freedom and political freedom; there is spiritual freedom and there is moral freedom. The lesson that has come to me from thought on this subject is the parallelism between spiritual freedom and political freedom; for spiritual freedom must be through mental freedom and political freedom likewise. Both must have a common source and origin.

We must consider human freedom in relation to man, for it is entirely a matter of man's development. We must consider man as an inhabitant of two worlds, born into one for development; but to live eternally in another. His spiritual freedom is from a world of causes; his political freedom is in a world of effects.

Man is born in a kind of slavery; he is not born with freedom. You know Swedenborg says man is born into no knowledge, that he may come into all knowledge. Man might also be said to be born into no freedom, that he may come into all freedom. Begin with the history of man—we do not want to go back too far—his political freedom, and it is paralleled with his spiritual freedom. There are two dates therein that should stand pre-eminent with us: the beginning of the Christian era and 1757.

What were the Dark Ages between? The shutting off in spiritual light, or mental illumination, and therefore the shutting off in political freedom. And when does the dawn again begin? With the Bible unchained from the pillars of the church, and put in the service of man by the printing press, and the invention of movable types. That is the dawn, before the sunrise, and we do not know yet but we are still in the dawn of the new age.

We read in Swedenborg that a general judgment took place in 1757 in the other world. Now we know what followed here below the greatest light and liberty dawning in this world that was ever dreamed off. But who in humanity ever dreamed that in this age so soon would be found the true church developing in the heart of man, and government, political government, a projection from man's mind—from his freed thought? I think that was not dreamed of before 1757. And see what follows: the American Revolution; the birth of Democracy—greater human liberty. That is the lesson.

What did Swedenborg inquire of the angels concerning the future—what was to be the state of the world? They replied: The future of the world is known to the Lord alone; but we see a light in distant parts of the earth; although we have little hope of Christianity in Europe. And Swedenborg further tells us, and mind you he told us before this great era of science, that in his time the printing press, the sciences and knowledges of this world were the wonder in the spiritual world of the heavens connected with other planets.

How can you measure the development of human freedom in the last hundred and fifty years? It is almost beyond our comprehension, it has been so rapid, it has been so vast, it has been so tremendous in its onrushing forces.

What do we find following the American Revolution and the starting of Democracy? In this world, as in the other, you must always look to opposing forces, the good and the evil. The balance, the equilibrium, the freedom is maintained between them.

We see next in history that famous secret treaty of

1822, written by Prince Metternich of Austria, and signed by the state powers of Europe, reciting: Whereas the government of the world is by the divine rule of kings, supported by the church, the spread of Democracy must be viewed with alarm, likewise the freedom of the press. They united in compact and secret annual subsidy to set up the throne of the king in Spain and further the dominion of autocracy. There was one nation that did not consent or approve. Great Britain had already come into a limited democracy. Quickly the word came across the ocean and President Monroe issued to Congress his famous "Monroe Doctrine," that whatever was done in Europe the spread of monarchism could not be permitted on this side of the water, and any acquisition or attempt to that end in this part of the world would be resented by the United States. It was never put into law or confirmed by treaty, or accepted elsewhere by resolution. Yet it has stood as a living, vitalizing truth, as a line of human demarkation and development in democracy and against the spread of autocracy.

Now we come to the individual development of man. There had grown up from almost the beginning human slavery. It could not be otherwise with the evil thought in the world; that one man is born to rule over another, how easy to prove that the black man was to be ruled by the white man. Slavery and serfdom must therefore exist throughout the world. How in the development of man could it be eradicated? I asked one of our leading representatives in Europe a few months after this war began, how long it would last. He said, "Do you remember the Civil War?" I replied, "I am old enough." "Do you remember the South had an idea, which was ingrained in the church, in the family, in the social order, in the Government organization; the whole South was built on the idea of human slavery, and men were ready to die for it, and they did. The war really ended in three years, and the women kept it going several months longer. At the close there were no men left in the South. Men were willing to die for that idea and women were willing they should. There is an idea in Europe and men are willing to die for it, and they have got to die for it before the idea dies."

It seemed to me a shocking announcement. I came home and studied the problem. I asked every man I met from the South: "Would you have given up human slavery; could it have been argued out of you?" The answer was: "No, never!" Today they maintain human slavery is morally right. How in a world that is mixed with good and evil could you take out the idea of moral right in human slavery? Only by forty states in combat to the death. When you settled it on this continent you settled it for the whole planet.

You see man must be born into a kind of slavery. He is a part of his family and must not go outside in the beginning. He is a part of a tribe and must not be found without. Later he is in a walled city and must not be found outside that city. Later he has a charter, he becomes a free worker; that is where you have your free and accepted Masons. Trades are by charter; free cities come by charter. You remember what Shylock said: "If you deny it, let the danger light upon your city's freedom."

You have a larger freedom when slavery goes down in the Civil War. The United States becomes "is," not "are"; and the Declaration of Independence: "We, the people of the United States," becomes a fact in a hundred years. We become a nation, a nation of the people among the nations of the earth. From family, tribe, walled city, state and nation must come a larger nationality, an internationality, in time. It cannot be all done in a moment. There can be no great haste, according to our measure, in something that involves the development not only of humanity on this planet but of humanity on many planets.

Now carry your mind to Russia and its 166,000,000 people. Here, after the feudalism of the church, the family, the tribe and the city we find government unity under autocracy regulating serfdom over that vast territory of Great Britain and Little Russia. On a Christmas morning the church bells ring out a ukase of the Czar and the serfs are free. Not absolutely free, but free to come and go between villages and towns on permission. What do you see also following a little later? The State took charge of vodka as only a beneficent despotism could.

When this war comes on one of the first acts of the Russian government is to sacrifice 300,000,000 rubles in prohibiting the sale of vodka. 350,000,000 rubles in savings come back into the savings banks and go into the government funds.

We see now the two forms of human development toward freedom. We see democracy rising all the time, and declaring for the individual development of man. How could the individual development of man go on with human slavery or even serfdom in the world; with the idea of one man born to be ruled over by another by right divine?

We have now to deal with another kind of dominion. You may see on the northwest corner of the War and Navy Department building in Washington many bronze guns taken during the Spanish War. I have counted the number bearing in Latin the motto "The Final Argument of Kings." The death dealing cannon is the final argument of kings when you have the edict of 1822 and the compact of kings and church to hold men in bondage. What must you have in the future? You have got to have something to overthrow that final argument of kings, just as you had to have a war of blood to overthrow human slavery. And that is the war you are having now: a war for the progress of humanity, the progress of democracy, the progress of freedom. It is directly related to the spiritual progress of man; it cannot be otherwise.

I will not in this presence dwell upon the evil side of that war. It is not for the church to dwell on the evil sides of life. It is for the church to point out the good and to encourage the good even in war. But you must know, as I do, the principles and the banners that flow on either side these warring lines. You must know what has been written in defense of war. You see a great marching host; indeed, if you look closely, you see 40,000,000 men called to arms, and 10,000,000 men pierced already by shot and shell. What a huge war! But think of the issues involved! Think what it means for humanity, for human freedom, personal and political, mental and spiritual; and think what it means throughout the universe relative to the issues.

You see these vast hosts organize, a combination between subsidized commercialism and military imperialism, claiming to be of divine origin. You see those marching hosts and the banners. I need not reiterate "the biological necessity"; that "a good war hallows every cause." But you see them face to face with banners on which are written "Liberty, Equality, Fraternity." You see the banner of the white Christ over the blood-stained snows of Russia, and you see the shield of a prince on which are the words "Ich dien": I serve. And that banner belts the world and holds the sympathy of democracy. It stands for service to humanity, and the service of humanity in freedom.

Now I do not know how far you want to go into this thought, but you cannot see it otherwise, I think, than that the New Age is marching on. The New Age could not go forward while there was human slavery in the world, or while the bronze cannon was the last argument of kings, perpetuating military autocracy. Those two things had to go down, and you will find a parallelism between them.

It remains for us to get the lesson of this time and this age. We of all men should see it; should understand it. There are so many problems, political problems, geographical problems, involved in this war that it is not possible or even necessary for you to view them all. They are not less than forty. But involved in all these forty problems of state, geography, nationality and language, of the right of small states to exist and the sacredness of treaties, and over and above them all is the development of man in freedom.

Consider for a moment the geography of the problem. There is the gateway to India, involving 200,000,000 men in that vast empire. There is the dominion of the East and the open door to China, and its 300,000,000 human beings. There is the freedom and the government of 100,000,000 people in the islands of the Pacific. There is the dominion of Africa, the largest of the five great divisions of the earth. There is the trade of South America. There is the development, you might say, of the whole world, geographically and commercially speaking. Still, over it all is the development of man and of humanity.

And what do we find as the first result of the war? That the individual man is bigger than the machine. The individual man in the trenches is bigger than any machinery of royal power that attacks him. That the foundation of government and the defense of the government go

back to the individual man; the man with his hoe and his spade in the dirt.

I sat in New York the other evening at dinner with some gentlemen from Petrograd and from London, and what I learned in some respects was astonishing. I said: "Seventeen million rifles have been ordered from this country and you have not received a million; how long will the war last?" They said a large part of this war is being conducted without rifles. The Russians have fought with bludgeons in the trenches. In the west thousands of men are fighting with hand grenades and knives. It is the individual man back in hand-to-hand contest. That is what is to decide the issue. Never was there shown in the history of the world such a reversion to the individual pair of hands for defense, or to individual citizenship.

Look into the higher light of it. You see a nation without an army suddenly summoned to arms. It calls; there is a response of five million men, without conscription and without force, simply by argument—the argument of patriotism and citizenship. Is there a difference of opinion with the labor organizations? Is it met by force, as expected? No, it is met by argument. "This is your government; this is the protection of your family and yourself. Have it as you will, you are interfering by your labor rules with the defense of your brothers in the trenches." And the argument overcomes the Union rules, and overcomes the force and stimulus of drink. And forward again goes the individual, a free man in his freedom; and the war for freedom goes on. Now, to my mind, that is the greatest lesson of this war from a spiritual standpoint; from the necessities of the case, the uplifting and bringing forward of the individual man. He stands over and above all the machinery of government that men bring together, or put under a government, or imagine of value.

What might we not see if we could look further into the future? We talk of human slavery and say our forefathers were in political slavery. Reflect and see if some one may not say in the future that women in this age were in slavery to men. We see today thousands and hundreds of thousands of women at work all over the world, taking the place of men in industries; such places as it was never dreamed women were made for or would ever occupy. The first woman clerk in this country was put behind the counter in 1844. Where are now the men behind the counter? Would you think of thrusting woman back into idleness after all she has done and is doing in the industrial world today? There is another of your great problems of human freedom and human equality; it is right at your door.

Another great problem lies in the thought that the nations of the world are rushing towards manufacturing; that Germany in 1830 had 80 per cent of her men in agriculture; at the opening of this war she had only a little over 30 per cent; she was the great manufacturing center of the world. Today the United States has only 30 per cent in agriculture. Even fifty years ago it was considered dangerous economically to have less than 60 per cent. Now I firmly believe that in the future one-tenth of the people in the world will raise the food of the world, and the world will be better thereby.

Men grow only by association, by mental contact. Agriculture means isolation to a considerable extent, except through the printed page. In the cities, in the factories, there is contact and education. If the groundhog or the squirrel can gather its food for the year in a few weeks, and if man's inventive genius has multiplied man's power in enterprise tenfold, do we need more than 10 per cent of our people to gather the food? Think of the development of men from centers of commerce, of manufacturing and distributing organizations. There is no uplift to the individual man except by human contact. Think what will be the improvement of the future when the people are brought closer together in mental contact, in political thought, in social organization, each for the uplifting of the other, under the banner of human service!

We cannot tell what may be the direct or first spiritual advantages from the war. We are of this the poorest judges in the world. But we know, with the angels of heaven, that the spiritual in man is first in the Lord's sight. We know it according as we read and study by that greatest book that ever was written, "Angelic Wisdom Concerning the Divine Providence." And no man of us, and no Christian in the world, can ever doubt the issues from this war, unless he doubts the foundations of the Christian religion, the redemption of Christ and his own salvation.

I notice that continuously in the churches we are praying for the men at war. But what is the essential thing in the war as relates to the individual man? We think it is his death. But death is for us all, and it is not so essential when a man dies as how he lives. The men who are dying on both sides of the battle line are largely in the same individual thought and desire for service to their fellow men and their country. They are dying in better spiritual states, I think, than the men on this side who are living and profiting thereby. (Applause.) Think for a moment also that at least one-half of the millions who die in this war die in their youth. It is rather more necessary for the wicked to live to an old age than for the good.

I have myself witnessed the rising spirit of free France; I have seen the devotion of the German people to their system of government; I have seen the work of England, as she unbuckled from her social order and prepared for the defense of western civilization; and I say that the spiritual development that is going on in Europe is something which we might envy; for Europe is growing spiritually as well as nationally and individually. Who is in danger—material danger and spiritual danger? These United States. (Applause.) We see forty millions of men giving their lives in self-sacrifice for what they believe to be the truth. It is not so essential that we have the truth as that we are willing to die for what we believe to be the truth.

If I could bring you from study of this war and the study of human freedom one lesson I would give it simply as this: pray for yourselves and for your own country. (Applause.)

The President: We certainly must all feel that we have profited, and have been placed under a deep obligation to the speaker for having addressed us as he has on a subject so vast and so vital, and our congratulations as well as our thanks may well be extended to him for having presented this subject on so high a plane. It is a real achievement to have been able to maintain the consideration of this subject on a plane free from all those considerations and complications in which our natural sympathies and prejudices so easily become involved. I might almost say embroiled. The address is notable particularly, as it seems to me, for the lesson which it has emphasized, challenging any state of self-sufficiency into which we may have come, or any false sense of security and superiority, and bidding us consider that oftentimes the deepest dangers and the most imminent ones are those which hover around men who seem the most completely secure. We may very well dwell upon the thought that the conditions in which we find ourselves in America—conditions of freedom and prosperity—may not be far from what we think they are; and instead of being the advantages which keep us out of a strife which maims and kills, may prove in reality to be our pitfalls and our traps.

To me the value of this address is its insistence upon the essential fact of man's freedom—not simply or chiefly his natural, his political freedom, his social freedom, but his freedom as a man. This means his spiritual freedom, his ability and his willingness to live out the life which God desires him to live and for which he was created. As I understand the speaker's thought it is this which is involved. It is because of this that the war is permitted; and that the larger and truer liberty to come can only be gained through this terrible struggle that convulses the world.

As soon as the subject was open for discussion the Rev. Lewis F. Hite, while expressing general commendation for the address, took occasion to disapprove one line of thought in it, and in consequence presented the following preamble and resolution for adoption:

Whereas, "It is not of the Divine Providence that war exists" (D. P., No. 251), and since there is nothing in the nature of evil to justify war, still less is there anything in the nature of good to justify it,

Resolved, That the members of the New Jerusalem in Convention assembled hold war in utter detestation and abhorrence as international murder and robbery, and forbidden by the Divine Commandments, "Thou shalt not kill," "Thou shalt not steal." We are utterly intolerant of the wicked pretense that there can be any such thing as a purely defensive war on both sides, as obviously there can be no defense where there is no offense.

Though Mr. Hite's motion was seconded, the sense of the Convention seemed to be that, however commendable these sentiments might be in themselves, it did not seem best to approve them in connection with the consideration of Mr. Barron's address, and consequently a motion to lay on the table was approved by Mr. Hite himself, and was subsequently adopted.

On taking the floor a second time, Mr. Barron added the following to his previous remarks:

Mr. Clarence W. Barron: I did not suppose I would have to refer to these notes, but I am very happy to, because the essential things are concisely therein. This is what I would say in responding to Mr. Hite, if I might be allowed to read from my scattered notes:

"It is a law of our being, individually and collectively, that evils are presented to view only when there is capacity to deal with them." The evils presented now, the world is able to deal with. The result of this war will be the growth I have indicated to you, from the family through the tribal relation, the walled city, the state and the nation to an international relation which will make war an impossibility. (Applause.) But until you have that international relation you can't have anything but war from states of evil. There was war between families until families were united; between tribes until tribes were united; between cities and states until they were united; and there will be wars between states and nations until they are united and an international police force is put over them.

"Nothing good comes out of war. War is evil, or the yeast of evil. Yeast or leaven lightens the bread and promotes digestion."

Do you want to know what leaven is? I can tell you as a farmer and chemist. Leaven is yeast, or decay, or evil. That is why the Children of Israel were not to eat leavened bread. In that leaven is war. It is the bacteriological war of ten thousand species. The result is fermentation; the action of these organisms together with air. I happen to know a physician who spent thousands of dollars and performed 144,000 experiments to find out how digestion is promoted in the stomach. He found out it was nothing but air.

I will illustrate, if I have time, and you will see where war stands. War is the yeast, the devil's policeman, stirring up things, and letting in the light that follows. The true thing that comes out is the improved spiritual state of the individual man. But the devils create nothing. Darkness creates nothing. But when you abolish darkness, when you abolish evil, you come to light.

My daughter was seriously ill, her stomach had collapsed. I sent for this physician, and he immediately said: "Tomorrow morning she can have baked potato and bacon." Of course, we all laughed. We said: "She has no stomach; she has constant headache and can't eat a thing." He said: "I will fix that all right." He took a rubber tube and forced some air back into the stomach. In the morning she had the baked potato and bacon. There could be no digestion without fermentation and air.

You may follow it up to see the parallelism in spiritual truth. It is right there.

"The progress of the world is not from results in strife. But individual development, mental development, spiritual development and the development of nations arises from the state of strife."

"War never yet settled anything; but it breaks the crust and lets in other forces. These forces must be spiritual."

"It must needs be that offenses come. Woe unto him by whom the offense cometh."

War is dynamiting; subsoiling in humanity. When my farmer has blown a stone out of the earth with dynamite I know it without having seen it, by the height of the corn in that place. The Duponts are spending \$50,000,000.00 in building powder factories. I sent a man to inquire what they were going to do with them after the war. They will be for the development of farming after the war. The way 10 per cent of the people will raise the food of the world will be by dynamiting the soil."

"Man and his integrity in diplomacy are succeeding the intrigue of cabinets and princes."

"National and international integrity can be maintained only by the integrity of the individual man, and his integrity can be maintained only in political, mental and spiritual freedom."

"The New Church cannot grow, nor the New Age descend, until the 'final argument of kings' is overthrown by the individual man. The reign of the Prince of Peace cannot be ushered in while scientific materialism, subsidized commercialism and military feudalism bar the spiritual progress, the political freedom and the personal responsibility of man."

**Monday Afternoon.**

After the hour for luncheon, the afternoon session was called to order shortly after two o'clock, the minutes of the morning session were read, amended and approved and then the Report of the NEW-CHURCH MESSENGER was read by its Editor and Publisher:

**Report of the New-Church Messenger.**

The report of the MESSENGER, as it is made to Convention year after year, must necessarily lapse into a kind of sameness. The constituency of the paper is limited for the most part to the membership of the New Church; yet many of the subscribers do not take part in the movements of the organization, and some of them are in no other way in touch with the organized New Church than through the reading of the MESSENGER. It is true that the church lists of addresses of people thought to be interested more or less in the Doctrines contain three or four times as many names as the MESSENGER subscription list, but for some reason it is difficult to make our list reach more than the neighborhood of two thousand.

Recently over 6,000 sample copies of the MESSENGER with blank form of subscription were sent to Protestant clergymen in New England and New York State, without securing a single subscriber. Yet this issue of the paper was edited with particular care and reference to the special list to whom it was to be sent; and the ministers, of all others, might be supposed to be interested in the spiritual principles to which the paper is devoted. Our experience last year in sending several thousand sample copies for three successive weeks to the best list that could be secured of those supposed to be interested, was not encouraging. The best results have been obtained in cases where a society co-operates with the publisher in an earnest effort to extend the circulation and the regular reading of the MESSENGER among its membership. New York, Philadelphia, Boston and some smaller societies have increased the list quite materially in this way. Where a minister regards the regular reading of the MESSENGER by his people as an important aid in his work and co-operates with the publisher in bringing it about, much good can be accomplished and his membership becomes more intelligent and their work more effective. Some ministers realize this and work hard for the MESSENGER; and if all would do so, the subscription list would be larger than it is, and the church stronger.

One of the hindrances to a large subscription list is the high subscription price of the paper. When people see other periodicals of more than double the size selling for half the price of the MESSENGER, unless they are much interested in the New Church and know the special quality of the MESSENGER'S contents, they turn down at once the request to subscribe. But once the habit of reading the paper is formed and an interest aroused in the principles it stands for and the work the New-Church organization is doing, they are likely to become regular and permanent readers. For this reason it is necessary to be patient and persevering in our efforts to increase the subscription list.

In order that no one shall be deprived of the MESSENGER who really enjoys the reading of it and would like

to have it regularly, the publisher sends it to them whether they can pay only a part or no part at all of the subscription, if only he is informed of their circumstances and satisfied they will read with benefit. To enable him to do this some people have contributed annually and others occasionally to a fund for the purpose. This enables us to keep the subscription price at \$3.00 and at the same time makes it possible to meet the needs of those having only limited means. The fund contributed for this purpose only amounts to \$114 for the past year, while the year before it was about \$300. The letters received from the beneficiaries of this fund make it evident that money spent in this way can do no more worthy or useful work than that which makes it possible to continue these subscriptions.

The incorporation of *Sunday Afternoons* into the MESSENGER and making an addition of four pages to the regular size during nine months of the year, seems to be appreciated as an improvement. This has involved considerable labor and an expense of over \$500 more than receipts, which expense has been covered by an extra appropriation by the General Council for the purpose. One drawback in the arrangement is the disturbance it causes in the makeup of the MESSENGER and the consequent difficulty of keeping a proper balance of the departments. The use perhaps overbalances the drawbacks.

The decline of about eighty in the number of subscribers since last year is due to more than one cause. The year before an extraordinary "drive" had been made for new subscribers and many had been received at reduced clubbing rates, or by way of trial subscriptions. It was but natural, therefore, that some of them should "endure but for a time." Then there are always some dropping off from one cause or another. All things considered, the list has held its own pretty evenly. The number of subscribers the last week in April, the close of the fiscal year, was 1,906.

The cost of publishing *Sunday Afternoons* was, approximately, \$916.96, the receipts from subscriptions \$382, leaving a balance of about \$534.41 to be made up by the Treasurer of Convention.

A table of the receipts and expenditures is herewith appended, together with the auditor's report.

RECEIPTS.

Balance, May 1, 1915.....	\$ 102.20
Subscriptions .....	4,615.56
Advertising .....	462.72
<i>Sunday Afternoons</i> , subscriptions.....	473.55
<i>Sunday Afternoons</i> , special contribution.....	200.00
Board of Publication, income on investments .....	500.00
Treasurer Convention, income on investments .....	645.27
Treasurer Convention, account <i>Sunday Afternoons</i> .....	500.00
Treasurer Convention, loan.....	954.73
Donations .....	114.26
	\$8,568.29

EXPENDITURES.

Paper .....	\$ 768.52
Typesetting .....	1,338.31
Presswork and mailing.....	788.10
Making up MESSENGER, setting advertising and printing <i>Sunday Afternoons</i> .....	859.83
Correcting and addressing mail list.....	231.86
Envelopes for mailing.....	146.61
Postage .....	130.00
Publisher's salary .....	2,500.00
Office help .....	669.00
Office rent .....	100.00
Contributions .....	423.00
Reporting Convention, 1915.....	168.55
Postage and incidentals.....	82.43
	\$8,206.21

Balance in Merchants' Loan & Trust Co. Bank .....	362.08
	\$8,568.29

Mr. Robert Alfred Shaw: I had supposed there would be some motion presented in relation to this report; but inasmuch as this has not been done, I have a protest to lodge in regard to the editorial page of the MESSENGER. It has been customary to commend the work of the MESSENGER. Mr. Barron has very often at our Convention

meetings spoken in a very laudatory way of our church organ, and has told us that in his opinion we publish the best paper he knows of considering the amount of money which we spend. That always seemed to me to be damning the paper with faint praise, and I have been waiting for his commendation on this occasion before lodging this protest.

My protest, Mr. President, is this, that for two years we have been in a world crisis, and at no time so far as I have been able to observe, have we had from the MESSENGER any editorial output that was worthy of that crisis. I am not asking that the editorial page should be partisan. I am entirely in sympathy with the splendid way in which Mr. Barron has discussed the world war this morning; it did him and the Convention great credit; but it seems to me that if the war and the resulting crisis can be discussed in an adequate way on the floor of this body it is entirely possible to so discuss it in the columns of our chief organ. My feeling is that we take our MESSENGER with too little seriousness. We regard it merely as something that keeps us in touch with the activities of our organization. We do not expect it to do much more than that together with the publication of a sermon or two from the pulpits of our ministry. If that is all we require, why then it performs its function. But if that is all we require it should cease to have an editorial page.

I am ready to confess that other American New-Church publications have been taking an equally unsatisfactory stand in regard to this world calamity. As evidence of this I will read an editorial utterance from the *New-Church Review*. In the War Number of January, 1915, this is what the editor of the Review has to say:

"The heart of America is bleeding with the heart of Europe, and we are in deepest sympathy with them all. And for this reason we are neutral, in the sense of wishing to express our love for all equally, and not of entering into judgment against any. We are watching and hearing all sides with the fullest interest, in the desire to sympathize, to help, and to promote peace, but not with any willingness to condemn."

In other words, Mr. President, we American New-Church people have nothing to condemn—nothing to applaud, while the principles of Christian civilization are in the throes of a world war. We cannot differentiate between people and principles. We cannot separate the acts of Government from the acts and aspirations of individuals. Why? Because we might be charged with a lack of sympathy!

I wish in rejecting such a view to quote a few passages from Swedenborg. In "Heaven and Hell" 424 we read:

"Man is reformed by means of truth."

From A. C. 2063:

"No one can be regenerated except through knowledges of faith which are truths."

From A. C. 5804:

"The man who is being regenerated is first led to good by means of truth. For man does not know what spiritual good is except through truth, or doctrine, drawn from the Word. In this way he is led into good."

From A. C. 3995:

"When man is being regenerated the truth which is of faith apparently precedes, and the good which is of charity apparently follows; but when man has been regenerated the good manifestly precedes and the truth manifestly follows:

Mr. President, we have but one function to perform in this calamity, and that function we have fundamentally ignored. Our business is to present to the world the truths which are contained within the books of Swedenborg. We seem to think that if we show our affection

and sympathy for the people of the belligerent countries, we as a church are performing our full duty. I take issue with that position. Our obligation and privilege is to proclaim and defend the truth and the excerpts which I have read show clearly why. The man who is being regenerated must first be taught the truth. So must Governments. We Americans have as much need to learn this as the peoples of belligerent countries and I protest at the continued publication of the MESSENGER under any management which ignores this fundamental conception.

Mr. Clarence W. Barron: I wish to emphatically endorse the position of the MESSENGER. I publish three papers myself. In every one of them I support the position that I think we all have at heart, that the French, Russians and the British Empire are supporting the civilization for which we stand, and are fighting for it, and giving their lives for it. But I maintain in the MESSENGER that it is not the function of our church or of our church publications to give the natural interpretation of spiritual truth in our political or business life. That way leads to popery. (Applause.)

I believe the editorial page of the MESSENGER should give forth living spiritual truth, and leave the application to the man on his natural plane. I wish there were more questions, more practical questions, asked in the correspondence column; and more answers given, from the individual standpoint, from the standpoint of the business man. Let us have an open platform in the paper, where we speak individually.

I think if Mr. Saul would canvass and call for subscriptions in the MESSENGER, he would raise the \$300.00 for the individuals who cannot pay for it. We give largely in proportion to our means. We should be the largest giving church in the world, because we recognize everything we have individually is from the Lord. I wish the business men would write more for the MESSENGER. I still feel it is the best publication for the money and what is put in it, of any paper in the United States. In fact, I match it up against any paper in the country for the production in proportion to what is put into it.

If the President and Congress have not the wisdom, where have we the knowledge to understand this war problem? It is not given to us.

Rev. Charles W. Harvey: I should like to say a little word. The point I want to make is this: I think Mr. Barron and Mr. Shaw are really on the same platform. They are asking the editor of the MESSENGER not to discuss the war as a war, but to find out what truth, what actual spiritual truth there is in the Writings which can be applied to the present situation. That seems to be the question of Mr. Shaw. Mr. Shaw is not asking the MESSENGER to discuss the war as a war, to try to stir up partisan spirit. He is asking the editor to try to get such truth on the situation as is available, and put it in the form of editorials. Mr. Barron did that this morning to quite an extent in the discussion of human spiritual freedom. That is what Mr. Shaw is asking of the MESSENGER. I think if it has been faulty in that respect, if we have all this wonderful truth on these different questions, we all want it produced. The best organ in which it can be produced is the NEW-CHURCH MESSENGER.

Mr. Robert A. Shaw: If I am permitted to speak a second time, Mr. President, I should wish to make no attempt to discuss the essentials of the editorials of the MESSENGER. My purpose is completed when I have made this protest. The Convention should realize very clearly that it is the Convention who appoints the Editor. It is the Convention which is responsible, therefore, for the editorials. This matter has been discussed in the General





# Sunday Afternoons

## The Temple of Music\* (A Parable)

By May Kendall

In a land whose name I cannot tell, with the sound of the sea about its northern and eastern bounds and to the west a great desert, stands the Temple of Music, whose walls are gray with years, and whose glorious pinnacles and far-reaching corridors, and towers, translucent in the sunrise, are like a musician's dream in stone. This temple all true masters know and love; and though to those who have never crossed its threshold they speak of it but seldom and with indifferent voice, rest assured that in the passion of their playing their hearts revert to the home of music still.

In this temple once there dwelt a boy whose name was Sigurd, who served music earnestly and well, and loved dearly the harp, his chosen instrument, thinking no other could have been the same to him, and that no one else could possibly have cared for *that* harp so much.

He also loved the Master of the Temple, though he had only once seen his face gleaming from the heart of the orchestra, when the Alleluia was poured out, like a vast wave, at the end of a final chorus. For he was seen but seldom by the mass of the dwellers in the temple, and only the greatest musicians ever spoke with him face to face. But Sigurd often saw him in dreams, and grew to reverence him above all the rest, till, though he said little of all this, for he was a quiet and reserved boy, the thought of the Master became a constant power and motive with him, and he clung to music, its honor and its honorable toil, more and more.

One morning Sigurd was standing on the border of the desert. It stretched away before him in an illimitable waste, level as far as he could see. He knew the place well, for he had journeyed across it more than once, and had guided himself by the stars and the sun, and faint sandy tracks, when he came to take up his abode in the Temple—the Temple which now lay behind him, radiant in the morning sunlight. It was silent; he only heard the sea beyond surging against the rocks; and he turned to gaze at the glorious towers, with a love that would never pass away. But as he turned, a cry reached him, a low cry of pain from the desert.

Sigurd was tender hearted and he could not ignore the appeal; yet he looked long and steadily across the waste of sand, wondering whether a bird's note had deceived him, or if it was really the cry of some perishing creature. He knew that people perished in the desert day by day, from thirst or hunger; but perhaps he was too much absorbed in his art to give them his honest sympathy. But now the cry came again, more piercing than before, and with one anxious glance behind him, for it was nearly time for the morning anthem, Sigurd ran in the direction of the appealing voice.

But before he had reached it, while it still recurred at intervals, sounding to his ears as far away as ever, the Temple's mighty peal of bells rang out, in a magical wild strain, and he knew there was only time to hurry back, and take his place in the orchestra. He must return; he had never yet been absent. The leader would think him careless and idle; another would take his own dear harp. But as he paused, again that cry, now faint and pitiful, as if the sufferer were wearied out. A great sob burst from the boy's lips, and he rushed on again, with heart half-broken at the thought of the empty place and the leader's reproachful look. If the Master himself should listen to the anthem—if Sigurd should miss the smile that was dearer to him than sunlight!

The bells rang out more eagerly and wildly, in a swift, jubilant chorus; and then, with a great clash of harmonious sound, all were silent again. But Sigurd, with tears blinding his eyes, was kneeling by the side of a wailing child.

He would have led the little one to the Temple, but he wailed and wailed, forever pointing westward, till Sigurd, in very despair, was forced to turn away once more, carrying the child, who was light and frail, on and on across the weary sand, away from the last faint echo of distant music. Toward noon they came to an oasis that he knew, and rested there while he found fruit and water, and they went on refreshed. For still the child would not be content to follow Sigurd, but begged him, sobbing, to take him home, and ever would go westward, westward. And Sigurd led him on,

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with aching heart—and the evening came, the time for the evening anthem.

Now he saw that the misery of the desert was great; for men toiled to and fro, following vain mirages, and they had no guide, and none to help. And the child urged him on, through days and days, while Sigurd cared for him tenderly, till they reached the very border of the desert. Then he held out his hands, and a light was upon his face as he said good-by; but Sigurd could follow him no further and turned back alone. But the spell of the desert was upon him, and the thought of the wanderers who had perished on the burning sand sunk deep into his heart. And men cried for help as he passed, with imploring voices, praying that he would guide them to the green and fruitful land.

But none he guided, in all the dreary waste, could speak of the music that lay beyond; and though forever he turned his face to the Temple, still forever some wanderer entreated him to stay.

\* \* \* \* \*

So days and years went by. How long he guided travelers to and fro across the desert I cannot tell; but though it was a long, weary while, the memory of the Temple never faded from his mind. Even after many years, if he closed his eyes and listened, there came to him through the sultry stillness a breath of distant music; and at such times he hardly knew whether he was dreaming or heard a real echo from a far-off orchestra. Then his hands fell by his side, his eyes grew dim and a cool wind fanned his forehead, though the wind that blew across the waste was hot and laden with blinding sand.

He did not know when the hope finally left him of entering the Temple of Music once more. It faded out gradually, as one appealing voice and another begged for help and guidance in the mazes of the desert, till at last the certainty crept in upon him that his hands had lost their cunning, and the voice that once rang very sweetly in the chorus would never ring out again. But when this knowledge came the first keen sorrow had long been passed, and indeed he had no time for sorrow—there

was so much to do. Sometimes he wondered why men trusted to his guidance so implicitly, and children clung to him with grateful, loving caresses; and he thought there could be little in him to inspire love and confidence—a silent, lonely man, who could sing and play no longer. He did not know that the look he wore in boyhood had grown and strengthened in these years of exile, till it was as if music herself had moulded the pale and pure face, and eradicated it with a light not its own; nor how the voice, always steadfast and kindly—so kindly to the end—was like an echo from the Temple he had left so long ago. And still the years went by, and men honored him, welcomed his coming in town or village, or long desert track—while, to the east, lay the Temple of Music.

One day he was riding alone across the desert, bound on some kindly errand. He had been traveling from early morning, and it was near noon, when suddenly he checked his horse, for in the most solitary part of the waste his keen eyes caught sight of a figure half-buried in the sand.

He leaped to the ground and went up to the motionless form, so still that for a moment he fancied that another wanderer had perished in the desert. But the traveler's heart still beat, and Sigurd's cordial revived him, though he was half-famished for want of food and drink. Sigurd gave him both and the wanderer ate and drank, and at last, hunger and thirst allayed, he declared himself able to continue his journey.

"You must take my horse," said Sigurd, "and ride fast, that you may reach the border of the desert before sunset. I, who know the way well, will follow you on foot. Now, mount, for there is no time to lose. Keep your eyes on the track; but if night falls before you reach the end, give the horse the rein."

"But if you perish?" said the traveler, as he mounted.

"I shall be safe," replied the other, with a smile. "But when you reach the end of the desert, send a guide to meet me."

He poured his precious drops of water into the traveler's flask, and then, for one second, laid his cheek against the neck of the good horse and whispered a word in his ear. Then the horse darted away, and Sigurd was left alone, with an empty flask, and lips already parched with thirst.

The scorching noonday heat was beating upon him, and as his thirst and weariness increased his eyes grew dazzled, and he lost the friendly track that had guided him so often. Then, indeed, he knew that hope was over; but he staggered on awhile, vainly trying to recover it, till a delirious excitement took possession of him, and the strange and beautiful mirages of the desert became realities to his bewildered brain.

Now he was entering the shade of a great forest, green and cool, and the sound of the wind in its innumerable branches was as the sound of a mighty ocean. Then, hush! The ripple of water, the clear glimmer of a brook in the shadow, fresh and cold. He sank down on the grass beside it—it was the hot sand of the desert—and dreamed, and dreamed. The sunlight blazed and deepened, then faded overhead, and fell upon him dreaming still.

Beloved faces of great musicians, transfigured

with a light they had never known on earth, wearing the crown of music, as they had worn her cross through steadfast days and months and years! They floated before his eyes and then grew dim and vanished in the radiance. What was that radiance? It was no mortal beauty that shone upon their faces. The waving forest, the glorious visions, all melted away. A burst of organ sound swelled out and died away. He was in the Temple of Music once more.

His footsteps echoed in the great corridor, as he passed on with throbbing heart—and now he had entered the hall. The mighty orchestra rose up before him, and the wonder of the organ, where many-colored light flowed in upon the deep-stained oak, and kindled the pipes into a golden splendor, benignant and far-towering, beyond his vision. Then once again, music. The chanting of innumerable voices, an infinite surging sea of harmony—the pure glory of the trebles soaring from the depth of the majestic chorus, the passion of the violins vibrating through all—all that heaven and music could express of immortality. Ah! wait—the rapture is too keen for life; it breaks the heart!

He saw tiers upon tiers of faces, faces he had known well, all radiant with divine light. He saw his own old place, and in it, with averted head bent over the harp, a figure that he dared not recognize. Mute in an intensity of awe, he waited, hearing the tones of his own instrument pure and clear among the countless others. Then the chorus was over: the figure turned: the face, that face of music, gleamed straight on Sigurd's gaze; and with a smile like a burst of sunshine, the Master of the musicians stepped down from that immortal choir, and gave him back his harp.

"I find that it conduces to my mental health and happiness to find out all I can which is most amiable and lovable in those with whom I come in contact, and to make the most of it. It may fall very short of what I was once wont to dream of, but it is better than nothing. It keeps the heart alive."—*From the Moravian.*

"It is easy in the world to live after the world's opinion; it is easy in solitude to live after one's own; but the great man is he who in the midst of the world keeps with perfect sweetness the independence of solitude."—EMERSON.

"It is not what we do  
That makes us bad,  
It's what we ought to do,  
But don't!

"It is not what we do  
That makes us sad,  
But what we want to do  
And don't!"

## The Sunday-School

### Lesson Helps for June 18, 1916

**Recitation: Psalm cxxi. 1-4.**

Verse 1. "I will lift up mine eyes to the mountains (hills), from whence cometh my help."

Verse 2. "My help cometh from the Lord which made heaven and earth."

Verse 3. "He will not suffer thy foot to be moved; he that keepeth thee will not slumber."

Verse 4. "Behold he that keepeth Israel shall neither slumber nor sleep."

Verse 1. In this verse "mountains" in its spiritual sense includes both hills and mountains (A. E. 405:5) and means love to the Lord and love toward each other as expressed in good life. We lift up our "eyes" to these "mountains" when our thoughts turn to the beautiful life of the angels in heaven and to the laws of this life as we read them in the Word and in the doctrines of the church.

Verse 2. But we know all the time that we are thinking of these "mountains" that the goodness and love of the angels and so of heaven is from the Lord (Jehovah) the Divine Love and Goodness and it is this Love that makes the "heaven" of our spiritual life and the earth of our natural and more external life.

Verse 3. Notice that the singular form of the noun is here used "foot" and this part of the verse is explained to mean that the Lord "will not suffer the natural to go astray from truths" (A. E. 666:5). The last part of this verse and the next verse express the truth of the constant "presence and protection" of the Lord both over our thought and over our affections. (A. C. 8211.)

The whole of this beautiful Psalm is a prayer of the Lord's asking in a time of temptation for the help and comfort of the Divine Love. (P. P.)

#### Class Work: 1 Samuel vi. The Ark Sent Home.

*With Primary Classes* tell simply the story of the evil things which befell the Philistines because of the ark; then come to the preparations for the sending away of the ark. Use pictures found in "On Holy Ground" and others that you can find. Read the verses that the children can understand. Helps in "Sower Notes," vol. 2, pp. 135-140; "On Holy Ground," pp. 178-182. *With Junior Classes* ask for the locations of the important cities named. Speak of the knowledge of correspondences with the Philistines and then come to the story of the new cart and the kine. Help in "Sower Notes" as above. A. C. 1238:2; 2722:6; A. E. 700:19-24. *With Senior Classes* cover the same points as for Juniors, only going into the deeper meaning of the facts. Helps the same.

#### PRIMARY.

What did we learn about the ark in our lesson last Sunday? Did it go back to Shiloh after the Israelites brought it down to the battle-ground of the Philistines? No, the precious golden chest and the Commandments went down to the sea-coast and into one of the temples of the Philistine god, Dagon. But did the ark bring happy times to the Philistines? Look again, at 1 Samuel v, 6. The men began to die and boils began to break out upon them. What then, did they do with the ark? (1 Samuel v, 8). So the ark went from one place to another until the people began to see that it must be sent back to the Israelites.

How long was the ark with the Philistines? Some one read for me Verse 1 of our chapter today. Verse 2, tells us of the "diviners" that were called with the priests. Who were these "diviners"? You remember that when Pharaoh, king of Egypt, dreamed a dream and wanted to know the meaning of it that he called "all the magicians of Egypt and all the wise men" (Gen. xli, 8) and that when Moses and Aaron stood before Pharaoh and did their miracles that then Pharaoh called his "wise men and the sorcerers: Now the magicians of Egypt, they also did in like manner with their enchantments" (Ex. vii:11). The "diviners" and the "wise men" and "sorcerers" and the "magicians" were those who understood the secret and hidden things about religion, things that the rest of the people didn't know. And what did the "diviners" and the priests advise about the ark? Look at Verse 3. They said that it wouldn't do to send it away "empty." And what did they say must be made for it? (Verse 4.) Why were golden "mice" made? What were the mice doing in the grain fields of Philistia? Have you ever seen a field mouse eating away at grain? Had the Philistines heard about the "plagues" in Egypt? (Verse 6.)

What else had to be made to carry the ark out of the

country? What drew the new cart? Where were the golden images put? What was done with the calves of the "kine"? Did the two cows like to leave the calves behind? Some one read Verse 12. Let the teacher look at the map on p. 58 of the "Bible Atlas" and there find Beth-shemesh. Beth-shemesh was not far from Zorah, the home of Samson, and it was near the border of the Philistine country. See "On Holy Ground," p. 163. But as the ark was going did some one drive or lead the "kine"? (Verses 9, 12.) The Lord was leading them where He wanted them to go. When the cart came into the field of Joshua, a Beth-shemite, and stood there, what was done next? (Verse 14.) Do you remember how Abraham once made an altar and put wood on it and was going to kill his little son for a sacrifice when the angel of the Lord showed Abraham a "ram caught in a thicket"? (Gen. xxii, 1-14.)

Verse 19 says that the Lord smote or killed many of the people of Beth-shemesh because they looked into the ark? Does the Lord really kill any one? It only looks sometimes as though the Lord kills. He loves all and this love never changes. But the ark was so holy that it was placed in the inmost or most holy place in the tabernacle and it was covered over with a golden cover and when it moved it was carried by the priests and so the men of Beth-shemesh did wrong when they looked into it. But where did they think of sending the ark? To a town not far away which we will learn of next time.

#### JUNIOR.

I will draw the outline of the Holy Land on the board and let you tell me where to put some cities I am going to name. Ashdod, Gath, Ekron. Tell me the order in which the ark went from one city to another. As the ark went from one place to another did trouble follow with it? (1 Samuel v:6, 7, 8.)

How long was the ark with the Philistines? (Verse 1.) In verse 2 who were the "diviners"? Look back to Gen. xli, 8; Ex. vii, 11. The "diviners" were like the "magicians" of Egypt. In Philistia as in Egypt and Assyria and Babylonia and other countries once dwelt ancient peoples who were better acquainted with heavenly things than we are today. These people knew that the things which they could see and feel, if good, came from the Lord and they could see in each thing, as we can't see today, some quality of the Lord and heaven. In those very ancient times men loved this kind of learning more than men today love to learn about automobiles, history, botany, mining, geography. But in time men grew evil and while some of this ancient learning still was known as in Philistia with the "diviners" and as with the "magicians" of Egypt, still it was used for evil purposes. In Samuel's day the Philistine "diviners" used their knowledge to turn away the punishment that the ark was bringing them. Notice their words in Verse 3, about a "trespass offering." What was this offering? (Verse 4.) Mice had been devastating their grain fields and they had suffered from boils, so they made golden images of these so that their troubles would be turned away. Let the teacher read in the "Apocalypse Explained" 700:19-24. What other instruction did the priests and "diviners" give about the return of the ark? (Verse 7.) Notice the pictures in "On Holy Ground," pp. 178-182. These show the level nature of the Philistine country. Here carts could be used, but up in the rougher country where the Israelites lived they could not be of such value if used at all. The cart may have been a two-wheeled one in which the wheels were of one piece.

But what was to draw the "new cart"? (Verse 7.) Two "milch kine," that is, two cows that had calves. But were the calves to go with their mothers? (Verses 7, 10.) When the cart was ready to start tell me just how it looked. Who was to be the driver? (Verses 9, 12.) Who directed the way for the cart? Did the "kine" go willingly or did they want to go back to their calves? (Verse 12.)

Where shall we look for Beth-shemesh? (Verse 12.) Look at the picture in "On Holy Ground," p. 163. You remember Zorah, the home of Samson. When the cart came to this place what was done with it? (Verse 14.) Were the men of Beth-shemesh glad to see the ark again? (Verse 13.) Where shall we look for Gaza and Askelon? See map on p. 60 of the "Bible Atlas."

Why were the men of Beth-shemesh smitten? (Verse 19.) Do you really think that the Lord smote them? Sometimes it appears that other people are angry with us when really in their hearts they love us even though they may have to punish us in some way. Where was the ark kept; in what part of the tabernacle? Over the top of it

was what? (Ex. xxv, 17-22.) It was the most holy thing of the tabernacle and not every one was to look into it or to take hold of it, and those who did were punished with death.

Look up the location of Kirjah-jearim, it is not far from Zorah and Beth-shemesh. See map in "Bible Atlas," p. 58.

#### SENIOR.

"The Philistines represented, and thus signified those who make no account of good of love and charity, and thus no account of good of life, placing everything of religion in knowledge" (A. E. 700:20). The ark being taken captive by such states would mean what in our experience? The reducing of the Commandments to just a place in the memory with other facts about religion. Taking the ark from Shiloh in Ephraim down to Philistia would mean our doing what? Shiloh means rest or ease and Ephraim means practical spiritual intelligence, so taking the ark from Shiloh and losing it in Philistia would mean, perhaps, the practical denial that the Commandments are the laws of practical intelligent thought and that they can bring spiritual rest and quiet to the soul when they are kept as Divine laws. Such a denial leads us straight into our Spiritual Philistia of a faith alone existence with all its evils of life.

But the return of the ark? The calling of the priests and the "diviners" (Verse 2) might represent our beginning of self-examination from the knowledge which we have learned in Church and Sunday-school and from our home training. The golden images of the mice and the emeralds would then mean what? See A. E. 700:21-23. Recall what "tumors" or emeralds mean. In the words of A. E. they represent "truth defiled by such evil of life as those are in who are destitute of good." "Mice" mean "falsities of the sensual man, which eat up and consume all things of the church, as mice lay waste fields and crops" (A. E. 700:21). Golden emeralds or tumors and mice would represent the goodness of a life of charity and neighborly love which goodness is able to heal and purify us from the evil loves and the false thought meant by the emeralds and the mice. Placing these golden images by the ark would represent what? Our recognition that these good loves are what the Commandments teach and bring to us. The "new cart" means what? What does a cart do? It carries something from one place to another just as thought carries the mind from one subject or state to another subject or state. More specifically the "new cart" means new doctrine or teaching, here the teaching that the evils and falsities of a faith-alone life must be shunned and put away and the Commandments be lifted up out of the memory and be made rules of conduct for the inner and the outer life.

In the Scripture account what would the two "milch kine" mean? Animals which are warm and sensitive and mobile mean what in general? The two "kine" would mean, then, good natural desires to be helpful and to do good in kind, simple ways. But notice that the "kine" went straight to Beth-shemesh in the Israelitish country and this without any visible driver. What does this mean? It means that the Lord's Providence leads and directs all good human effort towards higher and more spiritual things. In Verse 12 it says that the "kine" as they journeyed along were "lowing as they went." Does this tell us that it is always easy to do the work of repentance after evils have been loved and lived and to begin to keep the Commandments? No, it is often hard, for our good affections often weaken and desire to go back to what seems the easier way. But if we are obedient we will go right on neither turning to the left hand nor to the right. Notice that the two cows previously to their being hitched to the "new cart" they had had no yoke on. This means that the natural good desires which they stood for had not been subjected to the yoke of false thoughts and so made to serve evil uses. (A. E. 700:23.) But remember the Lord's words, "My yoke is easy and my burden is light." And the prophet says: "It is good for a man that he bear the yoke in his youth." Here the yoke has a good meaning and stands for the truth of heaven and the life from it.

## SUNDAY AFTERNOONS

*A Paper for Children and for Those  
Who Love Children*

Issued weekly, except in July, August and September, at 50 cents a year; in quantity, 35 cents. Single copies 2 cents each. Address JOHN S. SAUL, Publisher, 64 East Van Buren Street, Chicago.

Council. I have made my protest in much more extensive form to the General Council. My protest would get to Mr. Saul, because he is a member of the General Council; but that body has no control over the MESSENGER, except as an adviser. Therefore, when we appoint the Editor, and put that paper in his hands, which is quite a proper thing for us to do, it is we here who are responsible for what results; and it is proper, therefore, that the Convention should know before it takes that step that there is a considerable number in the New Church who do actively protest, earnestly protest, against the present conduct of the editorial page. And it seems to me the Report of the MESSENGER bears evidence of the fact that, until there is a change in the conduct of that editorial page, it will be difficult for the publisher to increase his subscription list.

Rev. John S. Saul: I felt, when Mr. Shaw raised his objection to the attitude of the editorial principles of the MESSENGER, that possibly he had not read the MESSENGER carefully. The editorials of the MESSENGER have frequently been commended by people because of the high stand it has taken in regard to the war, the fundamental principles that have been operative in producing the war and in continuing it. The attitude of the MESSENGER has seemed to be satisfactory to many people, and I have had very little complaint otherwise.

The Report of the Evidence Society was presented by the Vice-President of the Society, the Rev. C. W. Harvey:

#### Report of the American New-Church Evidence Society.

It seems fitting at the outset of this report to record the great loss the Society has suffered by the removal from our earthly fellowship of one of our most active and helpful members, the Rev. Frank Sewall. Mr. Sewall was the first President of the Society, and served continuously in that capacity for thirteen years. His enthusiasm and energy in all branches of evidence work contributed very largely, especially in the early days, to the successful entrance of the Society into its proper field of labor and usefulness. It will be remembered that the constitution of the Evidence Society provides for the formation of branch evidence societies at certain convenient centers, which should do local work. Mr. Sewall at Washington, and the Rev. L. P. Mercer at Chicago, organized active working bodies, and brought together much interesting and valuable material. Within the past year Mr. Sewall turned over to the Secretary the records of the Washington branch society. The work of the several divisions is carefully labeled, and the contributions neatly enclosed in wrappers. The labels themselves are suggestive. They are Theology, Poetry and Fiction, Science, Periodical Literature, Politics, Daily Press, Persons and Events, Personal Interviews. This is obviously a good classification of evidence work. Among the items of special interest in this collection is a letter to *The Truth Seeker* from L. D. Howes of New York, and published under the heading "A Swedenborgian's Rash Claims." He contrasts Swedenborg's view and interpretation of the Bible with that of Thomas Paine and the orthodox churches. The letter is the more remarkable as the writer disclaims any connection with the New-Church organization. Some of his sentences are well worth quoting. He says: "Paine wrote one small volume to prove the Bible to be false. He interpreted the Bible from the literal sense entirely, as do the Protestant and Catholic churches. . . . Each church has been for centuries . . . interpreting the Bible according to the letter. . . ."

"Swedenborg, the great Swedish scientist, philosopher, and theologian. . . . has logically shown . . . that the Bible is true, not as interpreted by Paine and our so-called orthodox churches, but according to the science of correspondance, which he explains clearly; and no one who has read his works has ever been able logically to refute them. The leading thinkers of all religions are now turning to Swedenborg for light. This may be known from the fact that the Protestant clergy alone of the United States have ordered many thousands of his works within the past five years. Paine, Ingersol and others have easily propounded questions for which the Protestant and Catholic churches have had no answer; but in Swedenborg's

writings there is an answer that has never failed to satisfy the most skeptical, who has read them truly seeking the truth. . . . If you want to really know the Bible and the phenomena of the laws of life, read Swedenborg. . . . ; read at least a chapter of the world's greatest theologian . . . I am in no way connected with the New-Church organization, but I have found in the writings of Swedenborg a satisfactory answer to all Paine's objections, and also to the higher criticism of the Bible."

A statement like this in a periodical which circulates among many classes of reading people, makes a good impression, and helps to form favorable public opinion. It is unmistakable evidence that Swedenborg is influencing the world at this vital point, the point of Bible interpretation.

One of the most notable pieces of evidence work during the past year is the correspondence between the Rev. L. E. Wethey and various prominent persons, of which portions were published in *The New-Church League Journal* from October, 1915, to January, 1916. Mr. Wethey wrote one hundred and forty-four letters to as many people in various walks of life and professions. The result is perhaps disappointing to some of us, and yet it is instructive. Readers of Emerson's "Essay" have followed his example in referring eulogistically to Swedenborg for literary effect. So it has come about that popular writers and others have seemed to express highly favorable and appreciative opinions which have encouraged us to believe that the doctrines of the New Church are becoming widely disseminated. It may be that we have exaggerated the extent to which the public is being made familiar with these teachings. At any rate the general impression produced by glancing over the present collection of opinions is that on the whole there is a decided indifference on the part of prominent people and especially of professional people to Swedenborg, or his teachings. "I am not sufficiently familiar with Swedenborg to express an opinion," is the usual response. Some express unqualified admiration. For example W. D. Howells writes: "Of Swedenborg I can only say that I regard him as one of the greatest men who have lived, with a range of thought that seems preternatural." Ella Wheeler Wilcox says: "I consider Swedenborg one of the greatest illuminated souls that ever trod the earth." George A. Gordon writes: "Swedenborg was a mighty genius, both in natural science and in the philosophy of religion." Professor Wm. Lyon Phelps of Yale says: "I have always admired Swedenborg's greatness, and I did homage in 1911 at his tomb in the cathedral of Upsala." Some speak admiringly with qualifications. Archdeacon Basil Wilberforce, for example, says: "Like all the great teachers of the world, he promulgates some glorious truths, and is grievously in error in some of his statements, especially upon heaven and hell." President David Starr Jordan has "never critically studied the teachings of Swedenborg," but has "always considered him a great moral teacher, whose influence has been of a high order;" but he has never had any faith in the objective character of his visions. President G. Stanley Hall is one of the few who express a desire to read further. He says: "He seems to me to have been a man of unusual insight, and wonderfully gifted with the power of symbolism. I have for many years wanted to make a careful study of him, because the psychology of symbolism has loomed up greatly to my mind in the last few years." This is a very significant statement. If great specialists like President Hall should become interested in the study and exposition of some of Swedenborg's characteristic and fundamental doctrines, such as the doctrine of correspondance, it would make a new era in the study and appreciation of his teachings.

On the whole this collection is a good illustration of professional narrow-mindedness. It is perhaps too much to expect of ordinary mortals who devote their time, interest, and energies to some one line of work to turn aside and take up unfamiliar subjects which lie beyond their fields of immediate concern. It is the professional habit to get into a groove and stick there. This is one reason why philosophical students pay so little attention to Swedenborg. Even Wm. James, with all his breadth of freedom and liberality, felt the restrictions to the professional habit, and spoke regretfully of his lack of time and strength to study and expound Swedenborg, especially as he looked upon him as an unsolved problem.

In pleasing and encouraging contrast to the class of professionals, the poet, Edwin Markham, is a shining example of a free spirit. In an article headed "Swedenborg a Colossus in the World of Thought," published in the *New York American*, Oct. 7, 1911, he gives, with earnest

conviction, in positive straightforward language, a brief but highly appreciative estimate of Swedenborg's position and significance in the world of thought. A few sentences from this article will indicate the kind of impression made by it upon the cosmopolitan readers of this sensational newspaper. The article begins: "Swedenborg, a Swedish nobleman, philosopher and scientist, although little known to many, is still one of the powerful, yet imponderable forces continually moving our thought." After referring appropriately to Swedenborg's position in the social, political, and scientific world, the article goes on: "But Swedenborg's greatest claim to our regard lies in the fact of his seership, and in his noble doctrines asserting the existence, the nature and the laws of the spiritual world. . . . Little by little the world has opened to this seer's amazing revelations. As the genial ocean streams imperceptibly warm and invigorate our shores, so the influence of the mighty currents of Swedenborg's thought has for a hundred years been thawing and warming the bleak theology of the middle ages, and his writings are today the prime influence beating down the wall of irrationality, making way for a faith that appeals at once to the reason and to the heart. Balzac says somewhere that Swedenborg has given to the world the only concept of God and the hereafter that a reasonable man can accept.

"I believe that readers will find in Swedenborg the most radical and searching moral code now in the possession of mankind. . . .

"There is no doubt that Swedenborg was one of the colossi of all ages, one of the three or four greatest intellects that have appeared upon the Planet."

Observe that Markham here places the greatest emphasis upon Swedenborg's seership, and upon the revelations he makes of the constitution and nature of the spiritual world. This is both unusual and at the same time most significant, for this is the point where most distrust is aroused, and where most ridicule has been hurled at him. When public opinion crosses this bridge, there will remain very little serious opposition to his religious teachings.

It is probable that the greatest external factor in preparing the public mind to receive Swedenborg's seership is the constant and steadily growing influence of spiritism. Spiritistic organizations and spiritistic literature have from first to last looked with increasing confidence to Swedenborg as the one whom Professor James characterized as the scribe who takes the palm for things seen and heard in the world of spirits. In these circles the psychological significance of Swedenborg's spirit-seeing is becoming more and more the object of scientific interest and investigation. In a recent impartially written history of spiritism, Mesmer and Swedenborg are mentioned together as the first and leading spiritists. It will be remembered that Herder, the great figure in early German literature wrote a criticism of Kant's "Dreams of a Spirit-Seer"; and on another occasion attempted a critical estimate of Swedenborg's place in history from just this point of view. He undertook to explain the psychology of Swedenborg's other-world experience by the habit of abstraction. The above-mentioned History of Spiritism offered as the explanation, the theory of automatic writing, and the subconscious activities. If a collection were made of such attempts it might serve a useful purpose in directing the course of scientific investigation and study. From this point of view, a notable book has appeared in Sweden entitled "Swedenborg: A Study of His Development into a Mystic and Spirit-Seer." It is a book of over 300 pages, and was awarded a prize by the Swedish Academy. The author is Martin Lamm, a lecturer in the University of Upsala.

The Evidence Society is making provision for establishing through its Foreign Secretary, the Rev. Axel Lundberg, direct communication with evidence workers in Sweden, and with other agencies in the foreign field.

It was voted that the report be accepted and printed.

The time for the Conference on Missions having arrived, the President called the Rev. Paul Sperry, the Secretary of the Board of Home and Foreign Missions, to the chair, and he presided during the Conference. The report of the Conference will appear in a later issue of the MESSENGER.

At the conclusion of the Conference on Missions, the President of the Convention resumed the chair for a few moments, until a motion to adjourn had been voted.

### Vesper Service.

There followed a brief vesper service, conducted by the Rev. George E. Morgan of St. Louis, Mo. The order of Evening Worship was used. Rev. Wm. F. Wunsch, Professor of Theology at the Theological School, and Pastor of the Roxbury Society, preached on the text, "We have found waters" (Gen. xxvi. 32). The Lessons were from Genesis xxvi and John iv.; and hymns Nos. 68 and 236 in the Magnificat were sung. Rev. Paul Sperry was at the organ, and there was a solo by Miss Alice Sampson of Newtonville, Mass., during the offertory. The sermon will soon appear in the MESSENGER.

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### Tuesday Morning.

After a brief religious service conducted by the Rev. Clarence Lathbury of Buffalo, N. Y., the meeting was called to order in business session.

A few routine matters having been promptly disposed of, the Report of the Committee on Credentials was presented by its Chairman, the Rev. Harold S. Conant, showing thirty-five ministers and seventy-two delegates in attendance—a total of one hundred and seven. It was voted to accept the report, the Committee to make such additions as it might see fit up to the close of the Convention.

The report of the President was next read.

The report of the Trustees of the Pension Fund was read by the Secretary of the Board, Mrs. E. A. Munger.

### Report of the Trustees of the Pension Fund.

The experience of the Trustees of the Pension Fund proves the truth of the old saying that "the darkest hour is just before the break of day." When the President wrote the report last year in Florida, he was almost discouraged, although it is not his habit to surrender without a fight. For some reason or other the church seemed to have forgotten the sacred claims upon it of the widows and orphans of those ministers, who, having given *their lives* in more senses than one to its service, had been able to make no proper provision for their loved ones.

When the Treasurer reported that because of an actual deficiency of about \$700 he would be compelled to stop the pensions unless the Convention directed him to convert invested funds and continue the payment out of principal, the case seemed almost hopeless. Being far away from home, unable to make personal appeals, there was only one thing for the President to do, and that was to ask a kind and loving woman to make the appeals which he could not. Under the compelling power of her influence, her husband at once advanced \$500, another good friend gave \$100, a few more little subscriptions came in, and our Treasurer generously contributed the balance, and so in the printed report is inserted a clause in parenthesis: "(We are happy to state that this deficit has been made good at the time of presenting this Report.)"

Because of the efforts continued up to the last moment to make up this deficiency, the report could not be printed, and was therefore read to the Convention by our faithful Secretary, Rev. William L. Worcester, and the reading at once induced vigorous action. Various propositions looking to the increase of the Fund were made, one involving a *pro rata* assessment of all the Associations and isolated Societies, which was referred to the General Council. Fortunately, no action was necessary upon that proposition, because the difficulty had been removed by action upon a resolution introduced by the Hon. Job Barnard, increasing the elective members of the Board to fifteen, of whom five were to be women.

When it is considered that nearly all the beneficiaries of the Fund are women and children, the justice and wisdom of this action are seen at once. Who could better appreciate the needs of these women and children, who could better and more sympathetically administer to those needs than other women and the mothers of other children? Again, it was only just and proper that women should act in the administering of this Fund, in view of the fact that of the individual contributors to it, the women constituted the larger part of it—this year almost two to one.

Our old and faithful Secretary having felt compelled

to resign by the pressure of other duties, the Board was reorganized by the election of the old President and the election of Mrs. E. A. Munger as Secretary. This last action was unanimously taken, in recognition of the fact that it was the women of Chicago who constantly insisted upon the creation of a Pension Fund, and through their beloved Pastor, Rev. L. P. Mercer, continued to urge action upon the Convention, despite two formal reports of committees that no such action was necessary. When it is said this action was unanimous, it must be understood that it was so as to all the other members of the Board. Mrs. Munger not having been consulted before her election and knowing nothing of the action of her fellow-members.

The women have also been given representation upon the Executive Committee, Mrs. George L. Kent being elected in the place of Rev. William L. Worcester, resigned. The Executive Committee, the Board and the Pension cause lost a valued and most helpful friend when Rev. S. S. Seward was called home, but have acquired a new and most energetic helper in Rev. George S. Wheeler, who had shown his loving interest in good and helpful work before he was elected. Both Mrs. Kent and Mr. Wheeler have consented to serve, although both were unanimously elected without their knowledge.

The action of the new women members of the Board, while very quiet, and not at all spectacular, has been very efficient, and productive of results that are almost marvelous. They made it a part of their duty to see that every Society should be informed of the needs of the Board, and especially that every minister and leader should bring to the notice of the respective societies the oft-repeated recommendations of the Convention, that at least one collection a year should be taken up for the Pension Fund, preferably at Thanksgiving time, if the other engagements of the Society permitted. How well they did their work will be shown in the following figures.

In the year ending May 1, 1915, there were contributions by 16 individuals, amounting to \$201.00, and by 16 societies, 1 Ladies' League, and 1 State, altogether amounting to \$463.02, or a total from all sources of \$664.02. This year, including the subscriptions to make up the deficiency last year, and which could not be before reported, amounting to \$667.28, there were 46 individual contributions, amounting in all to \$2,132.78, 50 contributions from 45 different societies, 5 having contributed twice, amounting in all to \$1,352.07, and one contribution of \$10 from a Ladies' Aid Society, or a grand total of \$3,494.85. Deducting from this the special contributions of \$667.28 that were given to meet the deficiency of last year after the report was made up, it will be seen that the regular contributions this year were \$2,827.57, or between four and five times as much as last year. While the donor of the \$1,000 directed that all of it should be used if needed to meet the annual payments of pensions, we have been able to invest that, and hope that it may continue to be a part of our invested principal.

While our Treasurer reports an overdraft of \$1,451.50, it should be understood that this is only an overdraft according to his ideal, which he would like to see come true. He would like to add all the subscriptions to the principal of the Fund, and pay pensions out of income. It is hoped that that ideal condition may eventually be realized; but it should not be forgotten that when we began we had only the annual contributions, and no invested principal at all, and those who have worked in this cause from the beginning are profoundly grateful when the sum total of the pensions paid do not exceed the combined amount of income and annual contributions, as it did last year.

Thus far, only the gratifying features of our experience have been reported. There are still some things to be said and carefully pondered. In the first place, it should be said that it was in the highest degree Providential that the interest of the church was so fully aroused, and that so many societies and individuals were moved to help in this work; for this year we have not only had to care for those whose paths we were trying to smooth last year, but we have had some new and imperative demands made upon us. We have been enabled to meet them all; but now there comes a plea to extend help to an old missionary minister stationed at Budapest who has been utterly stranded and impoverished by the war.

Second. Our success this year should not induce the idea that all danger is past, and also all necessity for the same thorough work and preparation in the future, that enabled us to succeed this year. That success ought

to encourage us, and to demonstrate that with careful united action, we can easily do our duty to those dependent on us. But we should not, and must not ever, report again that there is a possibility of the pensions being stopped. Let us recognize our duty, and cheerfully and persistently take all measures necessary to meet it.

Third. While there has been a marvelous change for the better, not only in the sum total raised, but especially in the very much greater number of societies and individuals that have contributed, a careful examination of the Treasurer's detailed report indicates some rather unhealthy conditions. If it were not for the very generous contributions of a few, including one Western state that always comes to the front, the Board could not meet its obligations, and yet it is compelled to take notice, that in the nature of things, those contributions must soon cease. It would like to see the interest more general, and new contributors coming forward to replace those who have helped so much in the past. Again, while it is no part of the duty of the Board to criticize, it cannot but marvel that some small societies, known to be financially weak and struggling, give so cheerfully and regularly, while others, whose circumstances seem so very different, have not yet availed themselves of the privilege of participating in a work carrying so much blessing, comfort and help, and have not yet experienced the joy of knowing, for instance, what has been a great comfort to many fathers and mothers. The Board was recently requested by the Board of Missions, to extend some help to a faithful missionary preacher, who had been prevented from performing some other work by which he had eked out a scanty support for his family, by an almost total loss of sight. Where he lived there was little chance for employment, and the only way the family could be supported, was by some work done by two boys, twelve and fifteen years old respectively, who had to walk some four or five miles night and morning to and from the sea-shore, including a walk after dark over a railroad trestle bridge a mile long. Who would like to expose their boys to such a danger? The Board gives the very meagre sum of \$25.00 per month; but that trifling help, with a like sum from the Mission Board, enables the family to live, and those two boys are now going to school. Are there not some other individuals and societies who would like to help in work like this? Some of our cases are even more pathetic.

One of the uses performed by the lady members of the Board, is to give just such information as this, with the result, as one dear lady contributor said, that whereas heretofore she had sent in her contribution as a perfunctory duty, now it was a labor of love, and a delight and joy. When this knowledge is more widely disseminated, it is believed that all will gladly and lovingly do their part.

WM. McGEORGE, JR.,  
President.

PENSION FUND—INVESTMENTS.

J. A. Scroggins mortgage.....	\$ 5,000.00
W. D. Paschall mortgage.....	1,000.00
Tyrone-Pinellas Company mortgage.....	12,000.00
W. A. Willett mortgage.....	1,500.00
	<hr/>
	\$19,500.00
Uninvested balance .....	1,262.91
	<hr/>
	\$20,762.91

INCOME.

Interest on Tyrone-Pinellas Company mortgage.....	\$ 720.00
Interest on W. A. Willett mortgage.....	90.00
Interest on J. A. Scroggins mortgage.....	300.00
	<hr/>
	\$ 1,110.00

EXPENDITURES.

Sum total of amounts paid pensioners	
to April 30, 1916.....	\$2,485.00
Accrued interest on mortgages purchased .....	61.50
New-Church Messenger, President's address and report.....	12.00
Postage .....	3.00
	<hr/>
	\$2,561.50
Overdraft this year.....	1,451.50
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PENSION FUND—PERMANENT ACCOUNT.

1915.	
May 1. Balance on hand.....	\$18,719.56
2. "J. C.," to cover shortage previous year .....	5.00

	4. George W. Bancroft, to cover shortage previous year	2.00
	Lizzie Wyeth, to cover shortage previous year	1.00
	Mrs. S. W. Eddy, to cover shortage previous year	2.00
	William Burnham, to cover shortage previous year	100.00
	6. Gideon Boericke, to cover shortage previous year	500.00
	Lucy A. Buckingham, to cover shortage previous year	10.00
	7. Anna C. Grigsby, to cover shortage previous year	10.00
	13. J. R. Carter, to cover shortage previous year	37.28
	Buffalo New-Church Society	5.00
	17. Charles Whittemore	100.00
	24. Mrs. Edw. Wilder	25.00
June	22. Rev. S. S. Seward	10.00
July	9. Miss Maria Andrews	10.00
	20. Mrs. Mary L. Lemon	2.00
Aug.	10. Mrs. Ora S. Ewes	5.00
	19. Mrs. W. H. Fullerton	20.00
Sept.	15. James Clark	10.00
Oct.	7. Lucy A. Buckingham	10.00
	13. Connecticut Association	15.00
	28. Mrs. Mary C. Wilder	20.00
Nov.	3. Dr. Anna C. Grigsby	10.00
	Rev. Baman N. Stone	2.00
	13. Mrs. Mary Powell	5.00
	16. John H. Enns, Rosenort, Man.	18.00
	20. Mrs. Mary W. Early	5.00
Nov.	15. James Clark	4.00
	Lizzie Wyeth	1.00
	Roxbury Society	40.21
	John C. Perry	10.00
	26. St. Paul Society	50.00
	Kenwood Parish, Chicago	30.00
	27. North Side Parish Church, Chicago	7.95
	29. Toledo Society	9.00
	30. Urbana Society	22.12
	E. Bridgewater Society	3.25
	Pretty Prairie Society	13.23
	Jefferson, Wisconsin, Society	50.00
	New York Society	176.10
Dec.	1. Church of the Holy City, Cleveland	23.66
	Abington Society	3.85
	Buffalo Society	10.00
	2. Baltimore N. W. Mission	7.15
	3. Mission of N. J. Church, Richmond, Va.	2.00
	Wellsville, Mo., Society	3.80
	Miss E. T. Curtis	1.00
	4. D. W. Gattwinkel	.50
	6. Riverside, Cal., Society	8.00
	Providence Society	40.00
	Brookline Society	52.25
	7. Cambridge Society	41.65
	Mansfield Society	4.00
	Newtonville Society	180.05
Dec.	8. Springfield, Ill., Society	5.00
	Mrs. Warren Goddard	1.00
	Miss Alice A. Bigelow	1.00
	Mrs. E. M. Adams	1.00
	Urbana Society, additional	1.00
	10. Portland, Oregon, Society	18.70
	13. George W. Thayer	10.00
	Pittsburgh, Pa., Society	44.68
	14. Portland, Oregon, Society, additional	10.00
	15. Bridgewater Society	10.72
	16. Washington Society	43.23
	Paul Sperry	5.00
	Contoocook, N. H., Society	5.30
	First N. J. Society, Cincinnati, O.	37.75
	17. Yarmouthport Society	10.00
	22. O'Farrel St., Society, San Francisco	15.25
	27. LaPorte, Indiana, Society	47.00
	Lancaster, Mass., Society	5.00
	St. Louis Society (Spring Avenue)	12.00
	31. Brockton Society	25.00
1916.		
Jan.	5. A. Hayward	5.00
	6. Ezra H. Alden	10.00
	11. Frankford, Pa., Society	8.24
	Bath Society	16.00
	Mrs. M. M. Bassett	5.00
	Miss Harvie	1.00

	"Wisconsin"	75.00
	15. N. Y. Society, additional	2.00
	24. Brockton Society	13.41
Feb.	3. Humboldt Park Society, Chicago	4.31
	Mrs. George French, Tr. Roxbury Ladies' Aid Society	10.00
	Miss Edith Abell	5.00
	4. Mrs. M. E. Strong	2.00
	15. Los Angeles Society	5.70
Mar.	27. Cornelia A. Hotchkiss	1,000.00
	28. Mrs. D. Vincent Bowen	10.00
	29. First N. J. Society of Philadelphia	153.75
	Rev. John R. Hunter	1.00
	30. First N. J. Society of Philadelphia, additional	5.00
Apr.	17. San Diego	6.58
	17. Brooklyn Society	36.00
	18. George Copeland	50.00
	21. Baltimore Society	12.18
	25. Mrs. Sarah Elizabeth Baxindine	5.00
	27. Mrs. Margaret C. Bowen	10.00
		<hr/>
		\$22,214.41
	Overdraft on expense account	1,451.50
		<hr/>
	Balance	\$20,762.91

Mr. George C. Warren: I think this is a matter that should have more than perfunctory acceptance. It is certainly one which the laymen, particularly the laywomen, of the church should take to heart. I think there will be no dispute as to the importance of the Pension Fund. I suppose that it is too much to expect that in the very near future our ministry will be supported as liberally as other professions and other business; so it is of the utmost importance we should create and maintain an adequate fund to take care of the sick and disabled ministers. Without that we fail. I think we can take some very good lessons from the remarkable improvement and success of this Fund during the past year. One point: take the women in the work; another is, concentrate. Do not allow ourselves in any of our funds to lapse into "innocuous desuetude"—excuse the quotation. I believe one of the causes of the difficulty of the Pension Fund in the past has been the inadequacy of the presentation to the church by the Pension Board itself. When Mr. Wheeler brought to my attention a year ago that no member of the little society of which I am a member had made a contribution for three years, I said it was because they had not been asked. In moving the adoption of the report, I want to congratulate the Pension Fund on what they have accomplished. They have increased the individual subscriptions from 17 to 47. Let them continue the good work.

Mr. James R. Carter: I don't want to keep the money from the widows and orphans as Mr. McGeorge seems to think. We should call the attention of our people to the fact that they are not giving enough, and we should see they have the opportunity. We should only spend the income we receive. Last year we not only spent all the interest but part of the principal. I set my face against that. If it was a disagreeable position, it has brought results. This year there has been not only enough for our purposes, but the Fund itself has been added to. And there is one addition not mentioned in the report, the Case Fund. That estate has been settled, and the sum of \$6,000.00 has been added to the principal of the Pension Fund.

Mr. Charles Ruby: The General Council, through the initiative of Mr. Shaw, is looking into this matter of pensions, and by the time another Convention meets will be able to submit definite figures. Even though they have received an addition this past year, it will require an addition to produce annuities for our ministers when they are laid on the shelf. It will require ten or eleven thousand dollars to be raised each year, if we are to pro-



vide our ministers in their old age with pensions and for cases of disability and need, as referred to in the report.

It was then voted that the report be accepted.

The Report of the National Alliance of New-Church Women was presented by its Secretary, Miss Alice C. Sturgis.

#### Report of the National Alliance of New-Church Women.

The Convention meeting of the National Alliance of New-Church Women was held Monday morning, May 22nd, in the Parish House of the Kenwood Parish, Chicago. The routine business of reports and minutes having been disposed of, Mrs. James R. Carter, President of the Alliance, read a very thoughtful and helpful address which will appear in an early issue of the MESSANGER.

From the reports given it was shown that in their efforts to further the cause of our church schools, the women of the Alliance have raised during the past year \$1,605.00 for Urbana. What has been done in the way of stimulating interest in these institutions among our young people and their parents cannot be estimated in figures, but it has formed a very active feature of the women's work this year.

Ohio has had attractive photographs made of the Urbana buildings, and has given a set of these to the National Church at Washington to be hung in its parish house; the president of the Ohio branch of the Alliance can furnish these to any society which may feel that a set, or even a single picture, hung in its parish house or Sunday-school room, might awaken interest in the university.

A membership in the Alliance of 480 women was reported and the work among the "isolated" was discussed, not only in the President's address, which touched upon all phases of Alliance work, but from the floor.

Letters were read from several isolated members of the church, showing a strong appreciation of the "personal touch" brought them through the efforts of the organization.

Massachusetts reported great activity along the line of war relief. A letter was read from the Honorable Secretary of the English League of New-Church Women, acknowledging in a most charming way the receipt of boxes for distribution among the families of the church, who are suffering because of war conditions.

A letter was also read from a recipient of such a box. This in itself did much to quicken the general enthusiasm for the work of war relief, which resulted in the appointment by the President of a committee of three to act as a center for this new line of Alliance activity.

Fifty dollars was voted to the work of the National Parish House at Washington, thirty dollars also having been given to this work during the year.

The Alliance reading course for 1916-17, to begin October first, will consist in a careful study of the Gospel of St. John and the Book of Revelation, together with Swedenborg's Doctrine of Charity and Mr. Worcester's "Life of Jesus Little Known."

The morning was all too short for the discussion of questions asked and plans proposed, but it was abundantly proven that the work of the Alliance is broadening each year and that interest and enthusiasm grow with the work.

The following officers for 1916-17 were elected: President, Mrs. J. Richard Carter, 235 Mt. Vernon street, West Newton, Mass.; Honorary President, Miss Mary Burnham, 3401 Powelton avenue, Philadelphia, Pa.; Vice Presidents, Mrs. Julian K. Smyth, 230 Central Park South, New York City; Mrs. John Goddard, 52 Brookside avenue, Newtonville, Mass.; Mrs. John Joy Edson, Washington, D. C.; Mrs. F. M. Nicholas, 8402 Euclid avenue, Cleveland, Ohio; Mrs. J. R. Murdoch, 2448 Maplewood avenue, Mt. Auburn, Cincinnati, Ohio; Mrs. Wm. T. Shoemaker, Philadelphia, Pa.; Treasurer, Mrs. E. A. Munger, 3307 Rhodes avenue, Chicago, Ill.; Secretary, Mrs. John Whitehead, 94 Jackson Road, Newton, Mass.; Corresponding Secretary, Miss Mary E. Howes, 276 Newbury street, Boston, Mass.

It was then voted that the report be received.

The Convention next proceeded to the election of officers, the Chairman appointing Rev. J. R. Hunter, Rev. E. K. Bray and Mr. J. F. Dabney tellers.

While the election was going on, Rev. Mr. Hite read the Report of the Committee on Education.

#### Report of the Committee on Education.

The Committee on Education, in accordance with the terms of its appointment, has discussed by correspondence and by conference some of the educational institutions and problems both inside and outside the church.

The members of the committee who are in attendance upon Convention met and listened to an interesting paper by the Rev. Warren Goddard on the "Gary School" system.

In view of the extraordinary ferment in present-day educational theory and practice, the experiments carried on at Gary, Indiana, are not only attracting professional attention generally, but they are specially significant for the New-Church student of educational ideals and methods. The problem of free development is the definite and deliberate task which the Gary School is undertaking to solve; and in this problem all the interests and methods of educational organizations and practice are involved.

Among the minor topics which the Committee has had under discussion is that of formal requirements in the selection of teachers *versus* what has been called native and cultivated teaching power. This issue becomes more important to the extent that our educational systems become mechanized.

Another special topic, and perhaps the one which is of the first importance, is the ideal of New-Church education. The issue here is between higher education in a distinctive New-Church college or university, and that in the colleges and universities around us. The latter has been the educational policy pursued by the church in the past. The former seems to the Committee the policy of the future, and of a not far distant future.

The Report of the Sunday-School Association was read by its President, Mr. Richard B. Carter.

#### Report of the Sunday-School Association.

The forty-ninth annual meeting of the American New-Church Sunday-School Association was held in the Kenwood church of the Chicago Society on Thursday evening, May 18, and Friday morning, May 19, 1916.

The Secretary reported that with the few schools where comparison was possible, the attendance the past year was the best reported in three years. The actual proof of the usefulness of the schools to the church was that ninety-one confirmations were reported from their members during the past year.

The Report of the Committee on Cradle Roll and Home Department was more than encouraging, and the work of the Committee was commended by its continuance for next year.

The Rev. J. K. Smyth presented an interesting report of work already done by himself and Miss Maud Sewall looking toward a new Sunday-School Song and Service Book containing practically all the material in our four present books, which are all actually or nearly out of print. The matter was referred to the Standing Committee of the Association which subsequently appointed a sub-committee to co-operate in the work.

Addresses heard during the session were as follows: "How to Make the New Church Distinctive to Our Children," by Rev. Charles W. Harvey of Philadelphia, Pa.; "General Exercises," by John V. Horr of Cleveland, O.; "Discipline, Regularity and Punctuality," by Mr. E. H. Alden of Philadelphia, Pa.; "Leading the Children to Love the Bible," by Rev. L. G. Hoeck of Cincinnati, O.; and "How to Keep Adults and Children Together in Church and Sunday-School," by Rev. Paul Sperry of Washington, D. C.

Rev. John W. Stockwell presented the following communication as from the Executive Council of the Pennsylvania Association:

#### Communication from the Pennsylvania Association.

The Protestant Christian Churches in the United States have joined together in various ways for good work. One such cooperative body is called "The Federated Churches." Its use is to "promote comity in religious work amongst the foreign populations of the city, in establishing mission centers and new churches," and in "united and aggressive action upon religious and social questions."

Another cooperative body is "The Federal Council of the Churches of Christ in America," which held its first meeting at Philadelphia in 1908.

The current Year-Book of this body states that "The difference between the *Federal Council* and the previous movements is, that it is not an individual or voluntary

agency, or simply an interdenominational fellowship, but is an officially and ecclesiastically constituted body.

"It is differentiated from other general movements for the manifestation of *Christian Unity* in the fact that it is the cooperation of the various denominations for service rather than an attempt to unite them upon definitions of theology and polity."

The preamble of the Constitution reads:

"In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America, in Jesus Christ as their Divine Lord and Savior, and to promote the spirit of fellowship, service and cooperation among them."

The object of the Council is stated to be:

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote the aims in their communities.

In Article 7 of the Constitution it is provided that "other Christian bodies may be admitted into membership of this Federal Council on their request, if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately."

In another part of the Year-Book it is stated:

"The various denominations are called upon for a small apportionment, which, however, even if fully met, would cover less than half the expenses of the national office at 105 East 22nd street, New York City."

At its last quadrennial meeting in Chicago in 1912, the Council "instructed the treasurer to seek for the remaining amount from individual subscriptions, and from appropriations in the budgets of individual churches." The reason was given for this in the following statement:

"Correlation and unification unquestionably mean efficiency and economy. The work which the various denominations are brought to do in common, costs very much less than it does when each denomination attempts it independently."

About thirty different Protestant bodies are members of the Federal Council.

They are all what are called "evangelical" bodies: that is, they believe in the Deity of the Lord Jesus Christ.

The advantage of membership is that the body belonging is recognized among Christians generally as holding to the Deity of the Lord. The disadvantage to the body not belonging is just the opposite, as such a body is classed by Christians generally with Unitarians or others not acknowledging the Deity of the Lord.

The Pennsylvania Association of the Church of the New Jerusalem, at its last annual meeting, considered the subject of the Federal Council, and referred the question to its own Executive Council. The latter body voted to bring the question before the General Council of the Convention, and asked the undersigned to present it.

In presenting this communication, said Mr. Stockwell, I wish to state that the Executive Council of the Pennsylvania Association considered this subject of sufficient importance to ask that it receive the attention of the Convention; but that it did not desire to make any recommendation in regard thereto.

In accordance with the instruction of the Pennsylvania Association, through its Executive Council, I hereby move that the communication be referred to the General Council of the General Convention.

JOHN W. STOCKWELL.

(Representing the Executive Council of the Pennsylvania Association.)

The motion to refer this communication to the General Council was followed by a brief discussion, turning partly upon a consideration of the meaning of the term "deity" as contrasted with the term "divinity," and partly upon the advisability of so referring it; but the vote to refer was

finally carried. Those taking part in the discussion were Messrs. Hite, Smyth, Warren, Gould and Harvey.

#### Officers Elected for the Ensuing Year.

The results of the election were here announced. Of fifty-seven ballots cast, four had been thrown out because not properly marked. The remaining fifty-three were practically unanimous in the election of all the names on the ballot, with the exception of the only office for which a choice was necessary, that of Assistant Secretary; and for that office Mr. J. Woodruff Saul had twenty-seven votes, and Rev. J. W. Stockwell had twenty-six. Though a discussion arose over the validity of the election in this particular, Mr. Saul was finally declared elected. Mr. Stockwell then asked to withdraw his name, so that the election of Mr. Saul could be made unanimous; and this was done. The names of those elected are as follows:

President—Rev. Julian K. Smyth.

Vice-President—Hon. Job Barnard.

Treasurer—James Richard Carter.

Recording Secretary—Benjamin A. Whittemore.

Assistant Secretary—J. Woodruff Saul.

General Council—Rev. Wm. L. Worcester, of Massachusetts; Rev. Charles W. Harvey, of Pennsylvania; Rev. Louis G. Hoeck, of Ohio; Rev. John S. Saul, of Illinois; William McGeorge, Jr., of Pennsylvania; Robert A. Shaw, of New York; Richard B. Carter, of Massachusetts; Henry Wunsch, of Michigan; Charles Ruby, of Canada; Geo. C. Warren, of Massachusetts.

Board of Home and Foreign Missions (for three years)—Rev. Paul Dresser, of New York; Rev. Adolph Roeder, of New York; Rev. Charles W. Harvey, of Pennsylvania; Lloyd A. Frost, of Massachusetts; Ezra Hyde Alden, of Pennsylvania; John F. Seekamp, Jr., of New York.

Members of the Augmentation Fund Committee (for four years)—Hon. Job Barnard, of Maryland; Clarence W. Barron, of Massachusetts; Starling W. Childs, of New York.

For Members of the Board of Managers of the Theological School (for three years)—Rev. Julian K. Smyth, of New York; Rev. George S. Wheeler, of Massachusetts; Rev. Charles W. Harvey, of Pennsylvania; Rev. Paul Sperry, of Maryland; (for one year) Rev. Louis G. Hoeck, of Ohio.

#### Vote of Confidence in the President.

At this point Rev. Mr. Gould presented the following preambles and resolution, which were heartily adopted by a rising vote:

Whereas, It was in this city of Chicago that the Rev. Julian Kennedy Smyth was first elected President of the General Convention of the New Jerusalem; and

Whereas, During the five years of his leadership a new spirit has become unmistakably evident throughout the organization of the New Church in America—a new devotion, a new solidarity, a new missionary zeal, and a new consecration to the holy work of aiding the descent of the New Jerusalem into the world; and

Whereas, It is apparent that in all these changes the ability, sincerity and self-sacrifice of the President of the Convention have had a vital and enduring part; therefore be it

Resolved, That the Convention here assembled desires to put on record its deep appreciation of its President's invaluable services, its gratitude to the Lord for his wise and inspiring leadership, and its whole-hearted hope and prayer that he may long be permitted, under the Divine Providence, to carry on the good work which he has so well begun.

The President: This resolution comes as a great surprise to me. I shall not venture to state how it affects me. It is natural for us to go back in memory to the distracting and almost turbulent meetings held in this city five years ago. I refer to this because I think it is

only right for me to say that I have always appreciated the fact that I came into my present office on the crest, I might say, of a turbulent wave. We were facing very trying conditions. Unanimity of view as to policies was difficult. Under ordinary conditions we doubtless would have gone on following the loving and faithful leadership of Mr. Seward, who gave to the church his very best. That very best was of a high order. We ought to recognize this. It is especially fitting that we should recognize this today, now that he has been taken where he may enjoy the full reward of all that he did for the church. It is my conviction that had it not been for the trials, the confusion and distractions that were rife, we would have gone on contentedly with his leadership. But in the Divine Providence it proved to be otherwise, and in the confusion of the situation I was elected to this office. It means a great deal to me to feel that having been elected for the reasons which I have stated, you should now feel justified in giving me the encouragement of such an expression of confidence and appreciation. All I can say is that it has been the greatest thing in my life to be placed in a position where I could more fully give of myself to the work of the church, and I am grateful to you for that privilege. I thank you with all my heart for this resolution which you have just passed.

At this point the President was called from the room and Mr. J. R. Carter took the chair.

The Annual Address to the English Conference, which had been prepared by the Rev. William L. Worcester, was next declared in order; and the address was read by the Secretary of the Convention.

#### Address to the General Conference in Great Britain.

DEAR BRETHREN:—Our exchange of greetings must be no mere formality, but a joining of hearts and hands, that (in the apostles' phrase) we may confirm each other in the Lord. Especially in these days when human institutions are shaken to their foundations, when human hearts are stirred to their depths by sorrow and by heroic self-sacrifice, we must go together to the Source of strength, to tighten our hold upon the great certainties of the Lord and His kingdom; to ask for clearer light to see our duty and for Divine grace to do it. The call has come to some of your young men to give their lives on the field of battle, and to others of your number, with no loss of fortitude, to labor and endure at home. To us in America the call also comes from the great King of kings to give ourselves wholly to His service in this time of the world's need. When we are asked, as we some day shall be, what we have given, what we have done for the cause of the Lord and humanity, our shame! our overwhelming shame! if we cannot say with the soldier on the field, "Lord, I gave my life for Thee."

It is wonderful to be living in the world at this time. It is no less wonderful than to have lived at the time of the Lord's first coming. For (though the world knows it not, we know it) these are the days of the Lord's second coming; they are days of judgment, of the working out on earth of the judgment which was effected in the spiritual world a hundred and fifty years ago. The world seems all confusion, but more and more, as the Lord's work progresses, the motives of human conduct will be revealed, till men stand consciously on the Lord's part or against Him. No judgment can be complete till this issue is squarely made. It is shown in the Book of Revelation, in its deeper meaning, that the judgment in the spiritual world was effected by the opening of the sealed book by the Lord's own power, revealing Himself in His Divine Humanity as the God of heaven and earth, and obedience to His commandments as the way of life. These essentials of the New Heaven and the New Church, revealed by the Lord in the spiritual world, and courageously and patiently lived and proclaimed by those who were able to receive them, effected the judgment; they overthrew false heavens and established the New Christian Heaven in its order. The same essentials of the church are revealed on earth, to be here the means of bringing order out of confusion, of overthrowing the power of evil and darkness, and of establishing the Lord's kingdom. The promises of the Book of Reve-

lation are not for heaven only, but also for this world. For the city was seen descending out of heaven from God; its measure is the measure of a man and angel; "Behold, the tabernacle of God is with men, and he will dwell with them"; "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." The life of the Holy City—its strength, its beauty, its security, its fruitfulness, its sunshine—are promised not only for heaven, but for earth; and, blessed promise! the leaves of the tree of life are for the healing of the nations.

When we realize that the truths from the opened Word, which are to work the judgment and to bring order into human life, have been revealed, and are in a sense intrusted to our care, we are awed by the responsibility which the Lord has laid upon us. It is right that we should be humbled, profoundly humbled, as the disciples on the mountain of transfiguration, and as John in Patmos; and then we must look into the face of the glorified Lord, and with absolutely self-forgetful courage give ourselves to His service, proclaiming in life and in word, that the Lord Jesus Christ is King, and that the Ten Commandments are the laws of His kingdom.

We greet you today to confirm you in this faith, and to ask your prayers that we too may be confirmed in it, and with you to look up for light and strength to do our duty.

At the same time we may usefully mention a few things of common interest and encouragement.

We have reached the time in the history of the New Church in America when we begin to be a hundred years old, and to celebrate the centennial of the founding of some of our societies and organizations. We are led to review with our children the history of these hundred years, and we are strengthened by the recognition of the Lord's providence over the church, and by the example of courage and devotion that is given us by the generation of men and women who were its founders in this new country.

The opening of the Panama Canal, joining the Atlantic and Pacific Oceans, has been celebrated by expositions on the Pacific Coast. In the celebration of this event, significant of the growing sense of unity among the nations, the New Church has taken its place, and has endeavored to let the new light shine which is to make mankind spiritually one.

More and more, churches are realizing that their responsibility is not confined to narrow borders, but that their field is the world. As the New Church enters this larger field, it must do so in a strong, united way; especially must there be close cooperation between the New Church in America and in England. Already we have cooperated in the phototyping of Swedenborg's manuscripts. In publishing the doctrines and in the preparation of ministers we are working in close sympathy side by side. It will be a natural next step in cooperation, for the Conference and the Convention together to send missionaries into foreign fields and to support them in their work. Already the suggestion has been made in regard to India, and there may be opportunity in the near future to prove the practicability of such cooperation.

A growing spirit of inquiry in regard to the doctrines of the New Church is felt on every hand. We are constantly and increasingly aware of it in our publishing of the works of Swedenborg, and in our efforts to encourage the study of them. Truly, there is a sound of going in the tops of the trees; mighty forces of heaven are working for the establishment of the Lord's New Church, calling us to do our part.

And here spring up loving memories of devoted workers in the New Church in England and America, who have gone on to the heavenly world. Among those from your company, who have passed on during the year, we remember with special affection Mr. John Stuart Bogg. The church is indebted to him for his scholarly work, embodied in part in the glossary of terms and phrases used by Swedenborg, finished shortly before his death. Many in America remember his kindly personality, and a larger number claim him as a friend, and have on their shelves books inscribed and sent by him as evidence of his friendship.

We in America miss the earthly presence of two ministers who have worked long and faithfully: the Rev. Frank Sewall, D. D., and the Rev. S. S. Seward. Both have been well known to you personally and for their service to the church. What comfort and what strength to know that the church in heaven and the church on earth

are one, and that the transfer of laborers to the work above is no weakening of its power.

In the bonds of our common faith in the Lord and Saviour Jesus Christ, and of loyal devotion to His kingdom, I am on behalf of the General Convention,

Affectionately yours,

WILLIAM L. WORCESTER.

On motion duly seconded, it was voted that the address be accepted as the Communication from the Convention to the English Conference, and that it be forwarded to its destination.

(As the Address from the English Conference to the Convention came to hand just after the close of the session of the Convention, it seems appropriate to present it to our readers at this point:)

#### Address from the General Conference of the New Church in Great Britain.

DEAR BRETHREN:—Your esteemed message was very warmly and gratefully received by the Conference at its brief session in London last June. This reply should have been written by the President, the Rev. L. A. Slight, but I deeply regret to say that he is prevented from so doing by the necessity for a prolonged rest and a limitation of work for a time; the duty, therefore, devolves upon me as Vice-President.

The members of Conference were glad of your assurance that in the severe trial through which our country is passing, the great majority of Americans, including New Churchmen, are with us. We can hardly conceive how it could be otherwise, for both nations have in the past stood for freedom. We have been called upon to give of the nation's manhood without stint for the defense of the principles of national justice and humanity. We and our Allies are fighting to uphold the rights and liberty of small nations, to sacrifice all we have for the honor and integrity of the world, and we shall use all the means at our disposal to prevent a military oligarchy from imposing its cruel and tyrannous will upon the human race; we are confident, too, of ultimate success.

No one who believes in the doctrines of the New Church can for one moment suppose that the realization of the evil purpose for which this war was begun is possible in this age, for the Writings are clear and convincing in their setting forth of the meaning of prophecy in relation to the future of the world. But it is inevitable that the progress of truth should encounter strenuous and violent opposition from falsity. The pages of history afford abundant proofs of this, but the evidence was never so clear as in the present crisis. Evil always fights with the weapons of falsity; and these weapons are today cunningly contrived and unscrupulously used by the enemy that ruthlessly scorns all sentiments of humanity and mercy. All this is the result of a perverted and pernicious theory of education, which under the pretense of patriotism, has subordinated everything to the demands of a cruel and utterly merciless military system.

We see clearly what the love of self stands for. "So far," says Swedenborg, "as the reins are given to the love of self, it rushes on until at length everyone wants to have dominion over all others in the world." This, briefly but cogently, explains in part the psychology of this war.

But other and more subtle causes have been at work on the continent of Europe in addition to those referred to. The tendency of German philosophy and German criticism has been mainly in the direction of negation. The doctrine of evolution, scandalously misinterpreted, was unscrupulously used by the ultra-materialists to unspiritualize the universe and deny God. Then the "Higher Critics" entered the field, and carried their fantastic theories to such lengths that the Hebrew Scriptures are regarded as a compilation from a variety of sources, a kind of mosaic in which a multitude of supposed redactors had a hand; and this has led to a denial of the inspiration of the Word of God. The New Testament, also, has been so ruthlessly subjected to what is termed "Historical Analysis" that the authentic utterances of our Lord have been reduced by extremists to a few sentences; the natural outcome being the negation of the Divinity of Jesus Christ.

The ethical claims of religion have been set aside with the most disastrous consequences, as we see. Long ago, Swedenborg gave a searching analysis of the state of the religious world of his day, and showed the moral degeneration that was bound to follow the substitution of mere

faith and empty formalism for the practical religion of the Ten Commandments.

In the midst of the terrors and anxieties of this great war, however, New Churchmen ought to keep their minds free from dismay and apprehension. We indeed perceive the sad and dire results of a corrupt and falsified theology and the dragon seeking to destroy the man-child; but we also behold the New Jerusalem descending from God out of Heaven. We have a firm belief that the spiritual forces of the Lord's Second Coming are even now pressing into the world, and that these can no more be retarded by the base ambitions and schemes of a diabolical militarism than the rising tide can be kept from its mark. We are convinced that the light of truth will drive away the darkness of falsity, because a new spiritual day is dawning upon the world. The Sun of Righteousness is rising with healing in His wings.

But when this war is ended, there will be need for men to turn their attention to the spiritual state of the world. Each nation will require to analyze its own condition and to search for the defects in its own life; and there will be no guarantee that a similar state of things will not recur in the future, unless men set before themselves higher and nobler ideals, and strive to attain them. Commerce and national life must undergo a regenerating process; while a theoretical faith will have to give place to a practical religion that has relation to life in all its details.

Three things are needed: (1) The acknowledgment of God, (2) The bringing ourselves into relation to Him, and (3) The doing of His will; and these involve the shunning of evils as sins against Him. It is the duty of the New Church to make known these principles, for they are the very basis of our faith. We have a responsible mission to the world, and we must take care not to neglect the opportunity now opening up before us of proclaiming the high ideals inculcated in the doctrines of the New Church.

You will rejoice to learn that the spirit of patriotism shown by the young men of the New Church in England will bear comparison with that of any religious body in this country; about fifteen hundred have entered the service, a very high proportion in relation to our numbers.

We are not unmindful of the anxieties which your nation has experienced since the Conference sent its last message. The intrigues and conspiracies brought to light by the vigilance of your Government are indications of the same evils to which the war and its unspeakable abominations owe their origin, and to which I have referred. We sympathize with you in the peculiar trials through which you have been passing, and we trust that you will still be able to keep the standard of freedom unsullied in your land.

In all these national tribulations, we are sure that our Heavenly Father in His loving providence careth for the world, that in due time the Kingdom of Peace and Righteousness will come in fullness to mankind, and that our Lord shall be King over all the earth.

I am, on behalf of the Conference,

Fraternally yours,

ISAIAH TANSLEY, Acting President.

JOSEPH DEANS, Secretary.

May, 1916.

The hour for the Report of the Social Service Commission having arrived, it was read by Mr. Richard B. Carter, to whose hands it had come for this purpose:

#### Report of the Social Service Commission.

Concerning the Agencies reporting in previous years, the following information of activities during the past year are of interest:

*Philadelphia, Pa.* The Daily Vacation Bible School was larger this year both in enrollment and in attendance than ever before.

*Clifton, Pa.* The work has continued, but has fallen off in activity largely owing to the difficulty in securing a resident head. It is hoped that some such resident may be found and the work given a more vigorous impetus.

*Lynn, Mass.* Full activity in all departments; total attendance last year, 24,050. The increase in our religious work has been as much as our space would allow. Our Sunday-school would undoubtedly have doubled in enrollment and attendance, if we had had accommodations for the children who wanted to come. As it is, three children frequently sit on two chairs, while some sit on the floor of the platform, and still others stand. Average attendance at Sunday-school, 100. At evening services there are

an average of twenty-five families represented, the usual attendance being 33.

*Frankford, Pa.* The Sunday evening theatre services have been continued; the attendance has been good, including from 100 to 300 boys and girls. We have a well organized and successfully conducted troop of Boy Scouts. Several of our members are active in the management of the Frankford Day Nursery, and in visiting and aiding families in unfortunate circumstances.

*Orange, N. J.* The men's class in the "religion of statecraft" have accomplished the necessary steps for bringing about vocational training in the public schools, for self-supporting lunch systems in the schools, and for making the schools social centers through home and school associations. We have created the third farm colony in New Jersey for the feeble minded. In conference with one of our graduates, Spencer Miller, Jr., deputy warden of Sing Sing, we are working out plans for the entire state prison system, the purpose of which is to bring the prison industries in touch with the state use system, and with the general markets.

*Richmond, Va.* The Mission of the New Jerusalem Church, through Mrs. J. B. Spiers, is active in educational movements in connection with the Federation of Mothers' Clubs; and through printed matter and personal letters interest has been drawn to the doctrines of the church.

*San Antonio, Texas.* Mrs. Ostrom's mission among poor and illiterate Mexicans continues along the same lines. The people are taught the three "R's," and in many cases gain their first knowledge of the Bible. Religious services are held twice a week with an average attendance of 30. The Sunday-school has over 60 members. The literature of the New Church published in Spanish is in circulation, and it is expected that a Mexican Society of the New Church will be organized in due time.

The following Agency reports for the first time:

*Brooklyn, N. Y.* We participated as in former years in the Brooklyn "Week for the Blind," a joint movement of the institutions and churches of the borough. We participated in the "New York Baby Week" campaign, contributing the services of a stenographer and office equipment. At our annual meeting it was voted to make a survey of the neighborhood of the church with reference to its needs, especially those of the children, the purpose being to employ expert services and use our excellent plant for some neighborhood welfare.

The officers of the Commission consider it very desirable that careful studies be made of the various centers in which social service work is being carried on. This could be done by arranging for visits by experts. A survey of the center under visitation would be placed before them, and in conference with the leader or leaders in the work, problems and programs would be discussed. The result should be the conduct of the work on a more effective basis, with useful data at hand, and expert advice.

If the Convention, by adopting this report, gives its approval to this suggestion, the officers of the Commission might select experts who live near the center to be visited. The expenses could thus be kept at a minimum, without robbing the enterprise of thoroughness and value. To meet the expenses, the Commission might invite contributions from the friends at large. After several surveys and studies had been made, the resulting data might be offered to the management of the New Church Theological School for whatever use they might wish to make of it. The management has made it known that the question of instituting a course of instruction in sociology, including social service, is under consideration; and these data might be introduced in such a course.

It was voted that the Convention approves the work that is being carried on by the Social Service Commission, and recommends the employment of such experts as the report mentions.

The Secretary of the Convention made mention of a vote of thanks from the Hindi Swedenborg Society for assistance rendered; and he read from a letter he had received from the New Church Society in the Island of Mauritius, Indian Ocean, telling of the prosperity of the Society, and their great satisfaction in the pastoral services of their new minister from America, the Rev. Charles Aug. Nussbaum.

Permission was asked to present a report of the meeting of the Sex Education League that had been held at 8:45

that morning; and on motion duly seconded, it was voted to have the report presented.

#### Report of the Sex Education League.

Mr. Robert A. Shaw: All I can do is to report orally and ask permission for the President to render his report subsequently in writing.

The Sex Education League was organized several years ago, and has been working quietly in the effort to make a study of the fundamental question of sex relationship, and of its effect on society in its manifest ways. At the meeting this morning Mr. Dresser presented an admirable paper, which will be offered for publication in the MESSANGER, or elsewhere, which was listened to by an audience of from 60 to 70 people. In it he made a study of child education, and of the education of parents in respect of their children. In addition to this address from the President, there was presented a report from what is called the Brooklyn Chapter of the Sex Education League; which was a statement of the work being done during the past winter by a group of women who have made a study of this subject. In other words, this body expresses an effort at studious work, not in interpreting, but in getting at the truth of the church in its writings, and applying it to one of the most fundamental questions of the day. I will ask you to hear Mr. Carter.

Mr. Richard B. Carter: There are two things come to me which I think worth saying. In the first place, there has been going around us for ten years or more past an increasingly active work along the lines of sex education. A great deal of it has been along lines which we may well deplore. It has needed guidance. The only guidance that I know of that can be furnished is the guidance which comes in the writings, the teachings, the doctrines of the New Church. When this movement was first started I know a great many members of the church seriously deprecated the New Church entering into so dangerous and delicate a task, fearing the danger of saying too much. That was taken entirely out of our hands. People all around the country, in increasing numbers, have appreciated the importance of the question, and have determined to say things. As long as the New Church refused to bring in its unique teachings, just so long that work was to some extent misguided and possibly dangerous. It has been the idea of the Sex League from the start that the church must do what it can to help those desirous of bringing to the world a clearer understanding of the nature and function, and meaning of the function, of sex and parentage. We have been trying to awaken interest in the church in that matter and work out New Church co-operation. We constantly get calls for assistance. People come to us and say, "Can you help us along this line?" "How do you meet this question?" Sometimes we have a very simple answer, other times it is not so simple; it is something I, for instance, personally feel wholly incompetent to meet, although I know there are others can meet it, if they only give their minds to it and help us. The League stands as an intermediary, which says we wish to pass over from those who know most in the church to those outside who are hungry and in deep need for what we can give them. We welcome any offer of assistance to the needs of mankind about us.

The other thing I have in mind: one of the best pamphlets published to assist parents in that work has been written by one of our own ministers, William L. Worcester: "The Duty of Parents to Children in Regard to Sex." It is one of the most useful things that could be had, as far as it goes. It is a document invaluable up to the point it reaches, and simply points the way for the League and all those interested in it, and those interested in the doctrines of the church, and we are bringing to the world what help we can get from it.

#### Systematic Giving for Missionary Work.

The following recommendation, which had been part of Rev. Mr. Murray's address on missionary work, was here presented for adoption:

In view of the wonderful opportunities opening up before the New Church for the spread of its Divinely revealed truth, and the imperative and increasing need to meet these opportunities by increased contributions to the Board of Home and Foreign Missions, we affectionately recommend to the societies represented in the General Convention the possibilities which lie in systematic giving on the part of each individual member. The small

sum of ten cents weekly would easily increase our present offerings to a sum exceeding \$25,000 per annum.

We, therefore, urge not only upon the societies collectively, but upon every member of the Lord's New Church, their privilege as well as obligation to contribute systematically to the cause of missions. Without largely increased contributions we cannot give our message to men in a way to meet our rapidly increasing opportunities; but with liberal-hearted giving, we can fulfill the obligation resting upon us to go into all the world and preach the gospel to every creature.

We urge upon every minister of the General Convention the advisability of presenting the cause of missions to his people at frequent intervals, and the need to organize in his own society the great campaign of systematic giving to missions by an "every member canvass" and the double envelope system, or in some other practical way.

The General Convention recommends to the Board of Missions the advisability of keeping this matter of systematic giving before the various societies, ministers and members of the church.

It suggests also the advisability of considering the feasibility as soon as practicable of the employment of a College Secretary to carry our message to young men of foreign birth studying in our colleges, universities and religious training-schools, as well as to the young men of our own country studying there, with a view to dedicating themselves to religious work at home or abroad.

The General Convention also suggests to the Board of Missions to consider the advisability as soon as practicable of the dedication of the entire time of its Secretary to the work of missions.

This recommendation inspired remarks commendatory of the work of the Board of Missions, and suggestions of methods, as follows, after which the resolution was adopted:

Rev. Louis G. Hoeck: I would like to emphasize the first point that was made in regard to this matter of a systematic giving by all the members of the church. It does not seem to me that the uses of the church are recognized in the degree that they ought to be by the members of the church at large as they might if they were giving to them. If you are supporting anything that you consider worth while, you have an interest in it. If you do not, your interest is passing and means very little.

In Europe today, if you had asked the people there if they would contribute towards constructive work as much as they are contributing now to destructive work, you would have been laughed to scorn. They would have said it was absolutely impossible for them to subscribe the millions and billions to construction that they are giving freely out of their hearts today. You couldn't have got it out of their pockets; but simply because they thought the cause worth while, they were willing to give, every man of them and every woman of them, to the last penny there was in their pockets.

Here is constructive work, not destructive work. I do not believe we recognize the value of it half enough. And we never shall recognize the value of it until we are all contributing to it and feel the interest that makes us stand up and put our hands in our pockets and give. Five cents a week, or ten cents,—what is it? It is very little. If you ask any one to give \$5.00, they feel they haven't it at the time; but to give five cents a week, or ten cents a week, if we make it systematic and keep our minds on it, we can accomplish it.

Think of \$26,000.00. What we could do, the work we could accomplish in the future, would be beyond anything we could dream of. The opportunities opening up before the church are greater than any we have had in the past. I have been astonished at the spirit of Convention at this time. It seems to have presented to us an entirely new ideal: what it is possible for us to do in China, in India, and in other parts of the world, if we

would only open our hearts and give. I believe we would see a descent of the Spirit into the church that would make more possible the realization of the establishing of the Holy City New Jerusalem in this earth. (Applause.)

Rev. Junius B. Spiers: I would like to say a word in regard to one point of this resolution. Of course I heartily agree to everything in the resolution and emphasize the importance of it. It is a fact that ever since other funds have been established, the missionary fund has lost a little. People who have been in the habit of giving regularly should stick to that; and when they give to other things, they should not shift their first contribution. It does not seem the proper thing to shift the contribution from the Board of Missions to some other fund; but our love should be so strong for the other use, we should give in addition to what we are giving to the Board of Missions. I call your attention to this, because there has been some loss to the Board of Missions by the shifting to other funds that have been organized.

Mrs. Axel Lundeberg: It occurred to me when you spoke of giving ten cents a week, it is not very likely any one is going to send in the ten cents every week. At the end of the year they feel five dollars to be quite a lot. It occurred to me it would be a good idea if the Missionary Board should have little barrels or boxes made to send out all over the country, to all the isolated members and all the organized churches, and have them placed in every home; and have some Bible verses printed on them, how they ought to give every week, or something to make every one feel whatever they promise to give they should put in there every week. A dime will never be missed if they put it in that way, and feel it is for the missions. It seems to me it would be a good thing if we had it that way, and sent these things out to all the members of the church.

Rev. Louis G. Hoeck: In England they have accomplished great results through the "Halfpenny-per-week Fund," which was organized twenty-five years ago by Mr. Rodgers. It has been able to sustain three missionaries—first one, then two, and now three missionaries; and the spirit of the church has been awakened largely thereby.

Rev. G. G. Pulsford: Mrs. Lundeberg, when she came down here, expressed herself as considering what she had to say as scarcely important enough for her to come forward. I want to say, that suggestion is probably one of the most important suggestions we have had. It is the practical, concrete way of carrying out the resolution. It would make it perfectly possible and practicable to raise the amounts required. It should be borne in mind, and should be carried out.

Rev. Mr. Hite presented the following resolution, which was adopted:

Resolved, That the Convention has heard with much pleasure and satisfaction of the improvements that have been made at Urbana University within the past year, as described in the report of the Ohio Association; and it congratulates the school on its prospects of further improvements in its teaching force.

It was voted to refer to the Chairman the filling of the vacancy in the Board of Trustees of the Pension Fund, caused by the death of Rev. S. S. Seward.

The meeting then adjourned for the lunch hour.

#### Tuesday Afternoon.

The meeting was called to order at two o'clock, and the Secretary's minutes of the last session were as usual read and approved.

The following motions, properly seconded, were duly adopted:

Resolved, That missing the genial presence and wise counsel of our friend, Judge Barnard, the Vice-President

of the Convention, this Convention sends to him and Mrs. Barnard its best wishes for restored health, and trusts they will be with us at our meeting next year.

Resolved, That the Convention expresses to the Chicago Society and to the Illinois Association its sincere appreciation of the kind hospitality that has been extended to it.

At the time for the Conference on "A New-Church Drive," Rev. Thomas A. King was introduced, and addressed the meeting on "The Missionary Sunday Movement." He was followed by Rev. Everett K. Bray, on "The Proposed National Lecture Bureau," and by Rev. Warren Goddard, on "The New Charity." These addresses are unavoidably held over for future publication.

The following motion, which had been presented during the discussion, was duly voted:

The General Convention recommends to the General Council and to the Board of Home and Foreign Missions the consideration of the establishment at as early a date as practicable of a National Bureau of Lectureship to be operated as a department of the Board of Home and Foreign Missions.

At the appointed time the memorials to deceased ministers that had been prepared were read.

The Memorial to the Rev. Wm. M. McIntosh was read by the Rev. Harold S. Conant.

The Memorial to the Rev. Stephen Jepson was read by the Rev. Warren Goddard.

The Memorial to the Rev. C. Louis Carrière was read by the Rev. L. G. Landenberger.

The Memorial to the Rev. Samuel S. Seward was read by the Secretary of the Convention.

The Memorial to the Rev. Frank Sewall, D. D., was read by the Rev. Paul Sperry.

A motion that the Memorials be adopted was responded to by a unanimous rising vote.

It was voted to leave the approval of the Minutes of the afternoon session to the officers of the Convention.

The time for the Vesper Service being at hand, it was voted that the Convention stand adjourned at the close of that service.

#### Closing Vesper Service.

The President of the Convention conducted the service, using the Order of Evening Worship, during which Hymn 28, Psalm 115, and Selection 198 were either read responsively or sung. The Rev. E. M. L. Gould of Newtonville, Mass., preached a sermon on "False and True Happiness," taking as his text the second verse of the fifty-fifth chapter of Isaiah, which chapter had previously been read as the Lesson. This sermon will appear in an early issue of the MESSENGER. Mr. Charles Ruby of Berlin, Ont., sang Dudley Buck's "Fear Not Ye, O Israel" as an offertory, the Rev. Paul Sperry accompanying. The service closed with the following appropriate remarks by the President of the Convention:

The President: In a few moments this session of the Convention will have come to a close. One of the feelings which we all probably share in regard to this Convention is that of surprise. The feast has been so much richer than most of us had dared to expect! Many, perhaps, came to this session from a sense of obligation, and out of a desire to do the best we could for the church, which we all love so dearly. Few of us perhaps realized what an inspiration these meetings were going to prove to be. Instead of tugging at the cords of duty simply, it seems as if a beneficent Providence had borne us upwards on great strong wings of hope and faith. I feel sure that we all go away with a glow in our hearts; a sense that it has been good to be here; a feeling of lingering regret that the experience cannot be extended a little longer and that the time of parting has come. Yet, like the men who journeyed to Emmaus, of whom we were thinking on Sunday morning, as we go back to our homes we shall doubtless find ourselves saying: "Did not our hearts burn within us while He talked with us by the way, and while He opened to us the Scriptures?" We certainly do feel that the Lord has been with us in this session. He has walked with us. In everything that we

have undertaken, all the good of it, all the inspiration of it has been because of that dear companionship by the way. And so we will go back with a sense of renewed gratitude. We will go back filled with the spirit of which the preacher spoke yesterday, so beautifully expressed in the glad cry: "We have found water!"

It has become a commonplace with us during these meetings to speak of the new missionary spirit that has manifested itself among us. That spirit has been dominant, and it has brought earnestness, gladness, unity. There has been no complaining in our streets; and the Scripture says, "Happy is that people that is in such a case." Happy is that people who, free from the spirit of complaint, can give themselves unreservedly to the joy which the Lord says it is the love of His life to impart.

In thinking of this new missionary spirit, let us not fail to ask the Lord to make it sure by making it true as to its origin. It is not because of small results that may have been weighing upon our minds in the past—is it? It is not because we feel goaded by the necessity of doing something new and striking—is it? It is not from the desire—is it?—to win the world to our way of thinking for within that may lurk a principle of real danger to us individually and to the church. It is not, let us trust, from the wish to merely build up a large and flourishing organization; for there again we would not be inspired by a worthy motive, and we would doubtless be doomed to a serious disappointment. Let us never forget that beautiful Scripture which warns us all against a spirit of self-trust even in our efforts to cause the church to flourish: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

And so let our last prayer together be, that this new missionary spirit may be freed from any unworthy motive. Rather let us ask that it may be purified and strengthened and made real to us by having as its soul the Lord's own love. May we go forth animated by two great desires, which have been emphasized many times during these meetings: love for our fellowmen, and, as one of our good missionaries put it so well, the wish to be "His witnesses." Pray the Lord that He may send us forth in that character—as His witnesses, His messengers of the good tidings that shall be for all people.

We will now unite in singing "the Convention selection": "I will lift up mine eyes to the mountains, from whence doth come my help."

The Benediction was pronounced by the President and the meeting adjourned.

#### The Monday Evening Reception.

Following the pleasant custom of devoting the Monday evening of Convention week to sociability, a reception was given to the officers and guests of Convention on Monday evening, May 22, 1916, in the spacious and beautiful ballroom of the Kenwood Club, 1361 E. 47th St. The nearness of this place to headquarters, the church, enabled almost all of our out-of-town guests to attend, and about three hundred persons were present. The excellent music, the floral decorations and the refreshments, as well as the large and brilliant company, of whom very many were young people from the various parishes of Chicago, made a charming picture as well as a delightful occasion which will be long remembered.

The New-Church Round Table held its meeting Tuesday evening, May 23, in the Kenwood Church, Rev. Walter B. Murray presiding. Discussion of the subject, "Altruistic Movements and Christianity" was led by Rev. Hiram Vrooman. For details see NEW-CHURCH MESSENGER.

Saturday afternoon a very enjoyable excursion through the Chicago parks by automobile was participated in by about 150 persons. The excursion ended at the Humboldt Park Church, where dancing was enjoyed and supper served.

The New-Church Evidence Society held its annual meeting Monday morning at 8:45 o'clock.

The National Alliance held its annual meeting Monday morning at 9:30 o'clock.

## How the Convention Impressed Some of Those Who Attended.

### A Solid, Progressive Convention.

I think at no previous Convention which it has been my privilege to attend has there been such overwhelming evidence of results of President Smyth's slogan, "Solidarity—Progress." The Mission Board, the Pension Board, and the entire trend of the spirit and discussion of Convention which may be fully regarded as an exponent of the state of the church at this time was along the line of unity and progress, which if carried out to our utmost ability and in the spirit of "charity for all" spells certain success and power in our work. The three addresses at the Missionary Board and the same number in the "New-Church Drive" conference were all most forceful and indicative of new life, spirit and progress in our missionary efforts showing that our Missionary Board is alive and keen in ability. It is now squarely up to the laity to give them the moral backing and liberal financial support without which no effort can succeed. Let each member of the laity be careful not to uselessly criticize and conscientiously fine himself or herself ten dollars and give it to the missionary work every time he or she utters a complaint against the effort or result of the missionary or other general boards without offering some counteracting useful constructive suggestion, and the missionary effort will automatically receive either the moral backing or the monetary support, if not both, which it needs in order to perform its full use.

Another encouraging sign was the presence and interest of our young people. Perhaps the two most forceful, encouraging signs of recent years are the activities of the Young People's League and the Woman's Alliance. The latter has shown its force especially in one thing during the past year—the rehabilitating of interest in the Pension Fund.

Let the good work go on, and may the 1917 Convention in Philadelphia unquestionably show the results of the progressive Chicago 1916 Convention—a most fitting accompaniment of that centenary celebration of the organization of the Philadelphia Society of the New Church.

GEORGE C. WARREN.

### Unity in New-Church Faith, Worship and Life.

My first impression is that of the unity in the New-Church faith, worship and life. I never heard a better fifteen-minute sermon than Mr. Harvey preached on Convention Sunday. I never found a body of worshippers more united in the reception of the truth and its worship in the life. I was impressed by the earnestness and love of the church and its truths with the Chicago New-Church women.

I found a welcome tendency to bring the New-Church organization down to a base in the human of this earth; a desire to study the doctrines of the New Church in good fellowship and in comprehension of the practical force of neighborly helpfulness. There has been too little "bread-and-butter" common sense in the New Church compared with its wealth of philosophic speculation. Too much speculative philosophy, even though it be a part of religion and the spiritual life, will dry up the fountains of life in this world. The desire to do helpful, practical things will unite our young people in the religion of service to God and man. From the battlefields of Europe; from the hospitals; from the women, now as never before in shop and factory, comes the chorus: "I am now doing something helpful and am happier than ever before."

I was most impressed with the social-service centers arising in our churches and the Kenwood Church Sunday noon self-sustaining lunches, where the women organize and serve and teach, the people ask questions and the minister and his wife, in the breaking of bread, reveal not a crucified Christ, but a glorified Christ. I care not how small may be a church that is in mutual service and mutual love. Its foundations are in right and unity. I care not how large a church may be that is quarreling over forms and ceremonies and grinding finer the edge of the sword of truth. The more truth, the more division. The more helping service, the more unity; and in unity and not in truth will be our strength.

I do not care for man-made creeds and I prefer the words of inspired Scripture in the music of my church; but with any man who is a doer in the life, I will repeat with him his creed and learn with him and of him, and

I will sing with any congregation any helpful words and care not for the rhyme or the reason if only the music will translate into the spiritual muscle of human helpfulness.

CLARENCE W. BARRON.

P. S. Upon reflection, I may be writing you the above influenced by my last two hours in Chicago. With the beauties of the pictures of infantile innocence presented in Mr. Dresser's paper and the discussions following I had to hasten to keep an engagement with Mr. Julius Rosenwald, the head of the Sears, Roebuck Co., a concern occupying 50 acres in the heart of Chicago and serving 7,000,000 customers; a business quoted today in the world's markets at a value of \$100,000,000 and all built up in 20 years from an initial investment of \$140,000, according to my remembrance of my conversation with Mr. Rosenwald. But above the figures, statistics and superb organization representing this stupendous growth, I remember the healthful happy countenance with which Mr. Rosenwald declared: "The man who has not found out that happiness is in human service has still much to learn." I looked for the mainspring in the machinery of that human service and vast mail-order business and found it in a picture on his wall—a noble mother now 83 years of age. Singularly enough I learned that she was then in Atlantic City only a few doors from Mrs. Barron. We shall endeavor to pay our respects to Mrs. Rosenwald this Chicago Convention week.

C. W. B.

### A Well-Developed Convention.

The above title about expresses my main impression of the Convention just recently passed. From the physical, social, rational and spiritual viewpoints the meetings in Chicago offered something of distinct value. There was nothing lopsided about the Convention due to fruitless and tedious discussion about subjects that have so often been gone over. Charity with frank discussion prevailed in all the meetings and in the main practical conclusions resulted.

Perhaps the thing that most interested us all was the strongly expressed need of new and wider missionary efforts, missionary efforts in which the whole church might participate, in one way, by the giving of a weekly offering, in amounts varying from five cents a week and upwards, according to one's means and willingness to deny himself little luxuries here and there. If this weekly giving will be carried out systematically and throughout the whole church for this next year, the recent Convention will stand out in the history of the church as no other has yet done. If we divide our little home savings banks into two divisions, the Missionary Fund and the Augmentation Fund can then be equally remembered. I am going to put my bank on my mantelpiece next week and are you going to do the same? WARREN GODDARD.

### A Strong and Loving Interest in Children.

After a comfortable day on the train Thursday, May 18th, we found ourselves settled in a pleasant small hotel around the corner from the church, to which we soon wended our way for the meeting of the Sunday-School Association. The exchange of greetings with those we are so glad to meet at these gatherings of the church is always delightful. A strong and loving interest in the welfare of the children of our Sunday-schools, with the desire to learn from each other better ways of helping them was felt at both the Thursday evening and Friday morning sessions. Throughout Convention emphasis was laid upon the necessity of making our work for the Sunday-school as well as for the church distinctive. Mr. Harvey's address was upon this topic. Mr. Horr gave several practical illustrations for impressing doctrine upon the children. Mr. Alden laid stress upon the necessity of having the co-operation of parents to secure success, which was strongly endorsed by the many speakers who followed.

The entire sessions of Convention seemed actuated by love for our Lord and Saviour Jesus Christ, and all thought to be permeated with the desire to do good to others for the sake of good and not that we may draw them to our way of thinking. Many of us carried home an increased desire to serve the Master, inspired by the earnest words from ministers and speakers and felt it a sacred privilege to have been gathered with them in His name. May the love of these gatherings grow so that



every one to whom it is possible may feel he or she cannot afford to miss one such opportunity as these yearly meetings. There was entertainment for the League and young people in a beautiful automobile ride and in the reception which was a pleasure to all, old and young.

NELLIE BABBITT.

### It Fed the Spirit and Expanded the Capacity.

There are many things which stand out in my mind to mark this a wonderful Convention. It has fed my spirit; and not only this, but it has opened and expanded my capacity to receive that food, and has seemed to broaden and deepen that channel whereby the life of heaven comes down to me,—and so assures me of permanent gain. Nor am I alone in this; for it was the feeling of all with whom I talked; the atmosphere was full of it.

From the opening address of the Chairman of the Council of Ministers, on to the closing words of the President of the Convention, there was a note of conviction that the Lord has now called His New Jerusalem to a new stage in her heaven-sent world-mission; that the world is now prepared to accept the help that He has given through the New Heavens, if it be affectionately presented; and that the New Church, of His great mercy, "hath made herself ready" to become in very deed "the bride the Lamb's wife". On account of this feeling in the Convention and in all of its affiliated organizations the sphere of joy was very great; the heavens were actually felt in their nearness, and the combined sense of privilege and of responsibility rested like a hallowed hand from heaven, on us all.

We are grateful to the members of the New Church in Chicago for their genuine and beautiful spirit of hospitality, and for their large contribution through this to the universal sphere of love for all mankind which has been so marked throughout these meetings.

And, finally, it is my conviction that every one of us has come from this Convention with the earnest resolve to be, through one means or another, a more zealous missionary than he has been in the past, and to be henceforth a consistent and regular contributor according to his means, to the missionary uses of his Lord's beloved church, the holy, restoring, perfecting and life-bringing New Jerusalem.

EVERETT K. BRAY.

### Unanimity of Spiritual Assurance.

I went to Chicago with hope in my heart, and with the intention of carrying a message to the brethren which seemed to be of vital importance to the church in the present stage of its development. To my astonishment and delight, immediately upon my arrival I discovered that most, if not all, of the ministers and delegates were there with the same thoughts as myself, the same desires, and the same message. Extraordinary as it must appear, it is a fact, testified to by all present, that the unanimity of spiritual assurance, especially in missionary matters, there manifested agurs well for the progress of the church. Address after address, paper after paper, talk after talk, all along the same lines, confirming, qualifying and perfecting plans and methods, without one word of discord.

It was an exemplification of the statement that "all religion has relation to life," because it was a definite step toward the full realization of the teachings of the church, and the carrying to the world at large the grand truth that there can be no real religion without the actual life of the Lord vivifying the branches of the Vine.

G. GORDON PULSFORD.

### A Chicago Woman's Impressions.

Three things stand out in my mind as emphatic and indicative of the spirit of the recent session of Convention.

First, that the church is strong in its young men. Since we must miss, as we do with affectionate regret, the bodily presence of those elders who have so long stood for the church in our eyes and the eyes of the world, it is the more encouraging to see so many forceful and sincere younger men in the ministry, striving to carry forward in up-to-date ways the new and everlasting truth.

Second, every discussion made apparent a real zeal for souls. From the first Council of Ministers, through the Sunday-school and League meetings, the National Alliance of Women, even to the very last Round Table, the public meetings showed a concern to bring aid to the needy, an

earnestness in seeking the "personal touch," a love for humanity, which was very comforting to those who have sometimes seen the wings of the spirit bruised against cold rigidities and self-righteous separateness in doctrinal disputes. With no lack of loyal appreciation for the safeguarding of the unique quality of the heavenly doctrines, there was a marked absence of the usual emphasis upon technicalities of theology.

Third, each missionary speaker apparently burned to present to the gentile mind as the distinctive feature of our faith, the sustaining power and comfort of the One and only true God, our Lord and Saviour Jesus Christ.

This is the more significant, as there have been times when other doctrines have held the prominent place, not always usefully.

When our efforts are directed toward upbuilding an organization, no matter how necessary it may be, our success may well be dubious. But when we are engaged, heart and soul, laymen and ministers, in the attempt to bring to the needs of humanity a true knowledge of the loving Lord, "Who healeth all their diseases," the method by which we work (in other words, the organization) must grow in proportion to the earnestness we put into our service for mankind.

A. S. MUNGER.

### It Surpassed Anticipations.

Surely it must be the conviction of all who attended the recent Convention that it was an unusually profitable session. The spirit of harmony and co-operation went beyond passive agreement into an active and constructive effort to do something useful for the church and humanity. There seemed to be a new readiness for sacrifice, a new determination to become spiritually efficient and a new zeal for broader activities. The generosity of the Chicago people in setting aside their preferences and entertaining Convention at a time and place other than their first choice meant much for their own good and for the welfare of the Convention. Everything combined to make this session far surpass in happiness and industry the anticipations of anyone. One of the hopeful elements was the optimism and ambition to look ahead manifested in the radical announcement of a schedule for Convention sessions for four years in advance, Philadelphia in 1917, Detroit in 1918, New York in 1919 and Boston in 1920. Let us make concrete plans to have the fruition of each year surpass its predecessor and the last session of this series be a great consummation of truly world proportions.

PAUL SPERRY.

### The Big Thing Was the Missionary Spirit.

The big thing at the recent Convention in Chicago was the awakening of the missionary spirit in the church. When so many discovered that they had almost identical plans to promote interest in the spread of the New Jerusalem we could not help seeing the hand of the Lord in it. It was delightful to realize that it was the Lord inspiring us to meet the big opportunities opening up before us. The prospect of a world-wide campaign did not daunt us, and the plan of accomplishing it through systematic giving aroused enthusiasm.

It was a hopeful sign also to my mind that so many speakers emphasized that in our future endeavors to reach men with our message we should make our appeal to the heart as well as to the head. That means the beginning of a new epoch in the history of our church.

Another thing which caused me joy was the resolve by the ministers of the Convention to hold "missions." This will bring our message in a new way to our respective communities.

The Lectureship Bureau is another piece of constructive work which indicates our readiness to meet our obligation to the world in a broader way.

And we should not forget the program of the missionary literature committee which has in it many constructive things to help our people become true missionaries.

In a word, we planned for a bigger future, and we felt that it was not we that planned but the Lord.

WALTER B. MURRAY.

### The Entrance of a New Evangelism.

I was impressed by what seemed to me the entrance of a new evangelism among us. We heard the frequent expression "a New-Church revival." A prayer-meeting might have easily been held, there were enough present

who would have felt at home in such a gathering. Love seemed to take leadership of thought, though both were amicably mixed.

There seemed a beautiful unity of all sections, the assembly was well balanced; no evident youth or age; no sectionalism, the "effete East" and the "woolly West" and South well-mingled in the cup. From the speeches and papers it was difficult to say what quarter of the land spoke. There were fine and high messages from Texas and Minnesota, and rugged, clarion calls from New York and Massachusetts. All hearts seemed strung to a single issue, and we heard the frequent expression, "the salvation of souls," with, however, quite another flavor than the ancient understanding of the phrase.

There was also a very evident atmosphere of hope and resolution. The Saturday sermon of our President struck a note to which all hearts were keyed throughout the session. It was a call to consecration which seemed to have great gladness in it. "When the burnt offering began, the song of the Lord began also with the trumpets." About our peaks of difficulty, to be sure, hung clouds, but they were illuminated, and the high roads thither only stimulated to action. This Convention was, to my mind, quite unlike any I have attended.

CLARENCE LATHBURY.

### Solidarity.

The slogan of our President, "solidarity," was certainly to the fore in this Convention. The church has never before been more alive to the great work it has before it, and the need of its teachings, particularly at this time of dissension in the world. This was unanimously expressed in the desire to engage more fully upon missionary work. This seems to be made possible, financially, by the resolution suggested by Rev. Walter B. Murray, referring the matter to the General Council and the Board of Home and Foreign Missions. But have we taken into account the great need for more ministers?

The great work of the Theological School should not be overlooked. Its report was most gratifying. Here we find a desire to continually seek new fields of labor. How much more might be accomplished in our Sunday-schools if our teachers would take advantage of the opportunities thus offered, and would not there then be the possibility of holding our pupils by more thorough training?

GUERNSEY A. HALLOWELL.

### The Most Progressive We Ever Had.

My visit was a great pleasure and satisfaction in every way, and I think all the ministers feel the same. I find a new spirit abroad in the Church, and I think that our recent meetings were by far the best and most progressive that we have ever had.

PAUL DRESSER.

### Many Practical Ideas.

I was impressed by the many practical ideas for helping our own people, so they might help others; and that affection for saving souls was necessary to make our efforts.

JOHN F. DABNEY.

## Communications

### Man-Made Creeds.

EDITOR OF THE NEW-CHURCH MESSENGER:—I do not think Mr. Harvey meant what he said when, to my criticism in Convention of our service creed, he said Swedenborg wrote it and it could be found in "True Christian Religion" Nos. 2 and 3. Of course, Swedenborg never wrote a creed and Mr. Harvey later personally told me that what he meant to say was that the basis for our church creed could be found in T. C. R. Nos. 2 and 3 as a statement of faith. "But, of course, the beginning and end of our creed had to be somewhat different to make it complete."

Now, it is not essential what a man recites as his creed. It is only essential what, from affection, he does, and I have more regard for church unity in worship within the church and in the life than I have for any forms.

I might declare that I believed in hell; and the material works of this world accomplish by the fiery zeal of self-

love; that I believed in the poison of serpents and of medicine, the yeast of leavened bread, the destructive bacteria within man and his earth and sundry other things—believed them as existences—and I might still go the way of heaven. But, if my heart was set on these things or what they represent I should be traveling toward hell and no words, declarations or creeds could avail for my thought, life or salvation.

I believe the faith of the New Church can be expressed in a thousand ways; and Swedenborg has taken about 6,000 printed pages in the Latin tongue to express it and illuminate it. In the "True Christian Religion" Nos. 2 and 3 he takes about 800 words for it; and somebody has tried to condense it and then expand it for, the New Church form of worship, in about 125 words. The index to Swedenborg as compiled in Potts' Concordance, with the signs expressed in words, would cover more pages than Swedenborg.

But, I shall never forget the Rev. Mr. Potts as he stood before the Convention at Boston with the vesper light through the rose window illuminating his countenance, and declared: "Brethren, I have been through it all and you can sum it all up in the one word, 'love.'"

I have been asked many times to write a creed. If I were daring enough to assent even for one of my fellow men, I should be very careful how I expanded that one word "love." But, if I were pressed by a friend to write a creed, I would not say: "I believe" nor "We believe," but I would take the nineteenth volume, Rotch Edition, of the Arcana and from 87 lines constituting No. 10645, I would emblazon 14 consecutive words as follows:

*"To believe in the Lord and to love Him is to do His commandments."*

Personally I think creeds were invented to hang men in the church and later keep men out of the church.

How many men there are who would join in the external work of the church, but have too much rugged honesty to declare before their Maker "I know" or "I believe." They neither knew nor believed, but in heart they were willing to listen to the truth and to help work it out in the life. May there not be something in the movement started in the New-Church Convention in Chicago to open the church doors and invite the world desiring to know the truth, and to live it, to join with us under a simple declaration:

"I desire to keep the commandments."

Then leave it to those, who desire the same thing, to mutually help in the keeping of the commandments and demand of their church organization that the commandments that are in Moses and all the prophets and the gospels shall be clearly expounded unto them.

The lesson of this era, of this war and of the oncoming new age is the lesson of the individual man and he will write his own creed in his own life.

CLARENCE W. BARRON.

En route from Chicago, May 23.

### Convention Memoranda.

The attendance at the Sunday morning service was about 300, of whom about 250 remained for Communion.

The collection at the Sunday morning service for the general uses of the Convention was \$136.48, and in the evening for the uses of the Am. N. C. S. S. Assn. was about \$25.00.

The collection on Monday afternoon for the uses of the Board of Home and Foreign Missions was made up by generous contributions to last year's figures—\$511.41.

The American New-Church League held its Conference on Friday afternoon and evening and Saturday morning. For details see MESSENGER of later date.

The annual meeting of the American New-Church Sunday-School Association began on Thursday, May 18, at 7:30 p. m., with an address by the Rev. C. W. Harvey on "How to Make the New Church Distinctive to Our Children," and was continued Friday morning, and concluded by a joint session with the League on Friday evening. For details of the meetings see a later issue of the MESSENGER.

## New-Church Messenger

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# New-Church Messenger

"Behold, I make all things new"

VOL. CX. No. 24.

CHICAGO, WEDNESDAY, JUNE 14, 1916.

WHOLE No. 3179.

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### Action.

It is a fact already notable that the churches are not so much preaching from the writings of Paul and the Acts of the Apostles as formerly, and that consideration of tenets from the Gospels is of increasing frequency. To use a commercial expression, the churches are trying to give what the people demand. There is a manifest transition from theory to practice, from abstract doctrine to action.

The acknowledgment of Divine providence and a right understanding of necessary changes accompanying the passing away of the old doctrines that are false, makes it clear that this change is necessary and for the better. Action, service, use are the very heart of the Christian religion and the Life of the Gospels and of Jesus Christ. Because of this the New Church from its beginning has stood pre-eminently for service, use, action.

All of the doctrines taught by the Lord carry the mind to and terminate in action. The Lord is a man of action. "My Father worketh hitherto, and I work." "Whatsoever ye would that men should do to you, do ye even so to them." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." "The Son of man came not to be ministered unto, but

to minister." "He that would be greatest among you, let him be your servant." "I am among you as one that serveth." "By their works shall ye know them." And our doctrines teach that use itself created the universe. We are not responsible for the bad thoughts that come into the mind, if they are not willed; nor is there any merit in good thoughts, unless they are embodied in some ultimate form of action. The thinking people of the day seem as never before to be grasping these great, eternal verities of the Christian faith.

### The Senses.

The faculties of sight and hearing are nobler than the other three senses, those of touching, tasting, and smelling. They are nobler, because they more immediately serve the spirit, for the sight is in correspondence with the understanding, and the hearing is in correspondence with the perception of both will and understanding; thus these two faculties serve most fully, or in a superior way, the mind itself.

The mind should be held as superior to the body. The mind is clothed with the body for its development and regeneration. The sensualist is one who allows the inferior senses of touch, taste, and smell to gain the ascendancy, to rule over the will and understanding, or its immediate faculties of sight and hearing. When sight and hearing, which are in correspondence with the understanding and the perception of the will and understanding, are not kept in their order of excellence, they become inundated with corporeal lusts and sensuality, whereupon one finds his chief delights in corporeal gratifications, and the mind becomes incapable of recognizing anything other than what can be cognized by the corporeal senses.

After death the three lower senses remain, but with angels the sight and hearing are much more keen in comparison, for through sight and hearing the mind is delighted by understanding and perceiving the interior things of wisdom and love from the Lord. From the understanding and perception of interior things from the Lord, the minds of angels are vivified with heavenly delights, and that heavenliness descends into the lower senses, vitalizing them according to their Divinely intended uses. Heavenly blessedness depends upon the un-

derstanding of truth and the perceptions of good. The delights of hell are merely corporeal pleasures devoid of truth and good.

### Editorial Notes.

A pathetic story is told in *Public Ownership* (Baltimore) of May 6th, entitled: "The Bugle Call; How the German Lad Answered It," by Russell Everett. It relates how Karl and his mother in Berlin saw a regiment of soldiers marching on their way to battle, to fight with men whom they had never seen before, and with whom they had never quarreled. He heard the stirring music that accompanied the tramp of many feet, but "Karl knew what war was—pain and suffering and death, all that was cruel and horrible. . . . But there was a yearning in his heart. He turned from the marching soldiers, and looking pleadingly at his mother, asked—'Is there no bugle-call for me, mother? Is there no banner I can follow?' His mother smiled. 'Yes, my boy, there is,' she said. . . . Karl listened breathlessly. 'The cry of pain or suffering, the low sigh of sadness, the yearning call for love and pity, whether from some German city or English village, these are the bugles calling you to follow the flag and to fight. . . . Our banner, Karl, has only two words upon it—Justice and Love. . . . In our army we fight—not with sword and guns. . . . We fight as soldiers of Love to bring joy to the sad, smiles instead of tears, love and understanding instead of hate and fear. Our fight, Karl—and it is a hard one—is not to kill and hurt, but to heal; not to destroy the beautiful, but to help the beautiful to win everywhere; it is to make all really happy. . . . Look,' said the German mother, as they reached the end of the street, 'the sun has scattered the morning fog, and revealed the beauty of the day; our fight will scatter the clouds of suspicion and hate, and drive pain and poverty from the world; and instead of the bugle call and the martial music calling to cruel war, there shall be the music of the peoples of every land, the song of Justice, Love and Real Comradeship.'"

The Lord's way is the best. Tender thought of others as the Lord's children cared for by Him equally with ourselves, disperses harsh judgment of them, makes allowance for their weaknesses, and recognizes the unique characteristics providentially bestowed upon them and waiting to be drawn upon for mutual service. Thus unity and cooperation become the object sought. May this laudable endeavor acquire a greater hold in our natures, rallying all sections of the community and all nationalities in His cause who saith: "By this shall all men know that ye are my disciples, if ye have love one to another"! (John xiii. 35.)

The *New York Call* of May 3rd publishes some of the results of the United States Public Health Service, as given by Dr. B. S. Warren and Edgar Sydenstricker, in "Public Health Bulletin No. 76: Health Insurance: Its Relation to the Public Health," and of which we are informed that "copies may be had on application to the government printing office in Washington." George P. West, writing in the *Call*, says: "The Warren-Sydenstricker report concludes with a plan for compulsory health

insurance for wage earners, to be administered by the State and Federal government. . . . By combing all the reports made by State and Federal investigators and those employed by reputable universities and societies during the past ten years, the government experts have proved ten times over their contention that low wages are playing havoc with the lives and health of the workers." It is startling to learn from the report that "each of the 30,000,000 workers in the United States loses on the average about nine days every year on account of sickness alone." Also that "over half of the families of American wage earners must either lower their standard of life in other respects in order to have an adequate diet, or make sacrifices in their diet in order to secure healthful housing, favorable community environment, and a few of the reasonable comforts."

It is not the idea of possessing so much as that of being stewards of what is possessed that will settle the problem of rightful distribution, and insure to all a just return for labor expended. Use is the purpose of creation, and "influx from the Lord holds all things together in form according to their uses." (A. C. 4322.) It is the common good that determines the value of the uses done. "In the heavens there is a communication of all things. . . . The reason is that heavenly love is such that it wishes what is its own to be another's; therefore no one in heaven perceives his own good in himself as good, unless it be also in another; from this also is the happiness of heaven; and this the angels derive from the Lord, whose Divine love is of this nature." (H. H. 268.) To turn to account our resources whether of service or of means, not to control or monopolize, but to seek that all may have proper opportunity to make the most of their lives according to the purpose Divinely intended, brings the deepest satisfaction. To respect the rights of others from the interior ground of true religion, will solve the question of proper treatment of employees and of the faithful service to be rendered on their part.

The April number of the *New-Church Review*, among its other excellent articles, contains one of special interest by the Rev. William F. Wunsch, on "The Warmth of Personal Relationship in the Doctrines." It brings out very clearly that "the seeming impersonalness" in much of what Swedenborg as a revelator wrote, is due to the fact that throughout, he is in the effort to establish that view of personality which is essentially vital and efficacious, and which in origin and fullness of expression is to be found in the Lord Himself. It is His Love and Wisdom that constitute His Personality, and that are the cause of ours. The Doctrines deal in detail with this fundamental truth, so different from the superficial estimate of personality as limited by ideas derived from shape and from unenlightened thought that is tinged with considerations that are more or less self-calculating. A richer vein is struck than this. The Doctrines draw forth the unsullied gold of what true personality, true human-ness, as taking pattern by Him who is "the Life," may become.

Mr. Wunsch summarizes his article in the following sentences which strike a responsive chord in us as we read them:

Theology today is tending to re-statement, not in legal

terms and relations, as was phrased the doctrine of vicarious atonement; not in governmental terms, as was much of Calvinism; but in the terms of human relationship.

Our own relationships are parts of our relationship to the Lord. From Him the parental love, from Him the love that makes marriage, from Him every human relationship. How perfectly our relation with Him follows the laws of friendship! There is mutual self-revealing—He gives His Word, we in self-examination seek to meet His advances. There is mutual trust—He gives us our life in our hands, we are confident that He saves. There is reverence such as we give personality—He respects our free choices, and we stand in awe of His infinite mercy, love, and gentle dealing. There is mutual giving of self—He seeks but to bless us in spiritual character that He confers, and we put forward those personal powers by which we apprehend Him and lay hold on His gift. There is the same possession of common interests as brings friends together—He is seeking a heaven from the human race, and we, under Him, have espoused the same goal for our lives. Where, upon our relation to Him or our relation to others, do teachings exist that evoke that warmth of personal relationship in religion which the doctrines do, of Him Who is making His Second Coming, as the Divine-Human Person?



The one-hundredth anniversary of the founding of the American Bible Society was held in Washington, D. C., on May 7th, when President Wilson spoke on the influence of the Scriptures as promoting good will. The *Baltimore American* of May 8th quotes him as saying: "In proportion as men yield themselves to the kindly light of the Gospel, they are bound together in the bonds of mutual understanding and assured peace."

The President commended the work of colporteurs, "the agents of the Bible Society, the men who, tramping through country sides or travelling by every sort of conveyance in every sort of land, carry with them little cargoes of books containing the Word of God, and spreading them, seem like the shuttles in a great loom that is weaving the spirits of men together."

The time will come when New-Church colporteur work on an extensive scale will be needed to carry the books by means of which the internal meaning of the Word has been opened by the Lord, to those who on the foundation of its literal sense yearn for its "spirit and life" to be conveyed to their minds. There is a vast field to be cultivated in this direction, and to wisely distribute the evangel of the Lord's Second Coming by the printed page, by men appointed for the purpose, will be a use strongly appealing as a necessity, and which our publishing houses, will, as the way opens, find it most helpful to promote.

## The Sermon

### Hearts That Burn.\*

BY THE REV. CHARLES W. HARVEY.

And they said one to another, Did not our heart burn within us while He talked with us by the way and while He opened to us the Scriptures? (Luke xxiv. 32.)

A wonderful, inspiring experience! Did we ever have it? Those who are described as having it were disciples. Are we disciples enough to have had it? Answer yes, and it means that we are both disciples and apostles, veritably of the New Church, "the Bride and Wife." It means that we can not only welcome to ourselves our wondrous

Lord of the first Advent, fulfilled now in the Second, we can also help to present Him to the world. Say that the experience has never been ours, and we confess ourselves able to do neither.

The literal picture must not be missed. "Hearts burning within" describe a great stirring of the whole emotional nature by that glorious, divine Manhood, which is God. To come to that sole Divinity by reasoning; to see Him by the light of the understanding alone, great as that experience may be, is but to half-know Him. To come into acknowledgment of Him by inheritance, as so many of us have done, and take it simply as a matter of course; never to have been stirred to enthusiasm by what it all means for us and for the world that so needs the Divine Humanity for its Model, is to be but half a New Churchman.

Our fathers needed to be more than this to make them the first apostles of our wondrous, unique Gospel of humanity. Recall that oldest, never to be forgotten example of one of them. The Reverend John Clowes, then an English Church rector, had heard of Swedenborg. He became possessor of the first volume of the Latin "Arcana." He glanced it over carelessly, just noticing the recurrence of the two words, "Divinum Humanum." He put it aside, thought it forgotten, and went off on a visit. Awaking early one morning he saw the two words before him glowing as in mystic light. "Divine Humanity"! What an idea! What a marvelous new conception of Deity! He recalled the book in which he had seen it, and, veritably on fire with it, could hardly wait to be at home and get at the volume again. The enthusiasm increased as he read. It never left him as he read more and more of the wonderful books and translated them into English, into his own sermons, into his own life, through all opposition till he had sent the flame glowing into every heart and mind he could in any way reach.

Have we not felt that glow? If never before, feel it now in our assembly here. Carry it home with us to whomsoever we can reach with it, until we feel an answering glow in every member of our home Churches, and through them spread it to every heart and life that we can in any wise touch with its wonderful good news.

Remember, too, that it came first to those two disciples of whom later we scarcely hear. It came then, before there was any real difference between the greater leaders and humbler followers among the Apostles; prior to all the later distinction between clergy and laity. So let the suggestion come doubly, to heart and mind, and to us all without distinction. We are all trying to be disciples. Do not leave the work all to the ministers. You have ordained us your leaders in the great work of the new Gospel. And with the Lord's help we are doing our best to be worthy of your trust. But we ministers are so small a proportion of the whole Church body. We can do so little of all that should be done both in appreciating and in spreading the good news. Do you remember that census which one of our most enthusiastic laymen of Massachusetts once made, to show how those now in the Church were brought in? It showed but a small percentage of converts made by pulpit sermons and lectures and but another small percentage made by the silent missionary, the printed page. By far the largest number of our people came directly by

\*Sermon preached on Convention Sunday morning, Kenwood Church, Chicago.

the simple means, open to every one of us, the conversations of friends. Let the heart literally burn with gratitude for all the Lord has done for us by giving us this, our distinctive, New Church, Gospel, this new idea of Himself as the Divine Humanity, the new idea of ourselves as possible of human divinity. Realize what he has done for us, and we cannot fail, by example at least, and, wherever possible, by the word spoken in season, to let every one about us know the Church we belong to, our Mother in whom we have such abundant confidence, such worthy pride, the only Church that leads solely and directly to Him.

But take the divinely recorded incident a little deeper, into its spirit and inner life, and our hearts should be still further moved.

Who is this Lord who may talk with each of us by the way? What do we mean by thinking of Him as the Divine Humanity? We mean that He is none other than the great Inspirer to the manhood we, at our best, want to attain. He is our ideal Model of a manhood, the foundations of which were laid here, on earth, but which rose above all hindering, mortal conditions, as we hope some day to do, and became in perfection the God-man, the Christ glorified.

Think what life would be without Him. Our crosses would seem perhaps his vindictive punishments for our transgressions and sins; our good works, our successes in right-doing, but works of so-called super-erogation, grudgingly counted somehow to our credit, but of no real avail for our salvation, a salvation which, with no co-operation from us, but only by some so-called faith in another divine Mediator, and by his own imperial will, He might allow us, if we proved to be of the elect. Could our hearts burn with love for such a Lord? What would life be, again, if we should have to live it in imitation of a number of men we considered great, no one of whom we could set before us as our absolute, perfect Model? What would it be even if we had to imitate one so-called divine Person while we had to reserve our full worship for another?

Compare such an Ideal of life with the Lord as we know Him, the one object both of worship and imitation; a Lord we can picture; whose sympathy and understanding we can be sure of, knowing that He Himself was once Man on earth like us; whose frown is only for the merely earthly which has no eternal outlook, for the inhuman and animal; in whose infinite regard everything worthy, everything in any way human that we would attempt, has place!

The Gospel of humanity indeed, for every man worthy of the name! Is not the world ready for it, crying out for it, if only we could get it to them? Some of our would-be Christian neighbors tell us how powerful is the prayer for health when we are sick. As if we should reserve our prayers for then! We can tell them as much indeed, and so much more. We can show them how we try to make everything we do, everything we think and love, an act of prayer to Him who is nothing but perfected human love and wisdom and their expression in loving care over us. We can show them how we try to live always in an attitude of prayer, knowing his help is sure for everything and anything in life that is truly human, truly worth while; and how he sends us that help, not only in a vague inner impulse, but as a new force for our will, a new enlightenment in the ways and means that we get ready for his co-operation,

in his most minute providence of circumstances. We can show them that we feel that "whether we live or whether we die" we can do it all, if we will. "to His glory" and our ever perfecting good.

This then is the Divine Man who makes us burn indeed in our hearts, and in our hearts not thought of merely as the source of general emotional fervor, but as what they are, our very life. He makes us burn in will, in determination to live for Him and his children; to serve Him and them with our very highest use, and to keep that will constantly growing both in concentration and in wider grasp of all that leads us to our own perfecting, which is also to the perfecting of all around us. Have this Divine Man beside us always, and both our heart and will must be ever burning with devotion for Him and all He does, not only for us, but with us.

What then is "the way" along which He thus talks with us, that is, expressed to us so wonderfully his full, Divinely Human Nature? A way is the natural picture of spiritual progress. Our way then, is the whole, long and often weary way of life, of would-be progress heavenwards. Which of us, of any experience of life in the New Age, has not felt this, our divine Man, talking with us on that wondrous way of life? How some of our members have been admired by other Christians for the trust with which they have taken the loss of dear ones by death! Why? Because we know whom we can trust, to whom we can trust them and to what manner of life hereafter. Because He has graciously brought the future life so near us, right down to the very way we daily journey. How others of our number have been respected because the greatest worldly successes have not spoiled them, but only made them the simpler and more ready to help in every other worthy cause. And, again, why? Because they have known his providence. We know whence comes the very first desire for true success, that is, for success in usefulness, in finding and filling one's true place in the world. We know that the same providence has given the powers of mind that must collect, as of themselves, the ways and means to such success. We know that that same divine government of all things, even to the least, by infinite love and wisdom, brings about the very environment which makes any success possible. In all our experiences then the same Heavenly Teaching can guide us. It can hold us sane and grateful upon the giddy summit, just as it holds us erect and still looking upward in life's deepest abyss.

And yet, with all its ups and downs, with the largest proportion possible of successes to failures, how long and weary still would be the progress of life were it not for that promised goal which He has shown us so tangibly; the goal of the perfect fruition of all that we have labored for; the land of perfect congeniality, even of surroundings and friends, as well as of those most dearly loved; the land where that shadow of parting, never wholly absent here, is of those "former things," that all have "passed away." Should not our hearts burn both with gratitude, and with pure will to show that gratitude in service, to such a Lord and such a revelation of Himself, that He has given his Church just in order that He may verily talk with us all along the way?

But his marvelous providence is not the only means of his expressing Himself to us. To us too.



as to those early disciples, on our same way of life, He has given us that gracious talk that comes directly through his open Scriptures. To us He has given not only what He gave his earlier Christianity, the understanding of those simpler Scriptures which "he who runs may read." He has taken us deeper, into the meaning which reaches so much further within, to the experience of each one of us as human souls.

See how He gives to our fiery period of youth, when all that is of the senses threatens to become so alluring, such a wonderful picture as that of the serpent lifted up in the wilderness. It shows how the degrading sensual may be lifted to the properly attractive and also helpful sensuous. It tells how the beautiful of form and color, of touch and sight, may be made, not to appeal to the crawling lust, but to the love of Him of whom all beauty is the expression; how it may inspire us to worship Him in it, to keep it beautiful and pure, not drag it in the dust. He shows us how, in fact or in imagination, to make all sensuous things into uplifting pictures and poems and beauty; how we can recognize His human form divine in all fleshly beauty; how those who possess it may be made so to appeal to us that we never tempt them to their worst, but always help and encourage them and ourselves to our best image and likeness of Him. In short He has shown us his very self "lifted up like the serpent in the wilderness"; but not, as to the Old Dispensation, as the Christ crucified, but as the Christ glorified of the New Dispensation, that is, with all, even the outmost, of his truly human Nature made Divine.

And for the weariness of later life, when, for instance, the way has begun to seem too long, and we tend to wander from it and that old enemy of his spiritual Israel, Amalek, would catch us, the lazy desire which says, Let be, you have worked enough and the heavenly goal is still so far you will never reach it. He has pictured out to us how to deal with him. When this spiritual Amalek comes upon us, as he came upon the Israelites to pick off the weary and the stragglers; He has revived us again with his clarion calls, "I will have war with Amalek from generation to generation": "Go forth and utterly destroy the sinners, the Amalekites." In the inspiration of the old story made brilliant with divine light and immediately applicable, we may fight again that ignoble yielding, and it is gone, and behold, the way shines once more bright and smooth before us. Think of all the numberless inspirations which have been coming to you all these years, the sermons that made a real impression upon you, one significant picture after another from that Holy Word, opened by our divine Man to the true man in us, day after day, period after period of the long progress; and ask yourself where you would have been without them.

Let not only the heart of general devotion and uplift burn for the Lord and His great new Gospel, then. Let the deeper heart also, the will, become urgent, determined, not only to live the wonderful, new, abundant life the Gospel was sent to offer us in this marvelous age of development, but as well to pass its ideals on, both by the whole new attitude we show to everything of providence about us, and also, wherever the least occasion arises, by the ready suggestion, the urgent word, giving, to any others who will take, that great companionship with-

out which life would be so impossible to understand, so long and weary a road. Take the new gladdening, enlightening, Gospel in, embody it, give it out again and we can prove to ourselves and others that we have had and are daily having the great experience. We too, can say, one to another, "did not our heart burn within us while He talked with us by the way and while He opened to us the Scriptures."



### The Convention Meeting.

The ranks of the old guard are thinning out. This was particularly noticeable at the meeting in Chicago. When the Ministers' Council assembled on Tuesday afternoon few of the old familiar faces were present. For years many of us have been accustomed to look forward to the pleasure of discussing our church problems, and listening to the opinions of our elders. We were always eager to know what they thought on the one subject or on the other. We might have our own opinions, but we usually accorded due deference to theirs, waiting to hear what they had to say first—or last.

But this year most of these leaders were conspicuous by their absence. It appeared evident that we had to form a new adjustment of the ranks, and prepare for new team work. And we were not long in accomplishing it. The spirit of sacrifice which characterized the older men has entered into the coming generation, and promises a continuity in the work of the church that is most encouraging. Great diversity of opinions was expressed, but unity and harmony prevailed throughout. The larger missionary spirit in evidence in all the meetings may not bring immediate results, but is a welcome harbinger of what may be expected in the future. There is no reason why the New Church should not take root in every country in the world; none, at least, that we know of. When we cease to hope for its extended growth abroad, cease to reach outward, cease to long to have others share the "glad tidings" we cherish, then we shall fail to see our opportunities when placed before us to take the Word to the Gentiles. We shall be repeating the story of Jonah, declaring that the world is not ready for the doctrines. The strong missionary spirit apparent at this Convention was one of its most encouraging features. And we can but hope that the Lord will guide it to good purpose.

LOUIS G. HOECK.

### Lessons from Long Island.

The *Survey* (New York) of May 6th, under a very interesting article, "Turned Back in Time of War," written by Frederic C. Howe, Commissioner of Immigration at the Port of New York, tells of conditions at Ellis Island where, under normal circumstances, thousands of aliens on their arrival from Europe, are detained awaiting examination to see whether they are fit subjects for admission to our country or should be deported as unfit. Since the war began, and by order of the Department of Labor, deportations have been "prohibited to any ports where the return passage involved serious risks," detention at Ellis Island has led to conges-

tion there, and until relief comes through the cessation of hostilities, the problem is how to effectually deal with the thousands of emigrants who are virtually quarantined there. But Ellis Island has its amenities. Many of the usual restrictions have been removed to meet existing needs. The lawns about the administration building have been opened up as playgrounds, and games and classes for recreation, matmaking, dressmaking and teaching of the English language have been instituted. Organizations in New York and New Jersey have provided concerts. "Sunday after Sunday some new group or organization presents itself at the island, and these concerts have become the red letter day for detained immigrants, for their friends in New York and vicinity, and hundreds of other persons for whom this is their weekly outing. Probably 50,000 people have visited Ellis Island to participate in these concerts or as visitors to them."

A special feature has been to give new opportunity for reclamation to persons held on criminal charges, for, as Mr. Howe says: "As the war went on and its end seemed as far off as ever . . . it was unjust to keep these people here for a year, possibly two years, if some other provision could be made for their disposal." The result is that during the last eighteen months, 360 persons have been admitted into the country who, had conditions been as before the war, would probably have been returned to their native homes. Less than half a dozen of these have failed to justify the leniency shown. "When industrial conditions improve, when even the down-and-out alien, unfamiliar with our land and institutions, was given a chance, and aided by a kindly word and a lift, he has been able to make good and retrieve his past."

This is exceedingly gratifying. Moreover, all that can be done is done to relieve the anxiety of those who are seeking to make their home here. Mr. Howe tells us: "On the assumption that the laws contained an invitation as well as a prohibition, it has been my effort to make the first contact of the alien with his new home as considerate and gracious as possible." The big inspection hall has been lined with potted plants and flowers. Photographs of the Presidents and of the resources of the country, with a number of paintings illustrative "in pictorial form of the hopes and visions of the incoming alien," have been placed in the various rooms. "Suggestion and Complaint" boxes are placed at various points inviting inquiry, and notices in foreign languages posted telling of what is being done in the way of giving help. For those who leave the station, inquiry offices have been opened, at the Barge Office and at 240 East Seventy-ninth St., New York, to give legal help, arrange for employment, facilitate transit to distant parts of the country, advise as to hotels and lodging houses, etc. "It took some time to dispel fear from the mind of the alien; to secure his confidence; to make him believe that anything would be done for him without cost or payment of any kind. But gradually that confidence has been so acquired, and day by day the men, the women and the children who come for aid, assistance and advice, increase in number."

The efforts as thus related seem to be in keeping with what is done for those who migrate from the material into the spiritual world. The chapters in the work on "Heaven and Hell" on the first three states of man after death show the Lord's

merciful provision for all to come under the best conditions in the future life that their states will permit. All receive a happy welcome there. Ministries of help are given to prepare more effectually for the new life that is opening. Instruction of the best kind is afforded to fit each for the final use to be promoted in heaven. Many whose case has been deemed wellnigh hopeless here, are there found to have redeeming qualities enabling them to become good citizens in the Lord's Kingdom. It is only those who will not come to Him for life by whom its bliss cannot be shared. We do well, then, to follow in His way, that the stranger may come to his best by our means, eventually ceasing to be a stranger, but united with us by a common bond of patriotic attachment to the principles of liberty and good-will which the Constitution of our country guarantees.

G. L. A.

### The Spiritual World.

The Vision of Dante is probably one of the noblest efforts of man in contemplating the life beyond. But it is a human invention. On the other hand, we have in "Heaven and Hell" a work of a different order; it is not one of human invention, but it purports to describe the experience of a man, Emanuel Swedenborg, in having his eyes opened and in having heard and seen the things in the spiritual world. He entitles the work "Heaven Its Wonders, and Hell From Things Heard and Seen." It is based upon experience; it appeals to a man's rational mind; and upon our judgment of the things that are there stated to have been heard and seen must rest our determination whether they are true or untrue.

He says that when men enter into the spiritual world, begin living there, they take up life as they left it off here. Everything is natural there. Thought projects itself into the spiritual world, and with the thought of their friends comes the presence of their friends. They are made acquainted with the fact that they have entered into the spiritual world. They are greeted by their friends and greet them in return. They remain with them a longer or shorter period, according to mutual desire. Then when they separate from one another the newcomer passes on and on, until in the fullness of time he enters into new states, he comes into his real inheritance.

Then follows the period of instruction. For all such have many things to learn. They have their struggles to go through there as they had here. If the labor has not been completed, the work of controlling and mastering all the lower appetites and desires and cravings that are in a man, and a man has not gained the supremacy over his lower nature, he must go on until he has gained it.

And then having been instructed in the ways of eternal life, he passes on into his home above and mingles with those there. And that home, heaven, Swedenborg describes in all its beauty.

Heaven is a beautiful place, full of sunshine, of mountains, of valleys, of rivers, of trees, of gardens, of paradises, of all that is beautiful and fair, all that outwardly expresses that which the angels feel in themselves, for the heaven without is the expression of the heaven that is within.—

From a sermon by Rev. L. G. Hoock.

## Communications

### Are the Writings the Word?

The question as to whether it is proper to call the works of Swedenborg the Word of God, or the Word, has excited much able discussion, but it does not appear that as yet the point has been made clear just what it is that makes anything to be the Word.

There are some things in the Writings bearing on this point that have not as yet been taken fully into consideration, such as the following:

The very words which the prophets wrote were uttered in their ears by a spirit from the Divine. (*Arcana Coelestia* 7055, subdivision 3.)

The Lord spoke to the prophets through spirits who were sent to them, whom the Lord filled with His aspect, and thus inspired the words which they dictated to the prophets. (*Heaven and Hell*, 254.)

The Word was dictated to the prophets *intra voce*, and therefore it is nowhere said that they spoke it "from the Holy Spirit," but "from Jehovah." (*Apocalypse Revealed* 36, at the end.)

The same statement is made more fully in the *Doctrine of the Lord*, no. 53, where it is also shown that the Prophet Jeremiah declares more than three hundred times that the words he spoke were from Jehovah, and Swedenborg there gives the references, by chapter and verse, to these three hundred passages. For example, *Jer. i. 4*, "The word of Jehovah came unto me, saying," Verse 7, "Jehovah said unto me." Verse 19, "I am with thee, saith Jehovah," *ii. 19*, "Saith the Lord Jehovah of hosts." And so on throughout the three hundred passages.

Another important and applicable statement in the Writings reads as follows: The prophets of the Old Testament were not enlightened as to the understanding but only received in their hearing the words which they were to write. (*Apocalypse Explained* 624, subdivision 15.)

It seems evident that these statements of the Writings teach that the very words the writers of the Word wrote down were dictated to them by the Lord Himself, so that what they wrote down was literally and really the Words or Word of God. And this shows very clearly what it is that makes anything to be the Word.

But with regard to Swedenborg, no one supposes that the very words he wrote down were dictated into his ears by the Lord, or by any spirits who were sent to him by the Lord, and that all he had to do was to write down what he thus heard without understanding what he was writing.

I offer these remarks to the thoughtful consideration of the readers of the *Messenger* in no disputatious spirit, but merely because I thought that my doing so might possibly be useful to all concerned.

J. F. P.

## Current Literature

Those who are in search of a variety of helpful material suitable for Children's Day and on themes bearing on the child life, will find their quest rewarded by examining the pages of *The Homiletic Review* for June. Here are the topics: "The Essential Virtue of Childhood," "Sources for Story Sermons," "The Science and Romance of Sunday-School Work," "Harsh Training and Crippled Character," "A Matter of Giggle Hollow Discipline," "The Church Vacation School," "The Rights of the Child in the Community," "The Welfare of the Child," and the "Children's Service" Department. These articles are written by men

of recognized ability and experience in the work of the church. There are the usual number of helpful outlines, illustrations, and reviews of current books. Published monthly by Funk & Wagnalls Company, 354-360 Fourth Avenue, New York. \$3.00 a year.

### New-Church Press Notes.

We trust that the readers of the *Messenger* are following our column advertisement in each issue. No one, not directly concerned with this sort of work, has any idea what an amount of evolutionary mental processes this feature of our work involves. We assume, dear reader, that you have followed them for some time and have noted the series of topical lists that we planned to be of service to those in search of works along special lines of thought. The original lists were carefully planned and still serve as a basis for our present plan. Some of the books in our catalogues and folder advertisements have become virtually out of print, and others have been superseded by newer and more practical books, that is, books of more practical nature for the age in which we are now living; and again some of them have been found to represent lines of thought that the church has outgrown. So in order to bring our lists up to date again we went to work weeding out carefully. Such weeding must be very carefully done. Times change and we change with them, and when one of our large publishing houses, which had handled New-Church literature in its own name and in the name of New-Church corporations for many years began a similar process, it took all of seven months to finally decide upon the various lists of books, plates and sheets, as to what should be retained and what might be safely destroyed. And the end is not yet.

With these topical lists we made up what we called "authors' lists." You have doubtless noticed these. In these, comparatively few changes have been made, since nearly everything by these various authors is of the "Standard Work" type, that is never allowed to go out of print.

Finally we devised the present form of advertisement, which seems to give our readers just what they want. The topical lists and author lists were cut into two parts, and used for the lower half of the column, thus leaving room at the head of the column for announcements of new books, and books of special or timely interest. If you have not yet noticed this work we hope that you will turn to the advertising pages of the *Messenger* and see whether you do not find a number of books that you are glad to have brought to your attention. We hope also, that you will look up the past few issues, and see what our advertising column has to say, and then, if you care to do so, tell us at the office what you think of the plan, and how you think it may be improved. We are much interested in this work, and desirous of making the lists of the greatest possible service to those in search of good reading material.

"But Thee, but Thee, O Sovereign Seer of time,  
But Thee, O poet's Poet, Wisdom's Tongue,  
But Thee, O man's best Man, O love's best Love,  
O perfect life in perfect labor writ,  
O all men's Comrade, Servant, King, or Priest—  
What if or yet, what mole, what flaw, what lapse,  
What least defect or shadow of defect,  
What rumor, tattled by an enemy,  
Of inference loose, what lack of grace,  
Even in torture's grasp, or sleep's, or death's—  
Oh, what amiss may I forgive in Thee,  
Jesus, good Paragon, Thou Crystal Christ?"

SIDNEY LANIER.

### Annual Dinner of the Alumni Association of the New-Church Theological School.

The Alumni Association of the New-Church Theological School held its annual meeting and dinner at the Drexel Arms Hotel, in Chicago, on the night of May 17th. Twenty-four ministers and two guests were present.

The Treasurer's report showed a balance still due of \$89 on the Tennis Court which the Alumni had presented to the students of the Theological School; this indebtedness was reduced to forty dollars before the meeting adjourned.

Rev. Russell Eaton of Urbana was elected Vice-President to fill a vacancy, and Rev. Erich Reissner and Rev. Harold Gustafson were placed on the Board of Managers. Louis A. Dole, who graduates this year, was elected an active member of the Alumni, and Rev. Geo. H. Dole, of Wilmington, Del., was chosen an honorary member.

The first address of the evening was by Rev. F. Sidney Mayer of Fall River on "New-Church Need of a Missionary Spirit." He said that the lack of missionary zeal may be accounted for on several grounds; in talking of our doctrines to others they were sensitive to the occasional rebuffs; timidity due to a lack of knowledge of all the doctrines; no sermons preached to enthuse the laymen, and that this was not an age when religious subjects were topics of conversation. He felt that a forward effort on our part to reach the other man would react favorably and give impetus to our discouraged members. The outstanding fact in the world today was not the war but the decadence and crumbling of non-Christian religions. He then cited many figures from oriental countries to show that it was now a question whether they are to become Christian or nothing.

Rev. Walter B. Murray of Bridgewater, Mass., spoke on the education necessary for missionaries. He said the importance of missionary training was so great that it should be taken up by the Theological School and a series of missionary lectures arranged. Our students should understand the true concept of the church and be able to differentiate between what we have to offer and what men now believe. To speak this gospel in the terms that men can understand would be a rare privilege. These lectures would arouse in some students a desire to devote their lives to the foreign field, create a zeal for saving men's souls, and give them the necessary training to direct their efforts wisely and usefully.

Rev. Wm. G. Stockton of Pittsburgh spoke on "Results We May Expect from This." He said in part, the world is our field, we should not subdivide it into home and foreign. In reaching the spiritually sick we must apply that doctrine suited to the particular ailment, and successful missionary work would encourage not only the individual but the whole church. We need some great objective to stimulate us; missionary work will relieve us of discouragement, and bring to our churchmen a new motive in giving others that which produces life. The value of educated missionaries cannot be overestimated and when the church is able to send forth such men it will prove that the church itself has been welded together in unity and life.

Rev. Everett K. Bray of St. Paul gave a summing up of the discussion. He said the Christian world was only the merest fraction of our field and rejoiced that the day had come when the New Church was getting a vision of the wider field. We must not, because of our small numbers, become discouraged, what we are getting is the fire and zeal of the true missionary and he predicted great days for the Church. If the people were not now ready for the correct idea of God and the truth concerning

the simple life the Lord would not have put the light into our hands. The keynote is to give others a better life, a fuller and more abundant life than they otherwise would have experienced.

The spirit of the gathering was so overpowering that all knelt in silent prayer asking the Lord's guidance on our world mission. Rev. Louis G. Hoeck of Cincinnati closing the prayer with a few appropriate words.

### Three Dollars a Year.

A great many subscribers and readers of the MESSANGER complain of the seemingly high price the publication is obliged to have to keep it afloat. In a recent number of the *Christian Register*, the Unitarian organ in the United States, a former editor and publisher writing upon his difficulties in a financial way says:

"For many years the publisher had been assured that if the subscription was made two dollars instead of three, the number of subscribers would be doubled. The money that Dr. Hale had transferred to the treasury made it easy to try the experiment. It failed. The list of subscribers was not greatly increased. Therefore, after making a present to our subscribers of about \$20,000, the price was put back to three dollars, with no great shrinkage in the list."

The MESSANGER is in the same category, and is not self-sustaining at a subscription price of three dollars. And now that paper, press-work, and everything which goes to make a good paper, have advanced in price, we hope our subscribers will appreciate our efforts to serve them.

### The Love of Country.

That every man is bound to love his country, not as he loves himself, but in preference to himself, is a law inscribed on the human heart; from which has come the well-known principle which every true man endorses, that if the country is threatened with ruin from an enemy or any other source, it is noble to die for it, and it is a glorious thing for a soldier to shed his blood for it. This is said because so great should be one's love for it. ("True Christian Religion," 414.)

Our country is our neighbor . . . because it is like a parent; for a man is born therein, and is thereby nourished and protected from injuries. Good is to be done to our country from a principle of love according to its necessities, which principally regard its sustenance, and the civil and spiritual life of those therein. He who loves his country and does good to it from good will, in the other life loves the Lord's Kingdom; for there the Lord's Kingdom is his country, and he who loves the Lord's Kingdom loves the Lord, because the Lord is all in all in His Kingdom. ("New Jerusalem and Its Heavenly Doctrine," 93.)

Of what value are the protestations of patriotism, unless, on his country's behalf, a man is ready to abjure the cowardice and love of ease which would keep him selfishly at home in her hour of peril, or the avarice which would lead him to withhold his share of the common burden of taxation, or the lust of dominion which would impel him to seek office for no other purpose than that of his own aggrandizement? How can one truly say that he loves the church and her ministrations, if he refuses to renounce the selfishness and worldliness which are fatal to her influence? And finally, as the Scriptures plainly teach, it is idle to pretend to be the Lord's disciples so long as we are unwilling to shun as sins the evils forbidden in His precepts. Most practical of all doctrines is this doctrine of life.

JAMES REED.

There is no day too poor to bring us an opportunity, and we are never so rich that we can afford to spurn what the day brings. Opportunities for character always bloom along the pathway of our duty, and make it fragrant even when it is thorny.—*Samuel J. Burrows.*



# Sunday Afternoons

## Little Guyon

Little Guyon played in the gutter; he sailed his boats in the pools among the cobble-stones, for the rain had fallen heavily all the morning and there were many pools where the road had sunk, and little runnels on which a boat of straw or match-wood would sail away and away out of sight, or until it was shipwrecked on the cobble rocks.

It was late afternoon; the setting sun cast gleams of ruby fire into the pools, and brightened up the dingy street until it looked almost pretty; but Guyon was much too busy to notice the sun, he was building wharves and bridges, and sending his boats out on their perilous voyages.

There were treasures, too, to be searched for amid the little sand-heaps. Guyon had already secured a piece of red glass, a small white pebble, and a buckle from an old shoe. He gathered them together and examined them one by one. He liked the colored glass best; it was so warm-looking and glowed in the sun's rays like a jewel.

The bells of the city churches began to ring for evensong. Guyon looked up; far away he could see the King's palace on the hill, its lovely gardens sloping down to the valleys where the cottages and farms nestled cosily. Very high rose the minarets of the King's house. "Most up to the sky they go," said Guyon, wonderingly, as he turned to his play again. It was just at this moment that the Messenger came by.

Guyon had never seen anyone like him before; he looked strangely beautiful in that mean street; he wore a long robe which he had tucked through his girdle at one side, in order to give his feet more free play; he carried a strong staff in his hand, and looked as if he did a great deal of walking. The glowing sun lighted up his kind face and smiling eyes.

"Little boy," he said, gently, "what are you doing here?"

"Playing," said Guyon.

"There are pleasanter places in which to play than this poor street," said the Messenger.

"I've always played here," said Guyon.

Still the bells were calling from the churches to all who cared to listen.

"Do you hear the bells, Guyon?"

"Yes," answered the boy, eagerly, "I like the

bells; when the wind blows the sound goes first loud and then soft; I like that, too!"

The Messenger put his arm round Guyon's shoulder and pointed with his staff to the palace, which was now bathed in the golden-ruby glory of the sunset, while the windows shimmered and glistened in the heavenly light.

"Look," he said, "at the beauty over yonder; why do you stay here?"

"I have always stayed here," said Guyon, in surprise. "I have never lived anywhere else, that I remember!"

The Messenger smiled. "Do you know," he said, "that this is the hour when the children of the King gather round his throne?"

Guyon looked at the palace with fresh interest.

"They walk through the gardens; the air is soft with the scent of flowers; the birds sing sweetly, and, two by two, hand in hand, the King's children go up the steps of the palace, dressed in garments of such lovely texture and coloring as you have never seen, with precious stones set along the borders of their robes and in their girdles. Some of the children wear fillets of gold round their heads, but the baby ones have flowers twined in their hair by their elder sisters; their faces are like flowers for beauty and tenderness."

"Is the King glad to see them?" asked Guyon.

"Ah, yes; he loves, best of all, the children's hour, when his little ones are with him."

Guyon looked around. Never had the ugly street looked so ugly, the pools were dirty pools; the boats he had sailed were now nothing but bits of straw. He gazed at the Messenger. "I don't want to stop here any more," he said. "I'd like to live near the King's house, so that I might see the King sometimes, and his children."

"Oh, foolish little Guyon," said the Messenger, and he laughed softly, "do you not know you are the King's son? He is waiting for you to come home. Why do you stay here at all?"

"I will go," said Guyon, "now." He gathered up his treasures: the white pebble, the bit of ruby glass, and the buckle from the old shoe.

"What are you taking these things for?"

"I want a present for my Father, and these are all I have."

The Messenger kissed Guyon and went his way, for he had to be about the King's business.

When the dawn was rosy Guyon arrived at the great gates of the palace; they were wide open; no one stopped him; he walked through the gardens, where the air was always soft with the scent of flowers and the birds sang sweetly.

The gardeners looked up from their early work and smiled at him; but Guyon went straight on up the steps of the palace, and found his Father waiting for him there, and he gave him his gifts: the old shoe buckle, the white pebble, and the bit of ruby glass.—EDITH CONQUER, in the *New-Church Young People's Magazine*.

### Sir Henry Wyatt's Cat.

I suppose every schoolgirl and schoolboy has heard of Sir Thomas Wyatt, the famous wit and poet, who lived in the reign of the first Queen Mary. He, it will be remembered, rose in rebellion against the Queen, to prevent her from marrying King Philip of Spain, but the rising was successfully quelled.

What I am going to relate to you, however, concerns Sir Thomas' father, Sir Henry Wyatt, who fought for Henry of Richmond in the Wars of the Roses. He was taken prisoner and thrown into the Tower. Here he was very badly treated. No fire was allowed him, even in the coldest weather, and hardly enough clothes. His food was of the poorest quality and barely enough to sustain life, and fresh air and exercise were almost denied him.

One day, while the unhappy prisoner was sitting in his dismal cell, thinking of his misfortunes, he heard a slight noise and, looking round for the cause, saw a cat. He supposed she must have got down the chimney, as the door was shut, and fondled and petted her, very glad to have even such a humble little companion.

Time went on, and the cat visited Sir Henry every day. When one day, to his great surprise, she appeared with a pigeon in her mouth, and, henceforth, by some curious instinct, whenever she could catch anything, she brought it with her to feed her friend.

At first Sir Henry did not know what to do with the birds, as he had no fire to cook them, and could not eat them raw. However, at last he complained to his jailer of his bad and insufficient food, but the jailer answered that he dared not alter it. He asked for a fire, but was refused. Sir Henry then asked the man, if he could provide something better, would he get it cooked for him? The jailer said he would, and so in future, whenever the cat brought him anything, Sir Henry was sure of a good meal.

The cat continued to visit him all the time he was confined in the Tower, and they remained devoted friends. But history does not tell us what became of the clever little puss, when on the close of the Wars of the Roses, Sir Henry was released.

He was covered with honors for his loyalty and bought a beautiful house and estate in Kent, called Allington Castle, where he lived.

There is a portrait of Sir Henry and the cat in the possession of the present Earl of Romney.

It depicts him seated in his prison cell by the window, with the cat at his side. The portrait was

lent to the National Portrait Exhibition in 1866, and is supposed to be the only one of Sir Henry in existence. For a time after it was painted it became fashionable to be painted with a cat, and many noblemen had their pictures taken with one by their side, though they probably had not so much reason for being portrayed as the clever cat of the Tower.—A. CONOLAN, in *Our Four-Footed Friends*.

### Do Animals and Insects Sing?

All animals, birds and insects seem to have their songs, which express both joy and sorrow. Many of the little folks of field and forest have fine musical instruments, and play on them night and day, for three or four months of the year. The long-horned grasshopper is the leader of the band. He has two sets of wings, the outer ones used for flying, the inner ones make up the bow and fiddle. Near the base of these inner wings is fastened a set of strong veins. When he moves them so that the veins on each wing rub together, it makes a funny little wiry song, and that is what is called "grasshopper's fiddling."

Our common little green grasshopper is another fine player. His fiddle is attached to one wing, and he uses his hind-leg for a bow. On this leg is a line of little bead-like lumps, from each of which grow a number of fine hairs. When Mr. Grasshopper draws this leg back and forth over this wings, his love-songs trill out on the summer air. His poor little mate tries hard to make the same kind of music; she goes through the same motions, but can never produce a single sound. She never grows discouraged, but keeps it up night and day; and I suppose her lover takes the will for the deed, and loves her just the same.

Another first-class fiddler is the cricket. His tune is loud and shrill. One tune by night, one by day, is his rule. He has even been known to change his note when the clouds darkened the sun for a while in the day. Some insects beat little drums when they want to make music. The seventeen-year locust has two tiny drums fastened to his abdomen. They are fixed firm and tight, and to each one is attached a strong muscle which the insect can tighten or relax at will. It makes a sound something like beating on a tin pan, and will drown out every other musical note of the summer day.

Many others of our fairy-like friends have musical arrangements that make us think of fiddles. In fact, the violins of our own use were probably suggested by these little fiddlers of Nature.

My native state is Ohio, and when a lad, sixty years ago, there were many pheasants in the woods. They are about the size of a small hen. They were great drummers. They would hunt for a hollow log, or old dead tree, and would vigorously drum for an hour at a time, using the butts of their wings (or shoulders, perhaps) as drumsticks. I hope that all my young readers will interest themselves in animals, birds, fishes, and insects. Let Nature be your teacher. She has an infinite number of absorbingly interesting lessons ready for you.—R. A. DAGUE, in the *Woman's Home Companion*.

"Trifles make perfection and perfection is no trifle."

### Connecticut Cats.

A cat in Connecticut, finding she could not live peaceably with the dogs and other cats, took her kittens in her teeth, one at a time, and scratched her way up the bark of a big elm in the front yard, and stowed them in a hole in the tree, eighteen feet from the ground, that was two feet deep, with an opening just large enough for her to crawl through. There she enjoyed life with her family. When she was off calling at night, she knew that the kittens were safe. She was in the hole from early in August until a heavy rainstorm came recently and the tree leaked. In the height of the storm she crawled out with a kitten in her mouth and transferred it to the house cellar. With great difficulty she carried all the kittens to the cellar.

Another cat disliked the confinement incurred in watching four kittens all day, and she placed them under a motherly hen, which was trying to hatch a porcelain egg in a nest two feet away, on the same haymow. The hen clucked, lifted her wings, and welcomed the litter. The cat went off to while away the day, returning at night, and took back her offspring. Each morning thereafter the kittens were put off on the hen, the cat strolled away and the hen entertained them by clucking to them until the cat came back at night. They answered to both the clucking of the hen and the specific maternal call. The hen sat on the kittens for about two weeks and then they ran away, leaving her disconsolate.—*Selected.*

“What I must do is all that concerns me, not what people think.”—*Emerson.*

One day, when I was playing,  
Before my very eyes  
A little fairy touched the flowers,  
And they turned to butterflies.

MARY MAPES DODGE.

## The Sunday-School

### Lesson Helps for June 25, 1916

Recitation: Psalm cxxi. 1-8.

Verse 5. “The Lord is thy keeper: the Lord is thy shade upon thy right hand.”

Verse 6. “The sun shall not smite thee by day, nor the moon by night.”

Verse 7. “The Lord shall preserve thee from all evil; He shall preserve thy soul.”

Verse 8. “The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.”

Verse 5. The general thought in this verse is the care and protection of the Divine Love which by means of the Divine Providence brought protection to the thought and affection of the Lord's Humanity and in a finite way brings this care and protection to us especially in times of spiritual temptation.

Verse 6. The sun here is the symbol for all evil affections which, but for the protection of the Divine Love, would bring spiritual death. The moon in this place means

the false thought which without the same Divine care would likewise lead us into a spiritual grave.

Verse 7 and Verse 8. These verses beautifully tell of the eternal protecting power of the Divine Love in their care of the Lord's Humanity in all its varying states of “coming in” and “going out.” And for us they tell of this same care consciously known by us in our finite way.

**Class Work: 1 Samuel vii. Samuel as Judge.**

With *Primary Classes* tell simply of the wrongdoing of the Israelites and of their repentance and how the Lord saved them from the Philistines. Put the most emphasis on the coming of the Lord's help after the repentance of the people. Speak of the good judge Samuel. Helps in “Sower Notes,” vol. 2, pp. 140-144. With *Junior Classes* cover the same points and add more geography and detail. Helps the same. With *Senior Classes* dwell principally upon the strength of innocence. Helps the same and in addition “Heaven and Hell,” 276-283; 228-233.

PRIMARY.

Tell the classes very briefly about the stay of the ark for seven months among the Philistines and about its return to Beth-shemesh. Did the ark finally go back to Shiloh where it had been for so many years? Let some one read verses 1, 2. The teacher can find Kirjath-jearim in the “Bible Atlas,” p. 58. And can some tell me how long the ark stayed here? Look again at the second verse. Let the teacher explain the words: “and all the house of Israel lamented after the Lord.” The next verse tells why this was so. The people again, as so many times before, were forgetting the first Commandment: “Thou shalt have no other gods before me,” and because of this disobedience Philistia was oppressing them and making them unhappy. Samuel told the people that they must turn their hearts to the Lord whom they had forgotten and serve Him only and not “Baalim” and “Ashtaroth.” “Baalim” is the plural form of “Baal” and of Baalim or Baals, Swedenborg says in A. C. 10642 that they were originally men. See also T. C. R. 292. The worship of “Baalim” was then the worship of men who had once lived on earth. “Ashtaroth” is the plural form of “Ashtoreth” and this latter name stands for a goddess especially worshipped in Tyre and Sidon and associated with the planet Venus. In T. C. R. 292 we learn that this goddess or these goddesses were originally human beings who had once lived upon earth. But the worship of these “strange gods” was most evil and so Samuel tells the people they must come back and wholly give their hearts to the worship of the Lord. And what did he tell the people to do? (Verse 5.) The location of Mispheh is not certainly known, but the name means “watch tower,” coming from a root-form which means to view and is applied to several places, one being in the tribe of Benjamin. See map on p. 58 of the “Bible Atlas.” Here the people came and Samuel prayed for them. And what did the people do to show that they were sorry for their wrongdoing? See verse 6. They poured out clean, good water before the Lord showing that they wanted to be as pure and clean as the water. Then they fasted and that means what? They stopped eating as a sign that they wanted good to come to them. But was this all? Notice just what they said: “We have sinned against the Lord.”

But while the people were gathered together at Mizpeh to tell the Lord how wrong they had been and that they were going to do better, what people came to fight with them? (Verse 7.) Were the children of Israel afraid of the Philistines? What did they want Samuel to do? (Verse 8.) What did Samuel do? In our churches today we don't kill animals and burn them on altars do we? But in the days of Samuel this was right to do. Did the Lord hear or answer Samuel? (Verse 9.) As the lamb was burning on the altar what happened to the Philistines who had come nearer? Tell the children about thunder storms and how the lightning sometimes destroys buildings and people. When the Philistines fled toward their own country what did the Israelites do? (Verse 11.) Did Samuel want to remember the Lord's help in the battle in some way that the people would not forget? How did he help the people to remember? He set up a stone, probably a large one, down toward the Philistine country and he gave the stone a name: “Stone of help.” Whenever the people went by it they perhaps thought of what the Lord had done for them.

After the Philistines were beaten what did Samuel do? (Verse 15.) The people had many questions to ask about right and wrong and they needed some one to tell them their answers by asking the Lord. Verses 16 and 17 tell of the places Samuel went to to judge about the questions and things the people needed help upon.

## JUNIOR.

Last Sunday you remember locating Kirjath-jearim. Can some one tell me again where it was? Here the ark of the Lord was brought from Beth-shemesh. And did the ark stay here for some time or did it go back to its old resting place in Shiloh? (Verse 2.) Ask the class if the children of Israel were happy in their religion during these twenty years. What was the reason that the time seemed "long?" Let some read verse 3 and then give the answer to the question. Worship of "strange gods" and "Ashtaroth" and the oppression of the Philistines, these were the two causes of the unhappiness of the children of Israel. But when we do wrong, tell a wrong story, run off to play when we should do some work we have been asked to do, get angry with some one, when any of these things happen to us, can we still be helped so that we can be good? For the answer let us go on with the story. What did Samuel tell the people to do? "If ye do return unto the Lord with all your hearts then put away the strange gods, etc." They must not try to serve two or more gods at the same time. There is only one true God and when His worship is divided with false gods then the Lord is really forsaken. Let the teacher look back to the notes for the Primary Class for the explanation in regard to "Baalim" and "Ashtaroth." Ask one member in the class to repeat the Commandment that was broken by the Israelites in their idolatrous worship. But notice that the people finally were obedient. (Verse 4.)

Now can you tell me where Mizpeh was? The map on p. 58 of the "Bible Atlas" gives one location, but there may be others. Scholars are very much in doubt just where the place was. Many think that several places are meant. But for the present we can take the location given in the "Bible Atlas." What did Samuel do for the people at Mizpeh? (Verse 5.) The people were trying to do right and they needed the Lord's help.

In verse 6 notice how the people expressed their sense of sorrow for what they had done and showed that they desired to be obedient. Just as clean, pure water washes away dirt from the hands and face so the people wanted their sins to be washed away. And then they "fasted" and this means doing what? Keeping away from food that they wanted. When they did this perhaps they were thinking of the good feelings that they wanted but did not have. The look at the words expressing very frankly their sense of sin: "We have sinned against the Lord." When we break any Commandment do we sin against any one but our neighbor or the one we injure? When we take a ball or a ribbon that belongs to some one else have we just sinned against some boy or girl or did we too sin against the Lord? Who gave us the Commandments? When we break them we then sin against God.

But while the Israelites were gathered at Mizpeh what old enemy came against them? (Verse 7.) What did Samuel do about it? (Verse 9.) You remember the morning and evening lamb that was offered in the tabernacle worship. (Num. xxviii, 3, 4.) As the offering was being given on the altar what happened to the Philistines? Does this remind you of another instance where the Lord came to the help of the Israelites in a similar way? Look back to Joshua x, 10, 11. When we really try to do right and are truly sorry for the wrong we have done, does the Lord help us when we want to do wrong the next time? You remember that in one battle before with the Philistines that we have just recently studied that the Israelites were beaten twice and the ark taken captive (1 Samuel iv.), and why was this? Because the people and the priests were doing evil things and were not willing to give them up.

In Verse 12 a place, "Shen," is mentioned. Its location is not known, but we may think of it as being down toward the Philistine country. The stone that was set up was a sign or memorial of the Lord's help and the name given to it meant "stone to help." Remember the stone that Jacob set up after his dream at Bethel. (Gen. xxviii, 18.)

Now we must come to the work of Samuel as judge. After the Philistines were subdued and quieted to what work did Samuel now turn most of his attention? (Verse 15.) Can you locate the places named in Verse 16? Mizpeh we have spoken of. Bethel is up in the high ridge of the Holy Land and it was near here that Abraham

camped and you have just looked up the reference to Jacob's dream at Bethel. Gilgal is where? A place near to Jericho and the Jordan. (See Joshua iv. 19, 20.)

## SENIOR.

Let us begin with Verse 3. Read the Primary notes what is said about "Baalim" and "Ashtaroth." Spiritually we worship such "strange gods" when we purposely live from the evil love of self or of the world and deify the false thoughts which excuse and defend those evil loves. But if we have given away to such idolatry is there hope for us? Recall Samuel's words: "If ye do return unto the Lord with all your hearts, put away strange gods . . . prepare your hearts unto the Lord, and serve Him only; and He will deliver you out of the hand of the Philistines." All our "hearts," all our affections must be turned wholly to the Lord and life from Him then can we be delivered from the evils of idolatry and from the bondage to a life of "faith-alone" with all the misery that such a life means. Remember the beautiful words of Jeremiah: "And ye shall seek me and find me when ye shall search for me with all your heart."

But the coming of Israel to Mizpeh. While there is some doubt as to the exact location of Mizpeh, one location given is just northwest of Jerusalem, four miles from the city on a high hill known as Neby Samwil. And what spirituality does it mean to go up, to ascend? Going up spiritually is coming into higher, better states in which the Lord and Divine things are more loved and the truths of Divine revelation more clearly seen. And what happened at Mizpeh? The drawing out of the water and pouring it out before the Lord, is like what experience in our life? Going to the Word and drawing up its truths from the "wells of salvation" and acknowledging that this truth is the truth from the Divine Love (Jehovah) and so the truth which we ought to apply to our loves. Fasting is what? Abstinence from food. Spiritual fasting then is what? Being in a state when good loves are desired but not yet given. (A. C. 9050:7; 9182:10; E. 750:10.) And now notice the frank and full confession: "We have sinned against the Lord (Jehovah)." The truth from the Word when it is seen in the light of the Divine Love and of the purposes of that Love for us leads us to see that we have no goodness in us and it leads us to desire the goodness of true human life. And further it leads us to say with frankness and sincere meaning: "We have sinned before the Lord," or we have sinned against the Divine Love and its desires for us.

When the truth from the Word brings us into these states and to this confession of sin we are prepared to enter through temptation into new states of life. Notice that now, while Israel is at Mizpeh and after their confession of sin, Philistia comes to engage them in battle. Is there anything like this in our experience? After we have confessed sin in the light of the truth of the Divine Love, are we not often tempted to go out into life and to forget all that we have learned in our Mizpehs? What saves us at such times from the clutches of our old enemy of "faith-alone"—Philistia? Notice Samuel calls on the Lord and offers a "sucking lamb" as a burnt offering. A lamb means what? Remember that the Lord was called the "Lamb of God that taketh away the sin of the world." A sucking lamb means feelings of innocent trust in the strength and power of the Divine Love and its Wisdom. Look at the definition of innocence in "Heaven and Hell," 280: "Innocence is to be led by the Lord and not by self." In these modern days when there is so much self trust the real strength and power of innocence is little known. When men are so inclined to trust in the "shadow of Egypt," that is, in natural or worldly learning, in science, it is no wonder that so much evil is evident. All real strength is from the "innocence of wisdom" in which the Lord can be present. Notice how the Philistines were defeated.

In regard to the circuit of the judge, Samuel, remember what cities signify, namely states of life which are protected by forms of thought as cities are by walls. Notice the locations of the cities mentioned in Verses 16, 17. Samuel means what in us? The truth of the Word, which is alone able to discriminate between right and wrong, to "judge righteous judgment."

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## American New-Church Sunday-School Association.

The forty-ninth annual meeting of the American New-Church Sunday-School Association was held in the Kenwood Parish Hall at Chicago, Ill., on Thursday evening, May 18, and Friday morning, May 19, 1916.

1. The Thursday evening session was called to order at 7:30 o'clock, with the President of the Association, Mr. Richard B. Carter of Newtonville, in the chair. The meeting was opened with a devotional service conducted by Rev. John W. Stockwell of Frankford, and an address of welcome by the Rev. John S. Saul of Chicago, General Pastor of the Illinois Association.

2. By direction of the President, the Secretary read Article II. of the Constitution, defining membership in the Association, also the third article of the By-Laws.

3. On motion, the reading of the minutes of the previous meeting of the Association was dispensed with, as they had been printed, and copies were available for distribution.

4. The Rev. Paul Sperry presented the report of the Rev. Frank Sewall Memorial Committee in the following resolution which was unanimously adopted by a rising vote:

REV. FRANK SEWALL, D.D.

Our Lord in His all-wise and loving Providence has removed into active life in the spiritual world, since the last meeting of the American New-Church Sunday-School Association, Rev. Frank Sewall, D.D., for twenty-six years the Pastor of the Washington Society and Superintendent of its Sunday-school.

During his whole ministry of over fifty years, he has been deeply interested in the life and work of New-Church Sunday-schools, and has contributed richly to their welfare in the preparation of materials for Biblical and doctrinal instruction, of collections of music for their enjoyment and profit, and of reports of methods and plans suitable for adoption in our Schools.

He has been a regular and active participant in the annual meetings of the American Sunday-School Association, always with the spirit of encouragement and the force of both affection and conviction.

The American New-Church Sunday-School Association hereby expresses its sense of deep loss in the absence of Dr. Sewall from its number of active workers, its warm appreciation of his many years of helpfulness, and its gratitude to the Lord for the privilege of such a companionship in service through so many years. It is hereby

Resolved, That the Sunday-school Association adopt and spread upon its records this expression of regard for Dr. Sewall and his work, and that a copy be sent to the family of Dr. Sewall with assurance of our love and sympathy.

PAUL SPERRY, Chairman,  
LEWIS F. HITE,  
Memorial Committee.

5. The President appointed Mr. C. H. Thompson of Cleveland and Mr. R. B. Wezerek of Chicago as a committee on the roll, and Mr. E. H. Alden of Philadelphia, Mr. J. W. Saul of Chicago and Rev. T. A. King of Lakewood as a committee on nominations.

6. The report of the Secretary was read, and a statistical table was submitted to the Association.

7. The report of the Treasurer was read showing receipts of \$312.96 and expenditures of \$216.59, leaving a balance of \$96.37.

8. The Report of the Lesson Committee was presented and received.

9. The Music Committee presented a verbal report.

10. The Report of the Cradle Roll and Home Department was presented and received.

11. The President appointed Mr. S. A. McGill of Cincinnati a committee to audit the Treasurer's accounts.

12. Rev. Charles W. Harvey of Philadelphia addressed

the meeting on the subject "How to Make the New Church Distinctive to our Children."

13. It was voted that the Committee on Cradle Roll and Home Department be continued.

14. After singing Hymn 314 and the pronouncing of the benediction by Rev. Paul Dresser of Brooklyn the session came to a close.

FRIDAY MORNING.

15. The Association reassembled on Friday morning at 9:30 o'clock, and the session was opened by a short religious service led by Rev. G. E. Morgan of St. Louis.

16. The report of the Auditing Committee showed the Treasurer's books as being correct.

17. The Nominating Committee presented a report and

18. The following officers were elected for the ensuing year:

President, Mr. Richard B. Carter of Newtonville.

Vice-President, Rev. Wm. F. Wunsch of Roxbury.

Secretary-Treasurer, Mr. John V. Horr of Cleveland.

Members of the Standing Committee for three years: Wm. McGeorge, Jr. of Philadelphia, Rev. H. S. Conant of Baltimore and Richard B. Wezerek of Chicago.

19. The Rev. J. K. Smyth presented an interesting report of progress already made by Miss Maud Sewall and himself in compiling a new song and service book for the Sunday-school, intended to take the place of the Welcome, the two Hosanna's, and the Sunday-School Magnificat, all of which are actually or nearly out of print.

20. It was then voted that the question of this proposed book be referred to the Standing Committee with full power to act.

21. It was voted that the report of the Committee on Roll be received and printed in the Journal.

22. Mr. John V. Horr of Cleveland gave an address on "General Exercises."

23. Mr. E. H. Alden of Philadelphia gave an address on "Discipline, Regularity and Punctuality."

24. Rev. L. G. Hoeck of Cincinnati gave an address on "Leading the Children to Love the Bible."

25. Rev. Paul Sperry of Washington gave an address on "How to Keep Adults and Children Together in Church and Sunday-school."

26. Voted that the various reports of officers and committees presented to the Association be offered to the MESSENGER for publication, and also printed in the Association Journal.

27. Voted that a request be made this year on the Sunday-schools for a contribution equivalent to five cents per capita on the grand total enrollment.

29. The thanks of the Association were extended to the Chicago Society and Illinois Association for its hospitable entertainment.

30. After the singing of Hymn 387, the benediction was pronounced by Rev. Norman Goddard and the Association adjourned.

RICHARD B. CARTER, President.

JOHN V. HERR, Secretary.

### Meeting of the Standing Committee.

The Standing Committee met in the church of the Kenwood Parish, Chicago, May 19, 1916.

Present—Messrs. Carter, Alden, Hoeck, Murray, Sperry, Wunsch, Conant, Horr.

Voted, That the same statistical form be used with such minor changes as might be approved by the President and Secretary.

Voted, That the Manual Committee be requested to prepare a bibliography of Sunday-school helps.

Voted, To commend the work of Rev. Warren Goddard as editor of the Lesson Department of *Sunday Afternoons* and refer the appointment of an editor for the coming year to the Lesson Committee with full power.

Voted, That the President be instructed to appoint a committee, consisting of himself and two others to cooperate with Mr. Smyth and Miss Maud Sewall on the matter of the proposed new song and service book with a view to producing a book that will be as acceptable as possible to all the schools.

The meeting then adjourned.

JOHN V. HERR, Secretary.

**The Report of Secretary.**

The statistical report of the Secretary for the Societies of the Association is as follows:

Number of schools in the Association.....	62
Number of reports, statistics are based on.....	31
Total enrollment .....	1,716
Number in Cradle Roll.....	267
Number in Home Department.....	37
Grand total .....	2,085
Average attendance of the 50% members.....	956
Percentage of standing.....	62%

The only comparison possible is on 13 societies. This shows that the total enrollment for 1914 was 957, 1915 was 946, and 1916 is 973, making this past year the best for three years back. The average attendance for 1914 was 581, 1915 was 946, and 1916, 644, showing our weakness is average attendance. (Average given mostly approximate.)

We should have every reason for encouragement over conditions. This report, based on 31 societies, may not show very high, but it does not include some of our foremost and most progressive schools, which, if heard from, would have made our advancement prominent.

The actual proof of our usefulness to the church is shown in the fact that the Sunday-school has contributed to the church 91 confirmations, to say nothing of baptisms.

Your attention is called to the good work of the Cradle Roll and Home Departments, 267 and 37, these departments are very timely in "preparedness" for our future primary grades and church.

Let us have foremost in our minds for this coming year, to improve attendance, so our average may increase; and let the thought of confirmations be ever prominent.

Respectfully submitted,

JOHN V. HERR, Secretary.

**Report of Treasurer.**

RECEIPTS.

1915.		
May	1—Balance on hand as per last report.....	\$ 37.51
	15—Wm. Worcester for lesson work.....	100.00
	25—Offering, Washington, D. C.....	75.27
Aug.	20—Sale of Lesson Charts.....	16.63
May	15 to May 15, 1916—Contributions from schools.....	83.57
		<hr/>
		\$312.96

EXPENDITURES.

May	—Mr. Conant, postage .....	\$ 0.50
July	10—Printing, mailing circulars to Supts.....	1.60
Aug.	18—Printing Letterheads .....	3.75
Sept.	7—Printing Lesson Charts.....	27.50
Oct.	7—Publishing Journal .....	45.00
	Mailing Journal .....	4.74
Dec.	4—Rev. Warren Goddard for Lessons.....	100.00
Jan.	15—Typewriting .....	4.50
Apr.	25—Multigraphing and postage.....	5.00
May	15—Secretary's expense to Chicago.....	24.00
May	15—Balance on hand.....	96.37
		<hr/>
		\$312.96

Respectfully submitted,

JOHN V. HERR, Treasurer.

**Report of the Committee on Lessons.**

The Committee on Lessons last year by its long report claimed quite too much of the time of the Association and of space in the Journal. This year we beg to report briefly, that we have continued to work on established lines, trying in some respects to improve, but without radical change. As is probably well understood, our lesson charts are based on a general plan which covers the study of the Bible in five years, three upon the Old Testament and two upon the New. Our chart for the present year

represents the middle year, and next year's chart, if the plan is continued, will represent the third year on the Old Testament. The chart has provided for primary, junior, and senior grades, while keeping the whole school in the main upon the same chapters of the Word. Next year while the younger classes are upon the story of the Kings, the older pupils will also learn something of the Psalms and Prophets belonging to the same period. The use of the chart has been greatly assisted by the volumes of Sower Notes and by the notes prepared by the Rev. Warren Goddard, and published each week in *Sunday Afternoons*. It is the opinion of the Committee on Lessons, that we have now well established the outline of a good system for the Bible study of our schools; we hope that it may be continually developed and improved till it wins the co-operation and affection of all our schools.

It was made the duty of the Committee on Lessons to provide for two examinations, one near the middle and one near the close of the year. The mid-year examination was held January 23, and the spring examination will be May 28, in season to enable us to make report to the schools before they disband for the summer. There has been much to learn and there is still much to learn, as to the character of examination, and the manner of conducting it, which will be most helpful to the schools; but the exercise seems already to serve some use in promoting a sense of fellowship among the schools, and in setting certain standards of thoroughness in their work. It is also a pleasant feature of the examination, that it brings into fellowship with the schools some children who attend no school but study their lessons at home.

Respectfully submitted for the Committee on Lessons by its chairman.

WILLIAM L. WORCESTER.  
 LOUIS G. HOECK,  
 PAUL SPERRY,  
 ROBERT S. FISCHER,  
 GEORGE S. WHEELER,  
 MRS. F. A. WATERHOUSE.

**Report of the Cradle Roll and Home Department Committee.**

It has been the endeavor of this committee to bring before the schools of the Association, through the *Messenger* and *Sunday Afternoons*, the importance of these two departments for the New-Church Sunday-school. A number of letters or short articles were published in these papers last fall, calling attention to these departments and some of the uses they may serve in building up and increasing interest in a school; and begging those interested in the matter to correspond with the Committee, who would be glad to assist in organizing these departments in any school. Two schools accepted this invitation; and one has been successful in organizing both departments. One other school obtained help through one of the most notably successful of the already-working Cradle Rolls, and, true to its first inspiration, has built up already one of the most enthusiastic of Cradle Rolls. Another, as a direct result of the Committee's work has formed both departments and believes very fully that they are just as valuable as they have been represented to be. Others may have been formed within the year; but these are all that the Committee is so far informed of.

The schools having newly formed Cradle Rolls are: Baltimore-German, with 9 enrolled, several of whose parents are "not identified with the Church"; Buffalo, with an enrollment of 16, a few being "of parents not yet identified with the Church"; and St. Paul, with 17 enrolled, more than half being in families not of the New Church; four of these are in Arizona, and one is in Connecticut (candidates, you see, for future promotion to the Home Department!).

We believe it will be useful to quote from letters received from some of the Cradle Roll schools: Baltimore-English, established for fourteen years, during which time sixty-nine babies have been enrolled, and with 11 names at present, reports: "It is no longer an experiment with us, but a steady, sure truth that a Cradle Roll is a most helpful and interesting department of the Sunday-school." Buffalo, just organized in January, sees it already, as "an indispensable addition to the Society, not only as a feeder for the Sunday-school, but also as a means of swelling the regular church attendance of the parents." (It is of interest to know that Buffalo takes care of these little ones in the vestry while the parents are profiting by the hour of worship in the church.) Bridgewater, with a Roll

of 18 members says, "It is of great help. It brings the children into the school. We had graduation exercises last Rally Day in September, and brought several into the school. It was fine." Newtonville, 26 enrolled, reports an "increase of interest and a growing affection for the Cradle Roll itself"; the "almost affectionate attitude of the mothers, as well as the children," is noted. "Much happiness" is found "in making calls twice a year on parents, and meeting them in their own homes." The cards which are sent on "birthdays, Christmas, and Easter, seem to give a great deal of pleasure," which has been expressed in "many appreciative notes." "A party is given every spring, inviting mothers and guardians, and also the youngest classes in the school, with their parents." "Last year's party was such a great success that we felt almost like repeating it every month!" "The yearly meeting of our parents and teachers, held every fall by the Sunday-school, appeals especially to the parents of the younger classes, and seems almost a factor in our Cradle Roll department." Brockton, with 31 on the Roll, sends the usual "cards to children on their birthdays; and once or twice a year a party is given in the vestry for the whole school (these little ones included)." Washington, with an enrollment of 12, values the Cradle Roll because it is one more tie to sustain and strengthen the relationship between the church and its homes; and "it helps make the parents feel the child's relationship to the church from the beginning."

With this list of testimonials from our own New-Church sources, the Committee does not hesitate to urge every school in the land to avail itself at once, of this opportunity of going "back to the beginnings of things," and of securing therein the beginning of a *new life* in both school and church.

We desire to call attention to "The Cradle-Roll Superintendent," an excellent inspiration and practical help for the worker in this department, and a magazine which keeps one informed of what all the world is doing in this branch of the Sunday-school. It costs but 25 cents per year, and is published by David C. Cook Publishing Co., Elgin, Ill. We also recommend superintendents to write to these same publishers for the free three months' trial subscription to *The Golden Now*, a very wholesome and friendly little monthly visitor for the mothers, the subscription price being six cents a year. As many free copies may be had for the asking, as you have mothers of young children in your school.

And as a closing word of cheer, we are happy to inform you of a piece of real good fortune that is coming to you: That Miss Jessie Wilcox Smith of the Philadelphia Church, the well-known child artist, has promised to design a real New-Church Cradle-Roll Certificate and donate it to our Sunday-schools. You will want a Cradle Roll now *anyway*.

In regard to the Home Department, we are able to report the organization of two within the year; the Baltimore German, with an enrollment of 6; and St. Paul, with a roll of 20.

We understand that there are a number of schools having the department, whose reports we do not have at hand at this writing. Among these are Boston, Cambridge, Cincinnati, which, we understand, are very active and effective. Washington reports that the school has been in the habit of keeping in some communication with members who have moved too far away to make attendance practicable. Bridgewater reports a regularly organized Home Department, with a membership of 23; and says: "Both Cradle Roll and Home Department are indispensable adjuncts to the work." This, we believe will be the verdict of every school that really tries them out. And with but this one testimonial in hand, but knowing unofficially of the splendid work that is being done by the Cambridge school, and of the experience of the St. Paul school, we do not hesitate in this department, to recommend the establishment of one in every school.

To open one's eyes to the far-reaching missionary possibilities of this department, we know of nothing better than the little book by Flora B. Stebbins, "The Home Department of Today." There is much machinery described which will not be useful in the New-Church school, yet the *vision of possibilities* cannot fail to be an inspiration. This may be had also from the same publishers mentioned above, and costs 25 cents. It shows an opened door into homes in any city which have not known us before. If we want the New Church to grow, let us study the Home Department possibilities, and—go to work.

It may be useful to refer again to the Home Department

of the St. Paul school. Out of its 20 members, one lives in Illinois; four in Connecticut, and eight in Arizona. Those in the two first-named states, are in New-Church families, but isolated, with parents very capable of teaching them. But none of those in Arizona have known anything about the New Church in the past. They live in the vicinity of a mining camp, and have had no Sunday-school privileges. A relative of one of the very devoted members and a worker in the school, who through her influence has been reading the *Messenger* and other literature of the Second Coming for a number of years, and is now a New Churchman in all but membership, is superintendent of the mines. It happened that our worker spent her vacation there last summer, and so came in touch with part of these children, and was able to be of much real comfort to two families in particular, who had recently had loved ones suddenly taken to the other world. The result is, that not only was a very favorable impression left, but that a deep affection remains. And the superintendent is universally held in high esteem. The parents and children are delighted to be associated with a Sunday-school that belongs to such folks! And the superintendent will help them with their lessons—a real branch school way out in the mines of Arizona! And the first school they are to know about at all, a *New-Church school!* This is genuine mission work; and the hand of the Lord is surely in it. Part of the children are Americans; part are Mexicans—but Mexicans of the intelligent class. The younger brothers and sisters are on the Cradle Roll, growing up for the Home Department, growing up all to be boys and girls and men and women of the Lord's New-Church. Who knows but there may be a "Mine" school waiting for every New-Church Sunday-school in our land—waiting for an outstretched arm to bring it to life?

Do you not want a Home Department?

Then why withhold your hand from the lever which turns on the currents of *life*?

Nineteen sixteen is a forward-going year in the church of the New Jerusalem on this sin-stained earth—forward-going against and conquering the multiform enemies of men's salvation. Make your Sunday-school a vital part of this forward movement. Join us in the goal: A Cradle Roll and a Home Department in every school—*this year!*

Respectfully and affectionately submitted,

EVERETT K. BRAY, Chairman.  
E. W. WATERHOUSE,  
M. MABEL SMITH,  
MARGARET C. WORCESTER,  
J. B. SPIERS,

Committee.

May 6, 1916.

### Sunday-School Work in Formosa.

The Island of Formosa, which lies nearly seven hundred miles south-west of the main islands of the Japanese Empire, has an area of 13,944 square miles, being somewhat larger than the state of Maryland.

A tour of Formosa, in the interest of Sunday-school work, was recently made by Rev. H. Kawasumi, General Secretary of the National Sunday-School Association of Japan, and Rev. K. Mito, representing the Methodist Sunday-school interests in Japan. Mr. Kawasumi, in a letter to the World's Sunday-School Association, states that he was treated with special courtesy on this tour, being allowed to ride free on both ship and train. At the various points touched, the people were invited, by the government officials, to listen to himself and Mr. Mito.

In a sixteen days' tour, Mr. Mito and Mr. Kawasumi covered 3,354 miles, visited ten cities, held fifty-seven meetings, attended by 2,539 people. Some of these meetings were for teachers, some for the general public and some especially for children. After the evening meetings, the people came to the hotel and talked until midnight, and early the next morning, they were again waiting to listen to these Sunday-school specialists. This tour is a part of the Sunday-school campaign in one hundred cities of Japan, which is being financed by the World's Sunday-School Association.

It is as true that penitence, purity, humility, goodness, self-sacrifice in the heart is the divinest joy and glory, as if all the treasures and splendors of the universe drew near and gathered around to pay it homage. The faith of the heart is a stronger assurance than all the visions of the outward sense.—*Orville Dewey*.

	<b>Church News</b>	
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The Orange, N. J., Society of the New Church is fifty years old this year and plans are in progress to celebrate.

In Philadelphia regular services will be held in the Sunday-school room on Sundays through the summer, beginning July 2.

The Friday noonday classes in the Chicago bookroom have been discontinued for the summer. They will be resumed in the fall.

Philadelphia is beginning early to prepare for the Convention meeting there next summer, and will give a fair in November for the Convention fund.

After the present issue of the MESSENGER the *Sunday Afternoons* section will be omitted for three months, that paper being published only nine months in the year.

Rev. J. R. Stewart writes that Mississippi is to have a Centennial in Gulfport in July, 1917, and suggests that the New Church make arrangements to have an exhibit. "The entire State and South will be represented," he says.

The course of special sermons in the Church of the Redeemer, Lakewood, Ohio, closed for the summer, on Sunday, June 4th. Dr. King's subject was: The Bible: How we got it, and what constitutes it the Word of God, An audience of 258 heard this sermon.

Rev. George Stevens Wheeler resigned the pastorate of the Providence Society May 31, to take up the work in Brockton, Mass. Rev. Jacob E. Werren preached in Providence the first and second Sundays in June, and the Rev. William L. Worcester, Assistant General Pastor, will preach and administer the Sacrament the first Sunday in July.

In Boston union services will be held in the church on Bowdoin Street during July and August and the first two Sundays of September, to be participated in by the Societies of Boston, Cambridge, Roxbury and Brookline. "It is understood that the Rev. Julian K. Smyth and the Rev. Charles W. Harvey will take part in the summer services."

The Englewood and Sheridan Road churches of Chicago will be closed for the months of July and August, to reopen the second Sunday in September. The Humboldt Park Sunday-school will be in session all summer, but the services suspended for two months. The North Side Church will be open the first Sunday in July, when the Holy Supper will be administered.

The Buffalo Society spent another delightful evening Thursday, May the twenty-fifth, when Convention and Conference reports were given by two of the four delegates sent from Buffalo. Two others were unable to attend. Before the meeting the Ladies' Aid gave a complimentary supper, which was enjoyed by all. The program consisted of solos by Mrs. Elmer E. Browning, report of Conference by Mr. Charles Tongley, and report of Convention, by Rev. Clarence Lathbury. The reports were so full that those who had not attended Convention felt that nevertheless they had received much of its inspiration.

#### Cambridge, Mass.

Preceded by a generous supper, which was shared by a number of visitors from other societies, the annual meeting the Cambridge Society was held in the parlors of the Theological School on the evening of May 26th, a full at-

tendance being present. Such was the spirit of sociality which pervaded the company that it seemed more like a large family reunion than a formal assembly of church-people.

At the business meeting, which came to order at 8 o'clock (Rev. William L. Worcester in the chair), the reports of the treasurer, as well as those of the other organizations of the Society plainly indicated that the past year has been one of no little activity and success, both financially and otherwise, with no gloomy deficits to face. The officers of the past year were unanimously re-elected, together with three young men as additional ushers and door-keepers.

The Rev. L. F. Hite, who had just arrived from the Convention, gave, on request, an interesting resumé of the proceedings of that body.

Our young people have been extremely zealous in their particular lines, and thus rendered profitable service to the Society. It so happened that several of the recent students of the Theological School are trained musicians, both vocal and instrumental, a fact which we were not slow to discover and, of course, to encourage as much as possible, especially in public. Others of them have entertained and instructed us with beautiful illustrated lectures on such regions as India and New Zealand—their native lands. All this, with our own home-talent, our young people have made good use of "to increase their store" and lend a helping hand wherever needed.

Three discourses on the general subject of "Resurrection," were delivered by Mr. Worcester, in the Chapel, on the evenings of Sunday, April 2, 9, and 16, namely, "The Resurrection of Man to the Spiritual World," "The Resurrection of the Church," and "The Resurrection of the Lord."

Our Sunday School has lately instituted the "Cradle Roll" and also the "Home Department" for children who wish to make ours their school, but are prevented by distance from attending. C. H. St. JOHN.

#### Lynn Neighborhood House Sunday-School.

The closing exercises of the Lynn Neighborhood House Sunday-school were held on May 28th.

Long before the usual opening time, many children had gathered outside the building, eagerly waiting to get in. Promptly at 3:00 almost all of the 100 scholars were in their places, and a happier and more joyous group of children it would have been hard to find anywhere. Outside, the day was a sober New England grey, but within the Sunday-school was sunshine in all abundance, for each happy face radiated the light and glory of a childish heart.

The Rev. W. L. Worcester gave a pleasant and practical talk. The Superintendent presented Bibles to those scholars who had been faithful in attendance throughout the year. Some of the children have not missed a Sunday for several years. Then there were recitations by selected scholars and singing by the entire school. I wish you could have heard that singing! A hundred happy hearts pouring forth their sweet affections in a glorious flow of melody. The children seemed to have caught the spirit of spring, so beautifully suggested by the many flowers that adorned the room.

At the close of the service the scholars bade their teachers farewell, some accompanying them to the station (for most of the teachers live in Boston and vicinity), where the final good-byes were said.

Probably all the readers of the MESSENGER have heard of the Lynn Neighborhood House, but I do not believe that the extent of the opportunity for a real and noble service to humanity and the church that exists at Lynn is fully realized.

It is a well-known fact that the present building is ill-adapted to its purpose, being entirely too small. The hundred children at present enrolled tax the capacity of the school room to the limit, so that new scholars cannot be enrolled for lack of accommodation. This is a lamentable state of affairs. It hardly seems right to turn children away from the Lord. There is a nucleus for a permanent New-Church society at Lynn, and I think that we, as New Churchmen, should do all that we can to help matters along by providing the necessary balance, so that the construction of the proposed new building may be undertaken in the immediate future.

H. D. D.

### Awakening New Life at Springfield.

All winter I had been trying to think of something that would bring new life to our church society. Being sick in bed everything that came to mind was out of reach. Finally I decided to give a dinner as soon as I was able to go down stairs to see it through. So I copied short paragraphs from the life of Swedenborg, giving the most interesting points and forming a continuous sketch. These were typewritten on separate slips one for each guest. All the men and boys interested in our church society were invited. There were eighteen present counting Mr. Landenberger.

While the dinner was in progress the sketch of Swedenborg's life was read from the slips in turn by the guests. Then they were told of the Lynn Neighborhood House and the need of more room for the New-Church Sunday-school there, and a little money jar was placed on the table to receive gifts for the benefit of that school. We sent them \$5.00.

As there had been some controversy on church form and ritual, Mr. Landenberger read an article on the subject he had prepared for the New-Church Convention.

All were invited to sign a pledge to attend the meeting of a New-Church men's class to study the Lord's Word every Sunday morning. There were fourteen signed this. There was some trouble to get a teacher, but by changing the order of service and Sunday-school we gained a good one. This happened the Sunday before Convention. What may come of it, you know, depends on the consecration and co-operation of each, for the Lord can use those faculties to great advantage for His Church.

C. S. H.

### Marston Niles.

If there are any among the readers of the MESSENGER who were in the habit of attending the service of the New Church in 35th Street, New York, fifty or more years ago, they may recall the fact that among the congregation of that day were occasionally to be found two young officers of the United States Navy. One of these was Wm. McCarthy Little who ended his career here in 1915 as a Captain on the retired list of the Navy; the other was Marston Niles, whose death at his home in Topsham, Maine, occurred Saturday, May 27, 1916.

Mr. Niles was born at Ravenswood, N. Y., July 4, 1842, and after receiving a preliminary education at schools in New York and Elizabeth, N. J., and at Andover, Mass., was appointed to the U. S. Naval Academy as an acting midshipman, Sept. 25, 1860. Among the 124 members of his class, graduated in 1863, were men who have since won distinction in the naval service, including Rear Admirals Charles J. Barclay, Colby M. Chester, Joseph B. Coghlan, Francis A. Cook, Philip H. Cooper, A. S. Crownshield, Robley D. Evans, Charles V. Gridley, Nichol Ludlow, Charles D. Sigsbee, J. H. Sands, Yates Stirling, Frank Wilders and William C. Wise.

Had Mr. Niles remained in the navy he would, with these officers, have risen to the rank of Rear Admiral and would have had equal opportunity with them to distinguish himself in the service of his country. But after a brief career in the navy, from May 28, 1863, to Dec. 25, 1871, as ensign, master lieutenant and lieutenant commander, he resigned and entered upon the study and practice of the law. While in the navy Mr. Niles, among other duties, served in the steam sloop Sacramento on special service on the coast of Europe, 1863-1865. He was in the Brooklyn, the flagship of the Brazil Squadron, in 1866; in the Susquehanna, in 1867, at New York, and in the Contoocook, the flagship of the North Atlantic Squadron, in 1868 and 1869. He was ordered to ordnance duty at New York in the summer of 1869 and served in the Shenandoah of the European fleet in 1870. During the war with Spain he volunteered for service and was appointed a lieutenant in the navy July 18, 1898, serving until honorably discharged Jan. 14, 1899.

After having been graduated from the College of the City of New York, and pursuing a course of study in Germany, following his resignation from the navy, Mr. Niles entered upon the practice of the law in New York City in partnership with his brother, the Hon. Nathaniel Niles, of Madison, N. J. These two brothers, with a sister, Mrs. T. Edwards Clark, of Los Angeles, Cal., were the children of Rev. William Watson Niles, a clergyman of the Episcopal Church, and Mary Wilson Niles. They were cousins of W. W. Niles, so long connected with the New York Society of the New Church, and, singularly enough, they were connections also of the two half sisters of the French author, Eugene Sue, who figured as Blanche and Rose, the heroines of Sue's story of the Wandering Jew. Sue's father, after the death of Eugene's mother, took as a second wife a young woman. She, after his death, married the uncle of Marston, Dr. Niles, who became the step-father of Eugene Sue's half sisters, to whom Marston and his brother and sister thus held a family relation.

Marston Niles was a man of great intelligence and of a singular charm of manner. He had that natural courtesy of bearing which we are accustomed to associate with the best representatives of the French and Italian races. With him it was the courtesy of the heart as well as refinement of manner. He was through life a close and enthusiastic student of the writings of Emanuel Swedenborg and they formed the warp and woof of his thinking. His mind was essentially of the philosophical and mathematical character and there was at times a subtlety in his mental processes which rendered it difficult for those to understand his meaning who had not had the advantage of so close a study of the doctrines and philosophy of the New Church and who could not follow readily the intellectual processes which established a logical relation between his fundamental beliefs and his theoretical speculations.

Mr. Niles is survived by a wife who, when he married her in 1885, was Miss Margaret Burr, daughter of the late Dr. Charles H. Burr, of Portland, Me. The burial took place at Evergreen Cemetery, Wadford, just beyond the limits of Portland, service being held in the Memorial Chapel in the cemetery grounds.

w. c. c.

### The New Church the Greatest Thing in the World.

I think we had a grand Convention. There was a real awakening to the purpose for which the church was established—the salvation of souls through the gospel of the Second Coming. I returned to my work with great hopes for the church. Let us all stop talking about the failures of the New Church; for the New Church is the greatest thing the Lord has in this world today. THOS. A. KING.

The Church Calendar.

June 18. Sunday after Pentecost. The Feast of the Holy City.

Introit Hymn 217. "Awake, awake, O Zion." Selection 237. "Look upon Zion." Proper Psalms 27, 76, 87. (Anthem XVIII, B. of W., p. 366. "When the Lord shall build up Zion.") Lesson I. Isaiah liv. Responsive Service XVII. The Holy City. Lesson II. Rev. i. Benedictus. Hymns: 218. "Glorious things of Thee are spoken." 219. "Light's abode, celestial Salem."

Marriages

CROZIER-BAKER.—At Millburn, N. J., on the 29th of May, Mr. John Copeland Crozier and Miss Florence De Grove Baker, at the residence of the bride's parents, the Rev. Adolph Roeder, officiating.

Obituary

OBER.—On the 25th of May James Ober (affectionately known as "Jimmy"), infant son of Mr. and Mrs. Edgar B. Ober of Saint Paul, Minn., at the age of two years and four months, was called to that world where visibly, to the sweet consciousness of all, "their angels do always behold the face of the Father." The resurrection service was conducted by the pastor of the Church of the New Jerusalem.

GASTEL.—At his home in Philadelphia Emil Gastel passed into the higher life in the 69th year of life, on the 26th day of May, 1916. Funeral services were conducted by the Rev. Adolph Roeder of Orange, N. J., assisted by the Rev. J. H. Townsend of St. John's Episcopal Church, Camden, N. J. Mr. Fred Maxon presided at the organ and Horatio Connell rendered a solo. The services were held at the Blair chapel and the body cremated at Chelton Hills.

Professor Gastel is associated in the minds of his friends with three distinct facts. The first is his music, the second the New Church, and the third the remarkable development of character which he demonstrated during life. He was born in Dresden, Saxony, on the 27th of February, 1847. He came to this country in 1868, where he married Miss Emma Roeder, who survives him, as do his son, Erwin, and daughter, Edith; a second son, Edgar, preceded him into the spiritual world.

As to music, he was a pupil of Heinrich Doering, Ludwig Meinardus, Louis Roehr and Fred. Wieck, the father of Clara Schumann. He attended the Royal Conservatory in Dresden. Soon after his entrance upon the musical world in Philadelphia his influence began to be felt in musical circles. He was one of the staff of teachers of the Zeckwer Musical Academy. He introduced into concert music the idea of a singer rendering several songs at a time, utilizing the idea in singing cycles of songs, espe-

cially by Schumann, Schubert, Franz and other composers, thereby virtually introducing these wonderful compositions to Philadelphia audiences in new ways. He was organist at the Catholic Cathedral when Archbishop Wood's Silver Jubilee was celebrated and conducted the musical services. He was leader of many musical societies, and an ardent supporter of the classic school.

In the New Church we know him as one of the faithful group of Germans who joined the church in Philadelphia in the days of and under the guidance of that pioneer among Germans, John G. Mittnacht. In this group we find many familiar names, such as the families of Tafel, Boericke, Fleck, Dutt, Mittnacht, Faber, Reimann, Steiger and others. These were presently gathered into a society under the ministrations of the Rev. Louis H. Tafel, the society later merging with the English church. Prof. Gastel was always active in the spread of the New-Church doctrines, doing his share toward the distribution of New-Church literature and enthusiastic in support of its teachings.

It is in the third line, however, that his largest work was done. Large as the others are, this by far outranks them. Gifted with an unusually healthy and athletic body, the results of the accident which finally brought about the end were brought into keener and sharper relief than would otherwise have been the case. The accident occurred many years ago and for some time no indication was perceptible that there were to be any serious after effects. But these set in very slowly, very gradually and very insidiously. Gradually signs of paralysis set in. The limbs refused their services. For years our friend failed, very slowly. The cane gave way to the rolling chair; the chair to the bed. But through it all there was a wonderfully cheerful spirit. Never a man more optimistic. He would be well again soon. He would write again soon. He would sing again soon. Men in less distress came to him in his greater distress to seek cheer and be cheered. Always the same patience, the same optimism, fighting against incredible odds and strengthened incredibly by these odds. Do men learn patience in this way? If so, he learned it and took it with him. Do men learn loyalty, fidelity, cheerfulness, sympathy in this way? If so, he learned them and took them with him to add to the treasures of life beyond. But on the other hand, no note rang so clearly through the conversation of the many friends gathered to render their final affectionate tribute to him at the services, as the deep and heartfelt appreciation of just these traits in him. So he took them with him, but he left them behind him also. None will think of him without thinking of these things, of his cheer, his faith, his hope. "A good man gone to his reward."

The sun of earth has set beyond life's hill; The lute is broken and the voice is still. The gate has closed. We sit in shadow here, Beside the silence of the waiting bier. But far beyond the world's empurpled rim I hear a voice—a resurrection hymn: "Sing, oh ye heavens, and give ear, oh earth. There is no death; there is a second birth. And when the strings of earth-life's harp are torn,

Incarnate music in the soul is born; Thy voice, hushed for a moment, rings again And joins the angels in their vast "Amen".

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# New-Church Messenger

"Behold, I make all things new"

VOL. CX. No. 25.

CHICAGO, WEDNESDAY, JUNE 21, 1916.

WHOLE No. 3180.

## New-Church Messenger

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be said that for the most part, the organization is the one marked thing that separates their denominations. The argument is a strong one. The Lord prayed that all might be one as He and the Father were one. Why, then, should not the denominations be one in faith and one in organization, and have the mighty power of concentration and efficiency?

To us there appears no good reason why the Free Churches cannot unite in one organization. Such union, it seems, would be truly Christian, and a sterling sign of the increase of the Spirit. The air is charged with this endeavor to become one great organization, to expunge all differences between the organizations; and, indeed, it is so strong that it appears even in the New Church, and appears as repeated efforts to make the New Church appear both in worship and doctrine not materially different from the older organizations.

It may seem inconsistent to say that it is well for the older organizations to blot out their differences, and become one great organization, and at the same time to declare that what would be good for them would be fatal to the New Church; yet to an indoctrinated New Churchman, it must appear that the New Church cannot contemplate such organic union as would in any way obscure or weaken its distinct organization.

The reason for this is that the New Church stands for doctrine and uses that are materially distinct from those of the older churches. We do desire that all Christendom become one, as the Lord prayed, but that union as to the New Church must be as soul and body are one. The New Church is to become an internal church, and its primary uses in the world are to be internal and spiritual. It is to be in the world what the heart and lungs are in the body. The soul can be one with the body, but it must not and cannot become the body. The heart and lungs can be one with the surrounding members, but if the heart and lungs should become other members, what then of the whole body?

Let us be alert, clear sighted, unswerving in the distinct uses of our church, which stands in the world for the Second Advent of the Lord through the full and rational opening of the Divine Word, the establishment of the church of Revelation, the New Jerusalem, and the worship of the known and one God, Jehovah-Jesus.

### "Our Denominations—Are They Worth Preserving?"

Under the above title, the *Christian Work* reprints with editorial comment a letter to the *Christian World* advocating the doing away with all sectarian lines in the Free Churches.

The letter argues that one result of the war will be to obliterate as never before the distinctions and divisions in the churches, and to greatly strengthen them through concentration and efficiency.

The writer of the paper, the Rev. Harold E. Brierly, pastor of a London church, advocates the principle that a church may employ a minister of any other than its own denomination. He cites instances where this is done, and the quite free exchanges between the Presbyterian and the Congregational denominations. He also notices the little difference that there is in the theological schools of the various denominations, and argues the advisability of making the schools nondenominational, or having the theological schools open alike to students preparing for any denomination.

It is evident that with the disappearance of the old doctrines, the Protestant or orthodox churches are coming on to common ground. Their differences are becoming less and less. In many cases, and it may

### Editorial Notes.

The *World's Work* for April relates the story of Leo Hendrik Baekeland, "the latest winner of the Perkin Medal, which is awarded for distinguished achievement in the field of applied chemistry." The award was made on January 21st at the Chemists' Club, in New York, by Dr. Charles F. Chandler, Professor emeritus at Columbia University. After perseverance against many difficulties, Dr. Baekeland has produced from a combination of carbolic acid and formaldehyde a wonderful new substance "almost as hard as glass, and extraordinarily strong: a short piece one inch thick will sustain a weight of more than three tons." Buttons, umbrella handles, electrical contrivances, billiard balls with exceptional resilience, and many other objects are being manufactured from it. Applied in liquid form to wood, paper and cardboard, it makes them harder than ebony. "It gives to these objects increased strength, hardness, and insulating properties, which makes them suitable for entirely new purposes." The article says: "Industrial chemistry has once again waved its magic wand: obediently, from the boundless wealth of the mysterious regions of the Great Unknown comes a new substance to render its beneficent services to mankind!"

The Lord's Providence brings all things into use according to need as estimated by Him. "The truth is, that in all and each of the things in nature and her three kingdoms, there is an inward active force from the spiritual world; and unless this were so, nothing whatever in the natural world could act as cause and effect, and consequently nothing could be produced." (*Arcana*, No. 5173.) "External things are images and forms composed of myriads of internal things, which appear as one . . . So far as they agree with internal things, and so far as they conduce to the life and to the sight of internal things in themselves, and also to man's regeneration, so far they also are dear." (No. 3855.) The results of science are most precious, as they are instrumental in furthering application to use from successively higher ends, that by familiarity with and employment of what is here we may be best prepared for life in the spiritual world where all things "transcend those of the natural world." (No. 7089.) There are to be found the origins and causes of all things here, but they are living, as proceeding from the Lord's love and wisdom, and we must have become habituated to that love and wisdom to share their peace and bliss.

Walters' Art Gallery in Baltimore contains a painting by Louis Gallait called "Power of Music." It represents two orphans, a brother and sister, who have stopped to rest near an ancient tomb. The young girl is weak from travel and with bleeding feet. Her brother is endeavoring to lull her to sleep with his violin. "The moment is that in which the brother, filled with anxiety, his eyes fixed on his sister, perceives with joy that her burning and fevered eyelids are ceasing to quiver, an indication of the sleep which brings with it oblivion of all grief, mental and physical." This is from Mr. Gallait's description to Mr. Walters, under date of July 20, 1860, and he adds: "I hope, sir, that this little picture does not fall far below what you desire. I have spared neither care nor work with that object, having put into requisition two things

which were in my power, my *will* and my *conscience*." (Italics in original.)

In the sense intended, these are the twin elements which should enter into all the work that we do, the will to a good end that our action may be helpful, and conscience that the best means in our power may be employed to further it. The relation between the will and the conscience is set forth in the Doctrines: "The regenerate man has a new will and a new understanding. This new will and new understanding are his conscience, that is, they are in his conscience, by means of which the Lord operates the good of charity and the truth of faith." (A. C. 977.) "What else is conscience than not to do harm to anyone in any manner, or to do well to all in every manner? Thus conscience is of charity." (No. 1076.)

A useful department in the *New-Church Quarterly* (London) is that headed "Difficulties and Solutions." By sending a postage stamp of the value of two cents to the editor, correspondents can obtain replies before they are published in the *Quarterly*. The replies given are usually quite exhaustive, covering as far as possible every phase of the difficulty presented, so that the department provides a valuable means of leading to a very thorough study of the Doctrines, and bringing out their wonderful coherence and helpfulness. The April number has more than three entire pages devoted to a consideration of "The Historicity of the Scripture Miracles." The subject is treated of in a very illuminating way, and shown to hinge upon the teaching in the "True Christian Religion":

Divine miracles were also wrought according to Divine Order; but, according to the influx of the spiritual world into the natural world, of which no one has hitherto known anything, because nothing has hitherto been known respecting the spiritual world. (No. 91.)

We greatly regret to learn from this issue of the *Quarterly* that the editor, Rev. Jas. F. Buss, whose efforts have been so successful in connection with this periodical, "has been ordered by his doctor to relinquish all work for a time and take a complete rest." We hope that with freedom from the strain to which Mr. Buss has been subject, his complete recovery may ere long be announced. At the annual meeting of the *New-Church Quarterly* Publishing Association on February 17th an expression was made "of the deep indebtedness of the Association to Rev. J. F. Buss for his long-sustained and indefatigable labors which had created and maintained the *New-Church Quarterly*." During the illness of Mr. Buss literary contributions should be sent to Mr. G. E. Holman, 38 Hillsborough Road, East Dulwich, London, S. E.

It is an old saying that happiness comes from within, but I think it is a misstatement. I never knew a man that was entirely separated from his fellows that was happy. Happiness is a reflex of sympathetic endeavor, and we can't be really happy unless we are trying to make some one else happy. The most beautiful story I ever heard was that of a lady, the wife of an English nobleman, who, in the absence of her husband from home, had found it necessary to employ a new footman. When her husband, Sir John, was returning, it became the duty of the footman to meet him at the station, and he asked the lady to describe him, that he should make no mistake and greet the wrong man. She answered: "James, you need not make any mistake. He is a tall man and you will find him helping some one."—Theo. H. Price in the *Outlook*.

	<b>The Sermon</b>	
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**Preparation for the Holy Supper.\***

BY THE REV. GEORGE HENRY DOLE.

With desire I have desired to eat this passover with you before I suffer. (Luke xxii. 15.)

It was before the Passover supper, at its beginning, that the Lord said these words, "With desire I have desired to eat this Passover with you before I suffer." Then He took the cup and the bread, blessed them, and gave to the disciples.

And, mark you, also after the supper, He did the same, and bade, "This do in remembrance of me."

The Holy Supper is not, then, an entirely new sacrament, having no connection with what went before. It was given before the Passover supper and after, because it includes it. Thus it has a historical basis, reaching away back to the exodus. Yes, we observe it in obedience to the loving request, "This do in remembrance of me," yet it is the feast of our passover and exodus, of the world's redemption through the Cross, of our salvation through the glorified Human of Jesus Christ—and more, for it is to be the supping with the Lord in His heavenly kingdom, even in the world of time, through the closest presence of our Heavenly Father in His glorified Human.

Do not think it an empty ceremony if one partakes of the communion with the simple thought of the Lord's petition, "This do in remembrance of me." Is it an empty ceremony when the people place upon the graves of those who died for their country the floral tribute, or place the colors there? or when we watch the flowers, cast upon the waters for those who made their untimely graves there, float away? Such acts help us, who have never given our lives or the lives of our sons for our country's sake, better to realize what the sacrifice is, and better to understand the deeper meaning of patriotism.

Does it not mean something, and is it not something, to him who places flowers upon the grave of one tenderly loved? How former memories then come rushing back! How the beautiful, the true, the tender affections rise and surge, bringing the past to the present, reviving and freshening the bonds of love!

Then, if from no deeper purpose than an act of remembrance, or of simple obedience, or of appreciation for the Lord, His Gospel and His suffering for us, let us reverently respond to His request, "This do in remembrance of me."

But through the goodness of the Lord, the Holy Supper shall be to us more than this. We can now come to it with knowledge of its deeper and more sacred purpose. And as we understand and prepare, its more interior and holy blessings will be bestowed upon us, for our comfort now and for our profit in the hereafter.

The church upon the earth is not one thing, and the church in heaven distinctly another. The Lord's kingdom is His church, and all are one in it. The church upon earth is the body, of which the church in heaven is the soul. And the Lord so constituted

the Holy Supper that in it the church upon the earth and the church in heaven might be most closely together, and those upon the earth, from time to time, and for a moment, sup with those in heaven and with the Lord—yea, even taste of the joy and the peace of angels, which is eternal life.

Dwell upon the fact—the Holy Supper is communion, communion not merely with men, but communion with angels and the Lord. It is as though we all sat, as did the disciples, with the Lord at His table. *Can* we refuse His invitation thus to sup with Him? How, then, like the brightest star, shines this sacrament in our firmament!—a foretaste of heavenly happiness, that we may know heaven now, that we may be strengthened, encouraged, and by love itself be led on and moved to make ourselves worthy of our Master's table in the unending kingdom.

In the cult of correspondence it is said, "Bread signifies love, and wine signifies truth." Ah, it is more than this! The Lord said of the bread, "This is my body"; and of the cup He said, "This is my blood." And the bread is His body, because as we worthily partake, He imparts actually of His body, which is in essence love. And the cup is His blood, because with the cup He imparts to us actually of His Divine truth. By the actual impartation of purer and higher substance, or if you will have it, by material and spiritual sublimation in the creation of a new heart, He prepares the ground of good, wherein He can perpetually dwell with us in fullness, and give the otherwise inaccessible joy, love, peace.

The Holy Supper should be to us more than a remembrance, more than tender and loving recollection, sacred as that may be. It is the prime opportunity of a new creation, and of the experience of new and more holy love. The bread, as an ultimate of action, becomes in the soul, love to the Lord, because by it love from the Lord is actually given; and the cup becomes love to the neighbor, because of the actual impartation to the worthy of the substance of that love from God.

In the Primitive Christian Church, the Lord's Supper was frequently held, even every first day of the week, that the Lord might be remembered, faithfully and frequently recalled to mind, until finally the whole Sabbath worship shifted over to the Lord's day. We still witness, in organizations older than ours, the frequent administration of the Supper as a remembrance. But, like other things, the observance of that Supper is a growth, a development. Now we gather three or four times a year to partake.

For it has come to mean more to us than a remembrance. It is become the most holy act of all worship, and requires, for its worthy observance, more than a moment's preparation. It is become our Passover, a means of so protecting ourselves that the destroying powers of evil shall pass harmlessly over our house.

In preparing for this profoundly holy feast, we must be in earnest, we must do faithfully the work required of the worthy and devout. First, in our closet, on bended knees, let us ask the Lord to reveal our besetting sin, the evil that separates us from His love, and makes us disquieted, unhappy, worldly, and unworthy. Then read the commandments, and search the heart for the thing of which we should repent. Then resolve, in calm and de-

\*Preached Saturday night, May 20, preceding Convention Sunday.

terminated faith, never again to do that evil, and beseech the Lord Jesus Christ so to strengthen, guide, and protect that the evil discerned may never again be countenanced, and that it may be completely expelled.

With this earnest, determined, sanctified resolve, come to the altar. Bring there the resolution for its most holy confirmation and sanctification. As we partake of the bread, think of the Lord's love, and importune Him to give it. As we partake of the cup, think of love to the neighbor, and pray that it may be given. Then in the degree that we are in earnest, determined, faithful; just in the degree that we are thus prepared, the Lord will give love for Him and love to the neighbor. Into these loves He will send His Holy Spirit, give the joy of angels, and the very peace that He breathed upon His disciples.

Do this, we are taught, three or four times a year. Then the Holy Supper will become as golden steppingstones from strength to strength, springs of living water along the upward way.

Our text says, "With desire I have desired to eat this passover with you before I suffer." The translation is weak and inadequate. *Epithumia epithumosa*—with longing I have desired; or, set upon it I have longed, to eat this passover; or, freely, as we would say, With my heart set upon it I have longed to eat this passover with you before I suffer. Jesus had longed for that passover supper. He looked forward to it. How could love, Divine Love, do otherwise? Do we not have like feelings toward our children; like longings to share with them the best? That passover feast was an opportunity for the Lord, in fuller measure than ever before, to communicate His love, to share that great joy which He had received in the glorification. He longed to give in fullest measure the peace that was His, and to make His church in the earth one with the church in heaven and one with Himself, even as He and the Father were one.

What message, then, does His fervent desire for that Passover supper bring to us? He desired it for our sake. Shall we not long for it also? It is the gift of eternal life. Shall not our desire for it be even as our desire for eternal life, even as for heaven itself?

The Lord desired it not for Himself, but that our joy might be full, heavenly, holy, eternal. So shall we desire it, not for ourselves only, but for all, that love to the Lord and love for the neighbor may bless the world in fullness, and sanctify us all before we suffer.

"With longing I have desired to eat this passover with you before I suffer"—before He left the world. And this, because the Lord desired to plant, to fix in the world the glory, the joy, the peace, the supreme blessings of His life's accomplishment. He came to bring the kingdom of heaven down upon the earth, and with yearnings He desired to fix that kingdom here, and so to prepare a place where heaven and earth might meet; a place where men and angels might assemble as at His table, and He appear spiritually in their midst; and, as He was wont, give the benediction of His presence and peace.

May the Holy Supper be our Passover, our oneness with the Lord Jesus Christ and His heavenly host, so that destroying evils shall pass over us through His presence and the mighty strengthening of His kingdom upon the earth.

And shall not every disciple of the Lord, from these inner and higher reasons, desire to eat the passover before he suffers? before he leaves this outer plane where the foundations of the eternal structure are laid?

Think not of our life here and hereafter as two things. They are one. They are related as the seed and the plant that grows out of it. Say not, "Lo here! or, lo, there; for, behold, the kingdom of God is within you." It is for all to enter that kingdom now, and not wait for another world to break upon the vision. And that we may enter that kingdom now, have it in our hearts, know it by experience, and have it forever, the Lord instituted the Holy Supper.

Let us, then, with longing desire to eat this Passover with the Lord before we suffer. For thereby the eternal life is well begun here, and when we suffer, already we will have been in His kingdom and in His eternal life.



### The Altar of Whole Stones.\*

The Word of God is Divine revelation. Its supreme function is to teach men the things which are of the love and wisdom of God, to introduce them into the love and worship of God, and to confirm them in the life which is from God.

Then the laws, ceremonies, rites and rituals of that Word never become obsolete. Every law, ritual or ceremony detailed in that Word is fully as important and essential to the soul as in the days in which it was first given. The laws do not change. But our manner of fulfilling obedience to them changes with our change of state. Therefore, today we do not fulfill these ceremonies and rituals in a literal manner. Now they are applied in spirit. Applied in spirit to the soul and the soul's experience, these laws and rituals are in full force today.

Upon passing over Jordan, Israel was to build this altar, of stones, twelve in number, whole stones, unhewn, not marred nor shaped by any tool of iron, and taken from the bed-stream of Jordan itself.

Upon passing over Jordan—how significant that is. There lies Jordan, deep, wide, strong, swift, here and there only a ford. On the one side lies the wilderness, Sinai, the Red Sea, the Egyptian captivity; on the other side, the Promised Land, the future Zion and Jerusalem, the permanent peace and prosperity of God's chosen people. Who is so dull that he cannot perceive the meaning? that great spiritual Jordan that divides life into two parts? The great, mighty truths, which when once crossed cause one to find his old purposeless life in self for the sake of self behind him, and reaching out before him a new experience in life and a new experiment with life.

It is this Jordan of the soul, this Jordan of the letter of the Divine Word, this mighty stream of the water of life, that separates the world, the flesh and the devil from God, spiritual life and heavenly character in any and every man's life.

Every man who has known anything of real spiritual living has known this Egyptian captivity—

\*Abstract of sermon preached at Englewood, Convention Sunday, May 20, 1916, by Rev. Frank A. Gustafson, from *Leut.* xxvii. 5, 6.

has felt himself bound down to the world and its interests, held in bondage to public opinion, slave to convention, servant of the standards decreed by an artificial society, bondman in the service of his own passions and prejudices, deeming that worth while only which gratified natural feelings and desires. Then a Moses came. The Divine Truth was perceived. It made demand that one forsake all this—money, pleasure, comforts, luxury, power, influence, honor, any and all these if need be, forsake them as ends in life to seek ends more worthy in the service of God in the service of men for the sake of God. And that call heeded, the truth seen as truth, one must needs follow and leave these things behind him that he may serve higher and nobler ends.

Then came a long journey, through many and varied experiences, the truth leading on and the truth becoming more and more clear until it verily became conviction, until by much personal experience you saw that all truth is of God and have found within yourself a power from God over the things within yourself, until you have actually learned that he who wills to do God's will is granted peace and blessings, and this as a thing actually realized, known beyond doubt, with certainty not to be shaken. Until you came to Jordan and sought a ford that you might pass over into the life of the promised land.

Then came another experience. You must now pass over this Jordan. The blessing does not lie on the wilderness side. You must pass through these waters of life and on the other side live these truths as matters of daily duty. You must now put these truths of Divine revelation behind you and permit them to mark the separation between the present life and the past life, and mark it definitely and unmistakably. You are now to enter the new land and in it build your soul unto God and eternal life. And entering that land one must needs build him an altar to the Lord. For what man can accomplish these things in his own strength? Who from his own self can live truth as it ought to be lived? Who can so culture his soul in virtue unless God, the Lord, be with him and in him?

Then this altar that is to be built is but consecration of soul and life, a life consecrated to truth, to virtue, to justice, to faithfulness and courage in right doing because these all are seen to be in God and from God. Truly, a noble thing to do and well worth the doing. But if it is to be well done, if it is to be free from mere hypocrisy, be more than mere formalism or pietism, free from all chance of failure, the altar must be built according to the Divine specifications, of whole stones, upon which have fallen no tool of iron, which have not been trimmed nor shaped, nor fitted otherwise than by the Divine architect, and which have been taken from the very bed stream of Jordan itself.

Could the specifications of a genuine spiritual life be more clearly stated? Could the delineation of character worthy of God's sanction and approval be more comprehensively described—whole stones, untouched by tool of iron, taken from the bed of Jordan?

Surely you must see the meaning: Character cannot be wholesome and sufficient unless the shaping of it is wholly in the Lord's hands; life cannot be true and worthy, cannot be wholly consistent unless based upon what He specifies as fundamental in

principle; consecration can mean nothing unless qualified by truths revealed of God.

The Jordan is your Bible, God's own Word, full of the water of life. To know eternal life you must ford it, pass through it, cross over it from a natural to a spiritual life, place it behind you that *It* may stand between your new life and the old life, that *It* may mark the boundary between good and evil, truth and falsity, virtue and vice, righteousness and unrighteousness. And as the very foundation of that new and consecrated life you must select from that stream such facts, such truths, such definite specific statements of spiritual principle as shall be sufficient to make that life image and likeness of the Divine life; out of them, by means of them, with them as the foundation build a life and character that shall be as He requires.

And the whole stones are these—"Thou shalt have no other gods before me." "Thou shalt not take my name in vain." "Remember the Sabbath day to keep it holy." "Honor thy father and thy mother." "Thou shalt not kill." "Thou shalt not commit adultery." "Thou shalt not steal." "Thou shalt not bear false witness." "Thou shalt not corrupt thy neighbor's household." "Thou shalt not covet his goods nor possessions." "As ye would that men should do to you do ye even unto them." "This is my new commandment, that ye love one another."

Here are whole stones for the altar, stones that fit, stones that require no tool of iron, stones that require no rational trimming to make them adequate and sufficient. Build character with these and peace is assured. Build character with these and it is CHARACTER, and moreover eternal life.

### "With Thee."

Away back in the '70's, in Contoocook I used to hear a Baptist brother in the lodge room, or prayer meeting, or other semi-public occasion, in his supposedly extemporaneous prayers, make frequent use of the expression, "Be with us, Lord, be with us on this occasion," "Be with us as we go from this place," "Be with us," "Be with us." I got tired of it, for I thought he just said it to fill up the time or because he couldn't think of any thing else to say and that it did not mean much of anything to him anyway. It didn't mean much to me either. But lately it has been different, I have just been looking up some of the passages of Scripture where the Lord is spoken of simply as being *with us*, not to say that He will do anything particular but be there. The first I note is in the 15th verse of the 91st Psalm: "I will be *with him* in trouble." It is certainly nice to have some one with us on such occasions, even some human friend who can be with us and give us his presence even though he may not know how or be able to do anything more. We feel safer when there is somebody about, for we don't know what may happen and even a little help comes awfully handy once in a while.

The next text that I have noted is in the second verse of the 43rd chapter of Isaiah where the Lord says: "When thou passest through the waters I will be with thee," and in the 5th verse: "Fear not, for I am with thee." If I had been on the "Titanic" or "Lusitania" when it sank I might not have had that sickening terror which I otherwise should have had when the rising water came up around my feet and I knew I should be suffocated in a moment.

Possibly some angel might have made me recall just then Psalm xci. 5: "Thou shalt not be afraid of the terror by night"; or I might seem in my soul to hear the Lord saying, "Don't mind, child; tonight thou shalt be with me in Paradise."

Let us now turn over a lot of pages till we come to Daniel 3rd chapter, where it tells about Shadrach, Meshach and Abednego. It is an interesting story. I would not wonder if some of the great scientists and philosophers of the world have some doubts about the facts stated. However, Nebuchadnezzar was the king and what the king said was the civil law. He wanted these men to worship certain so-called gods of his own and a golden image that he had set up. They said they wouldn't do it. This made him furious and pale in the face, he was so angry. He accordingly ordered that a furnace which he seems to have had should be heated up seven times as hot as usual, and that Shadrach, Meshach and Abednego, if they did not mind and fall down and worship when the music ceased should be bound hand and foot and cast into the furnace. The men did as they were ordered, but the fire was so hot that it killed the men that put them in. Nebuchadnezzar directly went out to see that his command was obeyed. Then, the record says, he was "astounded" or "astonished" as we would say, which certainly was not overstating the case. He immediately called his counsellors and said: "Did not we (he seems to have put the responsibility partly on them) cast three men bound into the midst of the fire?" They answered and said unto the king, "True, O King." He answered and said, "I, O, I see four men loosed walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." After that he made a proclamation that nobody should worship any god but the God of Shadrach, Meshach and Abednego, and wound up by saying: "There is no other God that can deliver after this sort."

Now, if there is any likelihood of our ever coming into a place in all our earthly experience where God's being "with us" will be more necessary for our comfort than was the case with Shadrach, Meshach and Abednego I can not conceive of it.

There is no limit to the vividness with which we may come to realize the actual *presence of God*; and to know and feel that the Lord, who is infinite Love itself, who at the same time is all-mighty and all-knowing, gives promise of a state of the church and of mankind wherein the innocence of the Most Ancient Church will be supplemented with the wisdom and development of the uncounted ages of the world's history. CHARLES HADRON.

### "Greater Love Hath No Man."

The eternal destiny of every man is known only to the Lord. Yet we can be sure of this—that a man who gives his life for his country, who goes voluntarily to serve her and yields his life in her defence has elements of nobility within him that altogether transcend the imperfections that he may have exhibited to his friends. I cannot conceive of the soldier, the patriot, the man who in courage yielded his life for his country, finding his home anywhere but in the realms of eternal bliss. For I believe his great act of unselfish devotion, his willingness to face death, his patriotism, his unselfishness, are as a fire that burns up dross, and that will

swallow up the minor imperfections that mar the character of every man. "Greater love hath no man than this that he lay down his life for his friend." Surely the laying down of life for one's native land is a nobler and a greater thing than laying it down for an individual! And the man who has this great love, impelling him to do his duty in the face of death and to yield his life cheerfully for the cause of the country he loves, has that within him which will carry him into the kingdom of heaven. I believe in the loving providence of the Lord. I believe that not even a sparrow falls without the knowledge of our heavenly Father. I believe that not a single soldier in this great struggle is called to the eternal life without the direct permission of the Almighty. Death on the battlefield comes not because the Lord sends it, but it could not come did He not permit it. I am quite certain that the great sacrifice cheerfully and willingly made by the man who dies is evidence of a nobility of character of which few of his friends had any adequate idea. I think we can say of nearly every man killed in battle, who devoted himself to his country unselfishly, that the elements of self-sacrifice and self-denial and devotion to a great cause are in themselves redeeming factors and evidences of a nobility that in itself is heavenly and good. So I believe that it is well with the man who is killed in battle.

REV. ARTHUR WILDE.

### Stop! Look! Listen!

"Oh, yes I feel so discouraged things are all going to smash."

There, I was talking to John Jones, last night; he seemed to be so in earnest, so interested and I felt so glad I had found some one true, and sincere, but here, I find that as soon as I passed on out of sight, the next person that he met he was the opposite in all his talk.

Yes, that is the way. I cannot care for him again, I cannot trust him, he is not what I expected! I'm disappointed!

Well, what is the use! Oh, my, I don't know what people are any more!

Stop! Stop right where you are, let us consider John Jones. You trusted him and felt that he spoke the truth. You found later that he did not. Then you began to bewail the fact.

Friend, did you take time to think that he is your brother? That he has a soul just as you, and if you think you are just right and belong to God's kingdom, act then as if you were a child of your Father's Kingdom.

Listen! The kingdom of heaven is within us. One to be fully in the kingdom must love the Lord and his neighbor and you cannot have love for the Lord and find fault with John Jones.

Loving the neighbor would be to ask the Lord Jesus Christ to help you overcome in yourself what you find so faulty in others; then with His love beating in your heart and helping you, you can help John Jones by showing a kindly feeling toward him and letting him see by your actions that you are sincere and all the time pray for him asking the Lord to quicken in him the love of Him his Saviour and his neighbor.

Look! Always, to the Lord Jesus Christ your Saviour, there is nothing He will not do for us, but we must first keep our own houses, the soul

part of us, fine and clean and be in readiness to do His will.

We never can help ourselves or any one else unless we love the Lord with all our hearts and minds and our neighbor as ourselves.

Friend, live for the Lord, do His will, follow in His footsteps and all will be well with thee. B.

### Brief Comment.

The heathen are sunk down into the pit that they made, and in the net which they hid is their own foot taken. (Ps. ix. 15.)

The two kingdoms of the hells are meant by the pit of evil and the net of falsity, the diabolic and satanic hells. The Word here testifies that these hells are created by the evil and the false themselves, and are not prepared by God, existing only by His permission, as homes for those of His children who prefer darkness to light, and the fire of self-love to the genial glow of love to the neighbor.

Thou preparest a table before me in the presence of mine enemies. (Ps. xxiii. 5.)

The table prepared by the Lord for the soul of man is His Holy Word, which is a feast of fat things, and of wines on the lees well refined, on which the soul can feast to all eternity, especially in this new age when the Lion of the tribe of Judah hath prevailed to open the book and loose the seals thereof. What makes it more precious is that this table is prepared in the presence of our enemies—our hereditary and acquired evils, the "foes of our own household," who tremble as they sense their coming doom as the result of the hungry soul being strengthened by the food for the Armageddon, which will put all our enemies forever under our feet.

R. M.

### Address at Resurrection Service.\*

In the state of New Jersey on the 20th day of July in the year 1839 a baby girl was born into the world. In the early hours of last Sunday morning, May 21st, 1916, after a lapse of nearly 77 years, the earthly period of the life then begun came to an end.

Elizabeth Doland Carpenter came of good old revolutionary stock, being descended from John Kays, an officer under General George Washington in the days of Valley Forge. Her early life was passed in New York City where she lived through the stirring times of the Civil War of which she gave vivid accounts.

In the year 1864 she was married to George Washington Carpenter, a lawyer of high repute. The marriage ceremony was performed by Rev. Chauncey Giles, a minister of the New Church, whose noble presence was itself a benediction, whose uplifting ministry still causes him to be held in affectionate memory by all who knew him and whose wondrous powers of exposition, as shown in his writings, are still bringing home to thousands of readers the light and joy of the New Christian dispensation. The pastoral association of Chauncey Giles with the life of our friend was continued until after two of her children were by him baptized into the faith of the New Church.

The loving husband and father died in the year 1889. The impress of these 25 years of happy marriage-love is revealed in the entire later life of our risen friend, and in the lives of her devoted children who were blessed by the loving care, the wise guidance and the constant example

of one whose life manifested in rare degree what it is to be an angel mother on the earth.

Born into the New Church through three generations of like faith on her mother's side, the church was to her more than the cherished center of spiritual light; it was her spiritual dwelling place. One thing did she desire of the Lord, that did she seek after, that she might dwell in the house of the Lord all the days of her life, to behold the beauty of the Lord and to enquire in his temple. She sought the light in order to become the child of light. Gifted with a strong intellect and fond of study, she was carried upward into the sunlight of spiritual peace, but ever as it were on the wings of a dove.

Her mind seemed to be of that celestial order which converts the truth at once into terms of life. Accustomed for years to all the comforts of affluence, she lived to undergo many trials, including the loss of wealth through misplaced confidence, yet these trials did not embitter her nature but served rather to strengthen and exalt her unwavering trust in the overruling presence of her Heavenly Father. Her implicit trust and her devoted spiritual nature are touchingly evidenced in a letter written to a beloved cousin a few months ago. I am permitted to read a few extracts from this letter:

It is very depressing to me to see how the understanding is elevated above the heart,—how people strive to educate the understanding without educating the heart at the same time, without saying: "Lord teach me Thy way." Oh, if we could only say: "Lord, give me Thy spirit that I may send it to all that come to me." How few people do we meet that speak of our soul's desires,—of the Lord's love catching it like a ray of sunshine and sending it skipping and gliding all over the earth, yes, even to the end of the earth!

How people need His love! If we only had it in our souls, how different would the earth be; it would be one glorious kingdom of heaven on earth. If the world only knew that every person was created to become an angel. That is why we are living here. The end is to make a heaven from the human race. If all knew this how different we would be; committing our ways to Him, acknowledging Him in all our ways, our souls would be filled with heavenly light and heat which warm and glorify every thing He has made.

Did you never think how suffering and sorrow soften our hearts? After being with a person who is suffering, does not your heart warm within you to do something to relieve his agony? To bathe, bind up his wounds, abate the burning fever, see him fall into a sleep with a smile on his face, as if the angels were attending him? Oh, think of the sufferer,—how he changes on his sick-bed, loosens his hold on the things of this earth little by little, and how, in the Lord's good time, he is released from all his sufferings, passes into the spiritual world, is received by the angels, is instructed and cared for by them, and enters his heavenly home that was prepared by him while he lived here.

If we could only see the angels about us, relieving our distresses of mind and body, we would thank the Lord from our inmost souls for the influences He sends through them to us, and we would scatter their loving thoughts and deeds to all about us.

Do not harbor the thought that there is no evil. The Lord came to show us the evil of selfishness. He taught us how to live that we might be like Him. He came to heal the sick. He said that a whole person does not need a physician.

Do not be afraid to say that you are sick, have a fever, or to hear another say it. Put your hand on the sufferer,—ask the Lord to subdue the fever, quell the ache, cease the pain and restore him to his right mind that he may perform the uses of life. It is not the thought of sickness that makes sickness; it is what we do, disbelieving in the Lord and thinking in our human prudence that we do not need His help, that we can do all things.

Remember that He created you to love and serve Him, that He breathed life into you, and that He only can take your life. How He loves you and gives you every good thing for your pleasure and comfort. "No good thing will I withhold from you," saith the Lord.

My dear cousin, I thank the Lord for His goodness to

\*Delivered by Rev. Thomas French, Jr., in the O'Farrell St. Church in San Francisco, May 24, 1916.

me and mine. Do you think I have had sorrows? Oh yes, at times they seemed greater than I could bear, yet I said: "Though he slay me, still will I serve Him." And now, as I near the other world, I can say that He hath done all things well and I only have erred. My sorrows have been great, and yet have not my blessings been greater, and each and every time for my good only?

Never give up the Saviour, my dear cousin. He will feed your soul and give you water to drink from the springs of eternal life.

And now, while the sweet melody of these words of uplifting love and trust is lingering in our ears,—words that seem to come as it were from her living voice within the veil—may we not pierce the sad veil of appearances and let the glorious reality burst upon us. According to the appearance we are in the presence of death and all that death first suggests in the way of separation and sorrow; in reality we are in the presence of life and all that new life brings in the way of conjunction and joy. The dear mother and friend is not dead. She is alive and well. This very day is the day of her awakening in her spiritual body, the glorious day of her resurrection. The earthly body which lies before us cold and lifeless is not herself,—it is only a former dress, now laid aside forever. She is risen and is becoming arrayed in the beautiful garments of her immortal spirit. She is about to go forth under the guidance of loving friends to behold the beauties of the higher world and to enter the home she has prepared during her life on earth, even as she said in the letter.

In this wonderful new experience she is now realizing the great spiritual fact, long known to her, that death is but a restful sleep of three days' duration,—that the words of the prophet Micah find literal fulfillment, "After three days will he revive us. On the third day he will raise us up and we shall live in his sight." Even so on the third day did He arise who said: "I am the resurrection and the life. Whosoever liveth and believeth in me, though he were dead, yet shall he live."

It is not my desire on this occasion to speak a eulogy on the life and character of Mrs. Elizabeth Carpenter, nor would this be the wish of our risen friend, but it is good for us to know that there are noble men and women on the earth whose lives are becoming the manifestation and embodiment of the light that was given them. To be numbered in this noble company should be the highest aspiration of all, and when our dear ones are taken by the angel of death, there is measureless consolation in the knowledge that death is but the gateway into a larger and fuller life.

As we now take leave of the earthly form from which the dear friend has departed, let the earthly cloud of sorrow be suffused with spiritual sunshine, all aglow with the radiant joy of the resurrection morning, and let us think of her, not as she appeared during the latter days of suffering, but as returning into the vigor and zestful buoyancy of youth, yea of eternal youth, and as entering into joyous service in one of the many mansions of the Father's house, "For the former things are passed away."

### A Happier Life.

Before the war we had all become far too clever and enigmatical, and life was too complicated, and pleasures too extravagant. Perhaps after the war we shall get back to simpler things. Perhaps we shall all be so poor that instead of indulging in

profound thinking we shall have to do some potato-digging. Perhaps we shall make the great discovery that when we are forced to live a simple life, instead of joking about it, we shall all be healthier and happier because of it. We shall find our health and happiness where He who made us meant us to find them—in home-felt pleasures and in gentle scenes; we shall have a new week-end habit of being *at home* from Friday night to Monday morning; and we shall not pay half-guineas for stalls, from which to see a paper moon rise over a canvas mountain, but find some real joy in God's real moon, rising over our own English hills.—*London Christian Life*.

### Notices of Prof. Byse's Work.

Out of the very center of Europe (if we may count the great plains of Russia as belonging rather to Asia) rises Switzerland, physically its highest point and politically a beacon of peace shining steadfastly above the war that surges all about her. Here too, in Zurich, is the settled church home of our American bred New-Church minister, the Rev. Adolf Goerwitz, from which he so courageously exercises his pastorate over all central Europe, while on the French side of the sturdy little trilingual unit we find the vigorous propaganda of our loyal ally, the venerable Pastor and Professor M. Charles Byse. His eighty years find him not yet weakened by age. He writes of the fortnightly meetings of his *Groupe Swedenborg*, and the long series of his brilliant and scholarly lectures covering the entire range of New-Church theology and history are before us in an imposing array of volumes which fairly cry out for translation into English, so broad and systematic is their plan, so careful their preparation, and so forcible and full of the characteristic Gallic charm and clarity is their expression.

The subjoined reviews of the three most recent lectures, delivered last December in the University of Lausanne, and of the book in which they have just been published show, we think, not only that the respect and admiration of the community for its venerable scholar has been extended in great measure to the cause he so frankly champions, but that his appeal to both the reason and the conscience of his hearers has been powerful. A hearer to whom the message has given "matter for personal reflection, the basis of conviction, which in its turn will exercise a determining influence in a religious and social activity," and to whom its "highly spiritual interpretation tends to draw back to the religious life precisely those whom a fossil orthodoxy has estranged" is perhaps more nearly convinced than he can yet admit to himself. His objection that it is a "systematic revolution" (which constitutes indeed its greatest strength) shows only that the reviewer has need to join the *Groupe Swedenborg*.

M. G. S.

THE CHARLES BYSE LECTURES.

From the Gazette de Lausanne, Dec. 21, 1915.

In a series of three lectures Prof. Charles Byse has just presented an exposition of the essential features of the Christian religion, according to the teachings of Swedenborg. The Swedish theologian, who had been a perspicacious observer, a poet and an engineer of high repute before formulating the ideas to which prolonged meditation had led him furnishes, according to his disciple and commentator, the materials from which Protestantism may and must reconstruct its creed.



In his first lecture Prof. Byse drew a lifelike portrait of the illustrious seer of Stockholm, and contrasted the rigor of his views with the uncertainties and contradictions which he shows to exist in contemporary Protestantism. These rigorous views are based upon the doctrine of the Trinity and the place Jesus occupies therein, as a second manifestation and not a second person in the Trinity, and also upon the marks which characterize the inspiration of the Sacred Scriptures.

The Person of Jesus formed the subject of the second lecture, while the third was devoted to the Bible. Returning to an idea which he had already developed in the work on *Lettre on Symbole* the venerable professor insisted upon the double sense presented by the books of the Old as well as of the New Testament, a literal sense which subsists in general alongside of its interpretation, and this symbolic interpretation itself—the application of which is universal, embracing, that is to say, all the dwellers upon earth, in all ages.

Whether persuaded or not, Prof. Byse's hearers are unanimous in thanking him for the highly interesting labor to which he has devoted himself on their behalf. From it they have drawn matter for personal reflections, the necessary basis of convictions, which in their turn will exercise a determining influence in a social and religious activity. To stimulate the initiative of Christians with a view to their participation in the reformation of the Reformation is the further aim pursued with a never wearied courage by the vigorous and courteous polemist who has made himself the protagonist, for our country, of the Swedenborgian doctrines.

THE NEW AGE: A RECAST OF THE PROTESTANT CREED.

(*Gazette de Lausanne*, April 4, 1916—*Book Review*.)

We reviewed at the time of their delivery the three lectures which the venerable Professor and former Pastor, M. Ch. Byse, gave during the winter, 1915-16, in one of the halls of our university. The author now publishes them in a volume of a hundred or so pages. Here we find again the distinction and earnestness of his thought, the ardor of his apostleship, which tends by a highly spiritual interpretation to draw back to the religious life just those whom a fossil orthodoxy has estranged from it. We do not know that M. Byse is attracting many disciples to his views: worthy of respect and admiration as are the ideas of Swedenborg, they bear the stamp of a systematic revolution superseded by modern individualistic conviction. They remain beacons none the less and there are still those to whom they seem the last word in boldness and just here is Prof. Byse's exposition (after an introduction on the life of the Prophet of the North, the doctrines of Swedenborg and the inspiration of the Scriptures) calculated to afford occasion for reflection without giving offense, and to enlarge the religious comprehension without violating it. And even those whom their culture has "emancipated" will find herein matter to revise their judgments. No one has reached the end of research. It is temerity and presumption to believe that one holds the truth.

J. EL D.

**"Suffer the Little Children to Come Unto Me!"**

Can you read this passage in the Gospels and contemplate the picture unmoved?

Do you not despise the thought that some are privileged to hear and others excluded?

Do you think that some disciples today, if they do not drive away the little children nor actively prevent their coming to Jesus, still do not assist them?

Would you feel hurt if your little ones were deprived of the knowledge of the Lord and His heavenly kingdom?

Do you make any effort to bring little children to Jesus that He may bless them?

They say another hundred children could be taught about Him, if they could be accommodated at the Lynn, Mass., New-Church Sunday-school.

The superintendent feels anxious because he does not see how the contemplated new building, to provide for the scholars, can be ready by next fall. It is a question of money, about \$1,000.

Mr. —, Mrs. —, Miss — or Master —, would you like to assist so that these little ones may be suffered to come and learn about our Lord Jesus?

Will you do something about it?

LYNN SUNDAY-SCHOOL TEACHER, care 48 Quincy St.,  
Cambridge, Mass.

## Church News

Rev. Warren Goddard has resigned the pastorate of the Society at LaPorte, Ind., and has accepted a position on the teaching force of the Urbana school.

Rev. Thomas French has accepted a call to the pulpit of the O'Farrell Street Church, San Francisco. He began his work there April 23, Easter Sunday.

The next issue of the MESSANGER will be more especially a Missionary Number, containing some of the papers and addresses given at the late meeting of Convention, besides other matter of special interest from a missionary point of view.

The Rev. and Mrs. John Goddard of Newtonville, Mass., celebrated their golden wedding on June 7th. Their children and grandchildren from Kansas City, St. Louis, and Norwood, Mass., and relatives from other places were present. The occasion was a very happy one.

### Summer Services in Chicago.

During the summer vacation season, in July and August, while the churches are closed, the Chicago parishes will hold union services in the Book Room, 510 Steinway Building, on Sunday mornings at 10:30 as follows:

July 9, conducted by Rev. John S. Saul.

July 16, by Rev. Louis Rich.

July 23, by Rev. Percy Billings.

July 30, by Rev. Percy Billings.

August 6, by Rev. John S. Saul.

August 13, by Rev. John S. Saul.

August 20, by Rev. Louis Rich.

August 27, by Rev. Louis Rich.

September 2, by Rev. Percy Billings.

### The First Building for New-Church Worship.

In a personal letter from Birmingham, England, to the editor of the MESSANGER, the Rev. E. J. E. Schreck writes:

"In the immediate future preparations for the celebration of the 19th June will keep me very busy. You doubtless know that the first church building in the world built for the worship of the Lord, was in Birmingham, and dedicated (without previous intention or realization of the coincidence) on the 19th of June, 1791. We shall celebrate the event of the 125th anniversary, which falls on a Monday, and have special services on the day before. As I want to make the celebration largely reminiscent of the history of the church, I shall have to apply myself to studying up the long and interesting history of the church in Birmingham, from documents printed from time to time in our periodicals, and from original documents still preserved among the New-Church people here, where we meet with the seventh generation of New-Church families."

### Pretty Prairie, Kans.

Since the arrival of Rev. Norman O. Goddard, about a year ago, our Society has shown increased interest and activity. Five children have been baptized and sixteen persons confirmed into the church. The Sunday-school and League are prosperous and doing useful work.

During the winter months Mr. Goddard delivered a series of lectures on various topics of interest, such as "The Limbus," "The Ancient Churches," "Creation," which were very well received. Our Easter services were especially impressive, at which time the Holy Communion was administered to 57 communicants. Children's Day was observed with a program by the children and a talk to the little folks by Mr. Goddard. For this service, as

well as for the Easter service, the church was prettily decorated.

We feel greatly encouraged over the progress made during the year. A basement under the church building is under contemplation and other improvements planned.

While Mr. Goddard was at Convention in Chicago the Society voted to have him installed as our permanent pastor in the near future.

D. E. K.

#### A Good Word from Mason Maney.

DEAR MESSENGER:—I am writing you on business and it seems too formal to quit off without inclosing a few words of love and greetings to our church people for publication if your space will allow. My earnest desire is each Convention time to be with the assembled church and enjoy the harmonies of fellowship with our people, but since my last visit some years ago my duty to my family and business would have made a visit a selfish rather than a religious act. The MESSENGER each week keeps me in touch with the church and I feel grateful to the good men and women who have the time and inclination to do the work of the organized church. We all enjoy the fruits of their labors and it is a pleasant thing to thank them.

I am planning now, this far ahead, to go to next Convention and renew the many pleasant church acquaintances I made at other former Conventions. I see more clearly each year I live the world's need of the eternal truths of the Lord's New Church in our keeping and our duty to preserve and spread these truths.

I am very glad to say that we have another New-Church receiver here at Pearsall, Mr. George Talmadge, who was reared at Milwaukee, came to Texas about six years ago, and is one of the brightest young men I have had the pleasure of meeting. He has access to my books and has been a constant reader for a long time. I think he will be a great use to the church.

I will not ask for more space. Respectfully,  
Pearsall, Texas. MASON MANEY.

#### Flower Sunday in Providence.

On Whit-Sunday the church was profusely decorated with brilliant flowers in the celebration of Children's Day. The whole Sunday-school was in attendance. All the songs were from the New Hosanna, and the children's voices added much to the vigor in the music. The Society has for years followed the practice of giving Bibles to children that reach the age of seven, and Books of Worship to those of 14 years. Faithful attendance by the young at church and Sunday-school is recognized, and suitable rewards in books and pictures are distributed. The baptism of a little babe added to the happiness of the occasion.

It is evident that the whole Society is sincerely interested, and the annual observance of the day lovingly fostered by their late pastor is most helpful. In the address to the older children the officiating minister pointed out that the Books of Worship are a great help to make *the church a home* wheresoever a New Churchman went to a religious service. He also pointed out the great use of the Book of Worship as a clear, concise summary on the doctrines, covering birth and baptism, marriage and the Resurrection, beside the other sacraments and rites. He recommended them to read and study it, to become thoroughly familiar with it.

The sermon on "Tarry ye in Jerusalem, until ye be endued with power from on high" was simple, and in the spirit of Pentecost.

At the close of the service flowering plants were distributed to the Sunday-school scholars, and most of the adults carried fragrant bouquets in their hands from the

church. A delightful spirit, heightened by the sphere of prevailing unity, filled all hearts and followed each to his home as a blessing from the Lord in His church.

#### The School at Urbana.

The prospects for another prosperous year at Urbana are very bright. During the year just passed we have been able, through the interest of our friends, to put in about fifteen thousand dollars' worth of much-needed improvement for the buildings. We have now, thanks to Mr. Smyth and others, a handsome and modern-looking plant, which is well heated, well ventilated and well lighted; altogether a comfortable place for a student to live and work in.

The Trustees took a long step forward again this year, when they decided to employ one extra teacher more than we have ever had before. We shall next year have a Faculty of six, in addition to the two Matrons, giving us a working force of eight people. The extra teacher will have the Mathematics which has hitherto been taught by the Chemistry and Physics teacher.

We shall soon be able to publish a list of our Faculty, and at present are glad to announce the engagement of the Rev. Warren Goddard and Mr. Louis A. Dole as teachers, and Miss Alice Sturges as the new Matron for the girls' Dormitory.

Our June Commencement this year was memorable from the fact that we were able to grant the A. B. degree to one who goes from us now to the New-Church Theological School at Cambridge, Mr. John Worcester Spiers. We graduated from our Academy department the following: Louis Denis Forward, Addison Franklin Lyman, Leroy Gouphing Nelson, Andasia Reynolds, James Adam Hunter, Mary Josephine McLain, Fred Felix Paulig, Carolyn Abbey Joerndt, Marjorie White. The Rev. Julian K. Smyth gave the Annual Address, which we hope will be published later. After the Commencement exercises the friends partook of a delicious collation served under the careful oversight of Miss Jane L. Carter, Matron of Oak Hall.

If you wish to know more about your New-Church School at Urbana, write to the Rev. Russell Eaton, Headmaster.

#### Baltimore Northwest Mission.

The fifteenth annual report of the Mission is now in circulation, being an eight-page booklet printed on gray York Bond paper, and giving a full account of the Mission's activities during 1915. Among other items, it is recorded that the loans of books from the Library have been far in excess of those of any other year, 79 books having been lent out to 26 different readers. The "Watch Tower" department notices some interesting statements on the lines of the doctrines of the New Church that have appeared in the local press. The income again shows a little increase both in Sunday offerings and in contributions, the total having amounted to \$947.87, covering all expenses, and with a balance in hand of \$24.55. A good word is spoken for the Pension and Augmentation Funds in the report, which closes by saying: "With each succeeding year the need of the Mission as an adjunct to the work of the church in our city becomes more evident, and we look forward to its further development in extending the salutary knowledge and influence of the Lord's New Church."

Mr. G. Clement Allutt's Sunday evening class this year was held from March 5th to May 7th, inclusive. The textbook used was the T. C. R., and covered Nos. 18 to 70. Three charts were exhibited and considerable interest was expressed.

A course of spring Sunday evening lectures has been arranged, as under:

June 4. "Shakespeare and Immortality." By Mr. Willard G. Day.

June 11. "Man's Relationship to Heaven." Rev. Erich L. G. Reissner.

June 18. "The New Evangelization." Rev. Paul Sperry.

June 25. "The Resurrection." Mr. G. Clement Allbutt.

The services in connection with these lectures will begin at 8 o'clock, except on June 18th, when we hold our "June 19th" celebration, and on this occasion the service will begin at 7:30. We hope for encouraging results from the course.

#### Massachusetts New-Church Woman's Alliance.

So few of the members of the Massachusetts Woman's Alliance were able to attend Convention that the Executive Committee thought it would be pleasant to bring the Convention to them as far as possible, and arranged a "Convention Tea" for the afternoon of June 8th, at which reports of the various meetings were given by some of the ladies who were privileged to be there.

Miss Burford, delegate from the Young People's League of the Boston Church, told of the League Conference. She said a large part of the people were located within a block of the Kenwood church, where most of the sessions were held. Going a stranger and almost alone, she soon felt at home from the fact that she met so many of the Convention people on the streets and at the restaurants. She also spoke of the beautiful parish houses of the Chicago churches.

Mrs. Richard B. Carter reported the meetings of the Sunday-School Conference which were enthusiastic and inspiring, mentioning two instances of a rather unusual kind, the circle of twelve in New Mexico organized in connection with the Home Department of the Sunday-school and the flourishing Sunday-school of the St. Paul society drawn from families in the vicinity who were not connected with the church. She was impressed with the ease and ability with which the women took part in the discussions.

Mrs. James R. Carter reviewed the work of the National Alliance and assured the Massachusetts Alliance that what they had done for the war sufferers had been a great inspiration to the women in other parts of the country.

Mrs. George C. Warren gave her impressions of the city and presented the social side of the Convention. She spoke feelingly of the older ministers being greatly missed, not only those who have passed to the other world, but others who are still with us, the Convention being noticeably made up of the younger men.

Mrs. Carter then followed with her address given to the National Alliance on the "Efficacy of the Personal Touch in Church Work."

The program was interspersed with music, Mr. Horace B. Blackmer, organist of the Boston church, furnishing a piano solo, and Miss Susan Brown, also of the Boston society, two groups of songs with Mr. Blackmer as accompanist. Tea was served at its close. The meeting was so enjoyable and helpful that the hope was expressed that a Convention Tea might become an annual affair.

#### Great Britain.

By the time this reaches you the 109th Session of the General Conference will be near at hand. It will assemble in the church of the South Manchester Society on Monday, June 26th, at 3 p. m. The Rev. Charles A. Hall of Paisley is President nominate.

This is the second session of the Conference to meet under war conditions, and while it will not be so limited as last year's session, it will be shorter than usual, and there will be an absence of social functions. The Con-

ference Service will be held on the Monday evening, and the Rev. Harry Deans, of Brightlingsea, will be the preacher. On the Tuesday evening a public meeting of a missionary character will be held. The business of the Session will be so arranged and restricted by the self-denying ordinance that it will, it is expected, be adopted, that the Session will close on the Wednesday afternoon.

It is possible these details may appear in your journal in time to enable your readers to follow our Session in thought. For them to do so correctly it will be necessary to remember that "summer time" has been adopted here, and that our time is now an hour before the sun. This is a small illustration of the way in which good may be brought out of evil, as Shakespeare makes King Henry say on the field of Agincourt. For our bad neighbors make us early stirrers, which is both healthful and good husbandry.

There are other ways, too, in which we are seeing good results from the war, and among them we must count the practical expressions of sympathy received from America, both by our Women's League and our Young People's Federation. The kindness of our American brethren and sisters goes to our hearts, as much as though our need were many times greater than it is. We have cause to be grateful to the hand of Providence that has been over our beloved land so far so conspicuously.

We gather from the pages of your journal recently that some of the young men of the Societies connected with the Convention are serving in our great cause, and may be in our country and even in need of ministration. It would be our pleasure to know them and to do what we can for them, and either of the friends with whom your organizations are already in touch, Miss Braby or the Rev. W. H. Claxton, would be glad to receive the full particulars of any recruits, whatever part of your continent they may hail from.

LEWIS A. SLIGHT.

## Communications

#### Tendencies Toward the New Church.

In the MESSENGER of May 10 is an article signed "New-Churchman," referring to two articles in the MESSENGER of April 26, which contained opposing views and which he calls upon others to consider. He takes the ground that the present tendencies in the religious world are away from the three essentials of the "matchless creed." One New Churchman has considered and come to a different conclusion.

In order to judge of the state of thought, one must interpret it by the views that are gaining ground rather than by those that are passing away. One must also get at the kernel of the thought, taking it for what it expresses, rather than for what is unsaid, its positive not its negative aspect, realizing that there is power in positive truth to overcome error.

Take the doctrine of the Lord. Among those who still hold to the Divinity of Christ the idea of Him as a second person of the Trinity come to satisfy the justice of the Father is passing and He is regarded as a manifestation of the otherwise unknowable Father. Among those who deny His Divinity He is looked upon as the impersonation of all the Divine qualities. Both of these views contain the root of the matter that in Jesus Christ we see manifested the Divine qualities and those which it should be our life work to embody, and with this is the perception that in some way, perhaps not clearly understood, our lives must be linked with His in order to attain that end. True, there is no recognition of the glorification of the humanity and of the Lord's work in reducing the hells

to order. These, however, are the details of the process of redemption, matters for the intellect rather than the heart and by no means necessary to salvation. Indeed, it is doubtful if they will ever be understood except by a small minority of minds.

Take the doctrine of the Bible. The old unreasoning idea of its literal inerrancy has been largely given up. There was never a time, however, when the Bible itself was held in such high esteem. If one needs to be convinced, let him read the reports of the American Bible Society, which has lately celebrated its centenary, and of the English and Scotch Bible Societies. Let him consider the many plans proposed for restoring it to the public schools, the systematic and thorough study given it not only in Sunday-schools, but in the higher institutions of learning. The underlying purpose of most of this study is to get at the message it contains for human life. This implies that it is valued for its spirit rather than for any verbal qualities. True, there is no recognition of a connected spiritual meaning, but that is a matter for students and not necessary to the use of the Bible as a guide to spiritual life.

Take the doctrine of charity. It is so obvious that it hardly needs to be stated that the present efforts in the churches to reorganize society according to Christian principles is an acknowledgment of the truth that "all religion has relation to life." Even the preaching of Mr. Sunday attacks individual sins and exhorts to clean living.

The conclusion of the present writer is that the tendencies of the religious world are towards the essentials of the essential doctrines of the New Church, and the best way to strengthen these tendencies and to promote their growth is to recognize the points of agreement. It is by a sympathetic attitude that we help others and not by emphasizing points of difference. One method draws people together. The other sets up barriers that it is difficult ever to overstep.

E. W. N.

### Hell.

Hell, considered absolutely, is eternal. Considered concretely, it is, of necessity, temporary.

All evils, fallacies, phantasies and falsities are but mutilated or misshapen forms of goodness and truth.

Mere form (as a shadow, which has no inherent substance), or imperfect form, which is disorderly construction of real substance, can be utterly annihilated; but the substance of which such forms may be composed is not subject to annihilation. Therefore, when a form composed of real substance is destroyed, the substance of which it was once composed passes into another state of consciousness.

In purely external order, Germany, up to the time of the present war, was superior to every nation on earth. But this external order, which was an earthly copy of a lower heavenly order, was maintained by arbitrary force, and arbitrary force is hellish in its nature. A temporary hell of war was the result.

War itself is to be utterly annihilated on this earth when Jesus comes into His full earthly power, but the copy of heavenly order will remain and be filled with, and actuated by, the Divine Humanity, and grow, and extend eternally into every earthly condition.

Thus shall the Lord come into His own.

SUSAN MORSE SHIELDS.

### Is Polytheism Taught in the Churches?

TO THE NEW-CHURCH MESSENGER:—Some members of the old church deny, and express indignation at, our assertion that the "orthodox" churches still teach—as Mr. Murray puts it—polytheism; they say that the Nicene rather

than the Athanasian creed is the basis of the (Episcopal) Church in this country.

The following quotations from the June issue of the *Parish Leaflet* (Hobart, Ind.), a monthly publication of the Protestant Episcopal Church, may be taken as an official indication of their present-day teaching:

"The Holy Ghost is a person, the third in the Blessed Trinity, who strives to lead us by gentleness and grace to the fountain of life. He is not to be confounded with God the Father, who made us and all the world; nor yet with Jesus Christ, who redeemed us and all mankind; but He is the Holy Ghost who makes us holy and all the people of God."

"Our Lord's Humanity ascended into heaven in order that in it He might carry on His work in heaven. In the Epistle to the Hebrews this work is represented as a work of intercession and the whole argument of the Epistle shows that a comparison is to be made between the offering of the sacrifice of our Lord and the offering of the Jewish sacrifices. In the Jewish sacrifices the culminating point was the presentation of the victim to God after it had been slain. The culminating point in the sacrifice of Christ is the offering of His Manhood to the Father in heaven, after being slain and restored to life. Our Lord's present work of intercession consists of His presentation to the Father of His living and glorified Manhood after having passed through death." J. L. M.

June 14, 1916.

### Was Told He Wasn't a Slave.

DEAR MR. EDITOR:—Somebody has been making fun of me because I said somewhere that the man who owns the land, owns the men who get their living from it. You have no idea how uncomfortable this makes me; but you see it is just this way. I was sailing along all right, but the ship somehow took fire and I sank—I don't know what became of the rest of the crew. I floated all that night, but at daylight I saw land near by and finally reached it. I found it was owned by one Van Klusenberg of Brazil. It was only about 700 miles out from the coast, was only about a mile and a half long and a mile wide. I know, for I often paced it. Van Klusenberg said he owned the island, a government grant, he said, and showed me the deed. "Well," said I, "Mr. Klusenberg, here I am at your service." (I guess I was, all right.) He said: "I will give you some food and clothes and you can pay me in work, or I will let you have a strip off the east end of the farm and you can work for yourself and pay me half what you raise. I grumbled a little in my own mind at the terms, but as I knew I was a free man and could work on his land on his terms or get off in the wet, or depend on stealing (which, as I was then studying for the ministry, I felt to be out of the question) I went right to work and made the best of it.

Now, mind you, I wasn't a slave. Mr. Klusenberg never called me his "nigger," or anything of the kind. Mr. Barron, if he had been there, wouldn't have called me a slave. He would probably have said: "Be thankful for what the Lord has given you; be content with your lot. In a few years you will probably be able to earn enough to buy that piece of the island you live on and then own it yourself."

Now, what I am sobbing about and why they are making fun of me is that I can't see the difference. Since that I have come to a much bigger island on which there are 45 million Klusenbergs and 75 million of me, and I can't see it yet. But I will go now and dry my handkerchief and hope I shall feel more cheerful. CHARLES HARDON.

The kingdom of God belongs not to the most enlightened, but to the best, and the best man is the most unselfish man. Humble, constant, voluntary self-sacrifice—this is what constitutes the true dignity of man. And through it is written, "The last shall be first."—*Amiel*.

### A "Knocker" at Convention.

While the Convention at Chicago was a great success, in that it was characterized in a remarkable manner by a missionary spirit and a unifying sphere, of love for performing uses as a church, I feel that there is room for criticism in some respects, and so I will undertake the thankless job.

In the first place, it seems to me, as it did to some others, that it would have been more appropriate for the meetings of the Council of Ministers to be held in the church auditorium, rather than in the parish house. This objection would very likely not hold good if the parish house had not had the appearance of a theatre. There is, of course, no objection to a stage, but as the Council considers themes of the highest character, it would have been more fitting had this been done in the church proper, where the sessions of the Convention were held.

In the second place, it seems to your critic, that it would have been much better for the Monday evening reception to be held in the parish house and thus avoid the expenditure of a large sum of money, which is so much needed by the church in performing missionary uses.

My third and last criticism is directed against the practice of so many of the delegates and visitors neglecting to attend many of the meetings of Convention. Not only do many come to sessions late, but they congregate in the lobby of the church and carry on loud conversations that disturb the meetings being held. *If all the delegates and visitors were to attend the sessions faithfully it would double the interest.*

As the Convention was such a great success, and as I myself had such a delightful time and returned home full of inspiration to serve the Lord by serving His New Church, I am ashamed to sign my own name and will conceal my identity under that of

A KIDNEY SPIRIT.

## In the Study

### The Voice of the Angel.

During a study of this topic the following items of general interest developed:

1. The word "angel" is mentioned in the English translation of the Sacred Scripture 219 times in the inspired books. Of these 215 are the word "*mal'ach*" in the Hebrew and "*angelos*" in the Greek. Of the other four, one is "*abir*," a "mighty one": the second, "*elohim*"—god or gods; in the familiar sentence, "Thou makest him to lack little of the gods or angels": the third is "*sheneen*" or "double or repetition" and the last in Luke, is "*isangelos*," i. e., "like an angel." The list here given takes no account of the words translated "ambassador" or "messenger," both of which are the Hebrew "*mal'ach*" and the Greek "*angelos*," but applied to men.

2. These 219 quotations are thus distributed through the various books in which the word is used: Genesis, 13 times; Exodus, 6; Numbers, 9; Judges, 21; 1 Samuel, 1; 2 Samuel, 7; 1 Kings, 3; 2 Kings, 3; Psalms, 11; Isaiah, 2; Daniel, 2; Hosea, 1; Zechariah, 20. Matthew, 19; Mark, 5; Luke, 24; John, 4; Revelation, 68. The books in which the word "angel" does not occur are: Leviticus, Deuteronomy, Joshua, Jeremiah, Ezekiel, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakkuk, Zephaniah, Haggai and Malachi.

3. In a general way the form of "revelation" signified by the "voice of the angel" seems to run in five channels:

1. There is revelation by dreams, in some of which angels occur. Revelations by dreams signify obscure per-

ception of the Divine Truth. When no angel is mentioned, the revelation comes to the individual mind, without help from any other individuality in any conscious way. Revelation by dreams usually refers to the kind of perception of true conditions that comes to mathematical, scientific, mechanical minds. It is for this reason that dreams are much associated with Egypt and Aram Naharaim in Holy Writ. That there is such revelation of the Divine Truth, any scientist, mathematician or inventor will bear witness to, since these intuitive flashes of "insight" are quite common and always rest on some form of truth, either already known or hitherto unsuspected.

2. By vision: in which case the same is true as in dreams, only the perception is clear. This is the kind of perception of the Divine Truth which comes to the artist, the poet, the seer, the inspired writer, the deep thinker and philosopher. It is because of this that we speak of these people as "having the vision."

3. Revelation comes to man by what Swedenborg calls "mediate influx", when the Divine command or exhortation comes through a man or through an angel. When through a man, as a prophet, the revelation comes to man in his "natural degree"; when through an angel, it comes to him on the "spiritual" plane. In the first case the revelation or insight into things Divine concerns itself with his individual character. This is always called "natural". In the other case it concerns itself with the welfare of the neighbor or society, in which case it is called "spiritual". All things that man does for himself are natural. All things he does for his neighbor are spiritual. The spiritual side of man is sometimes called simply "angel"; most frequently, however, the "angel of the Lord" or the "angel of Jehovah". This latter means, more explicitly, that the mediate influx in that instance is from the "Divine Human" or from that side of Deity which was assumed in the incarnation. When the revelation comes from Jehovah Himself, it refers to what Swedenborg calls "immediate influx", i. e., to the influx of the Divine Love into the soul.

The five processes may be thus summarized:

Revelation by mediate influx is fourfold:

1. By obscure perception, called "dream" in the Book.
2. By clear perception, called "vision" in the Book.
3. On the natural side, when the message from the Lord comes by a man.
4. On the spiritual side, when the message comes by an angel.

By immediate influx or by the influx of the Divine love into the inmost recesses of the soul, which is called:

5. "And Jehovah appeared to him and spake to him."

ADOLPH ROEDER.

God could not by His omnipotence, have redeemed mankind, unless He had Himself been made a Man; nor could He have made His humanity divine unless it had been at first like the humanity of an infant, and afterwards like that of a child, and lastly, had formed itself into a receptacle and habitation into which its Father might enter, which was effected by fulfilling all things contained in the Word, that is, all the laws of order therein; for in proportion as this was accomplished, the humanity united itself to the Father, and the Father united Himself to the humanity. (T. C. R. 73.)

If anyone speak evil of you, flee home to your own conscience and examine your heart; if you be guilty, it is a just correction; if not guilty, it is a fair instruction; make use of both; so shall you distil honey out of gall and out of an open enemy make a secret friend.

Hasty words often rankle the wound which injury gives; but soft words assuage it, forgiving cures it, and forgetting takes away the scar.

## The Church Calendar.

**June 25. The Second Sunday after Pentecost.**

### The Lord's Presence with His Church.

Selection 232: "For thy Maker is thy husband."

Lesson I. Dan. xvii.

Sel. 253: "O thou afflicted."

Lesson II. Rev. xii.

Benedictus, B. of W., p. 6.

Hymns (Mag.):

223. "Triumphant Zion, lift thy head."

220. "Jerusalem, arise."

(If the last Sunday before the summer vacation: "Jesu, with Thy church abide.")

**July 2. The Third Sunday after Pentecost.**

### The Lord's Presence with His Church.

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

Lesson I. Joshua xxiv.

Anthem XXI, B. of W., p. 372: "Now is come the salvation."

Lesson II. Rev. xix., v. 11.

Hymn:

268. "O King of kings, beneath Thy wings."

222. "Rich in mercy, Jesus reigns."

## Births

**BROWN.**—A daughter, Marjory, to Louis Carmel and Marion Frost Brown, on Sunday, May 21, 1916, at Toledo, O.

## Baptisms

**MACCALLUM.**—June 11th, Robert Irving, infant son of Robert T. and Daisy Lee MacCallum, at the morning service of the New Church, Providence, R. I., Rev. J. E. Werren officiating.

**SIEBERT.**—At Pretty Prairie, Kansas, June 11, 1916, at the Church of the New Jerusalem, Virgil W., and Gilbert H., children of Mr. and Mrs. Edward V. Siebert, the Rev. Norman O. Goddard officiating.

**ROSS.**—In the Sheridan Road Church, Chicago, July 18, 1916, Charles Martin Ross and Effie Stacey Ross, and their two children, Caroline Artemesa and Charlotte Ann were baptized by the Rev. John S. Saul.

**MORIN.**—In the Sheridan Road Church, Chicago, June 18, 1916, Amy Elizabeth Morin, Rev. John S. Saul officiating.

## Marriages

**URBOM-LINNER.**—Carl V. Urbom, M. D., of Rockford, Ill., and Ester Linner of Minneapolis, Minn., married at Chicago, May 31, 1916, Rev. Percy Billings officiating.

**KRAUS-HUXMANN.**—At Pretty Prairie, Kan., June 7th, at the home of Mr. and Mrs. Edward D. Huxmann, their daughter, Miss Martha, was united in marriage to Mr. Jonathan E. Kraus of Arlington, Rev. Norman O. Goddard officiating.

## Obituary

**HOWARD.**—Samuel F. Howard passed away at his home in Wollaston, Mass., on Sunday morning, June 4, 1916, after a long illness. He was in his seventy-eighth year.

Mr. Howard never knew any other church than the New Church, having been a member of it from his twentieth year on, first in Brockton, then at Roxbury, where he served long and faithfully in many offices. His staunch service will be much missed. To him the Doctrines made for simplicity of life, simple faith, single-hearted usefulness, and few forms, but those hearty.

The shoe business engaged Mr. Howard his life long. At the time of his death he was head of the eyelet department of the United Shoe Machinery Company. He was a veteran of the Civil War, having served three years with a Massachusetts regiment.

Mr. Howard leaves a widow, a son and a daughter.

Simple services were held in the Roxbury Church on Wednesday, June 7, conducted by the pastor.

**CARPENTER.**—Mrs. Elizabeth Carpenter, a devoted member of the O'Farrell St. Society of the New Church in San Francisco, passed into the higher life on Sunday morning, May 21st, 1916, at the age of 76 years and 10 months.

She was born at Beaver Run, Sussex County, New Jersey. Her father, Daniel Doland, owned the property where now are the famous zinc mines of New Jersey.

Sarah Ann Kays, Mrs. Carpenter's mother, was a grand-daughter of John Kays, an officer under General George Washington in the revolutionary war.

Mrs. Carpenter was married in the year 1864 to George Washington Carpenter, a well known lawyer. After the death of her husband in 1889, she moved with her three children to California. In the affections of Mrs. Carpenter the church was ever a central interest. For twelve years after the death of Rev. John Doughty, she lived in the church parsonage, and strove in every way to promote the church's growth and influence. After the San Francisco fire in 1906, she took a prominent part in relief work, and opened her house for the distribution of supplies.

She is survived by her three daughters, Miss Estelle Carpenter, widely known for her excellent work as director of music in the public schools of San Francisco, Mrs. Frank L. Morey, of St. Louis, and Mrs. Thomas M. Shepherd of Northampton, Mass.

The funeral service was attended by a large gathering, including many teachers of music in the public schools and representative people of the city. The music at the church was rendered by the organist of Grace Church, assisted by a male quartette, and, at the exquisite floral chapel in the cemetery, the touching selections were sung by boys from one of the public schools. The services were conducted by Rev. Thomas French, Jr.

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MARY E. HOWES, Cor., Sec.  
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"Behold, I make all things new"

Vol. CX. No. 26.

CHICAGO, WEDNESDAY, JUNE 28, 1916.

WHOLE No. 3181.

## New-Church Messenger

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### A Missionary Number of the Messenger.

There was so much of an inspiring missionary character connected with the late meeting of Convention in Chicago that it is thought to be worth while to try to keep the spirit alive by devoting the present issue of the MESSENGER, as far as possible, to the subject of Missions. The Convention MESSENGER was so taken up with other features that the special conferences on this subject on Monday and Tuesday of Convention week could not receive justice in that issue, and so the matter has been held over until this time.

We therefore present to our readers this week the substance of the addresses of the Rev. Messrs. King and Bray given at the conference on Tuesday afternoon, together with the principal points brought out by the speakers in the after discussion. The discussion was reported in full by our own stenographer, but we are able to give only the main points brought out.

The sermon this week is also fully in harmony with the missionary conclusions of the New Church, showing the catholicity of her doctrines and their complete adaptability to the needs of the gentile world as well as to the people of Christian countries.

The opportunities of the New Church to reach all classes of human needs seem now to be better than they ever were. Will the church meet them?

### Universal Missions.

A belief that the New Church is essentially in its growth to be a missionary church, and that its truths are to be promulgated at home and abroad in missionary efforts, chiefly among those called gentiles, is becoming more and more the conviction of the New-Church organizations. Such was the decisive sentiment of the late Convention at Chicago.

It is assumed that the active life of the societies and associations of those professing to live and worship in the faith and life of the New Jerusalem is consistent in a desire to save souls by imparting to them a knowledge of the truth now made new through the opening of the internal sense of the Lord's Holy Word, revealing Him in His Second Coming. If we acknowledge and believe this in all sincerity, must we not have practical wisdom adjoined to our earnest desires, and looking beyond a complacent satisfaction at home, and subduing our pride of intelligence, go forth into the highways and byways of religious men to invite guests to the marriage supper—to the feast of fat things we possess? In applying the light, revealed for a new dispensation, to the problems of the age—which now seem to conjoin the future destinies of nations through the mighty developments of science and the hopeful approach of universal harmony succeeding the desperate strife of war—we can perhaps discern a pathway to follow leading to new spiritual results. Among the professing Christians, strenuous in holding to the tenets and dogmas of a vastated church, we perhaps can accomplish few visible changes or get even an attentive hearing. Yet the reaction from spiritual denial, and the scintillations of rational belief are much in evidence in many of the churches, and are of increasing promise among the so-called orthodox.

But we are told in the Writings, that the great hope of the New Church lies among the gentiles, and the state of the gentiles is defined in many passages. Thus:

When any church becomes no church, that is, when charity perishes and a new church is established by the Lord, that this rarely if ever takes place amongst those with whom the old church was, but amongst those with whom there was before no church, that is, amongst the gentiles. (A. C. 2985.)

And again:

When any new church is established by the Lord, it is not established with those who are within the church, but

among those who are without, that is, with the gentiles. (A. C. 4747.)

Hence, does not our paramount duty call us strongly to the open-minded gentile nations for a field of missionary action? Foreign missions have been brought to the attention of all the churches in the past year, and it behooves the New Church, which the Lord is now establishing in its possession of a higher spiritual and rational theology, to offer the better way. Can we ignore the call? Do not allow the impulse for broad and efficient missionary work, as so logically presented in the Convention, to lapse into indifference or neglect. The Lord will prosper our efforts if we appeal to Him for guidance and watch the signs of the times. It is the mission of the New Church to "establish in all the world the crown of all the churches, . . . because it will worship one visible God in whom is the invisible God, as the soul is in the body, for thus, and not otherwise, can conjunction be effected between God and man." (T. C. R., 787.) It is a noble purpose, and we must begin to measure up to our plain responsibilities. We long to say, "The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." (Isaiah lii. 10.)

### Editorial Notes.

The annual meeting of the British and Foreign Bible Society was held in London on May 3rd. The *Christian World* of May 4th gives an interesting report of the proceedings. The Secretary, Rev. J. H. Ritson, told of "uninterrupted and in some cases unparalleled progress in the face of unprecedented difficulties. During the year the Gospel has been printed for the first time in ten fresh forms of speech. The list of revisions now contains 497 different languages. . . . The year's issues of the Scriptures had reached the unprecedented total of 11,059,617 copies. The war has meant for the Society a great emergency turned into a great opportunity. Four and a half million volumes have been distributed in forty different languages." A communication from Rev. T. R. Hodgson from Constantinople spoke of "the invariable courtesy and forbearance manifested to us by the Ottoman authorities." Rev. E. W. Smith narrated his experiences in Rhodesia, having "translated the New Testament into a language that had two hundred different forms of pronouns and verbs with eight voices and sixty tenses. The words 'have patience with me' are rendered by 'tie me up by the hand and let my legs go free.'" Rev. F. W. Macdonald spoke forcefully upon the operations of the Society, saying that "they must not be suspended or diminished. They were rather invested with deeper meaning and stronger motives. A new appreciation of the moral and spiritual nature of man was being given to the world. . . . Man was worse than they ever dreamt of and better than they ever expected. Each of these considerations pressed upon them with great force the continuance of the work entrusted to them."

Thus we see how steadily the Lord's work is

advancing, and the way is being opened for the establishment of His kingdom. A work of the magnitude and upon the scale described is itself an unfailling testimony to the fact that "the Second Coming of the Lord is not in Person, but is in the Word, which is from Him and is Himself." (T. C. R. 776.) "The Word is the only medium through which man draws near to the Lord, and into which the Lord enters." (No. 142.)

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The *Christian World* of May 11th reports the annual meeting of the London Missionary Society at the City Temple on the previous day. Dr. J. D. Jones preached to what is described as "a crowded and eager congregation," and emphasized the necessity of a consistent creed to give efficiency to missionary movements, saying among other things:

It was not the church that formulated the mighty creed that "God was in Christ"; it was the creed that made the church, and but for that belief there would never have been a church and there never would have been a Gospel. Nothing but some great creed could make the church an aggressive, missionary, evangelistic church today. . . . You could not have a big church and a mighty church without a big creed at its heart. You could have a creed without faith, but not faith without a creed. That great belief that God was in Christ would make a great and tremendous church again today. The churches had been passing through difficult times for fifty years. Faith had been fighting for its life, and one belief after another had been discarded under the pressure of criticism and science. But the church had been in danger of throwing over not merely superfluous cargo, but the planks of the ship itself. . . . A triumphant faith could never be possessed with an impoverished and attenuated creed.

The report closes with the statement: "Dr. Jones called the churches back to Paul's belief that God was in Christ, declaring that the church could never conquer and possess the world with a smaller creed than that." Convictions imply reliance upon accepted principles of action, and without convictions there can be no forward movement either in science, in economics, in politics, or in religion. Views that have been well weighed, that have the backing of sound judgment, that are true to facts and to their proper sequence, are requisite for the guiding of the affections to a definite end in harmony with them, else mere impulse that changes with every change of circumstances will prevail, and the end of that condition is the pitfall of self-delusion. If the mind does not clothe itself with truth it has no alternative but to cling to what self-will dictates. Hence the Lord declared: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John xviii. 37.) To hear the Lord's voice is to be led by Him, to be obedient to what He says. It is to accept the truth as He presents it, which He has done abundantly through the revelation of His will, and it is a revelation that satisfies us. It does not leave us in uncertainty as do the wayward conclusions of self-desire, but it appeals to us on every plane of our being, and it is summed up in the doctrine of the Supreme Deity of our Lord Jesus Christ. Dr. Jones maintains that it was this creed "that made the church," and he is right, for when Simon Peter uttered the confession which presents this doctrine, the Lord declared: "Upon this rock I will build my church." (Matt. xvi. 16-18.) Building the church implies the formation of strong protective doctrines in agreement with

the fundamental of the Lord's Sole Divinity, by which He can dwell with us, and through which we can truly worship and serve Him. In the work called "The Doctrine of the New Jerusalem Concerning the Sacred Scripture," the matter is well summed up under the heading of chapter viii.: "The church is from the Word, and it is such as the understanding of the Word is." At no. 77 it is said: "Because the church has its being by means of faith and love and according to them, it follows that the church is a church by means of the understanding of the Word, and according to it; a noble church if it is in genuine truths, ignoble if not in genuine truths, and destroyed if in truths falsified." "The Word is the Divine work itself for the salvation of the human race." (No. 32.)

## The Sermon

### The Four-Square City, or the Universal Religion.

BY THE REV. JOSEPH E. COLLOM.

And the city lieth foursquare, and the length thereof is as great as the breadth; and he measured the city with the reed, twelve thousand furlongs; the length and the breadth and the height thereof are equal. (Rev. xxi. 16.)

When John was exiled on the isle of Patmos he was in vision. Jesus had sent to him His angel to signify, or represent by signs, the things concerning His kingdom. Because in the Apocalypse of Jesus Christ our Lord has disclosed His final message to mankind, and therein shows how the kingdom He came to establish, called His bride and wife, differs from all human organizations called churches, and how His gospel of the kingdom as recorded by the four Evangelists differs from all human theologies and doctrines, He therefore says, "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand." (Rev. i. 3.) Everything our Lord taught while on earth about Himself and His kingdom He has put in picture-form in the book of Revelation. The various misunderstandings and perversions of His Gospel are signified by Babylon, the mother of adulterations, and by the great red Dragon and his two Beasts, the one from the sea, the other from the land. These false systems that have grown up in the world calling themselves the Christian Church are finally judged by the pure light of the Gospels—the light of the New Commandment, of the Beatitudes, of the Sermon on the Mount, of the Parables and Miracles, of the Passion and Cross, of the Resurrection and Ascension—in short, the light of Him who said, "I am the light of the world." "I am the way, the truth and the life."

As a result of this judgment upon the adulterated systems of men, "the true Christian religion," "the bride, the Lamb's wife," "the New Jerusalem," "the kingdom of the heavens," is seen to stand forth in all living reality, in glorious majesty, to the joy of angels and the lasting happiness of mankind. "And I heard," said John, "the voice of a great multitude, and as the voice of mighty waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb

is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure; for the fine linen is the righteousness of the saints. And He saith unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb. And He saith unto me, These are the true words of God."

In the Gospel of the kingdom which our Lord preached we note two prominent ideas: first, the idea of His *teaching*, which He describes by various metaphors, as "water of life," "blood," "light," etc., all meaning truth; and second, the idea of *conjunction with men* through faith and love, which He likens to the union between a vine and its branches and to the marriage of a husband and wife, calling Himself the bridegroom and His followers the bride. Several of His parables of the kingdom relate to this marriage.

These two ideas are signified by the Holy City, New Jerusalem, and the Bride the Lamb's Wife. The angel who spoke with John in his vision said, "Come hither, I will show thee the bride, the wife of the Lamb. And he carried me away in the spirit to a mountain great and high, and showed me the holy city New Jerusalem, coming down out of heaven from God, having the glory of God; her light was like unto a stone most precious, as it were a jasper stone, clear as crystal."

The members of the Lord's kingdom are related to Him by two faculties, the understanding and the will. Jesus dwells in His people by filling their intellects with His Gospel and their affections with His Love. These two relations are meant by the holy city and the bride and wife.

Determining the quality of the intelligence possessed by our Lord's true disciples is what is signified by measuring the city. John said, "He that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth; and he measured the city with the reed, twelve thousand furlongs; the length and the breadth and the height thereof are equal."

What kind of intelligence or faith have those who know and understand the doctrine taught by our Lord? At His baptism a voice from heaven said, "This is my beloved Son, in whom I am well pleased." On the Mount of Transfiguration a voice was spoken out of the midst of the cloud, saying, "This is my beloved Son; hear ye him." "Jesus said, Call no man your teacher upon earth; for one is your Teacher, and all ye are brethren. . . . Neither be ye called leaders; for one is your Leader, the Christ." "Ye call me Teacher and Lord, and ye say well; for so I am." "My teaching is not mine, but his that sent me." "He gave me commandment what I should say and what I should speak."

Is it not plain, then, that the mind that is enlightened by the doctrine of our Lord possesses the highest, purest, divinest intelligence? The angel that spoke with John had a golden reed to measure the city. By reed is signified faculty or power, and by golden is denoted goodness from purest love. To measure the city by such a standard means to test the intelligence of members of the Lord's kingdom by its relation to the highest life-

ideals. When measured with the golden reed, the city was seen to be twelve thousand furlongs, the length and breadth and height being equal. It is written in the "Heavenly Doctrine," "By measuring with a reed is signified to know the quality of a thing: and by the angel's measuring it before John, is signified to show it so that he might know. By a city, here Jerusalem, the Lord's New Church as to doctrine is signified. By the twelve thousand furlongs are signified all the goods and truths of that church. Twelve thousand signifies the like as twelve, and twelve signifies all goods and truths, and is said of the church. Similar things are signified by furlongs as by measures, and by measures the quality is signified. The length and breadth and height are said to be equal, that it may be signified that all the things of the church were from the good of love; for the good of love is signified by length, and the truth from that good by the breadth; and by the height the good and truth together in every degree are signified; for height is from the highest to the lowest; and the highest descends to the lowest by degrees which are called degrees of height, in which the heavens are, from the highest or third to the lowest or first."

On any other ground, what would it mean, that the height of the city was twelve thousand furlongs, thus rising immensely above the clouds? Yea, above the aerial atmosphere, whose height does not exceed three hundred furlongs; yea, it would rise immensely in the ether towards the zenith.

"That all things of heaven and the church are from the good of love, and the good of love from the Lord, cannot be seen, and hence not known, unless it is demonstrated. It is not known because not seen, because good does not enter into man's thought as truth does; for truth is seen in the thought, because it is from the light of heaven; but good is only felt, because it is only from the heat of heaven; and rarely does any one, when he reflects upon the things which he thinks, attend to those which he feels, but to those which he sees. This is the reason that the learned attribute all things to thought, and not to affection; and that the church attributes all things to faith, and not to love; when yet truth, which at this day in the church is called the truth of faith, or faith, is only the form of good which is of love. Now as a man does not see good in his thought—for good, as was said, is only felt, and is felt under various forms of enjoyment—and because a man does not attend to the things which he feels in thought, but to those which he sees; therefore all that which he feels with enjoyment he calls good; and he feels evil with enjoyment, for this is implanted from birth, and proceeds from the love of self and the world. This is the cause of his not knowing that the good of love is the all of heaven and the church, and that this is not in man except from the Lord, and that it does not flow in from the Lord with any one but him who shuns evils with the enjoyments as sins.

"These," the Lord's servant continues, "are the things that are meant by the Lord's words, that the law and the prophets hang on these two commandments, 'Thou shalt love God above all things, and thy neighbor as thyself.' And I can aver, that there is not in man a grain of truth, which is truth in itself, except so far as it is from the good of love from the Lord; and hence not a grain of faith which in itself is faith, that is, living, saving, and spiritual, except so far as it is from charity which is from the Lord. Since the good of love is the all of heaven and the church, therefore the whole heaven and the whole church are arranged by the Lord according to the affections of love, and not according to any thought separate from them; for thought is affection in form, as speech is sound in form." (Apocalypse Revealed 907-8.)

These words from the Heavenly Doctrine make it evident that the teaching which our Lord has given in the Gospels, upon which He has founded His kingdom, and from which a new church is to

arise in the world, is perfect in quality, possessing inherent consistency, symmetry, justness to all the faculties of the soul as well as to all relations, from highest to lowest. Nothing is wanting; there are no weak links; no deficiencies in any direction. Hence the city is said to be foursquare. It is written, "The city appeared quadrangular, because quadrangular or square signifies just. . . . Quadrangular or square signifies just, because it has four sides, and the four sides look to the four quarters; and to look equally to the four quarters is to view all things from justice. The city lay quadrangular, that its length and breadth might be equal; and by the length the good of that church is signified, and by the breadth its truth; and when the good and the truth are equal, then it is just. It is from this signification of square that we say in common discourse, a square man, which is a man who does not turn aside to this side or to that through injustice."

If then the doctrine the Lord Jesus has given mankind possesses such justness; if it looks to all quarters, comprehends all degrees, satisfies all faculties, meets the needs of all classes, types and conditions of men,—may we not speak of it as the universal faith, the universal religion?

In the light of these facts, we may say that a universal religion must have four dimensions: First, it must present to mankind as the object of love and worship the noblest possible conception of God. Second, its message to mankind must recognize the infinite value of each individual member of the race. For in the erection of a world-wide ideal the unit of the building is not the state, nor a class, nor even the family, but the individual, the man without distinction of race, color or condition. A world-ideal can be no higher than its estimate of a single soul. Any social program which values one class more than another, which lifts one kind of men at the expense of the rest, which depreciates the individual, however conditioned, is disqualified from being universal. The absolute religion must have a world-wide message founded upon a conception of the infinite value of the individual. Third, the universal religion must be consistent with reality; it must be founded on fact which may be tested by the plain man's test of truth. It must be consistent with the truth, the whole truth, and nothing but the truth—the truths of science, the truths of rational philosophy, the truths of art, the truths of human history. It must be true to physical nature and to human nature; and upon these demonstrable facts must base its spiritual superstructure. It must, therefore, invite rational criticism of the most searching and unsparing character. Fourth, the universal religion must have a perfect, unimprovable ethical ideal. Its life-ideals must be so high, so unsparing, so regenerative, as to transform those who adopt them into the highest possible type of human life. This is the final test of any religion—what kind of men does it produce? Whatever argument may be adduced for a doctrine, it would instantly lose its force if it appeared that the moral result of denying that doctrine was superior to that which resulted from its acceptance. Unless men are morally better for their faith, they will not long believe in that faith, nor will they get others to repeat its creed. Only the highest character-making creed can survive.

Does the religion of Jesus Christ, as taught by His own mouth in the Gospels and the Apocalypse, adjust itself to these four quarters—east, west, north and south? Is it foursquare? Are its length, breadth and height equal?

In answering this question, we must offer two critical notes. First, it must be noted that the true Christian religion is not modern civilization. No doubt our civilization owes much to our Lord's doctrine, but it is not a Christian civilization. It were indeed the greatest evidence against Christianity, could our civilization be claimed as its fruits, just as China is the gravest indictment against the fruits of Confucianism. The highest claim of our religion is that it still protests, with uncompromising insistence, against not only the excrescences but also against much of that which is regarded as essential to the modern world, socially, economically and politically. The best that can be said of civilization is that it is being Christianized.

We must note, secondly, that the Christianity of the Gospels is not the church. Among all the several sects which vainly boast themselves to be the body of Christ we look in vain for one which, as a church, consistently imposes as the sole test of membership in its communion the standard set up by our Lord Himself—"Ye are my friends, if ye do the things which I command you." Christian love, the love of one another as Jesus loved us, has never been a condition of admission. The making of character after the ethical ideal of the Sermon on the Mount has never been the open claim of any denomination. To be a churchman is not synonymous with being a Christian, and to be outside the church, of whatever name, is not the same as being unchristian. Of the church it must be said, as was said of civilization, it is being Christianized.

What then is Christianity? The answer is and must always be, It is the religion of Jesus of Nazareth; the beautiful life our Lord lived, illuminated and interpreted by the simple words He spoke as recorded in the four Evangelists. Here, and here only, is the Christian truth, the whole truth, and nothing but the truth. All faiths must come to judgment here. Back to Christ is the spirit which must prevail; for it cannot for one moment be maintained that modern Christians have succeeded in advancing beyond their Lord and Master. His life and His ideas are still the unattained ideal. This is the absolute religion; the indispensable, consummate faith—the faith of our Lord Jesus Christ.

This faith is absolute and universal, because it presents God as our heavenly Father—the Father of all kinds of men, who knows no class, caste, nor creed—a Father whom every son of man may love, adore and obey. The religion of Jesus is universal because its estimate of the value of each single soul cannot be surpassed. Every man, without regard to race, color, or culture is the neighbor that is to be loved, the brother that is to be nourished. "Go ye," said the Lord, "and make disciples of all nations; . . . teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the consummation of the age." The religion of Jesus Christ is universal because it rests on the solid

rock of historical fact, and transfigures all the truths of nature and humanity into the vehicles of its highest spiritual unveilings—as parables of the kingdom of God. Criticism has tried the Gospels in its hottest fires, and they have come forth only to shine the brighter. The religion of the Holy City, the kingdom of the heavens, is universal because it presents an unsparing ethical ideal, the realization of which in life is certain to result in perfected manhood. Here it is: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies and pray for them that persecute you; that ye may be sons of your Father who is in heaven; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? Ye therefore shall be perfect, as your heavenly Father is perfect." What is the ethical ideal of Christianity? Nothing short of Godlike perfection; nothing less than the reduplication in our finite degree of the infinite love of our common Father. The Ten Commandments are left far under foot; the Golden Rule itself is surpassed; for the moral law that Jesus teaches sinks into the Divine depths, soars away into the infinite heights. It is as beautiful as the life of our heavenly Father, as brought to view in the Humanity of Jesus Christ.

A God better than Jesus reveals is inconceivable; a higher appraisalment of man than Jesus gave is unimaginable; a more practical authority than that of Jesus is unthinkable; a more elevated ideal of character than that of Jesus is impossible. Therefore, the religion of Jesus is universal and final. It is a city foursquare.



### The Missionary Spirit.

By common consent the dominant feature of the recent Convention was the missionary spirit, the spirit of taking our message to the people of our own respective communities, to the people of our own country, but chiefly, and in a way never before emphasized to the same degree, the taking of our message to the waiting peoples of the world.

For the world is waiting for the message of Christianity as never before in history. It realizes its need. In China, a nation of over four hundred million people, they are listening to the message with profound attention; they are studying our Bible with a view to the adoption of the Christian religion. In Japan they are listening to a message of evangelism with a readiness which is a surprise to all the churches. In the Phillipines they are becoming Protestant Christians with an enthusiasm which indicates their realization of their need of a more vital kind of religion. In Korea they are becoming Christianized at the rate of eighteen per hour or 432 a day or 150,000 a year. They have accepted Christianity with an earnestness that shames the Western world. In India they are being admitted to the churches at the rate of 5,000 per month or 60,000 a year, and there is a waiting list of 150,000 registered candidates for baptism

into the various Christian churches, a waiting list which cannot at present be received because of lack of Christian education and Christian leadership. The same eagerness to hear the message of Christianity is manifested in all the countries of the globe.

What is the message they are hearing? It is the New Gospel of the New Age in a modified form, namely, that the important thing of religion is the personal relationship with the Lord Jesus Christ.

But, although they take the Bible to these peoples and tell them that they must accept Jesus Christ as their Saviour, the missionaries (nor the churches which send them) do not know who Jesus Christ is. They say that He is the Son of God. But when these newly awakened nations shall ask them, as they certainly will do later on, who then is God, if Jesus is only the Son of God? what will the missionaries reply? The world can believe in one God, but they will not believe that God exists in three different persons, each one of whom is by Himself God and Lord, thus in Three Gods. They will be willing to accept Jesus as the only God of heaven and earth if they are so taught, but they cannot rationally perceive how, if God is one, there can be another God back of Jesus.

The so-called old church, the church which is taking the message of Christianity to the world today, does not know any Christian truth in clear light, but only vaguely, in a loose way which will not satisfy the intelligent peoples of the Orient. The missionaries do not know that Redemption consisted in the actual rescuing of mankind from the grasp of the hells. They do not know that Salvation is the actual choice of good and the rejection of evil in the power of the Lord, for they still think it has relation to a vicarious atonement paid on Calvary by the Son of God to satisfy another God in heaven. They do not know that Faith is the acceptance of that which we perceive to be true, and not the blind acceptance of that which we cannot rationally perceive. They do not know what life is, except in a vague way; they feel that acts of piety are of more importance than the keeping of the Commandments. They know nothing definitely of the future life, even though they are beginning to speak of it in a more rational way. They have no true knowledge of the Divinity of the Sacred Scriptures; thus, they do not know just how they are the Word of God.

What is the mission of the New Church to the world? It is to so interpret the Scriptures that men shall know that the Lord has come again and revealed in dazzling light the truths necessary to salvation. It is to point out plainly and unmistakably that the Lord Jesus Christ is the one God of heaven and earth and to demonstrate that the life according to the Commandments is the true life of religion. We have a world of truth to give men. They may not be ready to receive it as rapidly as we like, yet shall we for that reason hesitate to give it to those who will receive it?

Let us fancy for a moment that the shepherds who watched their flocks on the hillsides of Bethlehem had not "made known abroad the saying which was told them concerning" the coming of the Lord? In that case we should not have heard the message of the angel to them, "Fear not: for behold I bring you good tidings of great joy, which

shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." We should not have seen heaven opened and heard the multitude of the heavenly host praising God and saying: "Glory to God in the highest, and on earth peace, good-will toward men."

Let us imagine that the early disciples had not told men of their wonderful Gospel. Did they find their message received by all with gladness? Did they not often have to pay for its deliverance with the offering up of their physical lives?

Shall we be recreant to our trust? We are as the shepherds on the hillsides, but we have had the vision of the New Jerusalem descending from God out of heaven. We have seen heaven opened in a new and even more wonderful way. Shall we shirk because the world does not share our joy, because they cast doubt upon the revelation?

I am sure that the Lord's New Church on earth, the body of men and women who constitute the outward organization of receivers of the Lord's truth, will become the Lord's witnesses to transmit the truth, the light, the love, the life, to others, just as the President of General Convention so eloquently suggested to us at the recent commencement exercises of the Theological School in Cambridge.

We shall have to pay out actual dollars and cents, many of them, to have this message taken to others; but I am sure that the New Church is ready to respond to this call. It has never failed to rise to such a demand. When the plan of systematic giving is presented to us shall we not meet it by an "every-member" response, by giving liberally and continuously, week by week, month by month, so that the Mission Board may have the means to carry our Gospel?

Shall we not, each one of us, become missionaries in our own communities, to our own neighbors?

WALTER B. MURRAY.

### An Untouched Field.

Considerable has recently been said upon the subject of missionary activity both at home and abroad. The *Missionary Review of the World* for June contains a long article upon a field that is as yet untouched by Christian missionary enterprise. M. R. Hilford in this article says:

"In the heart of Africa there are *fifty millions of people*, not only unreached, but without any existing agency having their evangelization in contemplation so far as any actual projected plans and hopes are concerned."

Think of it! Fifty million souls untouched by the Gospel of Jesus Christ *and with no church* planning to reach them. The New Church could probably evangelize comparatively few, but with an open field there are untold possibilities.

Bishop Hartzell (M. E.) recently said of this region: "Depending on agencies and methods on the West Coast *there is no possibility*, humanly speaking, of those millions being reached *in this generation*." We are told that one may stand in the Western Sudan and look ahead, knowing that for more than *three thousand miles there is not a single missionary of the Gospel!*

Here indeed is a tremendous field with possibilities too great for human comprehension. What are we to do? Cannot the church here in America,

in America that has been blessed by peace and prosperity, scatter the seeds of the church and its doctrines in this field?

This immense territory is bordered by the Sahara Desert on the north and by the upper reaches of the Kongo and the gulf of Guinea on the south. It stretches from the Nile to the Atlantic, a distance of over three thousand miles. It is about eight hundred miles in breadth!

The population is divided, racially, into two great divisions. The southern peoples are split into many "small" tribes of from a few thousands to several hundred thousands. Paganism prevails among these southern tribes. In the north the people are more highly developed *mentally* as well as physically and are divided into several tribes of enormous proportions. The chief of these are the Hansa, whose language is probably the most developed of any native negro tongue and who number about five millions; the Fulahs with approximately seven millions and the Mandingos with ten millions.

Among these latter peoples Islam is spreading the faith of the "False Prophet" with wonderful rapidity and the majority of these people will have adopted Mohammedanism within *twenty years* at the present rate of progress.

Among the Mandingos, where efforts are being made to introduce Christianity, a society has been organized known as the "Mandingo Development Association," which has for its avowed object "the development of a *distinctive Christian African* civilization; a civilization that is adapted to the needs of the people, developed in the country itself through the instrumentality of the people themselves and permeated by the teachings of Jesus Christ."

Such a field with such opportunities awaits the New Church if she is willing to undertake the task. We have spent years in discussing petty differences and are only now awakening to the importance and need of a real missionary spirit that is free from the taint of "intellectualism." If we are to exist as an organization we *must become a missionary church*. A foreign missionary program would, undoubtedly, do more to awaken the church *here* than anything else.

There are, to be sure, many other fields that are calling for Gospel of the Living and Glorified Christ, but I have never heard of any that has such opportunities and is so free from competition.

While the climate of this region, according to Mr. Hillford is very bad on the coastal plains, there are vast tracts of plateau where with proper precaution white people can work with a reasonable degree of comfort. As to the reception offered by the natives, the writer says: "The hearing accorded the Gospel is *all that can be desired*."

Thus, there is the possibility of establishing not merely a "Christian African civilization," but a civilization founded upon *New-Church* doctrines and so opening the way for the future spread of the New Church throughout the length and breadth of the continent, making the "Dark Continent" radiant with the light of the Lord's New Church and its heavenly doctrines.

But if such visions are to be materialized and realized, if the church is to become a true missionary church, men and money are needed. More than that; the prayers of every New Churchman should be continually poured forth in behalf of this great awakening.

The church needs men and women who are willing to sacrifice the comforts of home and to go to the African and the Hindu and the Tagalog. The church needs men and women who are willing to give of their substance freely, that the Gospel may be preached to *every creature*.

Who will go, relying on the promise of the Glorified Christ, "I am with you always, even unto the consummation of the age"? Who will start a missionary fund for this work? Who will pray for the awakening of the church?

Surely there are young men and women who will sacrifice the luxuries of life in the New Church. The other Christian denominations are sending the flower of their youth to the foreign fields *and are working ceaselessly at home as well*. If we are really living the "life called charity," can we as a church, as the Lord's "New Jerusalem descending from God out of heaven," do less?

Let us endeavor to place missionaries in this vast African field *first* and then turn to other lands until within a generation there shall be *no land* that has not heard the Heavenly Doctrines and where the Lord Jesus Christ is not worshipped as the only God of heaven and earth.

In closing, let me urge every reader of the MESSANGER to see that the New Churchmen among his or her acquaintances who do not read this paper be made aware of the possibilities and demands of this great untouched territory. And above all, let us all unite in praying that He in whom "dwelleth all the fullness of the Godhead bodily" will open our eyes to our opportunities, will fill our hearts with new zeal, will show us the ways and means by which we may accomplish the greatest amount of good, and that He will raise up men and women with hearts so filled with His Divine Life that they will go "unto all nations," preaching the Gospel of the Glorified and Ever Present Christ.

Boston, June 12, 1916. FRANK H. ANDREW.

Every man who saves another, physically, morally, spiritually, not by simply saying, "Behold, how I love you!" but by effort, by fatigue, by pain, by the braving of dangers and hardships even to the laying down of life if that must be—every such man by the honor which good men accord to such devotion, by the joy which fills the soul of the rescuer, bears witness to the greatness of the love which said: "I am come to seek and to save that which was lost." It is this very love which the Scriptures claim for God in all its fullness and intensity.—SMYTH, "Christian Certainties of Belief."

"The doctrines of the New Church are continuous truths laid open by the Lord through the Word; and confirmations of those truths by means of what is rational cause the understanding to be opened above more and more, and thus to be raised into the light in which are the angels of heaven; and that light in its essence is truth, and in this light the acknowledgment of the Lord as the God of heaven and earth shines in its glory." (T. C. R. 508.)

How often do we look upon God as our last and feeblest resource! We go to Him because we have nowhere else to go. And then we learn that the storms of life have driven us, not upon the rocks, but unto the desired haven.—GEORGE MACDONALD. Digitized by Google

## The Missionary Subject Discussed in Convention.

On Tuesday afternoon of the Convention meetings the subject of consideration was "A New-Church Drive," and many were curious to know just what that meant. At the close of the meeting there was no further inquiry, for the papers read and the discussions that followed brought out so forcibly the call for intense and practical missionary effort that the enthusiasm created knew no bounds.

The President, Mr. Smyth, in introducing the subject, said:

It was my privilege to sit with the committee who were planning the Convention program several weeks ago. At the very outset of the deliberations of the committee, the feeling was manifest we wanted to express in this program a sentiment which has been quite spontaneously manifesting itself and which is seeking expression in various ways: the feeling that the times are great, the need for what the New Church has to offer is great, and in some way we wish to fulfil our obligations to the Lord and to humanity more fully and perfectly than we have yet done. . . . The intention is to intensify this missionary spirit which has sprung up, and also to try to indicate some means which are practical by which it can go out into definite expression.

Rev. Thomas A. King, the first speaker, called attention to the "First Sunday in the Month Missionary Movement," which had been inaugurated in Lakewood, Ohio.

Rev. Dr. King said: Mr. Chairman and members of the Convention, I wish I had a subject into which the personal element did not so largely enter, but the matter I am to bring to your attention is the usefulness of the different parishes of the church setting apart the first Sunday of each month as a missionary Sunday, on which Sunday the church is to make an effort to get her message before the community, in a special form.

This movement was inaugurated in Lakewood on the first Sunday in December, and has been continued for six months. The vestry of the church issued a neatly printed card, announcing the service and the topic of the sermon, and extending a cordial invitation to all who felt any interest in the subject to be discussed. These cards were distributed to the members of the church the last Sunday of the month with the understanding that they were to be given or sent to their friends. Aside from this, I secured the co-operation of the editor of our local paper, who gave a half column of his paper to me the week of the sermon, in which I gave a full notice to the public of the subject of the discourse and a little idea of the points to be made in the discussion.

The result has far exceeded our expectation. The church has been filled on the first Sunday of each month with an attentive and interested audience. No change was made in the church service, for we felt that to give these discourses at the expense of the worship would be the defeat of the very purpose for which they were given. We sought to avoid the *lecture* idea, and instead have the full sphere of the church present in the worship; and then a sermon dealing with the subject announced. We had the members of the vestry distributed over the church, to see that the strangers found and followed the service. For, as one of our vestrymen said, "The Book of Worship preaches a great New-Church sermon to everyone who follows the order of the service."

And now, I want to speak of the use of publicity work. This is the first effort we have ever made to reach, by special missionary sermons, the community. We have gone on growing for the past thirteen years, but we have done no advertising. In fact, some of my people felt that the church was too sacred to be advertised.

But every progressive parish must be on the lookout for new methods of work; and this is the one we have worked

out. We are now making every effort to advertise the things the church stands for. The result of this work of advertising the church, has converted everyone of my people to the plan.

The New Church has the *goods*. It is not in competition with any other church. It stands alone; for no so-called evangelical denomination handles our goods. The *goods* of the New Church are what people, who have spiritual affections, want. They are waiting for them, and we are under the profoundest moral obligation to bring them to their attention. Of course, I am not advocating any sensational advertising, nor anything undignified. I mean that the Lord has revealed definite things and that it is the church's duty to get them before the public.

Another thing we tried to do, and that was to get our own people aroused to the right viewpoint in this work. We sought to awaken the sense of individual responsibility. Each one must do something. And he must do it in the right spirit. I said to the congregation, "This is not a mere intellectual and doctrinal affair—it is the work of salvation by means of the gospel of Jesus Christ, as now made known in His Second Coming, and each one must feel a real spiritual interest in the people who come to hear."

I am sure our own people, all over the church, need just this viewpoint. We have been trying to convert men and women to our *doctrines*. The whole thing has been a mere intellectual process. I feel that we have been making a fearful mistake; that we have been fishing from the left side of the ship. Let us repent. We must preach salvation. We must fish from the *right* side of the ship. We must preach the gospel *anew* with the thought of the conversion of human lives to Jesus Christ by means of the gospel as it is now opened in the Lord's Second Coming. And this does not involve the loss of the distinctiveness of the New Church. For the New Church was inaugurated by a new revelation—the revelation of the internal sense of the Holy Scriptures, together with a rational doctrine; and it can be established in the world only as its distinctive doctrine is clearly and positively preached.

I sometimes fear that we lose sight of this distinctiveness in our efforts to reach outside people. We gain nothing by trying to make the New Church like the Old Church. We lose every time we attempt to do that. We can expect to gather only the *remnant*, and we can gather them only as we teach them the distinctive doctrine of the New Church.

But we must teach this distinctive doctrine from the Word. We must convince the congregation that what we are teaching is not something read *into* the Bible, but something that is really *in* the Bible—something that comes *out* of it. And we must confirm what we teach by the Bible. In other words, we must use the doctrine to bring the real meaning of the Lord's Word to the congregation.

Swedenborg has no authority to the man who is ignorant of his teaching and claim. But if we begin by showing that what we teach is really *in* the Scriptures people will listen to us; and then, little by little, we shall be able to lead them to an acceptance of the whole claim of Swedenborg.

Another thing of vast importance is the removal from the minds of strangers to our doctrines of the idea that what we call our "society" is a Swedenborgian Club. I do not like to appear altogether revolutionary, but I do think that the habit of speaking of our parishes as "*societies*" has gone far in creating the impression that they are mere clubs, for membership in which one must be passed upon as to his or her qualifications in a social and intellectual way. This is all wrong; and where such a state exists the real New Church is absent.

Our people are not Swedenborgian societies making a providence of themselves to decide who they want to come *in* and who they want to keep *out*; who are desirable and who are undesirable.

The Lord has begun the building of a real, and genuine catholic church. He founds it. It is a *church*, not a mere society or association of men; and its mission is the salvation of human souls. It is a truly evangelical church; and in its ministries to men, it is to know no high nor low; no rich nor poor; no learned nor unlearned. It is to know only human souls redeemed by the Lord Jesus Christ and conscious of the need of His pardoning love. The



conviction grows with me that as we, in all our parish ministrations, keep this truth in mind and really live it, the remnant will be sent to us. We must have religion ourselves—have it as an *experience*, if we are to bring others to a saving knowledge of the truth. I feel that this religious state is coming into the church. I feel that we are beginning to see that our appeal has been too much to the intellect, and that we have not reached out after men's hearts. The sense of this is in the very air here today.

Let us then seek the baptism of the Holy Ghost. Let us seek souls, that we may, by the truth, lead them to heaven. Let us go home full of this love of the church as God's great provision for all sorts and conditions of men. Let us feel in our hearts that forms of church government, rituals and vestments, lights and incense, are all mere external things, useful no doubt, but all subordinate to the great work of the church, which is the proclamation of the gospel, of the Godhead and Headship of Jesus Christ, the Lord, who sends us forth to say: "Whosoever will, let him take of the water of life freely."

The President then introduced Rev. Everett K. Bray, of St. Paul, whose subject was a "A New-Church Lecture Bureau."

We can only give a summary of his masterly address in this connection. Mr. Bray said:

The last command given by our Lord to His disciples at His First Coming—and through them to the whole Christian Church—was: "Go ye into all the world and preach the gospel to every creature." And the last act recorded of Him in His Second Coming is this: "After this work was finished, the Lord called together his twelve disciples who followed him in the world; and the next day he sent them all forth throughout the whole spiritual world to preach the Gospel that the Lord God Jesus Christ reigns, whose kingdom shall be for ages and ages, according to the prediction in Daniel and in the Apocalypse." And "this took place on the nineteenth day of June, 1770."

Does not this teach us that in the Second Coming there is the continuation of the first command, the only difference being that it is extended now into the higher plane of the spiritual? And to the Christian Church *renewed*, then—to the Church of the *New Jerusalem*—that command is eternally binding. It comes direct to you, and to me, and to the church entire. No member of this church can escape his share in the responsibility that this command rests upon the whole body of believers. And the collective body known as "The General Convention of the New Jerusalem in the United States of America," can not escape that now largely increased share of collective responsibility that the present world tragedy has placed upon her. But more than this—and this is the rainbow of promise that even now illumines the clouds—she does not want to escape. The world's sorrow and its doubt and its lengthened night of acknowledged spiritual perplexities,—these tragic things have touched her heart, have opened her eyes to new and rapidly growing possibilities for service, have interpreted to her the world's great lament as a call, a call as definite and urgent as would be the cries of a drowning man, for help. These things are stirring the church today, to her depths. The day of large things has come upon her almost unawares; the responsibility is so great and seems so out of all proportion to her size, that she is overawed, and greatly humbled by it just at present. But this is well, too, lest she should have thought the strength for this day to be her own. Thus thoroughly humbled at the beginning of this great day of the world's pleading, beckoning hand, she will go forth in the great strength of Him who is her All-in-All, so that through her forgetting herself and all but Him and the suffering children He longs to help. He will be able to pour forth through her in this deepened hour of her consecration, all the saving, converting and restoring powers of the heavens. will be able to pour forth *salvation* through the New Jerusalem, into a suffocating world. If the Lord did not know that she is now ready for the great undertaking, He would not have summoned her so confidently, and yet so appealingly, today. She has been called to "the colors" of the spiritual army of the Lord God Jesus Christ; and her deep abiding love for Him will enable her to make her sacrifices easily and gladly, and her love through Him for those He calls her to deliver, will make her keen with joyous expectation when He gives the marching orders; when He says, "Go forward, my children of the New Jerusalem, go

forward against the systems of falsities and the powers of evil that are enslaving and dwarfing and all but destroying my other children; go forward in battle array; go forward to fight and to conquer and to put to flight, these enemies of my suffering 'little ones' who are not equipped with the proper implements for modern warfare in spiritual things."

I believe we are ready today. I believe our people at home are ready to respond to a summons issued through this body of their beloved church, to a year of larger sacrifices, to a year of careful, consistent self-denials for the sake of obeying this forward-call which echoes all about them so insistently, and in which they know they hear their Saviour's voice. I believe they are ready to rise to the occasion, and to meet the big demand of this biggest of all opportunities for the New Jerusalem to give the help she has so long sought in vain to give, to meet this in a big way. Many are already doing a great deal; but every one will be glad to do a little more, and all who can, a great deal more. And with the call from within pressing so urgently upon their hearts, I think we shall be only fair to them in saying that unless we (the Church-Collective here officially assembled) give them an opportunity to do more this year than they have ever done before, by undertaking a bigger program of missionary work than we have ever undertaken before, and by calling on them to support it, they will actually be *disappointed*. I believe we could even go so far,—if we only undertake a program worthy of such sacrifice,—as to issue a call to every member of the church to set aside this year, every dollar that he ordinarily puts away for "a rainy day,"—to issue such a call for this one year, a truly "Jubilee Year,"—with reasonable assurance that our people would readily and faithfully respond to it, and that by this means such a "New-Church Drive" could be launched as would by its own momentum carry forward the glorious, conquering gospel of the Second Coming, to a position as the *recognized Torch-Bearer* in Christendom's present state of night. Who is there in this church that is not willing to give his year's increase back to His Lord whom he knows has given him the increase of every year? And who is there among those who have had no increase at the end of the year that will not rejoice to deny himself some of the pleasures he has allowed himself, for the sake of having his part in this great forward movement in the name of his Lord and for the spiritual gain of his fellowman? If I read the present temper of the members of the Lord's New Church at all, such negative metal simply cannot be found.

The question then is not whether the people are ready to sacrifice, and whether the labor and money can be had for the needed missionary work. But it is, can this Convention offer them a big enough program, and sane enough, to show that such sacrifice is going to be worth while? I believe it can. I believe the proposed National Lecture Bureau provides this very thing.

The printed page is a great factor in missionary work, or in any kind of propaganda; but its effectiveness is always greatest when used as supplement rather than as principal. There is nothing so interesting to persons as other persons. A truth is never so attractive, and never so gripping, as when it comes to one as a vital, living thing, warm and glowing, direct from the personal experience of some other personality. The very fact of seeing that it is the very *life* of some other soul, is itself the strongest possible of all suggestions that it could become the very life of that other. Living personal conviction, carried by the living voice; whole-souled earnestness in the spiritual interest of other souls, conveyed to them through the magnetic presence of a speaker filled with a message from on high; the life-grasp of living realities, emanating from the very atmosphere of the man who is filled with the gospel of the Second Coming, these things will do more, far more, to bring the message of the New Church seriously to the attention of the world, than the printed page can ever do. The command was not to *Write and Mail* the gospel to the ends of the earth; but to *go* with it. It is true that the early Apostles wrote many letters; but they went in person first, and so were known to those who received these letters. And so we must keep on with a generous use of the printed missionary; but we must add to it and put ahead of it the personal missionary.

The world is not coming to us; but by its very need, is calling to us *to come* to it with all the practical help we have. The Twelve in the other world have done their part with good effect; through the spread of the gospel there the old barriers here have been broken down, the false

prejudices of narrow and bigoted false dogmas have been destroyed, and the theologies of medieval stamp have been broken up. The positiveness of religious falsity has been broken, while the present mood is one of waiting uncertainty. In this mood the ground is prepared for the *positiveness of religious truth*, as it must be carried forward by the New Jerusalem. And that positiveness can never be so positive as when coming to an audience from the lips of a living apostle who brings his message from the heavens of the New Jerusalem. Do not mistake. It is not dogmatism that we refer to; but that certainty of things unseen, of things by the masses hoped for, longed for, and, unaided, struggled for; that certainty of Divine realities which shows itself in the whole bearing of the apostle, and radiates from his whole bearing and presence as well as from his words, *such a sphere of positiveness as cannot be resisted*, but must produce conviction that he has been endowed with that power which brings his message direct from on high. The Lord has raised up such apostles of the Second Coming. We have them in the New Church. And their power will be increased as we call them to the standard of a larger use. We must send them forth to voice our united message that the Lord has laid upon us. The world must know that the New Church is, and what it is. It must not only be proclaimed, but also shown, that the Lord in His Second Coming is just as much a Saving-Lord as He was in His First Coming; the church of this Coming must demonstrate by its missionary zeal, through its commissioned apostles now to be sent forth, that the chief concern upon its heart is the salvation of human souls; and that it labors and prays and sacrifices for the simple Christian purpose of bringing help to those who need help. And this conviction can never reach the people by standing at a distance and sending them printed messages; but it can be *carried to them*. They will believe it when we go to them in the person of our commissioned apostles; they will *know* it then.

Let us, therefore, definitely undertake to make the name of the Church of the New Jerusalem heard and known throughout this land, by means of the living voice. This is a big commission, we know; but this is the day of big things,—big privileges and big obligations, and big achievements. In order to do this, we must have first of all, the whole-souled desire of the whole church to undertake it; next, we must have a business organization to systematically undertake the plan and management and execution of it. Such an organization working with notable success in one of the religious movements of the day, is called a Bureau of Lectureship, or Lecture-Bureau. The general plan is familiar to us all; and its effectiveness is seen in the fact that there is scarcely a child in the land that does not know in a general way, what this movement stands for.

The plan is, briefly stated, and as you all know, to have every city in the land, and as far as possible, every village, visited at least once every year, and more times if possible (more often twice than once, I think), by one of the movement's most zealous and inspiring speakers, who proclaims in a very telling atmosphere of love and genuine good-will-to-all spirit, the essential message of the movement. This is thoroughly and skillfully advertised, so that the attention of every one in the city must be called to it; it is held in a place that in itself suggests a crowd; every legitimate psychological asset of the good advertiser is utilized; the persons already holding to that persuasion talk for it, and invite *all* their friends and even their slight acquaintances to go; and having secured a good audience, this fact is also psychologically made use of, looking forward to the next occasion; and to cap the whole psychological plan (and it is only obeying the command to be "as wise as serpents") it is invariably provided that the newspapers give a favorable summary of the address,—at least such points as will stimulate the curious and naturally enquiring, to resolve to be present at the next lecture to hear for themselves. And very often the whole discourse is printed, and marked copies are sent to friends and acquaintances of those who are already interested. So much for the mere outline of the Lecture Bureau plan, as it is seen in actual operation.

Can we devise a better way to quickly carry to the world the precious, saving, life-filled gospel of the New Jerusalem? If so, let us adopt it at once; if not, then let us use this one,—and use it for all we are worth.

No apologies are to be offered; we know whereof we speak; the Lord God Jesus Christ has come to us again, has laid His hand upon us, touched His apostles with the burning coal from off the altar, and given us a living

message through them to proclaim. Those who are sent forth will be His ambassadors; they will speak for Him, and He will speak through them, and through them show forth to the waiting ones of the world that He has come in very truth again,—indeed that He is *here* in the very midst, full of power and glory.

Not for a moment slacking the other and numerous uses of this Convention, let us add this one more. Let us give ourselves, our talents, our wealth, our all. With the prayer of the new baptism and rededication, let us say all together as one soul: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp burneth. . . . Say ye to the daughter of Zion, 'Behold, thy salvation cometh.'" Today we go forth to tell the world: *The Lord is here. The Bible is restored; and life is at the door!* The day has come, that, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Rev. Warren Goddard then read a paper on "The New Charity," calling it "One Phase of the Appeal of the New Church Under Present Conditions." It is hoped to give this paper in a later issue of the MESSENGER.

Mr. Smyth, the President, opened the subject for discussion, saying:

"We do not wish simply to work up, so to say, a spiritual emotionalism and a great missionary zeal unless it is also accompanied by some definite and practical considerations as to how this shall express itself."

Rev. L. G. Landenberger said: I have already made arrangements to have a drive down at Henry, that is to say, a mission; I would like to say a New-Church revival; that would hurt the feelings of some of my fellow ministers. I have already appointed a flagman, I am going to be the engineer and shovel in the coal, and Brother King is going to be the head of it. All these meetings are going to be well advertised, and we will possibly have afternoon meetings also. This idea has been suggested to me, because I have heard a number of eminent persons carrying on meetings in St. Louis. What we need to do is to have a series of meetings at which the people outside of the New Church can come, because on Sunday they go to their own services. And we need teachers, men who will teach the public in this way. We want to hold these missions.

Rev. G. G. Pulsford said: What I wanted to say was just this: My astonishment is caused by the fact that men who live a thousand miles apart and have not met each other for a year or more could be here, and they are all animated by the same idea, the same plans fill them; almost the same words issue from their mouths, and the hand of the Lord is in it. I have not got many practical ideas to give on the subject of how the missionary work should be done. I have my way, which I believe is applicable to Texas. Down there in the wild and woolly South we have ways that appeal to ourselves. However, I do want to express this opinion, that Dr. King's way of carrying on this missionary work is the very one that appeals to us. That is the way we are getting people down there. And this further thing, which in my opinion is a practical matter: "Prayer is the soul's sincere desire, uttered or unexpressed." But sometimes when uttered it is more eager and appeals more closely to us, and there is a power in prayer. I might say to every member of the Convention here, at the first opportunity approach our Lord on your knees, and see if you cannot obtain consecration to aid in the great work we have before us.

Rev. Louis G. Hoeck: I would like to just add a word to the first address. Mr. King suggested that the method he had employed in Lakewood might not be suited to a large city. We took from his example the same methods into Cincinnati. We tried them, and the results have been rather astonishing to us. Our small congregation there, about 150 or so, has been not only about doubled, we have had the church filled. We have wished we could have it filled every Sunday in the same way. I believe the method can be carried out in large cities, no matter how large the city is. You can have your church filled if each individual member in the church feels that personal responsibility to interest his friends to come to hear what the New Church has to teach, and the message is put in simple language. We have had the people come as friends of people of the church by They have come again and again.

There is something in that personal relationship that is even more powerful than pure advertising. The services held in Boston some years ago were very largely attended. The church was crowded and they were excellent efforts in the direction of missionary effort. But practically all the strangers who came there were strangers to the members of the congregation. They had not been in personal touch with the church. Now it is different in this movement. The members of the church have a personal relationship with those outside, and when they come into the midst of that congregation they feel there is a personal association, and that the message has common regard to them all. The personal touch has a very strong element in it.

Rev. Walter B. Murray: We are no longer considering theological distinctions, but we are considering practical efforts, practical methods to take our message to men. That is the thing in this Convention strikes me as the most striking of all. I want to take advantage of this opportunity to offer a resolution, that the General Convention recommends to the National Council and to the Board of Home and Foreign Missions the consideration of the establishment at as early a date as practicable of a National Bureau of Lectureship, to be operated as a department of the Board of Home and Foreign Missions.

Rev. Charles S. Mack: I have felt that Dr. King's method, as we may call it, has in it this, that it will combine perfectly with any other method that we have, the Lecture Bureau, if we have the mission, and so forth and so forth. In any society we can make a point to use the first Sunday morning of every month to address outsiders, whatever else is being done. I would take one Sunday morning and advertise it in the papers and address ourselves to the strangers. We can do that later time and again if we find it a useful thing to do. And that does not subject us to the possibility, to the effort to fill our little church without much success. We will have our own people at least. In a simple way as that it is certainly practical for every society, however large or small, to attempt something, what we will call the King method, in conjunction with any other method that may be used.

The President: We have only heard from the ministers I hope we are going to hear from the laymen and the women of the church.

Mr. George C. Warren: Mr. President, acting on your invitation to speak for the laymen, or speak as a layman, I will at the expense of creating something of an anti-climax, endeavor to express to you a few thoughts which have come to my mind under the inspiration of this most inspiring Convention and the special subject which has been selected for this conference, "The New-Church Drive." If I were to give a title to the thoughts that come to my mind it would be "The Power of Concentrated Effort," which is merely another way of saying what the President of the Convention has given as our slogan, "Solidarity." We are just beginning, as I feel, to appreciate what that word solidarity means, to appreciate the result: this Convention, I feel, is an exponent of that. Touching upon the particular subject before you, the National Lecture Bureau, I feel that is a most useful proposition. Some of us—in fact I think I may say the whole body of the church, being represented by all the organized branches of the church, financial and otherwise—conspired three years ago to send the President of the Convention on a mission to the Pacific Coast. He spoke in some ten cities, one single lecture, on the subject of Swedenborg—"Swedenborg the Man," if I remember. He visited cities wherein no one ever thought there were as many as twenty-five known representatives, and in one, where was the largest assemblage, there were only three people known to represent the New Church. And yet he got audiences. It was not his personality that attracted those audiences. Possibly his official position in connection with the New Church had something to do with it. He was not personally known, he had never been to the coast before, yet he attracted the audiences. Three years have passed and we have not done the first thing to follow up that effort. We have not sent any one forward to follow up that work. Following that, in our home city of Boston, we had the President of the Convention come down, and at a great personal sacrifice give a series of four lectures. They were attended by from 400 to 800, and who has heard of a thing being done to follow it up? I tell you, friends, that we need concentrated effort. We need to follow up our efforts and not to have them spasmodical. This subject, a "Drive," brings to my mind the wedge.

We have all had more or less experience in splitting wood with a wedge. We all know the power of that wedge, the effect of that wedge if properly applied. We know the first thing is to sharpen the point; the second thing is to drive straight, drive home, and have every blow take. Then you will see wonderful results. Let us apply that lesson of the wedge to our efforts in missionary work. How many of us content ourselves with complaint: complaint of the minister, complaint at the Messenger, complaint at the organization, and do absolutely nothing constructive to help its constructive work. I tell you there is no minister of this church that any one of us cannot go and hear and bring away something good if we enter the church with the right mind. We ask ourselves the question, "Why doesn't the church grow?" If any of you say I am a pessimist, I want to tell you I am so much of an optimist that I believe this church will grow just as fast as we want it to grow and put our hearts in it, and no faster. We get up discussions: discuss over the wine question, "Shall we take fermented wine or shall we take unfermented wine?" It may be a serious proposition. It is not a proposition to split associations over. "Shall we take communion in one cup, or four or five cups?" And so on down through the category. Our tendency is to complain, and do little or nothing constructive. Now all of this leads up to the question, from a layman's point of view, "What can he do?" He can, if he puts his whole effort into it, give the greatest encouragement both by way of effort and financial assistance. Let me ask how many of us laymen and women treat the Lord's New-Church work as the most important work we have to do? How many of us, or who of us, dedicate one hour a day to earnest thought and effort, what we can do to help the church? What one of us dedicates a fair proportion of his financial means—and when I speak of financial means I mean who of us are really liberal? There are a very few of us who are liberal, and those who are most liberal are those who are least able to give financial assistance. You know, in the old times, the Bible teaches of tithing. I am not sure of tithing. I do not believe tithing (the tenth of one's income) is the proper principle; but I am very certain the proper principle is to set apart some part of one's income. Let us each one of us put our expenditures in three columns: necessities, unnecessary, and religion and charity, and never let the second column get larger than the third; and you will have all the money you will need to carry on the church's work.

Mrs. James R. Carter: I would like to say just a word as to this special Sunday work. The reason why I think it is so successful is because from the very nature of the work it enlists the cordial co-operation of every member of the congregation. Thus an affectionate sphere is immediately created. That is a help to the clergyman who preaches, and it is a help to every one inside and outside the church who attends that Sunday. I would like personally to see the name of that Sunday changed. I do not know if that is the ordinary name, I have been hearing it spoken of as Mission Sunday; I would like to hear it called Hospitality Sunday.

Rev. Junius B. Spiers: You think of the ministers as the missionaries; I have been called a crank on the other side of this question, that the real missionary is the layman. Now, in my southern field, where the layman is well read in the Doctrines, where he has knowledge of the Word, and where he is so in love of the truth that he cannot hold it all in himself, there is where the Doctrines have spread. Where they are indifferent themselves where they neither read the Word nor the Writings, where they are afraid to hold up their flags, there there is no growth of the body.

Mr. R. Matheson: The first New-Church "drive" was when the Lord called His twelve disciples who had been with Him in the world and sent them out to preach the Gospel once more in the world of spirits. I would speak of the second "drive" as that in England, when the Theosophists were very zealous for this new philosophy they had found; and they formed bands, going through England, in different towns, and proclaiming this new Gospel of theirs. After a time they saw they had more than something for the head and for the philosophical faculties—that they had a religion—and they called themselves the Church of the New Jerusalem. These were "drives" of great moment to the people of those early days—and I can speak of early days myself, almost. They were readers of the Writings, daily readers of the Writings, weavers and mechanics of differ-

ent kinds. When working at their looms, at one end of the room would be the "Arcana," the "True Christian Religion," or some other work of Swedenborg they were reading, before moving forward.

The laymen ought to be able to explain the doctrines as well as the minister. They should second this "drive," and uphold the minister's hands like Aaron upheld the hands of Moses.

Mr. Charles Ruby: I just want to make a few remarks on the practical aspect of this proposition for a National Bureau of Lectureship. We had a little experience in the practical way of that kind of work over in my home city, Berlin, Ontario, last summer. We had Mr. Whitehead with us for six months. He inserted advertisements in the paper each week, short ones, but well worded. He has a good practical idea of what publicity means and the way to get interest even in a very small advertising space. We had increased attendance at our services; the attendance at those lectures was from 25, 50 and in some cases 100 per cent increase over ordinary attendance. The topics he chose were those uppermost in the public mind at the time. Now, in starting a lecture bureau of this kind I myself think it is a good practical move. It is a move in the line of publicity. We want the world to know about these things, and the only way they can know about it is by giving it publicity. I believe this lecture bureau is among the best means of giving the New Church publicity. In carrying out a program of publicity you must introduce that publicity in a general way, then afterwards that must be followed up in a more particular way. So while there might not be New-Church people in a locality, this lecture bureau by giving a series of lectures will make the New Church known in a general way, so when the time comes those who have heard the lectures will inquire. It is only those who feel the need that are going to inquire about any form of religion. And that leads me to this thought, that in carrying out a program of publicity we ought to deal with the most general doctrine of the church, and that is the Gospel of the Lord Jesus Christ in His Second Coming, as Dr. King has indicated. Those who are going to come into the New Church are those who are inquiring; that is to say, they are those who see their wrongness and have a desire to come into a better state. They realize the dominance of the natural man and desire the dominant faculty in their life shall be the spiritual life. They realize every life has twins, and the wrong twin has the upper hand, and they want it otherwise.

## Church News

The summer address (July and August) of Rev. Everett K. Bray will be "Rock Haven Cottage," Peaks Island, Me.

Rev. M. F. Underwood has entered upon his new pastorate at Denver. His address is 3230 Osceola St., Denver, Colo.

Much news and other matter is crowded out of this week's MESSENGER by the missionary subjects and discussion that took place in relation to it at the late Convention meeting. There is still much to say on this subject of the missionary work of the New Church, which was so prominently and affirmatively before the Convention. There is a disposition to carry the impulse forth into work that will bear fruit in a real extension of the New Church among men.

The General Secretary of the Federal Council of the Churches of Christ in America has sent out a very appealing letter to the churches in behalf of the French Protestant Churches. Dr. Macfarland states that many of them have suffered through the devastation of the war, that many of their ministers are at the front, and that they need for a total of nearly five hundred churches about \$120,000 "to keep Protestantism in existence, to meet meagre salaries, to provide humble places of worship in place of those destroyed."

### The Board of Missions.

The first regular meeting of the Board of Missions was held in connection with the Convention in Chicago, and the first meeting of the Executive Committee of the Board, as newly organized, was held in New York on Wednesday, June 21st.

The Board takes great pleasure in the new missionary spirit manifest in the church and is making plans both to increase it and to take advantage of it. It now has three men exclusively in its employ, Rev. Messrs. J. B. Spiers, Axel Lundeberg and G. Gordon Pulsford. In addition, it contributes to the work of a number of others, Rev. Messrs. J. R. Stewart, F. L. Higgins, G. L. Allbutt, A. L. Goerwitz, C. J. N. Manby, S. Chr. Bronniche. Assistance has been rendered in Bohemia, Spain, India, Nova Scotia and South America, and various special efforts have been undertaken where the field looked favorable. The work has been limited chiefly by lack of financial resources and partly by deficiency of effective missionaries.

Among the new plans at present under advisement are steps toward specific work in the Philippines, in India and South America, and possibly in China. An effort is to be made to get into touch also with students from foreign countries now studying in American universities, and interest them in the teachings of the New Church. Several plans for reaching out into untried fields in this country are being considered favorably by the Board, subject, of course, to the necessary increase of the income of the Board. To this end, steps have been taken looking to the establishment of a more systematic method of securing regular contributions from the various societies of the Convention, and more especially from as many individuals as possible, whether in small or large amount.

The personnel of the Mission Board has been much changed by the last Convention and its center of gravity shifted from Boston to New York. Of the nine members of the present Executive Committee only two are former members. It is hoped that the readers of the MESSENGER will have opportunity in the next issue of the paper to learn something more about the present membership and present purposes of the Board, and that they will encourage members of the Church everywhere to join hands in this new and important movement for the propagation of our faith and life.

P. S.

### Humboldt Park, Chicago.

Humboldt Park Church and Sunday-school will hold its yearly picnic at Glen Ellyn Tuesday, July 4, as the guests of Mr. and Mrs. C. L. Moulton.

Humboldt Park people will read the little work on "God, Providence, Creation," extracted from A. E., for the summer. Everyone who takes a copy is expected to report on his reading at the first meeting of the Thursday class in September. It is recommended that notes be made in the form of letters, from time to time, to some intimate friend, to be the basis of reports.

The Humboldt Park Thursday evening class, to the number of 35, made a Sunday afternoon excursion on June 18th to the home of S. W. Latta at La Grange. We played croquet and tossed ball on his lawn, he swung in his swings, we walked in the woods, and enjoyed a quiet time together. At about 6:30 a picnic lunch was served by Mrs. Latta and the ladies in the little home and, shortly afterward we had a service of song and prayer and praise, including an address from our pastor.

**Detroit, Mich.**

Services at the Detroit church will be discontinued during the months of July and August. The large attendance since the dedication of the new building is most encouraging and a prosperous year is anticipated.

The marriage of Miss Frances Rice and Mr. Edward McFarland was solemnized at the New Jerusalem Church on Saturday the 17th of June. It was the first wedding ceremony to take place in the new building.

**Roxbury, Mass.**

Mr. Samuel F. Howard is the last of our Roxbury Church members to be called to enrich the group of valued friends on the other side. Flowers and friends abounded at the obsequies here, and the perfume of the blossoms was more than equaled by the fragrant memories brought hither by those who loved him. Fitting and beautiful verses were sympathetically sung by one who was formerly in our choir and who is pleasantly recalled. The skies were gloomy without, but a sense of sunshine pervaded the interior, as of a life ripe in its seventy-seven years. Mr. Wunsch gave, first, the materialistic view of death, which he used as a foil to throw into glad relief the beauty of our revealed faith. He was just showing us how successfully Mr. Howard could face the change of worlds because he knew his Lord here. At this point I was called away by a peremptory steam-train appointment.

If I were asked to name Mr. Howard's chief characteristic I should call it fixedness of purpose—an excellent trait for one to possess amid the cross currents, the conflicting movements, and the bewildering eddies of life. It is not easy for a strong and determined character to change his point of view or his course of action—all of which makes his outward adaptability, his capacity to work with other people all the more praiseworthy. He, with his wife, joined the Roxbury Society in 1880, and he has served much at the head of the prudential committee, where he was truly the wise captain at the helm. The fidelity of his presence in his pew—even when living at a distance—was enough to cheer any pulpit. His erect, military bearing reminded us of his service in the Civil War.

Mrs. Samuel Sherwood Smith—another Roxbury member dating back to 1880—has been called hence. Her thirty years of devoted attendance at church and her fidelity to the Adult Class for religious instruction were rewarded by the confirmation of her sons and her daughters-in-law; and her home attention to the Sunday-school lessons of her grandchildren is precisely where many mothers fail. Living during later years in Newtonville, it was gratifying that her early Cincinnati pastor, Rev. John Goddard, should pay the last beautiful tribute for earth; and it was fitting that Roxbury should join in obsequies over the clay tenement which had housed a friend we had found so generous-hearted and steadfast.

At a meeting of the Roxbury Fraternity the young people passed a gratifying resolution: That all among them who were members of the church should make strenuous efforts to be present at the meetings preparatory to the Holy Supper. Good results were visible, and at the Easter celebration of the communion service seventy-eight were present in spite of lowering skies and a widely scattered parish. The Fraternity also works for the neighbor, and recently held a simple sale, netting \$40 for the Lynn Neighborhood House. Neither are their efforts local, since they furnished a hundred articles—in which the juniors were very efficient—for the war sufferers and the babies in England. This number the older organizations have more than doubled, and added \$36.50 in money. The

young people have also been replenishing their own treasury through the creditable presentation of two little dramas and "Pinafore," and hope thereby to send representatives to the National League meetings. That the General Convention is a well-spring of joy and courage is evidenced by Mr. Wunsch's exceptionally inspiring sermons on his return.

The active Roxbury effort to share with those outside of our fold our beautiful faith regarding life after death still continues. An Episcopalian in reply, speaking of her recently deceased mother, says that it is for her all radiance and light in her reunion with her husband; another, on my calling, came in with Mr. Smyth's latest book in her hand. She was long ago instrumental in the admission of his earlier works into the library of Trinity Church here; and, regarding my MESSANGER articles on "Spiritual Light beyond the War-Clouds" she said: "I am sure we need all the comfort we can find in the New-Church writings." She thinks that Benson may be slightly in touch with Swedenborg in his "The Child of the Dawn," but that he has caught little of the spirit of the New Church. Regarding Rev. William Worcester's "How to Think of Death," one Unitarian writes: "Your church teaches a most hopeful view of the future, and that is what we all need when the hour of trial comes"; and another says: "I have not learned to think of them (friends gone before) as present. Do you really feel that?" Forty copies of "Daisy Dryden" were sent out on a Christmas, and the replies from Methodists were very appreciative, with an inquiry where more copies could be obtained.

I began with the entrance into the higher life of Mr. Howard. I close with the early days of a beginner of the earth-life. Little Gilman Norton Roberts was christened amid the chancel daisies and the sweet juvenile presence of Children's Sunday. Long ago, his great-great-great-grandparents requested that their obsequies should be of the New Church. And the five intervening generations between them and the baby were all consecrated by baptism, confirmation and marriage in the New Church. The little one, thirty-three days old, will have to grow a long time before he can appreciate Mr. Wunsch's vivid story of the trees from Jotham's parable, with its telling application to boy and girl life. Another little earth-pilgrim—Margery Abell—was christened amid the lilies of Easter. She has excellent traditions behind her, and we hope she will be like her grandmother Halstead.

A recent Sunday witnessed the baptism of a father, whose children enrich our Sunday-school; and the confirmation of a young man, which would have gladdened the eyes of Mrs. Horace Noyes, had she been here. The sermon on "Unseen Evangelization" set forth clearly and forcibly the fact of the later work of the twelve Apostles, sent forth in the spiritual world to preach the Gospel that the Lord Jesus Christ reigns.

We know the voice of our own shepherd and it is pleasant to the ear. We shall soon hear it in marriage benediction of a Roxbury maiden. EDNAH C. SILVER.

**Suggestion Wanted from Mr. Potts.**

EDITOR OF THE MESSENGER:—I hope you will ask J. F. P., whom I assume to be Mr. Potts, to more often write to the MESSENGER. His citations in the MESSENGER of June 14th are most interesting.

Would he now tell the readers of the MESSENGER the relative standing of the Prophets, the Psalms, the historical works, the four Gospels and Revelation?

He can certainly bring to bear from his great knowledge of the Writings many illuminating passages from the Writings; and we have no one else so competent in this field.

C. W. BARRON.

## The Church Calendar.

### July 9. The Fourth Sunday after Pentecost.

#### The Christian Life.

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

Lesson I. Judges vii.

Sel. 187: "O how I love thy law."

Lesson II. Matthew iv.

Benedictus. B. of W., p. 6.

Hymns 453: "Praise the Rock of our salvation."

30: "Jesus, our true and only light."

## Baptisms

**POLSTER.**—At the Church of the Divine Humanity, St. Louis, Mo., on June 18, 1916, William Allen, infant son (born December 3, 1915) of Otto William Polster and Clara Malinda Polster, and grandchild of Mrs. Anna (J. W.) Schloemann, Rev. Geo. E. Morgan officiating.

**STOWASSER.**—In Portland, Oregon, on Easter Sunday, Mrs. Anna Stowasser of Sherwood, Oregon, by Rev. Samuel Worcester. Mrs. Stowasser was also received into membership of the Portland Society.

**MCBRATNEY.**—In Portland, Oregon, on Easter Sunday, Charles William McBratney of Portland, by Rev. Samuel Worcester. Mr. McBratney was also received into membership of the Portland Society.

**McKINNON.**—In La Grande, Oregon, on Sunday, June 11th, by Rev. Samuel Worcester, Jean, infant daughter of Raymond D. and Grace Carter McKinnon of La Grande, and grandchild of Mr. and Mrs. J. L. Carter of Hood River.

## Marriages

**ESCHWEGE-STEVENS.**—At the residence of the bride's parents, 2513 Francisco Ave., Humboldt Park, Chicago, June 21, 1916, Samuel Eschwege and Winifred I. Stevens, Rev. Louis Rich officiating.

## Obituary

**NEWHALL.**—Robert Trevette Newhall, second son of Harry F. and Elizabeth Barrett Newhall, died June 19, 1916, aged 37. Funeral services were conducted at Lakewood Chapel, Minneapolis, by Rev. E. K. Bray of St. Paul.

Mr. Newhall was a consistent New Churchman of the most practical type, whose beliefs were a guide in his daily conduct. In early youth he enjoyed an intimate acquaintance with his grandfather, Rev. B. F. Barrett, for whom he had a strong love and admiration, and also with his uncle, Rev. John C. Ager, and his earnest, open mind acquired its knowledge of the heavenly truths more by association and discussion than by direct reading of Swedenborg's works. New Churchmen in various cities where business took Mr. Newhall will doubtless remember his looking them up and making their acquaint-

ance, because he expected to find in a New Churchman a friendly, kindred spirit.

As a young man Mr. Newhall had thoughts of becoming a minister, but his eyesight was not strong and he could not well pursue a course of study. His feeling towards his fellow men was of such a kindly, friendly nature that the competition of business which he was obliged to pursue for a livelihood was always repugnant to him.

He never gave up his ideal; he kept it always before him, lived for it, struggled for it, and went on to the world where ideals find fulfillment, still pursuing it. It is one of the rich experiences of life to know a soul like his; a soul so tender and sweet and pure and steadfast in the service of his Lord, and so full of love and yearning for the welfare of all his fellows. What joy he must find in finding a world where everything around him will always be in perfect harmony with these finest things of his sensitive nature!

Mr. Newhall married Mary Frances Wright June 30, 1910, who with three children survive him. E. K. B.

## Special Notices

### NATIONAL ALLIANCE OF NEW CHURCH WOMEN.

At its annual meeting, May 22, the course for daily reading, 1916-1917, to begin October 1st, will be the Gospel of St. John, and the Book of Revelation; also Swedenborg's Doctrine of Charity, and Rev. Wm. Worcester's "Life of Jesus Little Known."

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Smyth, Rev. Julian K., York Harbor, Me.  
Underwood, Rev. M. F., 3230 Osceola St., Denver, Colo.

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It is desirable that each contributor should state for which fund he prefers his contribution to be made.

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Accrued Interest and Rents	101,919.16
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### LIABILITIES.

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Surplus at Par	1,155,280.91
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