

The NEW-CHURCH MESSENGER

*A Weekly Journal
of the New Christianity*

In This Issue

The Missionary Spirit

Editorial

Relating Religion to Life

By Leslie Marshall

“The Touch System”

By Marie Warner Anderson

“Neighborhood Work on Brooklyn Heights”

In the Doctrines—News of the Church, Etc.

THE NEW-CHURCH MESSENGER

Official organ of the General Convention of the New Jerusalem in the United States of America.

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NOTICE

To the Corporate Members of The New-Church Board of Publication:

Notice is hereby given that the annual meeting of the corporate members of The New-Church Board of Publication will be held on Wednesday, May 12, 1926, at 12:30 P. M., at its office, 108 Clark Street, Brooklyn Heights, New York City for the election of five directors to serve for four years and the transaction of such other business as may properly come before such meeting.

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The

NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

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New York City, May, 5 1926

Whole No. 3693

THE much discussed groups of militant atheists lately organized in a few of our Eastern universities are an interesting and perhaps on the whole a hopeful sign of the times. They evidence to begin with the growing importance of religion in the minds of the younger generation; for no one troubles himself to attack what he regards as trivial, or what he is not more or less afraid of. Religion itself nearly always benefits from attacks upon it; indeed, one is almost tempted to wish that it met more active opposition than it nowadays does. What the Church to-day suffers from is not public hostility but public indifference, and whatever shows this to be breaking down is a cause for rejoicing. At the same time a militant atheism seems astonishingly out of date in this day and age. It is just as dogmatic and "unscientific" as the most reactionary fundamentalism, without any of fundamentalism's appeal to the emotions. In so far as our young friends' college education really strikes in, most of them can be safely trusted to outgrow it.

NEW fields for the New Christianity are constantly coming to view. A late issue of *The Christian Register* (Unitarian) has a striking article on "The Challenge of The South." It is in this part of the country, the author says, that current religious disputes have struck in most deeply. Matters of faith and of church affiliation are still vital issues.

And while the general attitude of the South appears still to be reactionary, there is much unrest and questioning:

Many of these Southern people have broken away from the churches with which they were already dissatisfied, and are looking about for a new church affiliation that will appeal to both their intelligence and their spirits. This, with the new religious alignment that is inevitable, offers us the greatest challenge since the founders of our faith capitalized the opportunity of their day.

If this be true for the Unitarians, it is no less true for us of the New Church. Indeed, Unitarianism and the New Church may be said to represent the two possible alternatives for reasoning Christians who do not lose interest in religion altogether. Cannot some way be found to revive our largely abandoned mission work in Southern territory? "Pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest."

STRONGLY significant is the recent news that James Freeman Wise, son of the well-known Rabbi Stephen S. Wise has fully and finally rejected Judaism and foregone his intention to adopt his father's calling. He has done this because of "the conviction that Judaism, the religion, cannot survive." He feels that his attitude represents that of a large and growing number of young people of his race:

The two fundamental concepts of the older Judaism, the concept of Israel as priest-people and witness to the unity of God, and the concept of Israel as the

messenger of redemption to mankind, have broken down. They have not been denied in theory. They are still, though with somewhat decreasing vehemence, enunciated by the religious leaders in modern Jewry. But they have ceased to be a living force. The younger Jewish generation considers them so little, in fact, that it does not even take the trouble to deny them. And no opposition or open heresy could be as dangerous as that.

At the same time, he says, the young modern Jew "was never further away" from "acceptance of the theology of Christianity":

Religion, instead of beginning with the assumption of God and working down to man, will begin with man and human nature, and end wherever man's highest nature leads. It will deal in human terms with human beings. It will busy itself with the earthly, not the heavenly, springs of human conduct.

The religious future of the millions of young Jews who are turning unsatisfied from the faith of their fathers is one of our country's greatest problems. Christian orthodoxy is but little better able to supply their needs. But what a field, some day, for the faith that leads from "man" up to the Divine Humanity!

The Missionary Spirit

MAN'S natural tendency when he has found something of value is to keep it to himself; and this is true, not only of material treasures, but of the wealth of the spirit. It has been said of Christianity—and it is the glory of Christianity—that it is the only great missionary religion. In general, faiths other than Christianity hold themselves to have fulfilled their function when they have provided for the spiritual or material well-being of their own adherents; there is no sense of responsibility for the unbeliever.

A striking example of this is found in the attitude of the Jew as reflected by the early part of the Old Testament. Convinced of and satisfied with his status as one of "God's chosen people," the evil fate which he thought awaited men of other nations gave him more pleasure than pain. It was his intense provincialism which aroused the biting satire of the book of *Jonah*. And even the later prophets could mostly conceive the conversion of the gentiles only as submission to the spiritual leadership of Judah.

It would be a rash and hasty student of history who would deny that a like spirit has too often been manifested among Christians also.

Many small sects have ended by practically giving up the effort to obtain new members, confident in the knowledge of their own safety and superiority. Even great bodies like the Church of Rome, while intensely missionary in appearance, have so mixed their message with the element of personal possession of it as to make it impossible for the convert to accept one until he had granted the other. Roman Catholicism claims vociferously to be the world religion, yet the Pope and a majority of the College of Cardinals must, by unwritten law, be members of a single nation.

But if we are ready to give our religion to another only so far as he accepts our personal views and interpretations along with it, we are really giving nothing. We are rather taking—adding so much by each new conversion to our own sense of power and importance. It is true that it is no easy matter to distinguish this sort of possessiveness from a worthy zeal for the preservation of truth in its purity, but we must make the distinction. Death lies one way and life and growth lie the other. The question is not so much of form as it is of spirit. Almost any statement may be so made as to embody, perceptibly to the hearer, either the sense of identification of self with the truth proclaimed, or unselfish devotion to that hearer's spiritual welfare. In the one case the speaker arouses all the ego in his hearer to defensive antagonism; in the other he wins respectful and affirmative consideration.

The search for better and more up to date methods of establishing contacts with our neighbors is much more than worth while. Every suggestion leading to this should be carefully considered. But within and behind all methods, if they are to be successful, must lie the true missionary spirit—a really unselfish concern with the ultimate well-being of one's fellow men and women. Such a spirit may express itself in doctrinal formulas, but to gain mere allegiance to these never will seem to it the matter of first importance. Beginning, not with its own need of expression, but with the world's need of help, its aim will be to give that help in whatever form or measure the world will receive it. And the world, so approached, will surely hear.

E. M. L. G.

Relating Religion To Life

By Leslie Marshall

IN the final analysis the purposes for uniting with a church organization simmer down to: (1) the worship of the Lord in a place dedicated to that purpose, and (2) the giving forth of the blessings thereby received. It will immediately be perceived that this duality really makes a one, and if an illustration of that fact is required, we find it in the operation of the natural body. The food taken into the human system must not only be assimilated by the blood, but the blood must in turn circulate, or there is no life evidenced.

Similarly, we of the Christian Church are termed such because we are professedly followers of Christ, but the Lord made a proviso in the designation of those who are really His followers, for He said, "If ye continue in My Word, then are ye My disciples indeed." And there follows His promise to His followers that they are to preach the gospel, to heal the sick, and even to raise those dead in trespasses and sins. Furthermore, dealing with that passage, we have the notable statement in *The Doctrine of Life*: "All religion is a matter of life and the life of religion is doing good." How shall we most acceptably obey the Lord's commands as to service and uses?

It is of course a vast subject, and perhaps the only excuse for one more discussion of it is the fact that, as a comparative newcomer in the New Church, the present writer approaches the question with something of a new perspective. He desires first, however, to express full appreciation of the vast good and wide uses the New Church already is active in, built up on more than a hundred years of service—one of the oldest church organizations in America.

LOCAL READING ROOMS

First, may we take the question whether there are any contacts with the stranger which may be further developed to larger purposes? Are there any further avenues of impersonal approach which may usefully be opened? Is it probable that there are considerable possibili-

ties for service in a wider establishment of church book rooms or libraries?

To this writer the term, "book room" has never appeared quite adequate. It rather carries the flavor of a sales room, or store, whereas we are much more interested in the growth of the loan library or reading room as far as the stranger is concerned. Now the New Church has a number of splendid book rooms, or depots, but they are centered in some of the larger cities and are used in most cases as central distributing points for mail orders, apart from the local work.

Might it not be useful for each society, as a matter of course, to maintain a downtown or neighborhood library in addition to rooms immediately connected with the church and perhaps now open only during church hours? Such a room, in addition to selling the Word and the writings of the church, might maintain a loan library and a separate section with reading tables for studying purposes, available daily.

A room of the kind may usually be had for around \$50 monthly. A committee of ladies alternate as attendants, giving the membership an added opportunity for service. It will be seen that the expense of 25 cents, or so, per member per week is well worth while. Such rooms, with their conveniences, serve as an oasis in the desert and offer an impersonal point of contact unexcelled outside of the church service.

A NATIONAL LECTURER

Another impersonal type of contact familiar to the New Church is the public lecture. Convention already has a Lecture and Publicity Bureau, but it appears that the lecture work has not been active in a national way for some time. Might it not be useful to enlarge the opportunities of that bureau, authorizing the appointment of a travelling lecturer and the working out of a definite annual itinerary which would bring him to the city of each society or circle at least once yearly?

Based on a moderate income and travelling

expenses, the annual cost to each member of Convention could hardly amount to more than 50 or 75 cents, exclusive of local advertising. Lectures, as we know, afford the opportunity of introducing large numbers of people to the Heavenly Doctrines for the first time, and such an attendance permits the securing of many names for mailing list purposes.

In this writer's opinion, this layman lecturer need not be a well-known public man, but he would necessarily be well indoctrinated, a member of Convention and qualified for public speaking. It may be of interest to note here that the Christian Science church, a comparatively small organization, maintains about 25 lecturers and through this source reaches perhaps as many as 2,000,000 people yearly.

Nor is it idle comparison to say that from long personal experience it is known that the Christian Scientist's message cannot qualify with what the Heavenly Doctrines unfold about the Lord, and of life on all planes. Adequately presented, an hour's talk can hardly fail to take the inquiring mind one step beyond attraction (to the lecture) on to interest and even to the third step; desire to learn more of the New Church and what it stands for.

Another thought in connection with a national traveling lecturer might be the possibility of his remaining a day or so with each society or circle and co-operating with local publicity or personal contact work. Also there might be open dates where a visit might be made to a city, or large town, without a society or circle, and an advertisement inserted (ahead of the trip) inviting all those interested in the writings of Swedenborg to meet the visitor at a given hour and place. As we know, the first New-Church Society ever organized had its start in just such a manner.

Mr. Hindmarsh knew he had "a good thing" and from that tiny acorn of spiritual conviction there has developed a mighty oak, which, as Edgar Guest stated sometime ago in his *American Magazine* article, spreads its spiritual influence throughout the world.

WORKING THROUGH THE PRESS

Now comes a thought in respect to the written word. Splendid opportunity for individual service is afforded in each society by a stand-

ing committee which for convenience might be called the Distribution, or Literature Distribution, Committee. The general duties of such a body could be to gather up used copies of *THE MESSENGER*, *The Helper*, *The Review*, tracts and books, brought in by the membership, and to re-distribute this material to those desiring it. Having been gone over with art gum and stamped with the society's name and address, a mailing list may be supplied, literature taken to the jails, placed in racks in public places, such as depots, or given out after church services.

After all, the New Church may be proud of its publications. In the course of a business day, this writer sees the periodicals of scores of religious bodies, but it is no biased opinion to say that those issued by the New Church stand close to the "top of the class" both for merit of content and make-up generally. Therefore, they are much too valuable to be permitted to stack up, unused, immediately after perusal by the original subscriber.

Other useful work for one or two members of such a committee might be to care for the placing of the Barron edition of *Heaven and Hell* and the follow-up work incidental thereto. When a bookshop proprietor is found to have an especial interest in the books, as is sometimes the case, he could be supplied with a neat glass hanging sign, "The Works of Swedenborg Sold Here." This would be the result of placing with him one of the joint catalogues, and through an arrangement whereby, phoning inquiries to the local society's library he would be given the book room discount; sufficient when no stock has to be carried.

Many societies, of course, maintain a publicity or press committee. In addition to supplying the local newspaper with regular church announcements and news, a useful duty is to be found in a periodical letter sent to the "Editor's Post Box" which most newspapers feature. This, of course, deals with topical subjects in the headlines on which the writings of Swedenborg throw illumination. If there is any topic or news finding its way into the press which cannot be enriched by some reference from the Writings the present writer does not know

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what it may be. Just imagine! No other church or other organization in the world can substantiate such a claim. Our legacy is rich indeed!

ASSOCIATIONS FOR THE SIGHTLESS

One other suggestion remains to be offered in this particular field. In many, if not most, of the centers where the larger New-Church societies are located, there is a local chapter of the Welfare Association for the Sightless, associated, or directly connected with the national organization which cares for and advances the interests of blind people.

In view of Miss Helen Keller's close connection with that work and her love for the Heavenly Doctrines, might it not perform a service for the sightless to introduce the teachings to them when an introductory word is accepted? The Sightless Associations accept what are termed "social members." These are sighted people who help their less fortunate friends with their organization business matters, sale of handmade goods at fairs, and generally try to make themselves of service. More New-Church books in raised type for the blind are also a need.

So far, the subject of contact with the stranger has been confined to the activities of the society's membership. And while we feel rather presumptuous in offering any suggestions specifically for the consideration of the ministry, this writer's acquaintance with a number of our wonderful New-Church clergymen reassures us of their broadness and especial desire that the laity, (detestable word), do some thinking for itself.

Would it seem bold, then, to suggest that perhaps some New-Church sermons are addressed too frequently to the head rather than to the heart? In considering the motto—shall we call it?—*Nunc Licet*, it is possible that we sometimes presume that allowableness is of the intellect rather than of the will, but must not the will lead the intellect? In other words—in the majority of cases at least—should not the appeal be first to the heart?

Recently in reading through about 20 years' back numbers of THE MESSENGER we were greatly struck by the remarkable diversity of the subjects introduced and the wonderful les-

sons clearly and beautifully taught. The sensation of being gently and kindly reasoned with was usual, yet somehow we missed that warming at the heart which seems to "know"—"accept," if you will—rather than, "Well, we'll think it over."

It will be recalled that the Lord, called by the blind beggar who sat by the wayside, inquired of the afflicted one just what it was he required to be done for him. Without hesitation, Bartimeus responded, voicing his specific need.

Is not the stranger first attracted by a message which reaches his natural desires? And are not our needs invariably cloistered in the heart? The subject, "God is Love" is not a common one in the New-Church pulpit, we believe, and yet God, Perfect Love, "casteth out fear," as the Apostle affirms. Fear, of course is the root of practically all evil, whether sickness or sin.

DIRECTORIES NEEDED

One thought in connecting with the wholly admirable publishing work of the New Church. Might it not be useful to publish in every book, booklet and leaflet a complete directory of societies and circles which are members of both the British and American Conventions? Our literature is sent far afield. It would be most useful for a stranger, having found delight in a New-Church book, to find that right there in his own city, or nearby, was a church and library where he might learn more of what had interested him. Further, such a directory—which is now sometimes printed covering a few of the larger societies—would serve quite a use for the traveling public.

It is sometimes said that at least some of the activities herein outlined may interfere with the individual's freedom of choice. That, of course, is important to guard against. But it will be perceived that as a matter of fact, unless a man has two or more things before him from which to select, freedom of choice is really—though perhaps unintentionally—denied him.

One more thought in closing: If we recall the old saw, "The hand that rocks the cradle is the hand that rules the world," it may occur to us that women may not yet have a sufficiently active place in the organization work of the

New Church. Woman, it is needless to point out, represents the heart in the human; heart signifies love, and without love, and lots of it, there is little or no life (pulsating activity), on any human plane. Women will take their place in church life as they are everywhere doing in civil affairs.

With the unlimited treasures of the Heavenly Doctrines; with opportunities untold to labor in the Lord's blessed vineyard, we are indeed privileged to hold membership in the New Church and we join hands with those accepting the teachings who may not formally happen to be members. So we press forward vastly encouraged, perceiving on every hand increasing

signs of the enlightening influence of the Church of the New Jerusalem in the hearts and minds of men and women everywhere. Thus is religion related to life.

If it be now, 'tis not to come.
If it be not to come, 'tis now.
If it be not now, yet it will come;
The readiness is all.

The Alternative

Personal being comes at last to two conditions and to two possibilities; it is either a condition of worth or of worthlessness; it is either a possibility of ascent into the heaven of Christian righteousness or it is a possibility of descent into the hell of a cruel soul.—GEORGE A. GORDON.

National Church Trustees Appeal

Ten Thousand Dollars Needed for Repairs and Completion

ABOUT thirty years ago Nancy B. Scudder, a member of the Washington Society, left by her will a large legacy for the purpose of erecting a National Church in Washington, D. C. The members of the New Church in the United States were appealed to for further contributions to make this Church a worthy and permanent building, not only to be used as a church for the Washington Society, but to be of interest and use to the members of the Church at large visiting Washington, and to have a missionary value as well.

So well did they do their work that at a recent convention of architects and engineers in Washington, visitors were told that they ought to go and see this building as a notable example of English Gothic architecture.

The inside work, however, has never been completely finished. The capitals of the interior columns are still rough blocks of stone; the electric light fixtures are such as were used in dwellings and business houses a quarter of a century ago, and are not suitable for a church building of this character. There is a decided echo in the auditorium which interferes with proper hearing of the speaker, and which should be rectified.

It is not a matter of surprise to know that the

interior walls need refinishing after such a lapse of time.

It is estimated that \$10,000.00 will complete this building properly. The General Convention has authorized the National Board of Trustees to call this needed matter to the attention of the New-Church friends throughout the country, and to ask them to make as generous a contribution as possible, so that the National Church in Washington will be a credit to our body, and that friends and visitors will see a building in a completed state and in thorough repair.

The Treasurer of the Convention, Mr. Albert P. Carter, 511 Barristers Hall, Boston 9, Massachusetts, is also Treasurer of the National Board of Trustees and will be glad to acknowledge receipt of any contributions or subscriptions made to him for this purpose. Subscriptions may be made payable monthly, quarterly or as you please, payments to be completed by April 30th, 1927.

RALPH P. BARNARD,
FENTON LAWSON,
PERCY McGEORGE,
GEORGE C. WARREN,
HENRY WUNSCH,
Committee.

“The Touch System”

By Marie Warner Anderson

WITHOUT “spelling out” her keys or tangling her swift fingers, your skilled typist, by a brief, brisk series of clickety-clack transformations your hurried speech into a tidy, clearly written letter. She has been trained in the “touch system,” which makes it possible for her to write and for you to send a great many more business letters than it would be possible for both of you together to write in longhand. Not only is the number of your contacts in the world of affairs much greater, but the proper understanding of your message is more definitely assured. Handwriting may be more personal, but it is not necessarily decipherable. A business statement may be worse than useless if misread.

Clarity of form determines the value of religious teachings which we of the New Church attempt to send abroad among our friends and acquaintances. Have we been content laboriously to transcribe our message, with minute personal attention to the pothooks and flourishes of doctrine? Or have we sought the most succinct way to express some one phase of the truth as we see it? Is there a “touch system” which will spread the New-Church message more rapidly, more effectively, and to more people?

Your typist began training to write your letters by practising with two fingers on four letters: “rt-yu, rt-yu, rt-yu, rt-yu, rtyu, rtyu.” These she wrote again and again without watching her keys until she could do her stint without an error.

The bit of truth which you have seized upon and applied repeatedly in your own life would be the one that you could most easily and clearly express to another.

To read all of Swedenborg’s writings would be a task beyond most of us, yet each one cherishes certain passages which exactly express surging beliefs that he was unable to formulate alone. “Rtyu” may mean something for you that it does not for me, but your mastery of a single fundamental is the key to your own “system” of usefulness. “The body is obedience” to me describes the relation of the natural and spiritual man. More explanation is needed to convey this same idea to someone else, but from

that passage I can proceed without “hunting out my letters.”

You believe in the Bible because you have tested its use as a medium of inspiration. Time and again you have sought its pages in perplexity, in weariness, in despair. . . . and found a message just for you, not in its words, perhaps, but coming through the medium of its words, bringing infinite comfort and strength. These are often experiences too deep to discuss, yet the confidence, the surety, the faith in life and humanity, which come thus may make your contacts with others indefinitely more far-reaching and effective.

Few of our friends will follow thoughtfully a long explanation regarding the New Church, but most of them will hear with interest our brief statement that we believe the Lord is here again in His world, and that He is the New Spirit seen everywhere on the earth. But you *must believe* to make it convincing, and your touch accurate. You must have seen death come to a New Churchman’s home—perhaps to your own—before you can say with comforting sureness to a saddened mother: “Death is resurrection—the entrance to complete life.”

In my purse I carry a card which bears the heading, “This Church Maintains,” under which are given eight statements regarding the teachings of the New Church. No one will wait for me to read all these through when he asks that frequent question, “What is this church?” None of these statements contains just the answer I want to be ready to give, but I have the notion that if I take each statement separately, study and test it, make it my own, the sum of these truths will take a form eventually which I can repeat with new force and conviction.

Organizing our own beliefs, our “knowledges,” so that they prompt us to ready action and service is of little value unless we continually seek new ways of putting them into service. The typist loses much of her skill if she does not make regular use of it. Each hour of the day brings its opportunities for strengthening our Church by exercising its teachings. Your transcription of your religion depends upon your “touch.”

Neighborhood Work on Brooklyn Heights

By Robert Alfred Shaw

IN the life of society as we find it today, enduring human relationships are built upon certain simple underlying principles. The influence which a man exerts upon his neighbors and friends is in proportion to the estimate they hold of his sincerity, and the confidence they have in him grows out of that estimate, plus the quality of his judgment and the resulting wisdom of his acts. All human relationships are in large measure governed by these factors, and the influence which a man or woman has in his or her community is thus established.

The same thing must be true in respect to any group of individuals who, seeing eye to eye in the matter of some community need, educational requirement or social development, aim jointly at an accomplishment along the lines of the principles they stand for. They will be successful in the measure that their neighbors and their community can visualize the sincerity of their efforts and the rational spirit of their program.

To make evident the degree of sincerity with which a problem may be addressed, it is obvious that we must give evidence of a desire to practice what we preach. The man who preaches love of country must give evidence that that belief is a sincere one by activities in the interest of his country which cannot be misunderstood. The man who preaches simplicity of life must live simply. He who speaks for the love of use and the love of the neighbor must show that love by outward act.

No one, perhaps, will dispute these formulations; but I am doubtful whether we realize how fully they apply to the activities of groups of individuals seeking to interest others in the principles which they have espoused. It has been a keen appreciation of this fact that has governed the modest efforts of the Brooklyn Heights Society in what it terms its "neighborhood work." If on Sunday we preach the law of use, love to the neighbor, and responsibility to the community and in the government which protects us; we hold that it is not enough to give expression to these principles in individual contacts with other human beings. It is, we believe, just as important that the Society

should live its life of usefulness to the community as that the individual should do so. The community cannot understand our aims unless there is some expression of those aims in an organic way. Our neighbors cannot be expected to come in under our roof and listen to our preaching unless they first come in under our roof as recipients of our friendship and interest in their welfare in things which touch and affect them rather than us.

Out of this spirit has come the present plan by which our Parish Rooms are open for seven days in the week, at all times except Sunday and Saturday afternoons; out of it has come the constant effort to be of service in the neighborhood, whether in small ways or large ones. The rooms have become the center of a community life in which perhaps as many as a dozen organizations make use of them for a small fee. They are not known as the rooms of a denomination, but have a city wide prestige as "The Neighborhood Club," and on Wednesday evenings throughout the year Open House is maintained, whether visitors be few or many. Annexed, of course, and in sympathetic co-operation is The Church Book Shop, operated by The New-Church Press. By careful allotment of time, the rooms are used by the Church Society for its own affairs without any infringement of the neighborhood gatherings. In fact, on many occasions, the two overlap, the essential and important point to the Society always being that under its own roof, its members meet visitors, neighbors and strangers on terms of friendly intercourse and community endeavor, so that the seeds of both individual and organic relationship may be planted and grow.

Publicity

Mr. Clarence W. Barron's article on Galli Curci and Swedenborg, which lately appeared in *The Dearborn Independent* is attracting no little attention and has been somewhat extensively quoted. A lengthy extract from it appeared lately in *The New York Times* and several paragraphs relating to it appeared in the *Newark Evening News* (Newark, N. J.).

IN THE DOCTRINES

The Outlook of Providence

AFTER saying what manner of guidance the Divine Providence is, and after describing its goal, Swedenborg goes on, in the third chapter of *The Divine Providence*, to say how in general Providence looks out over the world it governs.

The world we know is a passing world. We learn of its origins in the dim past. We listen to estimates of its term of existence, unable as we are to take them in. There is nothing we know that did not at some time come into existence, that will not some day go out of existence. In years of vigor we have no realizing sense that our life in this world will pass; we cannot believe that our nation, strong and well-off, will ever cease to be; but will they not? Figures are given for the duration of the world's supply of coal, and oil; civilizations are bound to come and go, if history tells us anything at all; even the spiritual life will see epochs, and a recurrent rise and fall.

On all this world the Infinite must look out in a way comporting with His external being. He must look to "things external and infinite." He must see beyond what comes and goes, through the flux of things, to an infinite attainment, meet for Divine effort. He must look to building up what is from Himself in His creatures, in an eternal and infinitely varied society in His image. In a world not Himself, He looks to what is the Divine led out and lodged in the response which He has won from His creatures.

If we read with eyes for the vivid touch of Swedenborg's hand on his subject, we shall find a world brought before us which is (1) God; (2) the life going out from Him, and (3) what is made by Him, the human soul, endlessly and with unwearied variety responding to this outflowing Divine. In this view of the world, if one can be swept up into it for a moment by the clarity and lift of the Revelator's words, almost a vision is given us of how the Infinite in His Providence looks to what is eternal and infinite. Time has gone, and the limitations of space, the coming and going of life is no more, mortality is laid off and immortality put on, the

forces of disintegration are left behind, and incorruption has the field. I think one may well read this chapter deep in his soul, in some intimacy with the unseen, when the spirit's powers of perception have been freed from the rush and hurry, time-consciousness and confinement in space of this world.

A passing world engrosses us. An abiding world fills God's vision and commands His effort.

The universe that thrills with Thee
Is half Thyself yet is not Thou,
Behind the quivering mask I see,
With them of old, Thy face and brow;
Like Moses on the awful height,
I all but touch Thee day and night!

Their flames are one with those that shine
In Sirius and the Milky Way,
Both share the Energy divine,
Nor mind nor matter knows decay—
Stars fall, forces, change, men must bow,
Yet all is life, and life is—Thou!

—FREDERIC L. KNOWLES.

But if that sight were ours, the things that now
Engage our eyes would seem but dull and dim
Beside the wonders of our new-found world,
And we should be amazed and overwhelmed
Not knowing how to use the plenitude
Of vision.

—HENRY VAN DYKE.

Lord, Thou hast been our dwelling-place in all generations. . . . Establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it. *Psalm xc. 1, 17.*

WILLIAM F. WUNSCH.

Progress in North Cambridge

To the Editor of THE MESSENGER:

The colored people of North Cambridge are rejoicing at the final payment on the land which is to be the home site of their community activities. With hearts full of gratitude to the Lord and to their friends, they are making preparations to hold a mortgage burning during this month. There is a feeling among us that mere words will not express our appreciation, and we are anxious to demonstrate our thankfulness with Negro spirituals, folk songs and lantern pictures of our work. We shall be happy to entertain any church, Sunday School or young peoples' societies who would like to have us do so.

SAMUEL O. WEEMS.

North Cambridge Community Church
28 Hubbard Avenue,
No. Cambridge, Mass.

NEWS OF THE CHURCH

Plan to Attend Convention in Philadelphia, May 11th to May 18th!

Here and There

Mr. J. Gifford Thompson of the Roxbury, Mass. New-Church society is enjoying a two-months' cruise and tour of South America.

The Big Four Railroad, regretting the necessity of taking a ninety foot strip from the campus of Urbana Junior College for the widening of its right of way, has acceded to the request for \$15,000 compensation.

New-Church people in Miami, Fla., recently had the pleasure of a visit from the Rev. F. E. Waelchli. Services and meetings were held in the rooms of Mr. and Mrs. L. Brackett Bishop of Chicago, in the Royal Palm Hotel. During his short stay, Mr. Waelchli preached several splendid sermons, and gave a lecture on missionary activities.

The regular monthly meeting of the Boston New-Church Club was held on April 14th at 5.30 P. M. in the vestry of the Boston Church. Before dinner the Rev. William L. Worcester, President of the General Convention, gave out information regarding the meetings to be held in Philadelphia from May 11th to 18th. After dinner the Rev. William F. Wunsch spoke on "Why I am a New Churchman".

The Pittsburg Society, in compliance with the local requirement of biennial action, has voted to re-engage its minister, the Rev. George E. Morgan. The work there continues to show most encouraging progress. There were four confirmations this spring and six recent applications for membership, with thirteen baptisms in two years and an annual membership increase of ten per cent. The usual Easter party on April 5th was enjoyed by forty-two children, and in the evening Oberammergrau pictures were shown by slides. The Church expects to be well represented at Philadelphia in May.

Easter Services

From New-Church Societies throughout the country come reports of unusually successful Easter services.

The Baltimore (Md.) Society reports a beautiful and well-attended Easter service, with two baptisms and four confirmations.

Easter Sunday in Pretty Prairie, Kansas, began with morning services marked by the Rev. A. B. Francisco's stirring sermon on "Resurrection." In spite of roads almost impassable from recent rains and snow storms, a great number of people were present, including visitors from all parts of the state. There were two baptisms, two confirmations, and two new members received into the Society. At noon the ladies of the Church served a delightful dinner to approximately one hundred and fifteen persons. Afternoon and evening services followed.

A New-Church work among colored people of the populous Harlem district of New York City was inaugurated last November by the Rev. J. E. Jackson, formerly of the Presbyterian Church in Jamaica, B. W. I. A hall has been rented at 301 West 140th Street and morning and evening services are held there every Sunday, with a small but steadily growing congregation. Easter services were practically well attended, some seventy-five persons crowding the little hall in the evening, when the Rev. E. M. Lawrence Gould of Brooklyn Heights preached on "The Answer to Life's Enigma," and a newly organized choir furnished quite an elaborate musical program.

Easter Sunday was a notable day for New-Church people in La Porte, Indiana. There was a large attendance at church, and a choir of girls trained by Miss Andrews, the organist, sang Easter hymns. Exercises in the Sunday School included singing, recitations and an address by the Superintendent on the significance of the day. An Easter card, in the shape of a cross, was hung around the neck of each child who had not been absent since Christmas. Potted plants were given to the children and teachers. There were five baptisms and five confirmations.

In Orange, N. J., the day was celebrated with the usual program. The annual Vesper Service was held at the home of Mrs. Otto E. Lohrke in East Orange. The Rev. Adolph Roeder, Pastor of the church, talked on the various traditional fea-

tures of the Parsifal Legend, and how they showed the spirit of the people and their gropings for truth in the dark days of the Middle Ages. In the afternoon, the Sunday School held its regular Picture Review session, during which a number of pictures drawn for the scholars by their Superintendent, Mr. Charles Maginn, were thrown on the screen while the children told what they knew about them. There were also recitations and songs, and a series of new Bible pictures which proved to be very beautiful. Two children were baptised, and three received Books of Worship.

New Parsonage in Buffalo

The Society in Buffalo, N. Y., is enjoying a period of usual activity. For some time past it was felt that something should be done to make it possible to use a residence which is on the church property as a parsonage. The building in question was being used by one of the members, who paid a moderate rent and also gave some of his time to caring for the church. The situation was laid before the New York Association at its recent Annual Meeting, and the sum of \$2,000 was voted for the remodeling of the house.

Members of the Buffalo Society volunteered their services in doing a good deal of the actual work, so that it is expected that the property will be benefited fully \$3,000 to \$3,500 as a result of the improvements. One member undertook to take charge of the complete installing of new plumbing and a new heating system, while another undertook to relieve the committee entirely of the plastering contract, providing practically all of the material and all of the labor at no cost. All the men of the church are giving their services, and it is expected that the Pastor, the Rev. Wm. H. Beales will be able to occupy the newly-modeled and newly-decorated home about the first of May.

Easter Sunday saw one of the largest congregations in many years. Altogether some seventy persons were present, including a number of strangers. Fifty remained for Communion.

Sixteen of the men of the church have formed a Men's Club, the purpose of which is to advance the general interests of the church, to discuss possible improvements from time to time, and to take up doctrinal and current topics for serious consideration. The meetings are to be preceded by supper, and will be held at the church.

The Sunday School reports steady progress and continued interest. The high record of attendance

so far, since Christmas, was exactly fifty. The Adult Class, studying the Sunday School lesson, is unusually well attended, and live interest is maintained.

Pennsylvania Association

The thirty-eighth Annual Meeting of the Pennsylvania Association was held with the Frankford (Philadelphia) Society on Good Friday, April 2nd. Following the morning business session and noon service, a collation was served, and the program continued throughout the afternoon. The Rev. William L. Worcester and the Rev. Paul Sperry were present as visiting ministers.

During the morning, the Rev. Charles W. Harvey, General Pastor, took occasion to speak appreciatively of the Rev. John W. Stockwell, who resigned the pastorate of the Frankford Church in January, 1926, and to extend, in behalf of the Association, the right hand of fellowship and welcome to the Rev. Leonard I. Tafel, the Society's new minister. There followed brief addresses by Mr. Stockwell, Mr. Sperry and Dr. Tafel.

The afternoon program took the form of a symposium, "Our Church Machinery," presented as follows: "Its Structure," by Mr. Ezra Hyde Alden, Vice-President of the General Convention; "Its Value," by the Rev. William L. Worcester, President of Convention; "Its Effectiveness," by the Rev. Paul Sperry, Secretary of the Board of Missions. Mr. Alden devoted himself mainly to a history of the New Church since its formal organization. Mr. Worcester stressed the importance and power of the Associations as organized bodies, and spoke of the annual meetings of Convention as not merely occasions of distinct practical and inspirational value, but indispensable factors in the unifying of the separate Societies with the Church as a whole. Mr. Sperry emphasized the New-Church Message as the thing of primary value and importance; and, passing on to a consideration of the problems of growth and development, presented a sketch of expanded organization, involving several regional centers, whose purpose it would be to enlarge the geographical field of New-Church activities, and to increase the number of State Associations.

In view of the interest and importance of the matters brought forward in these papers, it was voted to continue the discussion of "Our Church Machinery" at the Association's next meeting in the fall.

BAPTISMS

DIBB.—Margaret Marie, infant daughter of Wallace N. and Lillian Dibb, at the Church of the New Jerusalem in San Diego, Cal., on Easter Sunday, the Rev. Hoxsie Y. Smith officiating.

TREVOR.—At the home of his grandfather, Mr. Henry G. Trevor, 46 East 78th Street, Manhattan, New York City, on April 12th, 1926, George Schieffelin, Jr., son of George Schieffelin and Elsie (Dortee) Trevor, the Rev. E. M. L. Gould officiating.

LANGDON.—At the Church of the New Jerusalem, Brooklyn Heights, New York City, on April 18th, 1926, Jacqueline Moffat, daughter of Robert M. and Helen (Moffat) Langdon, the Rev. E. M. L. Gould officiating.

HERBECK.—At the home of his foster parents, 234 Ridgewood Ave., Brooklyn, New York City, Charles Francis, adopted son of Charles V. and Cicilie (Fincke) Herbeck, the Rev. E. M. L. Gould officiating.

Accommodations at Convention

The General Committee appointed by the Pennsylvania Association to take charge of arrangements for the meeting of Convention in Philadelphia from May 11th to 18th next, including the meetings of the Council of Ministers, requests that inquiries be addressed as follows:

Ministers and their wives expecting to attend will kindly advise Miss Emily Hibberd, 93 East Stewart Avenue, Lansdowne, Pa., as promptly as possible.

League delegates will kindly advise Miss Esther Hyde Alden, 334 South 43rd Street, Philadelphia.

For information as to hotels, boarding houses, rates, etc., address Miss Emily Hibberd, 93 East Stewart Avenue, Lansdowne, Pa.

For information other than the above, address Mr. Louis I. Mathews, The Union League, Philadelphia, Pa.

OBITUARY

STIMPSON.—In Edgewood, R. I., on March 21st, 1926, Miss Annie Lord Stimpson passed to the higher life.

Miss Stimpson was a life-long and active member of the Providence Society, ever ready to help it and deeply interested in its welfare, and in that of the New Church at large.

CALENDAR

May 9.

Fifth Sunday after Easter

THE RISEN LORD

Sel. 17: "Preserve me, O God."

Lesson I. Num. xxx.

In place of Responsive Service, Anthem XXI. B. of W., or *Te Dominum*.

Lesson II. Matt. xi.

Benedictus. B. of W., p. 6.

Hymn 187: "Morn's roseate hues."

60: "Jesus, to Thee be endless praise."

HOW TO REACH PHILADELPHIA CHURCHES

Visitors to the Convention arriving by the Pennsylvania Railroad are reminded that there are three stations at which through trains from the east, north and west stop: North Philadelphia, West Philadelphia and Broad Street. For the church at 22nd and Chestnut Streets and for most of the residential district, the West Philadelphia station is the most convenient; for Frankford, either the West Philadelphia or the Broad Street station.

Those arriving from the West whose trains make only the North Philadelphia stop can reach West Philadelphia and Broad Street on connecting local trains, or can go direct to Frankford by taking street car (Route 2 or 24) north on Thirteenth Street to Allegheny Avenue and transferring to a Route 60 car going east, leaving street car at the El and taking east-bound train, leaving train at Church Street station, walking one block east along Frankford Avenue to Unity Street, turning right and then left on Paul Street to the Frankford church. On taking street car at North Philadelphia a "transfer" should be asked for. An additional fare will be called for on the El.

Arriving at West Philadelphia, a Route 31 or 41 car, going east on Market Street, should be taken to 22nd Street, then walk one square south to the church at 22nd and Chestnut Streets. Arriving at Broad Street, the same cars may be taken, going west on Market Street, to 22nd Street.

Frankford may be reached from either West Philadelphia or Broad Street by taking Elevated-Subway train marked "Frankford," to Church Street.

DAYLIGHT SAVING

The city of Philadelphia runs on Eastern Daylight Saving Time, which is one hour ahead of Eastern Standard (Railroad) Time.

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Make checks payable to Albert P. Carter, Treasurer, and send all correspondence to him at 511 Barristers Hall, Boston 9, Mass.

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The Rotch Trustees have placed the order for a second printing of the thirty-two volumes of the Rotch Edition of Swedenborg's Works, with paper and binding as before in linen buckram and half morocco editions, and have also ordered a special edition of books to be advertised extensively over the country, with notices and pamphlets of Swedenborg's life. The accompanying publicity will be under the direction of C. W. Barron.

It is planned to have the advertising begin in April. The Rotch Trustees have enough money assured them for publication and for advertising to start a nation-wide campaign, which has been in preparation and experimented upon for some years.

It is desired to raise \$100,000. Mr. Barron will see to the first \$50,000, hoping by this appeal for co-operation to raise \$50,000 more.

The advertising will be extended over the country as the money comes in.

If you desire to speed the light of the New Age, make your most liberal contribution immediately and send to the Rotch Trustees, care of B. A. Whittemore, Agent, 134 Bowdoin St., Boston, Mass.

(Signed) **GEORGE C. WARREN**
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of the New Christianity*

Philadelphia Number

**Containing an Introduction
and an Invitation**

The Lordship of Jesus

Why I Am a New Churchman

The New Church in Philadelphia

The Messenger House

New Church Missions

Swedenborg

Etc.

THE NEW-CHURCH MESSENGER

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MAY 12th, 1926

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"Apocalypse Revealed".....38,341
"Gist of Swedenborg".....17,984
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Grand Total106,203

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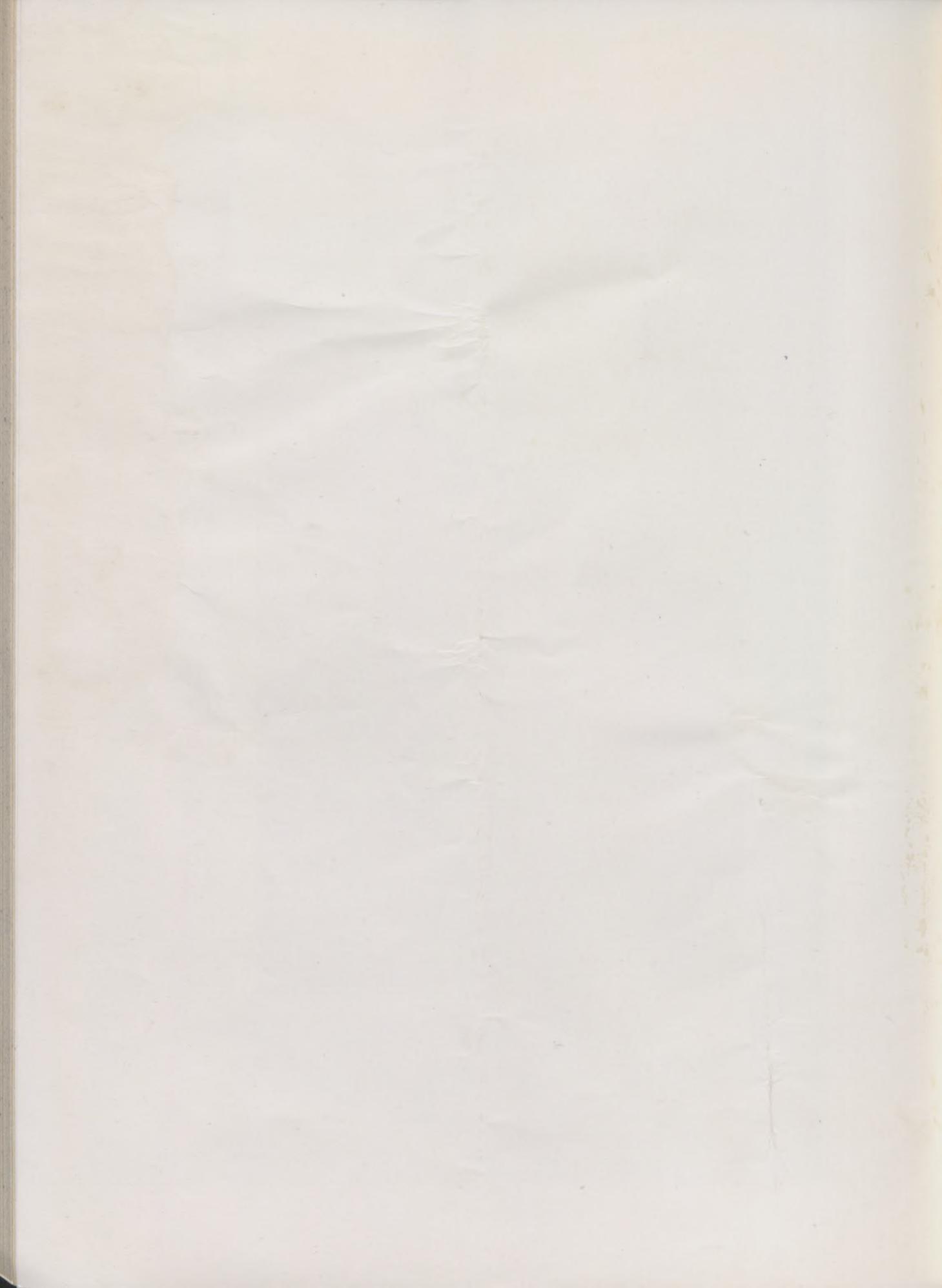
Where Convention Meets

The Church of the New Jerusalem, 22nd and Chestnut Streets, Philadelphia





Our Japanese Missionary
The Rev. Isamu Watanabe



The

NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

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BEGINNING on Tuesday, May 11th and continuing through May 18th the General Convention of the New Jerusalem in the United States of America* will hold its one hundred and fifth session in the City of Philadelphia. It is always with particular interest and pleasure that the Convention revisits what was its own birthplace as well as that of the nation of which most of its members are citizens. In Philadelphia there was given, in 1784, the first public lecture in America on the teachings of Emanuel Swedenborg. Here in 1817 there was organized the General Convention, and here likewise the one hundredth anniversary of that event was enthusiastically celebrated nine years ago. All of us, therefore, but the newest recruits have had our delightful experiences of Philadelphia's hospitality, and look forward to more of them with keenest anticipation. The Convention's official organ, THE NEW-CHURCH MESSENGER, has its own special association with this year's Convention city, for one of the first and most famous of its editors, the late Rev. Chauncey Giles, was for many years pastor of the church at Twenty-Second and Chestnut Streets where most of the meetings of the Convention are to be held. To the people of Philadelphia, therefore, this issue of THE MESSENGER is dedicated, in the hope that they may find useful information, and perhaps help, in its

pages, and that it may serve to them as a friendly introduction of the Church which it seeks to represent.

THE Convention Program includes a variety of meetings, social, educational and devotional, some planned in particular for ministers, some for women, some for young people, many for the general public. There will be discussions of many topics—all, we hope, from a somewhat "different" angle. There will be good sermons, music of the finest, and an atmosphere of informal friendliness. Except for a few executive sessions of the Council of Ministers, you will be made welcome at any or all of these meetings, and at all times. A list of the more important events will be found on page 309, and a detailed program will be obtainable at the places of meeting. The Council of Ministers will meet in the New Church, Frankford, at the Corner of Unity and Paul Streets. The place of all other meetings is the Church of the New Jerusalem, Twenty-Second and Chestnut Streets. Please regard this as a very cordial invitation.

WAS it coincidence, or was it something more, that the city which mothered the great American experiment in political freedom should have been the birthplace also of a church dedicated to the same principle in the field of religion? Emanuel Swedenborg did not found the New Church—it came into being fifteen years after he had passed to the future life that was so real to

* The church that bears this cumbersome official title is known to the public generally as the "Swedenborgian Church," or "Church of the New Jerusalem." Among its own members it is usually called "The New Church."

him. He did not live on earth even to see our republic inaugurated. But in the realm of the spirit he was one of the first and greatest of modern emancipators. His famous pronouncement: "Now it is permitted to enter with intelligence into the mysteries of faith," marked in many ways the beginning of a new religious era. Needless to say, the authority of dogma and ecclesiasticism still holds in large portions of the Christian world; the spirit's freedom is not won by the mere profession of belief in it. The movement of which Swedenborg was an initiator is, however, as truly the growing movement in religion today as it is in politics. The day of blind faith passes, giving way to that of free inquiry. Yet withal, Swedenborg stands as a witness that honest examination of the Christian verities need by no means lead to their surrender. To those who have sought to follow where he led, Christ is God and the Scriptures contain God's Word more assuredly than ever. A reasoned, but yet a constructive Christian liberalism is the legacy that he left us, which we would share with our neighbors.

A New Church

IT may seem strange that a church which has long since passed its hundredth birthday should still call itself a "New Church." Of course it might do so by sheer force of habit and association, like "New College," Oxford. It might think itself at least new relatively, like the "New Walls" of Jerusalem—somewhat less than a thousand years old in a city with more than three thousand years of memories. But, while both of these cases have their element of likeness, the name's meaning in this instance goes considerably deeper.

This is a church, that is to say, which believes in newness as such. Founded in part on the teachings of one of the great scientific forerunners of evolution, it has always seen man and the universe as growing things. Today's truth, as it realizes, never will be quite sufficient for tomorrow. This, not because truth itself changes, but because men's minds develop; because the Source of Truth is forever adding to men's power to grasp and understand His message.

The church that can meet the world's needs must therefore forever be a New Church; must have a newly interpreted and freshly embodied gospel for each generation. Again, this does not

mean that the old is to be abandoned; the thread of man's spiritual experience broken. But it means that the fabric of that experience must be woven forward, and that he who would seek to halt the weaving or turn back the shuttle threatens the Great Weaver's purpose.

All faiths, whether they will or no, today face the alternative of reconstruction or oblivion. The world moves onward, and religion must either go with it or be left behind. It is far from our minds to dream of this "New Church" of ours as the one Church of the Future; we are simply people who have caught the vision of that veritable New Church and would labor toward it. We gladly affirm our spiritual fellowship with all who are doing likewise.

At the same time, we think we have a real and specific part to play in the task that confronts religion generally. That part is, first, to interpret the task itself. The key to the present situation lies in the fact that Jesus Christ is now coming again, as He promised—not in the flesh, but in a new spiritual power and influence with all those who will receive Him. The world's hope lies, as it seems to us, in turning to Him, not just as He was two thousand years ago, but as He is now, with all the new life and light that He gives to those that seek Him.

Second, we see the chance to show the world a new sort of Christian life—not as new or unusual, thank God, as it was when our work began, but still all too seldom realized. It is a life that is new in broadmindedness, charity, brotherhood; but also new in the depth of the motive power that lies behind it, for this is no longer the mere will to save one's own soul; it is the will to bring the Christ and His Holy Spirit into every part and phase of the world's life. We seek to show a religion in which affirmation, love and encouragement take the places of denial, censure and restriction.

Of course we have fallen short of our ideals. "A man's reach should exceed his grasp, or what's a heaven for?" But we pledge ourselves to continue trying. Whether in or outside of formal affiliation with us, we ask you who may read these lines to help us. Come and meet with us as we grapple with our problems, which are also yours and the world's! Give us your aid in the building of that New Church which modern society so desperately needs! Men and women of the City of Brotherly Love, our doors—and our hearts—are open!

E. M. L. G.

Events of Interest

To Which the Public is Cordially Invited

WEDNESDAY, MAY 12TH

2:30 P. M.—Public Session of the Council of Ministers.*

Addresses: "Expressing Our Teachings in Terms of Current English," by the Rev. Clarence Lathbury, of Ohio.

"Getting Closer to the Spirit of Science," by Mr. Lewis F. Moody, of Pennsylvania.

8:00 P. M.—Public Session of the Council of Ministers.*

Address: "The Main Purpose of the New Church," by the Rev. John Goddard, of Massachusetts.

SATURDAY, MAY 15TH

12:00 M.—Brief Service, with Address: "Youth, Liberty and Religion," by the Rev. Arthur Wilde, of New York.

SUNDAY, MAY 16TH

10:45 A. M.—Morning Worship, with Sermon by the President of Convention, the Rev. William L. Worcester.

7:00 P. M.—Mr. Rollo F. Maitland, organist of the Philadelphia Society will give a description of the new organ of the Church, and play several numbers.

7:45 P. M.—Missionary Conference under the auspices of the Board of Home and Foreign Missions.

Address: "The New Church in Africa and India," by the Rev. Charles A. Hall, of London, England.

Address: "Swedenborg and Sweden," by the Rev. David Rundstrom, of Stockholm, Sweden.

Address: "The New Church in Japan," by the Rev. Isamu L. Watanabe, of Tokio, Japan.

MONDAY, MAY 17TH

11:00 A. M.—Conference on "The Importance of the Sunday School," Addresses by Mr. Edward F. Wunsch of Michigan, Mrs. Mary Seward Coster of New Jersey and Mr. John V. Horr of New York.

12:00 M.—Brief Religious Service and Address on "Love's Way," by the Rev. Everett King Bray of Minnesota.

3:30 P. M.—Address on "A Bystander at the Window," by the Rev. Albert Diephuis, of Canada.

8:00 P. M.—Public Meeting, with two addresses on "Consecration," by the Rev. Louis G. Hoeck of Ohio, and the Rev. Charles A. Hall, of London, England. Special music.

TUESDAY, MAY 18TH

12:00 M.—Brief Religious Service and Address: "Liberty to the Captives," by the Rev. André Diaconoff, of Illinois.

8:00 P. M.—Annual Public Meeting of the New Church Forum.

* Meetings of the Council of Ministers will be held with the Frankford (Philadelphia) Society, Paul and Unity Sts.; all other meetings in the First Church of the New Jerusalem, 22nd and Chestnut Sts.

The Lordship of Jesus

By Charles Albert Hall*

TRUE Christianity stands definitely and unequivocally for the Lordship of Jesus. Its conviction is that in Jesus the Lord God of Heaven and earth appeared in His own Divine Humanity, and that He is the ever-living and only Lord, always with us Divinely and spiritually, "closer to us than breathing, nearer than hands and feet."

This conviction is Browning's master-thought:

The acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth, and out of it.

The practical acceptance of the Lordship of Jesus is the need of all humanity in all ages and the solution of all our present perplexities.

I.

This conviction is not born of flesh and blood, but of the Father which is in Heaven (*Matt. xvi. 17*). It seems to be that of the immediate followers of the Lord in His Incarnation. Perhaps not at once, but certainly in the end, most of the early Christians devoutly and practically accepted the supreme Lordship of Jesus. To Peter He became "the Christ," to Thomas, "My Lord and my God," to the writer of the *Revelation*, "Lord of Lords, and King of Kings." As has frequently been pointed out, and as emphasized by a recent writer, "the rite by which converts were received into the Christian Society was an acknowledgement of the Lordship of Jesus. They were baptised 'in the name of the Lord Jesus Christ.'" Faith in Jesus, not dead by crucifixion but as the transfigured and risen Lord of life, prepared the apostles for great and heroic ventures, and sustained them through all their perils. That faith was not schematic, but a thing of life; it was grounded in a profound perception and the result of a moving spiritual experience. Those highly privileged men knew in their hearts that Jesus was Lord, and the knowledge of the heart is the only firm basis of conviction. If men today are doubtful about the Lordship of Jesus it is because they have not submitted the truth to the test of experience: let them surrender themselves to the teachings and living spirit of the Lord and they will soon be able to cry from the heart, "The Lord, He is God!"

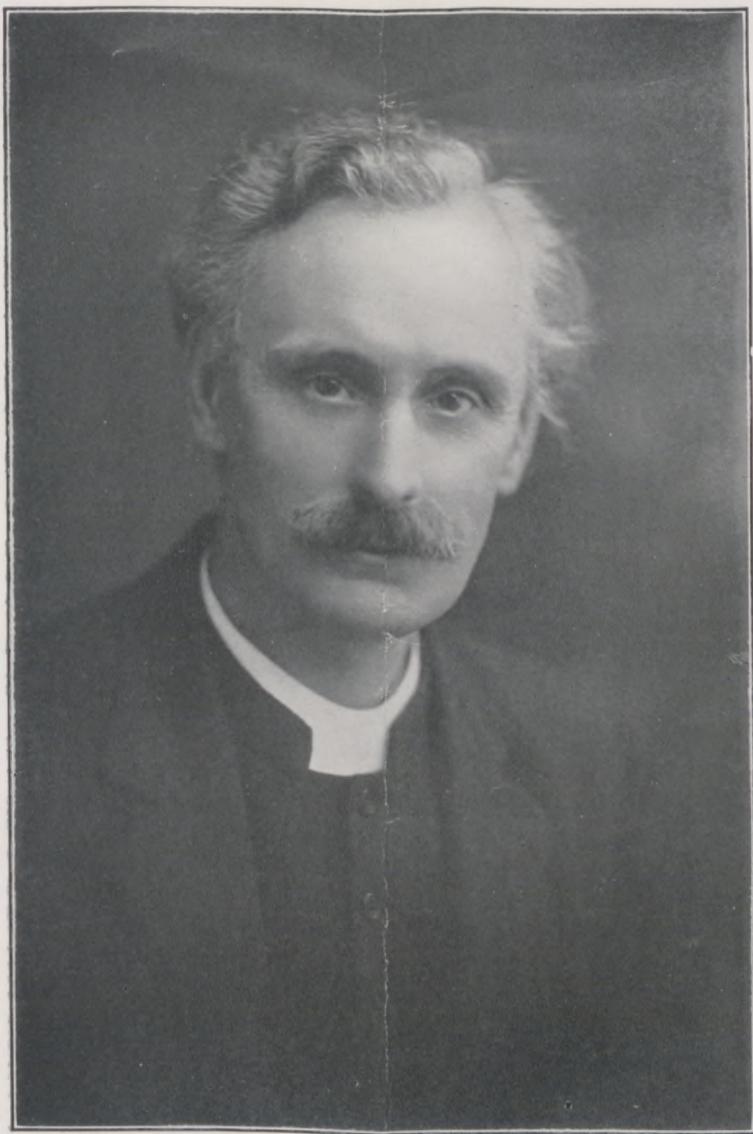
The earliest disciples were content with their heart-knowledge. Their experience taught them that Jesus was Lord, and that sufficed. Not for them the hazy metaphysics and theological wranglings of the schoolmen. It was at a later stage of the development of the Christian Society that men came to obscure the simple acknowledgement in the heart by speculations and interpretations. Academic theologies were an aftergrowth. They were inevitable in the face of Christian contacts with the votaries of mystery religions and agnosticism. It is a melancholy fact that the simplicity of early Christianity ultimately became overlaid by a tangle of speculation. Theology came to be assessed at a greater value than religion. Men and women were dragooned into acquiescence with systems of thought, and lip-service to a creed was more highly esteemed than the religion which is of the life. Yet it is only in life that we discover the supreme truth of the Lordship of Jesus.

II.

The Church today needs to realize the Lordship of Jesus, and to disentangle the primary and simple Christian truth from the metaphysical and theological mazes in which it has become involved. It is an encouraging sign of the times that now men are more eager to discover the real Jesus than to set up theories about Him; yet interpretation is necessary. The life lived is surely the best interpretation and demonstration, but the truth which comes to be owned through experience is better for intellectual confirmation. The world doubts and asks questions; it demands explanations, and rightly asks for a rational statement of the Christian's faith. But here the purpose is to draw particular attention to the practical implications of the Lordship of Jesus.

Now in this matter, as in all others, the outlook must needs be spiritual. We apprehend the Lord spiritually and not according to the limitations of the flesh. When we say Jesus is Lord, we are not thinking in terms of gross body, or of space and time, but in terms of Divine Humanity which can only be spiritually discerned. The Lord we worship is what some people call the Christ of Experience, the Risen and Glorified Jesus as revealed to the spiritual perception of the apostles: we are not thinking of a body nailed to a cross, and pierced by the spear of a Roman soldier, and laid aside in a sepulchre. When we

* This essay is reprinted by permission from a volume of essays, to which it gives the title, recently issued by The New-Church Press, London, England.



Representing the British Conference
The Rev. Charles Albert Hall, F. R. M. S.

speak of the Humanity and Person of God, we mean exactly what those terms imply. Humanity is not body, but spirit: personality is the sum total and full complex of the mental and spiritual qualities which distinguish our manhood. Humanity or personality includes love, which cannot be weighed in a physical balance; intelligence, which cannot be measured with a yardstick; charity, kindness, sympathy and reverence, which defy the skill of the analytical chemist. When we say we worship the Lord in His Divine Humanity, we wish to convey the idea that our reverence goes out to God who manifests Himself to our spiritual consciousness in His Own Humanness. And that Humanity, or Personality, is not flesh and blood, but Divine Love, Wisdom, Mercy, Compassion, and all apprehensible Divine qualities brought to view. Jesus, as we contemplate Him, is "God Manifest," the Divine Father in expression; and as all Divine qualities are comprehended by the term Love, or Goodness, so we declare that the Lordship of Jesus is the Lordship of Love.

But of the Divine Love abstracted from personality we can have no possible conception. In our human relations, what do we know of love except in so far as it is expressed by our fellows and ourselves? And what can we know of the Infinite Love apart from revelation? Infinite Love, most certainly, can be known by us only in a personal expression. Jesus, some say, was a Great Teacher; that is true. He was Teacher, Master, Prophet and King! But we go much farther than this, for we insist that He was the bodying-forth of the Divine; the unique and incomparable personification of Infinite Love. Jesus to us was and still is the appearing of the Heavenly and Almighty Father. He is present to our faith and appears to us in spiritual perception. We own Him Lord because it is impossible for us to realize the fulness of the Divine Nature apart from Him. We frankly admit our finite limitations: we cannot plumb the depths of the Infinite; but Jesus has enabled us to understand the Love that will not let us go; the Love that redeems and saves; the Wisdom that sheds a light "that never was on land or sea," and the Power that transforms men from selfishness to altruism, from animalism to true manhood. Jesus is Lord because He saves us from sin. Here, indeed, our subject is raised above argument, and beyond special pleading, for it is within the power of any man or woman to test His saving power. And He saves us by making men of us, men who reverence the good, the true and the beautiful, who love the Lord and live in good will to their fellows. Such

is the salvation that is wrought out in all who love the Lord in His Divine Humanity and demonstrate their love by surrendering to the impulsions of His Spirit.

III.

The admission of the Lordship of Jesus means that we own the Divine Love that reaches down to man in his extremity; the Divine Compassion that dictates kindness even to the unthankful and the evil; the Divine Sympathy that gives to bodily hands a healing touch; the Divine Wisdom that moves lips to frame words that bless and burn. And what can we know of all these and other Divine qualities except as shown us by Jesus? And how can we be genuine blessings in the midst of our land, and help our fellows to the attainment to the highest manhood possible to them, except we practically acknowledge the Lordship of Jesus and allow His Spirit to become effective through us?

Truly the Lordship of Jesus is the Lordship of God. To the perplexed Philip Jesus said, "He that hath seen me hath seen the Father." That statement has proved enigmatic to many, but its implication is clear. Jesus is the appearing of the Heavenly Father, and the Father was in Him as soul in body. God was and is the soul, the very life in Jesus; that is the only explanation of His influence, His Wisdom, His Love. Surely it was God in Jesus that did His mighty works, that inspired such telling words, and caused something to happen that changed the course of human history. The "mere man" theory is not sufficient to account for the tremendous effects of the Incarnation.

But here a word of caution is necessary. Paul, in writing to the Christians at Corinth, said, "Though we have known Christ after the flesh, yet now we know him so no more." Our conception of Jesus is not a fleshly one; it is not the man of Nazareth, born of Mary, that we worship and strive to obey, but the Humanity born of God and Glorified. There is a profound and illuminating significance in the fact that the fleshly body of Jesus seemed to be spirited away from the sepulchre. The disciples found it not, and marveled. But they made a great discovery: they were told, "He is not here, He is risen." They looked for an ordinary dead body, but found a Living Lord. The disappearance of the body is an indication to men of all time that they must not know the Lord after the flesh, but according to the spirit: and it also shows that with the dissipation of the body there was a final and complete separation

of the truly Divine Humanity from the merely ordinary human in and through which it had for a time functioned. The man of Nazareth was displaced by the Christ. It is the Christ who is the Person of the Father, and it is He who will tell any eager listener "I and the Father are one."

IV.

It may be fairly said that all the controversies which have raged around the Person of the Lord have had their origin in the simple fact that men will persist in knowing Christ after the flesh. They are dominated by space and time considerations; they do not discriminate between spirit and body, between man as a spirit and the body which is mechanism; and they have no clear perception of the difference between the fleshly form born of Mary and the Divine Humanity born of God. They confuse the Person of God with a corporeal body. The Divine Humanity in which the Lord appeared to the spiritual consciousness of the disciples after the Resurrection is the true Person of God: it knows no earthly limitations, and we can recognize it with the understanding of the spirit, not with the eyes of the body. Perhaps never in the history of Christendom was there such a determined effort on the part of scholars to discover and, as it were, reconstruct the historic Jesus. This is all to the good, but it is not sufficient. Perhaps there is an element of danger in these researches. In going "back to Jesus" we may lose sight of the Lord in His Divine and Glorified Humanity, who has been the inspiration of all good and true men for nearly two thousand years, and who is the life of all fine endeavor. Our emphasis must be on the Lord who is now and always spiritually present, and we must learn to know Him in our hearts. Possibly the remarkable lines of Schaffer more aptly set forth my meaning than any words I myself can coin:

Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is all forlorn.
God's spirit falls on me as dew-drops on a rose,
If I but, like a rose, my heart to Him unclose.
Could but thy soul, O man, become a silent night,
God would be born in thee and set all things aright.
The Cross on Golgotha will never save thy soul;
The cross in thine own heart alone can make thee whole.

In all eternity no love can be so sweet
As where man's heart with God in unison doth beat.
Ah! would the heart but be a manger for the birth,
God would once more become a child on earth.

To know Jesus "in the days of His flesh" may mean knowing Him only after the flesh. We must do better than that: we must know Him after the

spirit, and we must go forward in His Spirit, by the power of His Word, warring against evil and error, and doing what we can to help to establish His Kingdom in the hearts and minds of men.

V.

It is a matter of no small value to get our theology correct, for clear thinking is a vast aid to right living. The Lordship of Jesus is the central point of Christian theology, but we are not content to let it rest at that. The Lord must be to us the Lord of life as well as the Lord of thought. If our thinking does not end in finer living it is a futile thing. And just here we are faced with the practical implications of the doctrine. There is a big difference between lip-service to a dogma and submission to a Spirit and a Life. The Lordship of Jesus must become true in fact as well as right in theory. They who are loudest in proclaiming a doctrine may possibly be most pitiable disciples. If Jesus is to be to us a real Lord, He must love through our hearts, graciously smile through our eyes, do good with our hands. His Spirit must make us strong in resistance of evil, powerful to do what is right: it must render us kind, charitable, tolerant, generous and forgiving: it must remove all bitterness, malice, ungraciousness and resentment. Indeed, we can do more to secure allegiance to the Lordship of Jesus by demonstrating it in our lives than by any argument we can advance.

And have we not in the Lordship of Jesus the solution of all the world's perplexities? Should we need to maintain armies and navies if all men were men of the Lord's Kingdom? Would nations fight nations if all were cemented in the Brotherhood of Christ? Could we not dispense with police courts if men would do to others as they desire others to do to them? Would there be thefts if the Spirit of Jesus dissolved human covetousness? The Lordship of Jesus, practically established, would remove all cause of dissension, all strife, all greed, all malice, all unkindness, all profiteering, all shirking of duty: it would establish peace and goodwill among men. Christianity has not failed; the trouble is that it has been rarely tried. Men are tinkering with problems, and trying all sorts of remedies, thinking thereby to set the modern world aright. And yet they fail and will continue to fail. There is but one remedy: the Lordship of Jesus in fact as well as in name. All else is beside the mark. Men will groan and travail without deliverance, they will strive and suffer, until they crown Him Lord of all.

Swedenborg

By Garrett P. Serviss*

MADAME GALLI-CURCI, the singer, ascribes her success largely to the influence that Emanuel Swedenborg's writings have exercised over her. She says she has read them all, and that from them she has learned the power that comes from the effacement of self in the performance of one's work. It is a high ideal, and one not easily attained in its fulness. That it gives spiritual strength is the testimony of many eminent persons.

It is a subject of practical interest that might well occupy the attention of modern psychologists. Why is one most successful when he thinks least of himself? Probably because thinking of oneself is an extremely distracting occupation.

It is like looking in a mirror instead of looking at what you have to do. That an artiste should find inspirations in Swedenborg's moral teachings may be surprising to some, but not to everybody. Few men in any century have exercised a more powerful influence over the minds of their contemporaries, or sent a stronger reflection of themselves into coming times than this remarkable Swede, whom one encyclopedia calls simply "a theologian" and another a "scientist, philosopher and mystic;" one biographical dictionary a "naturalist, mathematician and theosophist," another "a man of revelations and strange visions," and a third only "an enthusiast."

He was all of these things, and above them all he was an original thinker. He had a double type of mind. There are two principal mental types—the scientific and the mystic—and in their extreme forms they cannot understand one another. That in Swedenborg the two types existed amicably together is shown by what he did. His first originality was that, though the son of a bishop and a professor of theology, he was of a very pious disposition.

Graduated from the University of Upsala, he took up natural philosophy and became celebrated as a mathematician, an engineer, an inventor, a metallurgist, a political economist, a palaeontologist and a physicist in all the branches of that

science. He showed his originality again when he told the University of Upsala, which wanted him for professor of mathematics, that it was a mistake for mathematicians to be limited to theory. He ought to have come in our time.

But the greatest proof of his originality is that there is hardly a main feature of modern scientific advance that he did not foresee. Brought back to life today he would be not a whit amazed by our discoveries and theories about the origin and nature of the sun, the planets, the stars and the universe, for he himself worked out a nebular theory. He would say, "I told you so," when he beheld aeroplanes traversing the atmosphere as freely as birds.

He, in the beginning of the eighteenth century, insistently predicted, on the basis of his own experiments, and that of what a mere inspection of nature's flying creatures suggested, that human flight would surely be achieved. On the other hand, at the beginning of the twentieth century one of the greatest theoretical mathematicians then living deliberately wrote:

The demonstration that no possible combination of known substances, known forms of machinery, and known forms of force can be united in a practicable machine by which men shall fly long distances through the air, seems to the writer as complete as it is possible for any physical fact to be!

Only two years after that was written the Wright brothers were flying! But two hundred years before, Swedenborg had said it was a mistake for mathematicians to be limited to theory.

And this great scientific and philosophic thinker, experimenter, and inventor, was also one of the most powerful teachers of the existence of a spiritual nature in man and above man. It has been affirmed that it was only in his dotation that Swedenborg turned to these things. But read what he himself says, speaking of his boyhood:

I often revealed things in my discourse which filled my parents with astonishment and made them declare at times that certainly an angel spoke through my mouth.

His visions may have been chimeras, but his philosophy of life was so sound, that as we see, it may sustain artistes in their work on the stage as well as savants in their researches into nature's secrets, and all men in their hope for better things.

* This article appeared in the April 20th issue of *The Evening Journal*, New York, to whose management we extend thanks for permission to reprint it.

Why I Am a New Churchman

By William F. Wunsch*

ONE answer to this question for each of us is undecipherable, and hidden in the purposes of Providence. One day we may read it in our souls.

THE HISTORICAL ANSWER.

The readiest of all answers is the answer to the question why and how one *became* a New Churchman. Some of us took this step for ourselves. Accounting for my faith historically, I am a New Churchman, or became one, because my father was. He made the journey out of Ur of the Chaldees to the unknown land of promise. I feel it little more than justice to put it so. There was genuine pioneering in the step for him. My father's father had rebelled at the militarism of the Fatherland, and in the days of Carl Schurz had sought a land of different political ideals. My father seems to have gone on with the spirit of emigration, and sought for the family a church of a more adequate religious ideal. His Lutheran pastor labored with him faithfully to hold him. When finally he took the step, it cost him his livelihood. His business lay at that time with the German Lutherans whose church he was leaving. They withdrew their business. The transition to the practice of the law was none too easy, what with a growing family to care for. My father traced his interest in the New Church to a German chemist of fine mind and liberal culture who, after having fallen away from the Roman Catholic Church, had turned infidel. This courtly old gentleman had been interested by the elder Brickman on a missionary journey of the latter's into the Middle West. For despite the strong Germanic flavor of the story, all these transactions, involving three generations in the life-time of one, had their scene in Detroit. With a brother, I was baptized soon afterwards in the New Church by the father of the secretary of this Club.

Some historical account of why and how he became a New Churchman, any one of us can readily offer.

THE INTELLECTUAL ANSWER.

And just as he can give an account of why he became a New Churchman in the first place, each of us can give a number of answers to the question, why he *has been* a New Churchman. We have had numerous reasons all along the way.

* This essay was written for and was read at the April, 1926, meeting of The New-Church Club, Boston, Mass.

Some that had force with us once, have less now, probably; others have added significance. I fear I can recall the time when as a small boy I felt that the New Church (meaning our ecclesiastical body) was the only church of which the Lord took account. I trust that that appalling crudity of my boyhood will have been forgiven me. There had been no progress out of narrowness when I thought of my church organization as the sole repository of truth.

But I am speaking of reasons for our faith which come with convictions and thinking of our own. These, I am sure, have been numerous and various in the case of any of us. Now we have appreciated one feature of the teaching of the church, and then felt the force of another feature. For there are certain answers which none of us could give for our attachment to the faith, like the prestige of the organization, its liturgical appeal, the power of its traditions, even, unfortunately, its unity. Our reasons for our allegiance had to do with the Church's message. That offered a philosophy of life which satisfied the mind. It was a teaching in which the Bible was established as the Word of God to us. It offered more logical, or more Scriptural teachings, we thought, than the traditional Christian teachings which were current. It avoided unreason, and it avoided unscripturalness. It was better logic. It was better Scripture. It struck us indeed as certain knowledge about the highest things. When I look over Mr. Giles's book on "Why I am a New Churchman," I am struck by the fact that the answers of his generation lay so much in reasoning and thinking. I suppose that if one were to take a sentence out of that book which should be fairly representative of the trend of its answers and fairly summary, none better could be chosen at random than the declaration, "The Doctrines of the New Church are a spiritual science."

I myself am not sure whether they can be so described; I do not know what a "spiritual science" is; and certainly it is not the highest thing that can be said for the Doctrines, even in intellectual estimate of them, that they are any kind of "science." On the other hand, like any of my brethren, I have had plenty of reasons of the logical and intellectual kind for being a New Churchman. One such reason which I should rate far above the logic of the teaching, or its Scripturalness, or its consonance with science, is that it frees the intellect in the realm of the life

of the spirit. In its view matters of religious thought are not a region shut to inquiry; the teaching of the New Church throws the whole realm of the life of the spirit open to thought, and to the freest inquiry. This is truer of our teaching than of our organizations. Organizations, perhaps inevitably, develop and get interested in "positions," and work against thought and inquiry. And perhaps this is as good a place as any in my paper to say that I am trying to give an account, not of why I am a member of a New-Church organization, but why I am of the New-Church faith, which conceivably, and often enough in fact, can of course be maintained apart from any church membership.

REASONS IN EXPERIENCE.

But other answers why through the years we have been New Churchmen are to be found, not so much in logic and reasoning, as in our life's experiences. The intellectual force of the book, *Heaven and Hell*, may not have reached a reader at all; there comes a day of bereavement, however, when its power of consolation holds him. Probably the commonest experiential reason for being a New Churchman is this comfort that the teachings have been in the hour of death. They have lighted a light in the darkest grief. But this kind of answer why one has been a New Churchman, or even why he became one, could be returned far more often than it is. Of course it is a private as it is a profound kind of reason. Yet it can be brought to bear upon people as well as argument or logic or seeming sureness of knowledge. People do look for what teachings can accomplish. They seem to make this practical demand to-day especially. Why should we not be New Churchmen because the teachings enable one to a prayer-life that is rich and influential? Or because they set one, or can, in a usable communion with the Visible God in whom is the Invisible? Or because they clarify ideals and help us keep our hold on them? Or because they minister to us a resolution that sees us through inner struggles? These are the vital answers which people will return for their way of faith, *whatever* it is, when it has been anything to them or served its purpose. They are the more nearly final answers for being what we are. In her biography of Mr. Giles, Mrs. Carter brings out what a cure the teachings of the Church effected in her father in banishing a chronic depression of his. That contrasts like these other experiential reasons for a faith with the kind of reasons and arguments and

intellectual considerations which Mr. Giles himself puts forward in his "Why I am a New Churchman." The intellectual answer means that we have got hold of the faith as a "city," but the answer from a life's experience means that we have caught sight of the "Bride," which the city becomes on second sight, and that we have been called to the marriage supper of the Lamb.

Well, the answers, theological or religious, which we could return to the question "Why we have been New Churchmen," are varied enough, and as numerous as what the Church offers is rich with the inexhaustible riches of the mind of the Lord.

REASONS TODAY.

But in addition to the bit of history we would cite in answer to the question why we became New Churchmen, and in addition to the argument or the experience we might cite for our faith along the way, there is probably for each of us to-day a standing reason and a controlling reason for his New Churchmanship. There is a good chance that it is the reason which during the years has proved itself the most binding. At the present moment it the most urgently commands allegiance. As our convictions have matured, it is also more likely to be a reason for the faith of the New Church which takes others into account. It is no private reason; it holds for others. It will have to do with what there is for the world in the faith. There is almost sure to be another value in getting at such a reason: That is, that the character of outstanding reason for one's faith as a New Churchman may change with the generations as well as with his own years. Mr. Giles certainly spoke for his generation as a whole. In a day of dogmatic interest he put the whole argument in the terms of doctrinal superiority in point of logic and understandableness and Scripturalness. If a characteristic answer were made to-day it would have to be put (I mean for others), if in terms of doctrinal superiority at all, then in point of service and effect in the spiritual life. Far be it from me to attempt any contemporary "Why I am a New Churchman," like Mr. Giles's. But I would like to do a homely chat with you in the matter.

I entitled the paper as I did partly as a convenient device. I wanted to consider reasons, such as have been noted, which any of us would give for his faith. Any of us was to be the "I" in "Why I am a New Churchman." But as I come to give what has grown to be the outstanding and standing reason of mine for my faith, perhaps I

had better strike off on a trail of my own. Some of you might loudly disown me as any spokesman for you. I must not speak for more than myself where there may be a large difference of opinion, though I wish sincerely and deeply that I might be speaking for many more than myself. I venture therefore on a confession of faith of my own. For it is a conviction which has mastered me gradually that I want to give account of—a faith, or even a "way of seeing," far more than any set and easily put argument, and something not a definite experience, either, also fairly easily cited.

THE NEW REFORMATION.

May I take you away for a bit at the outset from the message of the New Church? As the years have gone on, it has become plainer to me that I am looking at a very significant and stirring change in Christendom. Mr. Ager used to express the wish at the School that he were going to see the changes in Christian thought in this country which his students were going to see. Gently he would urge that we read more afield than the New Churchman usually does in religious and theological discussion. That reading I have prosecuted as well as I could, decidedly with profound personal benefit, but also with the conviction growing in me that Christendom was seeing a marked transition. In a way that is not worth mentioning. The conviction represents no discovery of mine. Parties to the transition are alive to it; observers where the changes are going on have been the competent recorders of it. They feel they can speak of the change that is taking place as the most profound and vital since the inauguration of Christianity, and as far out-going the Reformation in significance. They refer to it as a reformation, as a quiet revolution, as the introduction of a new Christianity.

These changes, of course, are not universal, or perhaps even as widespread as they seem to be. In large areas traditional Christianity holds on with those theologies and creeds against which the Theological Works threw themselves. In other alarmingly large areas there is a body of opinion and a practice which recedes indeed from the traditional but passes into a modern paganism, and into the Gentilism of which, apparently, the Theological Works speak in anticipation. But in other and too limited quarters Christianity is being re-conceived, the old abandoned in good part, and a new coming to be. I find myself intensely interested here. I am all the more interested because this new and positive Christian thought and spirit have a struggle of it, and are

only attaining consciousness. Yet they have their distinguishing marks. Wherever the struggling new spirit and thought are to be found, in some limited quarter of a great denomination, or out of connection with the churches altogether, they are marked by certain tendencies and insights and convictions.

I can mention only a few. There is the tendency to wipe out the "regulation" line between the secular and the sacred, and put Christian standard and spirit into all human interests and activities, or, more briefly, to seek the spiritual life in the sum total of the civil, industrial and moral. There is the insistence on having Christ's mind and spirit made the sole guidance in human affairs. There is the abandonment of literalism on the Bible as a fixed, inerrant deposit of truth to seize its spirit, so that one is borne on by the march of truth in it into more truth. There is the inquiry, *free of doctrinal preconceptions*, into the truths and facts of the spiritual life. There is the consistent effort to see the spiritual life as the first thing, and to put and keep doctrine secondary, and so use it well and truly. There is the effort to throw the religious life out on the large scale of the rest of our life in these days, so that groups shall know a group Christian conscience, and standard. One could continue at some length, but these and other trends and insights spell a new type of Christian thought and life. They are reflected in powerful pulpits, in much religious literature of a high order, in church papers dedicated to them, in whole movements in the Protestant Church, like the movement in search of a common purpose and unity, in the reconstruction of Christian theology, in some of the best poetry of the day, in a new set of hymnals, voicing the aspirations of this very much altered type of Christian thought and life.

SPEAKING TO THE WORLD'S NEED.

But what connection has this with my subject? Suppose the facts to be as I have sketched them, why should that constitute a reason for my being a New Churchman? Is it that there is unsettlement in the Christian world, while in the faith of the New Church I have a settled faith? There the waters are stormy—here is a quiet harbor? There is solid consideration in that, granted; but there is more connection still. I seem to recognize in the transition in Christendom what the teachings of the New Church tell me about. There is not only the break-up of the old, and the drift into paganism and Gentilism, but the starting in of a new Christian thought and experience. Re-

member that what the Doctrines for a new Church (as Swedenborg puts it) look to is not the springing up of a new ecclesiastical body or bodies. They say in so many words that they expect the existing organizations to continue. What is looked to is the springing up of the Christian life anew, more deeply experienced, and better understood. I think this is coming to pass. The message for this development is here: the thing is here.

There is every reason why the spiritual life should be springing up among those who have word of it; but it is also pushing into existence with those who have not. I do not identify the New Church with a set of teachings; if I did, I would not find it in the trends and insights and convictions which I have sketched. I identify it with a way of thinking and a different practice and conception of the Christian life. This is coming to consciousness—I think it is coming to consciousness with us as slowly as it is anywhere. There is no short cut to it. Forming a different ecclesiastical body to stand for the new teaching *in toto* is no short cut to it. It is a way of laboring for it. At the same time it may come by the adoption of not a single teaching in its entirety, but by insights, trends that meet the need, isolated convictions which, however, begin re-fashioning the body of Christian thought and the manner of Christian life. Now, I am a New Churchman because my teachings give me to understand all this. They explain Christianity at the cross-roads as nothing else does. They do not simply satisfy my small mind with their logic, or lead my one soul to a helpful private religious life, but they speak to the world's need, and help it with a critical transition, as its Lord comes, closing up Christianity's first day, and ushering in a new day.

I realize that plenty of my brother ministers do not see any such auspicious trend in the general situation of Christianity as I feel sure exists. Some do. The author of the standard biography of Swedenborg, as he contrasted his own day with Swedenborg's, seemed to find a great change for the better. But since Mr. Benjamin Worcester wrote much more has happened. The passing of an old, the imminence of a new Christianity is much more obvious to-day. I cannot help wondering where those who cannot catch sight of this fact keep their attention fixed, and what they read, and whether they contrast historically the Christianity of the middle eighteenth century with what is pushing into existence now. I wonder at the queer readiness to ascribe all other changes in the intervening years to the Lord's Second Coming—

political independence, scientific progress, material comfort and invention, no matter how remote these things may be from the spirit's life, but when it comes to changes where you would expect a Second Coming to bring changes, in the religious world, and especially among souls earnest, seeking, troubled, praying, not a change seems discernible on the horizon even the size of a man's hand. Suppose the fields are really white to harvest? Suppose the teachings of the Church are meant in part to help us recognize and read conditions by? One of the worst failures of the ecclesiastical authorities in the Lord's day was that they could not discern the signs of the times. Well, let argument go: I am a New Churchman because my teachings are full of an astounding pre-*vision* of the transition which is on in Christendom, and they "let me in on" what is taking place.

HOW THE TEACHINGS MIGHT HELP.

But that is only a fraction of the reason. The teachings not only tell us what is forward, but they minister, or they could minister like nothing else whatever to the situation. They minister so aptly to the situation that I am for them on that score, and it is a big score! The Christian thought and spirit which are of the new type, and are only struggling into existence, need a helping hand. I do not know that they are any farther with us than they are anywhere else. They need interpretation. They need sympathetic upbuilding. They need to be hailed especially as the Lord's doing, and as His Return. But that is exactly what the teachings of the New Church are for. It is easy to condemn contrary teachings with them, or in the light of them. It is tempting to set our teachings up as ends in themselves, and seek to win conviction for them as articles of belief. But to attempt with them to lay hold on the struggling life and thought that are coming to be, and sympathetically help these up, and build them out into a new Christian growth—that is the big and the real thing to try! *The teachings of the Church are cut out to do it.* The Lord has disclosed His mind not only *about* our situation, but *for* it. It would be no great message that did not say something *to* the situation as well as *about* it. And because my teachings minister to the urgent need of Christendom's transition-day as well as interpret it to me, I am a New Churchman.

Let me put the sharpest imaginable edge on this reason which has come to be the standing and outstanding reason why I am a New Churchman.

Suppose I were a member of the Presbyterian Church. Suppose I were unable to stay by the traditions and with the conservative people of that Church, but were caught with others in the throes of the change that is on. Suppose I had, as I might well have, numberless questions of conscience about my drift, and my loyalty, and what the whole period could mean for the Christian Church, for not my own body alone would be affected. And suppose I came on the teachings of the New Church and "got" them as I do now, or as one with my present outlook could present them to me. I could imagine myself embracing those teachings because they reveal the Christian situation's inwardness like a lightning-flash, and speak with an appalling relevance to it. I might not join any New-Church organization. I might, indeed, feel that the real cause—a new Christian life and thought—would be kept plainer and held higher, if I worked for it where I was. It would be obscured, and seem only another organization's cause, if I stepped from organization to organization. That is, what is now my outstanding reason for being a New Churchman, towering over any number of others and reached through the years, could conceivably be the first and sufficient reason why I might originally become a New-Churchman.

OUR NEXT ENTHUSIASM.

Some such reason and outlook in being a New Churchman, I think, my good friends, will be the next enthusiasm among us. Our fire has gone out. I think there is inertia and indifference except where the old doctrinal interest lingers. Of that there is much less than there used to be, we all know. Some seem to believe that the old dogmatic ardors can be re-kindled. What is less credible, they seem actually to want them re-kindled. But I feel sure that the zeal to come will *flare up* over spreading the spiritual life of and to which the teachings speak, and for doing which they are the merest tools. I think the younger people will be with us in this. I do not notice anything more irksome to them than the good old absorption in doctrine, and the outlook which, as the Rev. James Reed once described it, sees the New Church chiefly as a system of correct doctrine. But suppose that they saw, and that all of us saw, what our teachings and what our organization are all about—a revival of the Chris-

tian life, more influentially experienced, better grasped. That is a cause! And that is what the Lord in His Second Coming is proposing! We do not mean to go to work for our organization, but *with* it. We do not mean to go to work even for the doctrines that we call the Heavenly Doctrines, but *with them*, too. The cause is beyond, and bigger. You know if people got this vision from us, it would draw fire? If we had it, it would be a new ardor for us. I do not think we can have any leadership which is either not straight backward, or simply routine administration, which does not courageously and stirringly lift us to the whole cause, and let neither teaching (made an end in itself) nor our organizations, eclipse that cause. It would be statesmanship and a noble strategy in keeping with Providence to bring about such an ardor and outlook among us at all generally. A Church with all the light that we profess to have in a day of confusion, which itself is divided in policy, or without one, is going to do a very poor job. The ways to go are so different. There is the good old stock cry, which reduces to "Disseminate the doctrines. Get interested in the Doctrines. Try for acceptance of them." There is that larger summons, "Get a vision of the spiritual life and thought that can now be, with your doctrine, and in your organization; speak to that life and thought wherever you find the Lord bringing it into existence; seek it yourself, give your hand to all working for it and seeking it." The doctrinal ardor has always meant a condemnatory outlook on the world around, and an antagonistic and antagonizing mind. But the desire to help forward the revival of the Christian life and way of thought, with a Church's best help, and with the best interpretation of it, has issued in a sympathetic and conquering mind.

I am tempted to let my standing and outstanding reason for being a New Churchman stand for a long time to come. Probably I shall have to, for it has simply mastered my soul and heart. But I should want it to continue its sway. For it seems to bear me close to what the New Church is all about. I seem all the more to be a New Churchman for that one comprehensive reason which any of us could give—that he is persuaded that the Lord has come again, and is calling for a faithful following.



Pastor in Philadelphia

The Rev. Charles W. Harvey

The New Church in Philadelphia

By Walter C. Rodman

ONE of the features of the 1917 Convention at Philadelphia was the installation, on the front of a building on Third Street below Walnut, of a bronze tablet bearing this inscription:

BELL'S BOOK STORE; here in 1784 was delivered by JAMES GLENN of Demarara, B. G. the First Public Lecture ever given on the CHRISTIAN DOCTRINES set forth by EMANUEL SWEDENBORG.

The event so commemorated was the beginning of the New Church in Philadelphia. The date of the installation was appropriate, being the one hundredth anniversary of the first meeting of the General Convention, which was also held at Philadelphia in 1817, in the then just completed church of the First New Jerusalem Society of Philadelphia, at Twelfth and George (now Sansom) Streets.

It would be interesting, if there were space, to list the names and the terms of service of clergymen who have occupied our pulpits in Philadelphia, Frankford, Lancaster and Vineland, societies belonging, with the Montgomery's Ferry Society, to the present Pennsylvania Association of the New Church. The earliest date of Philadelphia service noted in the *Convention Journal's* list of deceased ministers is 1816, attached to the name of the Rev. Maskell Mills Carll, who is stated to have served from 1816 to 1834. The First New Jerusalem Society of Philadelphia, now located at Twenty-second and Chestnut Streets, was formally incorporated in 1855, but as shown above it was functioning as an organized society long before that year, which was soon after the erection of its church at Broad and Brandywine Streets. The writer has before him a well preserved parchment on which is written the charter of the Second New Jerusalem Church of Philadelphia, granted in 1829. That society had its church edifice on Fourth Street, above German. Its property finally passed into the possession of the First Society, and was sold, and the building demolished, over forty years ago.

The "Philadelphia Society," an offshoot of the First Society, had its place of worship on Cherry Street, west of Twentieth, having for its pastor the Rev. William H. Benade, and later the Rev. Thomas P. Rodman and others. Most of its members finally went over to the First Society, taking with them their then pastor, the Rev. William H. Pendleton, but its property passed to the Academy of the New Church.

Until the pastorate of the Rev. Chauncey Giles, the First Society had been for some time disassociated from the General Convention, but during his early pastorate Convention was invited to hold one of its annual meetings in the society's church edifice, then at Broad and Brandywine Streets. Soon afterward the Pennsylvania Association was organized; the First Society joined that Association, and has ever since heartily supported the Convention. Mr. Giles came to Philadelphia from New York in 1877, and in a few years it became evident that larger and better quarters were needed to accommodate the growing membership. The present church buildings, comprising the place of worship and a commodious Parish House, were erected in 1881 and dedicated in 1882, since when the society has entertained Convention a number of times.

When it was found advisable to call an Assistant Pastor, the Rev. William L. Worcester accepted the office, and served in that capacity and as Superintendent of the Sunday School. Mr. Giles continued as Pastor until his decease in 1893, and was succeeded by Mr. Worcester, who remained until 1911, when he was called to the presidency of the New Church Theological School at Cambridge. His successor was the present Pastor, the Rev. Charles W. Harvey, who, after serving for thirteen years, was granted a year's leave of absence abroad, during which time the pulpit was occupied successively by the Rev. Louis G. Landenberger, the Rev. James Priestner and the Rev. Junius B. Spiers.

The church at Twenty-Second and Chestnut Streets was equipped at the time of its erection with a Roosevelt organ, considered at that time the best in the city. After forty-two years' use a movement was started to rebuild it, and Mr. Walter E. Hering contributed the largest part of the sum required for this purpose, his brothers Carl and Herman assisting, and the members and friends of the society contributing liberally. The rebuilding was in memory of Mrs. Therese Hering, widow of the famous Dr. Constantin Hering, the father of Homeopathy in America; and a bronze tablet on the front of the organ is so inscribed. Not only was the main organ rebuilt, enlarged and improved, but there were added a "solo organ" in the gallery, and a "pitch diapason" in the ante-room, making the organ outfit one of the best to be found anywhere. Mr. Rollo F. Maitland, the organist, under whose direction the

work was done by the Austin Organ Company, is a musician and composer of high rank, and was a pupil of Dr. Wood of Philadelphia, so well known and highly reputed in the musical world.

The missionary of the Pennsylvania Association is, and long has been the Rev. John E. Smith, who is also Pastor of the Montgomery Ferry Society; the pastors of the three other societies are: Frankford, the Rev. Leonard I. Tafel, formerly Pastor of the Preston, Maryland, society; Lancaster, the Rev. Thomas L. Nugent; and Vineland, New Jersey, the Rev. Earl C. Hamilton, who is also Secretary of the Association.

The First New Jerusalem Society has an enrolled membership of over five hundred, but a careful count of members actually in touch would somewhat reduce this number. It has a Board of twelve Trustees; a Church Committee of nine members besides the Pastor; a Ladies' Aid Association; a Ladies' Benevolent Association; a Men's Club; a boys' club, the "Sons of the New Jerusalem," and an active League of young people. It has moreover a very successful Sunday School with a large roll of teachers and scholars, the average attendance being well over a hundred, the Superintendent of which is Mr. Ezra Hyde Alden, known to the whole New Church as the Vice-President of Convention, and an active member of many church organizations.

One generation after another of the young people of the First Society has distinguished itself in dramatic and musical performances, which nowadays are most successfully put on the stage in the Parish house, the second floor room accommodating an audience of two hundred. A number of operettas composed by Mr. Louis I. Matthews have been given by the League and the Sons of the New Jerusalem, assisted by members of the choir, which, under the enthusiastic leadership of Mrs. McCloskey, makes our church services musically impressive.

The Ladies' Aid Association also frequently features entertainments, and besides contributing liberally to church uses, and looking after the Society's comfort, makes our business meetings delightful and largely attended by furnishing a dinner on every occasion.

The Men's Club meets four times a year, and at each meeting a speaker is invited who entertains the club on a subject with which he is intimately informed, the evening closing with a stand-up supper, and various games, of which pocket billiards is among those enjoyed.

Closely associated with the society is the Amer-

ican New-Church Tract and Publication Society, occupying the "Book Room" in the Parish House, and publishing *The Helper* and numerous books and tracts. Its manager is the Rev. John W. Stockwell, also manager of the New-Church Book Association, with the same headquarters. Mr. Stockwell was for fourteen years Pastor of the Frankford Society, but recently resigned in order to enable him to give better attention to his broadcasting work. Ever since November, 1924, Mr. Stockwell has been conducting a service on Sunday afternoons, broadcasted from Station WCAU, Pennsylvania Hotel, Philadelphia, which is now known as the First Undenominational Radio Church of America. The services, from five to six o'clock, begin with music; then there is a Bible talk, and afterwards "questions and answers." Mr. Stockwell has had letters from persons of almost every denomination, and his talks and answers reach a multitude of eager listeners.

The Frankford Society has recently improved its church edifice, on Paul Street above Unity Street, Frankford. It is there that the Council of Ministers will meet. The Frankford Church is reached easily from downtown or West Philadelphia by taking the elevated trains marked Frankford; alighting at Church Street Station, and walking up, or North, on Frankford Avenue to Unity Street, and then to the right, to Paul Street.

In the early part of the nineteenth century the Delaware County First Society of the New Jerusalem Church had its edifice and graveyard in Upper Darby, now a suburb of Lansdowne, and there the original Pennsylvania Association used to hold its meetings. The society was active for a good many years, but its members moved or passed away until none were left, and by means of court proceedings in 1911, trustees were appointed to take over its property, consisting of a very much dilapidated church building with its surrounding graveyard, and a parsonage at Clifton Heights, besides a small fund of securities. The trustees account each year to the Convention and triennially to the Court of Common Pleas of Delaware County. By the Court's permission, the church building was torn down, the foundation however being preserved, and a monument was erected to the memory of the society and its faithful members. Later the parsonage was sold, and there is now a substantial trust fund for taking care of the graveyard, and for missionary work. Access to the property has been for a long time very difficult, the road approaching it having

been cut off, and some of the society's land taken by a railroad, some forty years ago. Developments in the neighborhood have made it possible now to provide a proper entrance, and the trustees have in contemplation the erection of a substantial wire fence, with steps and gateway for convenient access. The spot is picturesque, and will well repay a visit.

All New-Church Philadelphia is looking forward with pleasurable anticipation to May 9th, and the ten days following, and is hoping to welcome fellow churchmen from all over the country and from abroad. In the Parish House there

will be as usual a "Bureau of Information," where a badge will be supplied to each visitor, having the wearer's name inscribed for quicker identification. Two extra telephones are being installed; arrangements are making for the noon-day luncheons and for the placing of ministers, delegates and visitors in comfortable quarters during their stay. The League is looking after its delegates, and is planning for their entertainment; while the Association's "Convention Committee" is doing the same for the older folks.

Philadelphia extends both hands in welcome!

"The Messenger House"

An Exhibit Which Opens in Philadelphia, May 13th

ANNOUNCEMENT has already been made of an exhibit under the auspices of THE NEW-CHURCH MESSENGER to be held at the Hotel Rittenhouse, Philadelphia, on May 13th, 14th, 15th, 16th, 17th and 18th. These are the days when the General Convention will be in session. The Hotel is immediately opposite the Church.

The exhibit will be in the interests of the National Activities of the General Convention, and in a pictorial way will seek to show their importance and how negligible would be our individual efforts without these great undertakings which supply us with the tools in the prosecution of our work as a Church.

Notable will be the full sized drawings of E. Donald Robb for new buildings for the Theological School at Cambridge; designs for a Swedenborg Memorial Church in Stockholm, and a New-Church School at Tokio. The various New-Church publishing houses will have their displays here, a new form of Wayside Pulpit will be shown; the phototypes and photo-lithographic manuscripts and a complete historical file of THE NEW-CHURCH MESSENGER, dating from 1867, will be among the important features.

At 4:30 o'clock each afternoon, except on Saturday, tea will be served, and members of the Wo-

man's Alliance have been invited by the Board of Directors of The New-Church Board of Publication to be hostesses on these occasions. On Friday afternoon, there will be a conference with the officers of the American League, seeking to find ways of serving the League through THE MESSENGER. On Sunday afternoon, there will be an "Inscription Tea" to which authors of New-Church books have been especially invited, who will be asked to inscribe their own works for the permanent files of The New-Church Press. On Monday afternoon, there will be a general conference on ways and means of increasing the usefulness of THE MESSENGER.

All visitors and delegates to the Convention are invited and urged to make use of "the Messenger House," to bring their friends, and to take advantage of its missionary opportunities. The New-Church Press will have on sale two new books which are advertised for the first time in this issue of THE MESSENGER. One is the long looked for volume entitled, "The Story of the Swedenborg Manuscripts," by Samuel C. Eby; the other is a work in which the American New-Church League has much interest, entitled, "The Business of Living," by E. M. Lawrence Gould.

New-Church Missions

Small, but Surprisingly Extended

ALTHOUGH it has been in existence since 1789, the organized New Church is still very small in numbers; it has probably not more than twenty or twenty-five thousand members in the whole world. This may be due in part to the fact that its point of view appeals chiefly to the somewhat philosophically minded, who are nowhere numerous, and in part to its own shortcomings of mind or of spirit. But beyond and above these, the accession of new members has never been thought of in it as a thing of primary importance. The Church has felt, and still feels its function to be first of all one of education, of exerting what progressive influence it can on the world's religious thought. Such numerical growth as has come has therefore been largely spontaneous, and has some truly remarkable characteristics.

Chief among these is the fact that this relatively tiny organization is so nearly world wide. We can think of but two or three major countries in which there is no avowedly New-Church activity. On the other hand, there are large and increasing groups of adherents in South Africa, Japan and the Philippines, as well as established churches in Australia, New Zealand and even the Island of Mauritius.

The work in what is generally called the "foreign field" has not only grown with surprising rapidity, relatively speaking, but with little formal cultivation. The Church in America and England long regarded this field as too large for its small powers and resources. But the writings of Swedenborg penetrated where his followers did not. The two largest of the foreign missions (South Africa and the Philippines) were inaugurated by men who at first had little if any touch with "home" bodies—in fact, scarcely knew of their existence.

Even today New-Church foreign missions have one claim to uniqueness: they employ permanently not a single missionary who himself is foreign to the field he works in. Except for occasional visiting "general pastors," all their leaders are native adherents, whether in Japan, India, Burma and the Philippines, or in the newer and smaller

European countries such as Lettland and Czechoslovakia. The churches in older countries such as Germany, France, Switzerland and Scandinavia are entirely native and autonomous, even where they are formally affiliated with one of the English-speaking churches.

Everywhere, in fact, so far as we know the movements have sprung from the labor of some native clergyman or layman who has "read the Writings." Most but not all of the foreign centres receive some financial aid from one of the Church's two main bodies, the American Convention and the British Conference. Generally speaking, the missions in British territory look to Great Britain and the rest to the United States. As far as possible, mission leaders are brought to a theological seminary (Cambridge, Mass. or London) for intensive training. But they work, each in his own field and according to his knowledge of the needs of that field. We are inclined to think that this method, to which we were led chiefly by the force of circumstances, will some day be nearly universal.

Two leading men in the foreign field will be present at the Philadelphia Convention: the Rev. David Rundstrom, Pastor of the Church in Stockholm, Sweden* and the Rev. Isamu L. Watanabe, whose headquarters are in Tokio, Japan. Both will speak at the Conference on Missions to be held on Sunday evening, May 16th, and both will be very much worth hearing.

Contributors to This Issue

The Rev. Charles Albert Hall, F.R.M.S., comes to the Convention as official delegate from the British New-Church Conference, of which he is President-Nominate for 1926-27. Besides being a naturalist of note and the author of several books on nature study, he is editor of "The New-Church Herald" and a well known writer on religious subjects.

The Rev. William F. Wunsch is a graduate in both arts and law of the University of Michigan, and in theology of the New-Church Theological School. Since 1909 he has been a teacher in the New-Church Theological School, where he is now Professor of Theology and Principal.

Walter C. Rodman is a Philadelphia attorney and an active member of the First Society of the New Jerusalem, of whose Men's Club he is President. His father, the Rev. Thomas Rodman, was one of the early pastors of the Society.

* Emanuel Swedenborg was born in Stockholm and was educated and lived much of his life in Sweden, but his works were published in London or in Amsterdam, and it was in London, fifteen years after his death, that the church was established which is generally known by his name.

OBITUARY

MASSEY—There passed into the spiritual world on April 21st, 1926, Andrew Jackson Massey, at the age of sixty-nine.

The life of Mr. Massey is especially interesting because it tells of the struggle of a good man to find some rational and acceptable kind of religious doctrine in conformity with the Bible which he had reverenced from his youth. It was not until his later years that his daughter, Mrs. Hagen, of Glendale, California brought him the teachings of the New Church, which he so fully accepted and which brought him such a wealth of comfort as his life here drew near its close.

Mr. Massey came in his early boyhood from the East to Brown County, Kansas, where he married, where his four children were born, and where he spent a useful and industrious life. The fact that there were no associations with New-Church people, but that he and his daughter and her family could maintain so keen an interest there, and later in their California home through THE MESSENGER and the Writings, proves that we know little of the strength of the Church among the isolated, and that often the greater fidelity is among those who are "not ministered unto, but who minister."

The resurrection service of Mr. Massey was conducted from The Little Church among the Flowers in Glendale by the Rev. John R. Hunter of Los Angeles.

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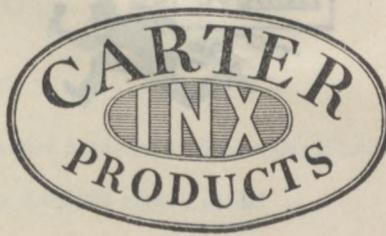
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The NEW-CHURCH MESSENGER

*A Weekly Journal
of the New Christianity*

In This Issue

A False Contrast
Editorial

The Hedges of the Lord
By William F. Wunsch

The Six Appeals
By Walter Brown Murray

The North Cambridge Community Church
The Two Witnesses—News of the Church, Etc.

THE NEW-CHURCH MESSENGER

Official organ of the General Convention of the New Jerusalem in the United States of America.

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MAY 19th, 1926

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The NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

Vol. CXXX, No. 20

New York City, May 19, 1926

Whole No. 3695

THE last word in tolerance is spoken by Dr. Fosdick in his contribution to the May issue of *Harper's Magazine*; for he manages to be sympathetically tolerant of intolerance. To such genuine liberalism it is seldom that even the truest liberal can attain. He points out the real achievements of men such as Martin Luther, who said, "He who does not believe in my doctrine is sure to be damned." Dr. Fosdick admits without question the futility of that sort of broadmindedness which simply will not exert itself to arrive at definite convictions. On the other hand, he shows with great force the futility of intolerance, especially under modern conditions. To begin with, it is now clearly seen as a confession, not of strength, but of weakness; the surer a man is of the truth of his beliefs the more readily he will submit them, not only to unbiased examination, but if need be to free conflict with opposing views. Again, "Like Saul, the intolerant man or church falls on his own sword"; to attack religious ideas is perhaps the surest means of attracting attention to them and of winning them adherents. Finally: "Intolerance involves a false and ruinous idea of the Church. It presupposes that the Church should be a group of people holding the same opinions in religion. . . . In union there is strength, but not in unanimity—there is death in that. All life, movement, vigor, progress spring from independence and variety." We

do not like the use of the word "unanimity" here. "Oneness of spirit," which is what it properly means, is precisely what should hold the Church together. But we think we know what Dr. Fosdick means. As Swedenborg puts it: "The form makes a one the more perfectly as the things entering into the form are distinctly different, and yet united."

FROM a standpoint somewhat surprisingly like that of the Rev. William F. Wunsch in his sermon, "The Hedges of the Lord," the Rev. Lynn Harold Hough writes on "Vital Control" in *The Christian Century*. He is seeking to add an essential complement to the concept of "vital energy" (Bergson calls it *elan vital*) which is nowadays so popular. That concept quite properly calls attention to the fact that man's impulses toward self-fulfilment cannot be repressed from the outside without serious damage. Arbitrary restraints, whether imposed by the Church or the state are apt to be gravely dangerous psychologically, at least to the individual. On the other hand, Dr. Hough points out, self-imposed controls or restraints are essential factors in achievement, and even in lasting freedom:

The man who has fallen in love with the Ten Commandments is the man who can be trusted in the very midst of all the bitter and baffling confusions of life. The lawless moods of a poet like Walt Whitman, and of all the brood of singers of uncritical passion who have followed him, gain their appeal because all the while we are contrasting vital lawlessness with mechanical and conventional obedience. This contrast is essentially false

and unscientific in its whole approach to the problem. Conventional goodness should be seen in connection with the ashes of burnt out passion. They belong to the same colorless category. But a vital anarchy should be judged in the light of a vital control in the name of luminous and joyously accepted standards. And the moment you make that comparison the love of lawlessness appears to be just the early adolescent fever it actually is. Only vital obedience has the secret of permanently creative joy in it.

IS not the old and much argued question of the right relation between science and religion effectively if symbolically answered by the ancient command (*Exodus* xx. 25) against building altars out of hewn stones. Stones symbolize facts, which it is the function of science to discover and determine. The altar, quite simply, is religion. This, to be genuine, must take the natural as well as the spiritual facts of life for its starting point. It is false to itself and destroys the value of its efforts if it seeks to alter or distort them. There is no vice to which we are all more addicted than that of attempting to make facts fit our personal structures of habit or theory. This is especially true of the moral facts, but material ones often suffer also—witness “anti-evolution” and the fear of the Higher Criticism. The task of religion is to make a basis for worship out of the facts of life *as it finds them*. It can always be done.

A False Contrast

IT would be hard to find a falser antithesis than that which is sometimes set up between theism and humanism, between the religion which begins with God and that which, as Mr. Wise put it, “begins with man.” Charles Francis Potter, writing in *The Christian Register* avers that:

“Theism says: ‘God will take care of you, through every day, o'er all the way.’

“Humanism says: ‘God helps those who help themselves.’”

He draws a somewhat extended contrast between that attitude in religion which is concerned with “cooperation with the creative forces of the universe” and that whose concern is “worshipping a monarch-god seated on

a throne.” “Humanism,” he says, “regards man as an end, and not as a means to some other end—the glory of God, for instance.”

But if we grant that “man is an end,” the inevitable question would seem to be, “Whose end is he?” The humanist, even, will hardly aver that man made himself for his own glory. And although the theist has often misstated or failed to see God’s end—judging God, we are tempted, to say from a humanist standpoint, and attributing to Him his own selfishness—that does not prove that there is no God.

There certainly never was a completer theist than Emanuel Swedenborg—even Dr. Potter would have to admit that. Yet Swedenborg taught that “man is an end”—in fact, the sole and entire end of creation. “The end of creation is a heaven from the human race.” The thought of God as desiring “His own glory” (whatever that may mean) rather than man’s welfare is perhaps the most blasphemous travesty on Divine love ever conceived in man’s twisted brain. It certainly never came from God or from any fair interpretation of the Scriptures.

Equally fallacious is Dr. Potter’s attempted contrast between trusting in God’s strength and doing all that one can to help oneself. The simple principle that “all influx is into efflux” at once solves the difficulty. To employ a simple illustration, you cannot have power from electric current without turning the switch; yet it is neither the switch nor the hand that turns it which supplies the energy.

Modern religion may doubtless learn much from humanism—the once orthodox view of man as a “vile worm” was as false as it was depressing. But true humanism must begin by considering what man is; and without God there can be no answer to that question. For the fact is that there is but One Man, namely, God Himself; and we are men by virtue of our likeness to and conjunction with Him. The religion which “begins with man” *as man*, and not just as the ape’s descendant, must inevitably lead back to the God-Man, Jesus Christ our Lord.

E. M. L. G.

The Hedges of the Lord

A Sermon

By the Rev. William F. Wunsch

A certain man planted a vineyard, and set an hedge about it.—Mark xii 1.

I SHOULD like to say a word for the “do-not’s” of religion.

There are people, it is true, who think that whenever religion opens its mouth, it is to say, “Do not.” They think that if they ask religion, “May I do this?” or “May I do that?” religion, like a cross dragon, is more likely to say “No” than “Yes.” But I hope that most of us have by this time realized that religion is out chiefly to have us do something. And that something is a high and splendid thing to try to do. It is also something that we can try to do at any age and in any piece of work which falls to us. That is, to live all our life, at work or at play, in big things and in little, with a thought that God has something to do with it, and in a way fair and helpful to other people. To have life lived that way is what religion is out after. And religion has led a good many people to live life that way, and has built out of them in the eternal world great, shining heavens. That positive goal, a heavenly life springing up here and eternal in the heavens, is what religion sets before men. It is something actively to try for.

I.

Not only has religion a great goal on which we can spend our finest energies. It also makes the way to the goal pretty plain. It is not forever saying, “Do not turn that way. That way lies trouble. That way lies grief. That way lies shame.” It will wave a man away, of course, from one way of life and another, but there is a way of which it says: “This is the way; walk ye in it.” It does speak in those affirmative tones. It does use language in which there is no negative word, “not.” The way which religion keeps lighting up for us, it warns us will be narrow, that is, it will mean that we must master ourselves and be able to take discipline. It is not a way along which we

can career without thought, especially thought for others. It is a way, also, that our very heart will have to find. For it is a way which starts off in the very highest aspirations which the human heart can feel. Along that way, moreover, we can have the company of the Lord himself, who has been that way. And it is the way everlasting, going towards the goal of heavens from the human race. Now religion says of this way everlasting, “Do go this way.” It keeps lighting up a path of truth and justice, love and mercy for men actively to go in.

But where there is a “do,” there must be a “do not.” If you are going one way, you certainly are not going another. Religion has its active purposes for us. It also has a preventive activity. It wants to prevent mistakes, and not only patch mistakes up, just as medicine wants to prevent disease if it can, and not only cure it when it comes. If it inspires to what is right and true and good, it must perforce also be trying to keep a man from what is wrong and false and bad. I think when we see what it tries to have us do, we are readier to grant it the right to say a strong “do not” quite often.

II.

As a matter of fact we are far more appreciative than often appears of religion’s preventive activity. One of the best loved of all the Psalms by Christian people is the one hundred and twenty-first. It begins, “I will lift up mine eyes unto the hills,” and it goes on to say of the Lord:

He will not suffer thy foot to be moved: He that keepeth thee will not slumber.
Behold, He that keepeth Israel shall neither slumber nor sleep.
The Lord is Thy keeper: the Lord is Thy shade upon thy right hand.
The sun shall not smite thee by day, nor the moon by night.
The Lord shall preserve thee from all evil: He shall preserve thy soul.
The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore.
The whole Psalm is a celebration of religion just for keeping us from evil. Yet you well

know that millions have said it from the heart. We really do appreciate religion's preventive influence, keeping us out of harm. We do not think such hard thoughts of religion's "Thou shalt not's" as our words at times imply.

For do we not also know, when we reflect, that there is more than enough in life for the influences of religion to help to protect? Wherever there is honesty, or a fine trustfulness, or delicacy of scruple, or any fine spirit, it is worth guarding, and we can well be grateful if what would hurt any of these things is pointed out to us, and we are told not to do it. I have yet to hear a man of property complain because the laws tell others not to steal his property or to hurt it. But the only property the Lord has in life is in such things as honesty, and justice, and the spirit of ministry, truth, and purity of heart. These things are His. He builds them up sometimes with tremendous labor. He pours out His life-blood on them. With infinite patience He gathers a little heavenly gain out of the wide world. Shall He not be allowed to throw an arm about it, and with His other hand wave away damage and blunder?

Why then should we not find hedges along the way of life to keep us in it? Why should there not be protecting walls around the Golden City which He makes the goal of all humanity's efforts?

III.

Suppose we consider some of the hedges along the way. They may be worth more than we thought. There are, first of all, religion's plain "do nots." There are her great negative precepts, and their classic summary in the Ten Commandments. The Infinite God in His protective care for men speaks them, and the experience of the race echoes them. When I am about to drive down a street which is a blind alley, and a sign tells me as much before I start down it, I appreciate it. But that is all that the Commandments, with their "Thou shalt not's," seek to do. They are signs over ways which tempt us, saying, "No thoroughfare." The destination is not to be reached that way. That way your spirit will come to a

dead stop, and (in its world at least) to sad consequences. The Lord was not above guiding Himself by these negative precepts. What appealing but impossible paths His greatest enemy tried to take him aside into! All the perverted life and the false thinking of the world tended to obscure His true way to Him, and to bear Him aside from the only possible performance of His mission. Must He not seek His own aggrandizement, a glory of His own, to be master, not servant? Must He not employ some measure of force, and aim at a kingdom at least in part political and "of the world"? To each subtly put suggestion the Lord answered with familiar religious directions. He relied on them to keep Him in the road to the fulfilment of the will of Him that had sent Him. Helpfully hedging in the way of life are religion's practical words of right and wrong, and her solemn "do not's."

IV.

But not all religion's "do not's" are done in words. They may be feelings. They may be a feeling that we are off the way. We have done some one an injustice. We feel more and more uncomfortable. Uneasiness of spirit, distress of mind, an unwell feeling acts to get us back in the way of justice. This kind of hedge is a sensitive plant, and it is easily smashed down by feet that do not care. But there is such a hedge along the way of Providence. It is meant to serve us. It could tell us as clearly as bodily pain tells us that we are off the track of physical health, that now we are off the path of wholesome and right living. There was Peter among the twelve. His Master in difficulties, Peter was unloyal enough to deny Him. Three times he denied that he was a follower of the Galilean teacher. But how uneasy he was, and how he twisted in his discomfort! And when the Lord caught his eye, and shot him a look of sad reproach, that invisible hedge that was pushing him back on the way fairly tore at him, and he stumbled back in a shamed grief. We can be grateful for these slight hedges which the spirit has to return it to the way—uneasiness at the unworthiness of what we do, distress that we are bringing shame to others,

the pain that advertises that something is very much amiss.

V.

Then there is another barrier along the way which is far more of a gossamer hedge even than this last. It is almost an invisible curtain which the Providence of the Lord drops between us and harm. Who can begin to list the things from which, unknown to him at the time, he has been kept safe? A wholesome reserve, a high ideal, good principles, have seen many of us along the way safely through dangers we never realized were there. They hedged us in invisibly, and without a word to us. Intent on transacting as best we could our own business, the chance to meddle with some one else's failed so much as to appear to us. The honest judge is too far from bribery for any one to think of bribing him. The way has its own protective hedges.

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

The protection which is to be found just in dwelling in what is good and right, is another hedge along the way, made up of unspoken and even unfelt "do not's," another instance of the preventive activity of religion.

VI.

But failing these hedges of its own planting, do you know that Providence uses still others to outline the highway of life, and keep the feet of men on it? How often we will find ourselves at a turn in life, looking down what looks like a tempting enough venture, but we "don't know." We hesitate about trying it. You know what sends us back. It is not religion's tried truth, and ancient "do not." It is not the uneasiness of the soul, realizing that it is missing its way. It is not the unnoticed working of good in us. It is a much more humble traffic regulation. *We fear* to try that way. We fear bad repute, or loss of wealth, or the law, or trouble. These fears keep so many feet in the way at least of right-doing. And they may keep them there until the *spirit* of right-doing, and all the beauty and nobility

of the way everlasting come to be revealed to them. Providence uses these lesser and commoner restraints. Without these restraints on it the whole human race would perish. They are restraints that we feel even when we are not bent on what is right. Man is constantly withdrawn from evils, the Teachings say, if not through inward bonds, still through external ones. They are a dead man's bonds, the Teachings say. That is, a man not alive to the spiritual life, or to God, or to conscience, is restrained conventionally to the way by fear of the law, by fear of the loss of his life, or of his reputation, by the desire to be in the run for power or some form of gain to him. These are coarse hedges along the way, tough and obvious, and they are not of religion's or the spirit's immediate planting, but Providence does use them.

Of all these hedges must we not be glad?

VII.

No less than the way, is the goal of life hedged about. The Vineyard by which the Lord —like the prophets—represented the spiritual life on earth, was hedged about. The City of the *Apocalypse* has its protecting walls. The spiritual life is a definable life. It has its boundaries in lines between right and wrong. Where these lines are worn down, or slurred over, no spiritual growth is going to flourish and no civilization going permanently to build up. And for a people taking on it the Christian name, the teachings of the Scriptures, in the light of the highest teachings in them which come from the Lord's own mouth, mark out the lines of right and wrong which hedge about the City of God. What is in the city is what we prize, justice, peace, life whole and abundant, the spirit of the Lord, but these things, and all the loveliness and satisfactions of the City of Heaven, are to be found within the circle of firm Christian standards and a protective knowledge of Christian teaching.

Do we not need a better opinion of the hedges of the Lord and the walls of the Heavenly City? Do we do well to be angry because there is a curbing along the street? The "Thou shalt not's" and all the hedges of Providence along the way might better not be glared at as though

they stood there all by themselves, when, as a matter of fact, they stand along a great highway worth outlining to the human race. "Bonds," says the *Arcana*, "are not bonds save to things opposite" (n. 9096). After all there is no curb in, "Thou shalt not steal" except on the thief, no curb in, "Thou shalt not bear false witness against thy neighbor," except to the liar. There is untold power in the words, re-inforcement of his will, to the man who does

not want to lie, when he is tempted to lie, and to the man who is honest at heart, and is tempted to steal. But do not keep your eye simply on the hedges. Look what runs between the hedges! A growing way of integrity, happy and serviceable life, brotherhood and understanding! Look inside the walls of the city. Men and women at their best in the face and light of the Christ! We may better call such hedges and such walls, "salvation."

THE TWO WITNESSES

By *Herbert C. Small*

THE Book of *Revelation* throughout is a book of Divine Symbols; but it is no longer a sealed book, for this is the time of its fulfilment—the seals have been broken and its meaning disclosed in its entirety by the Lord Himself. It deals first of all with the corrupt and desolated state of historical Christianity and the final judgment upon it observed in the spiritual world in 1757, and concludes with the establishment by the Lord of a new heaven in the other world and the inauguration of a new Christian Church in this world, which is to be called "The New Jerusalem." Without being aware of it, the Christian world is now in the maelstrom produced by the religious changes described in the Book of *Revelation*, and those who catch the vision of the new and emergent Christianity are throwing off the shackles of the old, resting their feet on the rock of an entirely new and demonstrable statement of life and theology.

What, then are "the two witnesses," those sacred and awe-inspiring heralds gifted with power to open and close heaven and to visit terrible retribution on such as do them injury? Certainly they are not men; for God does not give to men such authority and influence, however much they may arrogantly claim them.

No, these witnesses are *Principles*—two vital and eternal truths which must be proclaimed in the midst of present day changes as the basis of heaven and our only refuge from moral and social disaster. The first witness is the acknowledgment from the heart that Jesus Christ, who is Jehovah in His revealed Human, is the one and only God of both heaven and earth. It means the serious confession of what He Himself declared, "All power is given unto me, in heaven and on earth."

The second witness is the acknowledgment, also from the heart, that the Decalogue, or Ten Commandments, is the sole basis of human righteousness and the only pathway to heaven. It is the full acceptance of the Lord's own declaration: "If ye would enter into life, keep the Commandments." The testimony of these two witnesses must not be separated, for they are mutually complementary. The first directs us to the proper Source of genuine Christianity, the second points to the proper expression of that Christianity in conduct. We should observe also that thus the "Law" and the "Gospel," the Old Testament and the New, are intertwined to form one Divine revelation.

But why did John behold these witnesses abused and for a time crushed to earth, only to rise eventually into life and power? Because it is even so today. The supreme and absolute Deity of Jesus, and the rightful authority of the Ten Commandments have been and are still rejected and flouted by the Church and society alike. No religious body today stands squarely upon both of these Divine fundamentals, and in consequence Christianity is shorn of its power and society robbed of its moral protection. However, these are the corner stones of theology in the church which is to be, and are the keys of heaven at all times. They are to be preached for the rejuvenation of Christianity. The hour has struck for them to stand upon their feet. Christianity is to be restored—we have the Divine promise to that effect—but it can only be with those who listen to the voice of these two witnesses. A few who have ears to hear are beginning to "hear what the spirit saith to the churches." When the few become the many, the majority, then will the Church live again and the state be blessed with law and order.

The Six Appeals

By Walter Brown Murray

THREE would seem to be six general ways in which religion appeals to men. It is of profound interest to the people of the New Church to consider these six appeals in connection with their desire to extend the New Church among men.

These appeals are : (1) The Dramatic, (2) The Emotional, (3) The Intellectual, (4) The Social, (5) The Traditional, (6) The Vital.

The supreme appeal should be the vital, or the appeal of life. This is certainly the appeal the New Church should make to men, for as Swedenborg so ably shows, "all religion relates to life."

But let us see how these appeals have affected men in the history of religion. Perhaps we may learn much from history, especially when history is a reflection of human states—of what we nowadays call psychological states.

I.

The Dramatic Appeal is possibly the first of all. It is the appeal to the imagination, and the imagination is one of the great driving forces of the soul. Except as it stirs imagination, no religion can profoundly affect mankind.

The Roman Catholic and the Greek Orthodox Churches have dramatized religion, pictured it in images and symbols, woven a tragedy of it in the Mass, environed their worshippers with it in stately cathedrals and sensuously appealing churches, made it vibrate in music, subtly suggested it in the incense-laden air, brought it in every possible way through the senses to the imagination.

The Protestant churches have made use of the appeal to the imagination in another way, although to some extent they have made use of architecture and art and music. Their appeal is a picture of God, the Supreme Being of the universe, seated upon a throne, ruling with absolute and despotic power. The human race, far below His throne is condemned to hopeless death because of the sin of the first human pair. There steps forth the sorrowful Son of God and offers to accept the penalty of death in place of the human race. It is a stirring pic-

ture. One is filled with admiration for his unselfish love. The Father accepts the proffered sacrifice. The Son comes to earth and dies in agony upon the Cross. The Father's sense of outraged justice, or anger, is appeased. He forgives all those who will accept this vicarious atonement. The sinner, forgiven, is filled with awe and undying love.

This appeal to the imagination is varied by pictures of the terrible death in hell of the sinner who will not repent and accept the heavenly pardon. Old-time ministers of the type of Jonathan Edwards powerfully used this method to frighten people into—the acceptance of a creed.

But what has the New Church in common with the appeals already cited? As to the gaudy and spectacular sensuous appeal, very little, but it is perfectly possible for us to make of worship a solemn approach to the Divine Love, a dramatization of the social approach to God. We do it already to some extent, but we might improve on it by reverence in the chancel and in the pews. It certainly has its place. Human nature demands reverence and dignity in this group approach to God, which we speak of sometimes lightly as "the morning service," and in which too often there is little reverence apparent.

As to the Protestant appeal to the imagination through the dramatic picture of the Son of God vicariously suffering the penalty of man's sins, the New Church is not without its picture of God in His infinite love coming forth to view, presenting *Himself* as The Man on earth to fight in men's behalf against their enemies and rescue them from hell. It does not picture God as cruel and pitiless, only merciful through His Son, but as infinitely loving and desirous of helping every man to achieve his destiny as an angel of heaven.

And we have another stirring picture of man playing his part in the drama of universal life, simultaneously in both natural and spiritual realms, with all the forces of hell beating against him and with angels seeking to defend him, yet himself, through his choices, the captain of his fate, the arbiter of his own destiny.

What more dramatic picture can we draw than that of man as the center of both natural and spiritual universes, gifted with Divinely bestowed power to reject the evil and choose the good, fighting on the side of the angels for his own life and the souls of others?

Another variation of this picture is man as the son of earthly ancestors, pulled by the inherited selfish life to hell, and at the same time drawn upward to heaven by His Divine inheritance. We can urge him to recognize his Divine inheritance, to identify himself with his spiritual selfhood and become by character a child of God. The appeal to men to come out into their own true life as the sons of God is a powerful appeal, and ought to win men even on a street corner.

II.

Then there is the Emotional Appeal. It follows inevitably from the appeal to the imagination. Why do New-Church people fear as something deadly the appeal to the affections? Because it has been misused? But what good thing has not been misused? Does not Swedenborg say that "love is the life of man"? If the will is not reached, how will men be affected to live a new life?

Is it not true, as Benjamin Kidd says in his book on "The Science of Power," that "Power in civilization rests on collective emotion, not on reason"? And again, "The emotion of the ideal is the supreme principle of efficiency in the collective struggle of the world"? This is certainly true in religion; the emotion of the ideal is the supreme principle of efficiency. And the New-Church organization shuns the appeal of an emotional ideal when Swedenborg shows above all others that the affections rule in man. We should not, indeed, allow the affections to overrule the Divine Truth, but should stimulate them by holding in imagination such a picture as will gain co-operation in helping us to carry out the truth in life. Does not Swedenborg show us that the one thing indispensable to man's regeneration is the effect upon us of re-awakened "remains," or stored-up experiences of childhood, chiefly emotional? Modern psychology calls them "complexes," but whatever the name, the fact is that they provide

the sure avenues to deeper emotional states which shall transform one's life. Is not the supreme thing in regeneration a change in the ruling love of man? Truths achieve victory only through the co-operation of emotional states—the affections.

The historical fact is that religious movements which appeal to man's emotions are the most widely successful—which appeal to those tender, innocent states of childhood which we call "remains." Think for instance of the Methodists and Baptists, who far outnumber all other Protestant denominations. To be coldly intellectual, either in religion or in other phases of human activity, is not inherently the measure of perfection. Can we reasonably expect a coldly intellectual religion to appeal widely to many? Jesus drew the crowd by His compassion. He even wept in public. He has stirred humanity through its emotions, for men have seen that it was out of sympathy with their lost state that He bore their griefs and carried their sorrows. He offers an example of emotional exaltation which stirs and stimulates the best within us. It is not merely His truth, coldly given, that awakens the angel within us, but the example of a life overflowing with pity and compassion pouring itself out in the service of men.

III.

Then there is the Intellectual Appeal. Why has the New Church organization stressed it to the exclusion of everything else? It will be at once seen that there has been a very good reason. People in the past have been carried away by their emotions so that they have been unable to examine into the truths of religion which have come to them through tradition. False or true, they accepted them, and chiefly through the emotions. Thus New-Church people have feared emotional states which might permit one to become a victim of falsities. They wanted to see the truth as truth, in the cold light of reason. Swedenborg speaks to them in the light of reason, appeals to their rationality. Is there any other way to know the truth, except rationally? It is the way the Lord uses when we have fallen into wrong views of life as well as into evil ways. By reasoning

with us He enables us to see the false views which produced the evil condition from which we suffer, which imprisons us, and from which we feel we must emerge or perish. And yet Jesus combined the dramatic and emotional appeal with the intellectual. He gave men emotional ideals which stirred them to continued action. What He said was pure truth, Divine truth, but both imagination and emotions were stirred to work out the truth into life.

The appeal of the intellectual is the appeal of philosophy to those who desire to know the reason of the universe. It is the appeal of doctrine to those who want to know the true in religion. The light of truth indeed enables us to see the weeds in our garden. It shows us how we may rid our garden of them. It shows us how to plant the seed of helpful thoughts. It is indispensable. But after all it is the heat in the sunlight which makes the plants grow up and blossom and bear fruit. And when truth is planted in the garden of our souls there must be the warmth of emotion which shall cause the truth to grow and become fruitful. What the New-Church organization needs to remember is that seed alone will not produce plant life or fruit. Nor will the light of winter produce results. Nor can seed grow in frozen soil. It is the warmth of sunlight in the spring falling upon the seed of truth which has been planted in ground carefully prepared that brings results. Truly, "the emotion of the ideal is the supreme principle of efficiency": the emotion behind the ideal; the heat penetrating the seed; the affection which has been stirred to work out truth in life.

IV.

The next appeal is the Social Appeal—an appeal not to be disregarded, because it is the appeal to the social instinct in man, one of the strongest instincts. It is chiefly through this that the churches of today are holding their flocks together. But there is more to it than this superficial statement. The Christian religion is a co-operative enterprise, and instinctively all who enter into its life expect the co-operative spirit in the group. Early Christianity was powerful notably through its social appeal, through its co-operative spirit, which

is the spirit of heaven. It is not merely a matter of external sociability or the establishment of social respectability and relationships, but of true Christian fellowship and the sharing of ideals held in common, plus the spirit of affectionate regard and helpfulness—a genuine Christian brotherhood.

V.

The fifth appeal is the Traditional. It is a good appeal. It causes men to respect the past and the ways of life of their fathers and grandfathers. It is the same kind of an appeal which makes men vote the Republican ticket or the Democratic ticket in elections. It makes men Catholics, or Presbyterians, or Methodists, or Baptists, or New-Churchmen. Our New-Church organization is largely made up of people who are in the Church because their forefathers were, and this is true of all denominations. But after all such religion, unless one has learned to perceive the reasons for his belief and personally to accept them in the light of his own reason and by adoption into his own practice, is a second-hand religion. Swedenborg shows us that no man is truly religious in this second-hand way. He must use his own rationality, and use it in freedom. What we ourselves see to be true is true for us. There is no evil in the traditional appeal in itself; it is instead a conserving force for good in many ways. The only evil is in failing to examine for one's self one's religion, or politics, or views on any subject.

VI.

But the supreme appeal is the Vital, the appeal of life and the needs of life—of human life. Religion has always failed just here. A religion of theory or dogma is accepted, from emotion or tradition or other reason, but a religion which compels one to work out, sometimes painfully, truth into life—theory into practice—is apt to be relegated to the attic.

As before intimated, the supreme appeal of the New Church is to life. We love to gaze at the sparkling walls and foundations of the New Jerusalem, but we do not care overmuch to walk its golden streets—its golden ways of life. The New Church has sidestepped practical re-

ligion almost as much as other denominations.

The one thing before us above all others is to study how to bring religion down into life—into daily life. We know how, if we would study our teachings. We know perfectly well how to keep the Ten Commandments spiritually, but who is it among us who has on his walls the things he is daily to shun, such as forgetfulness of the Lord, irreverence, neglect of holy times of worship and meditation, lack of respect for the Lord and His kingdom, resentment, anger, revenge, impurity, fraud and deceit and insincerity, scandal and gossip, covetousness—in a word, self love?

The first thing is to plan in a scientific way to apply religion to life, to study how to get practical results in daily living. Do you know any appeal more powerful that we can make to

our day and generation? It is, as I have urged, supremely the New-Church appeal. The world is ready to be affected by it, for it too wants a religion that works out in life. And the Lord said, "By this shall men know that ye are my disciples, if ye have love one to another." We need to have a school of applied religion—to make of our churches such schools, in order to teach us how to live what we say we believe.

As New-Churchmen we are not to forget the dramatic appeal or the emotional appeal when we try to get our intellectual appeal before men, but we should see that our best appeal is the vital—to be made through the kind of religion we are able to develop in our lives and the lives of others who profess its principles. "By their fruits ye shall know them."

The North Cambridge Community Church

By Lloyd A. Frost

THE North Cambridge Community Church is located in the midst of a growing colored settlement, and endeavors to provide a religious, social, recreational and industrial centre for about a thousand people. Previous to the year 1916 there was no organization of any kind among these people. For thirty years they had gradually moved from Boston and Cambridgeport and had left their churches and fraternities behind them. While the older ones, though inconveniently situated, continued to keep in touch with their former organizations, their children had no such advantages. Boys and girls and young people, outside of school hours and especially during the vacation season, had no program at all. Many of the older ones, to avoid paying carfare and riding a distance, remained at home. These conditions gave rise to an unchurched and disorganized people.

During the troubled days of 1916 the Community Church came into existence. At that time the common good of humanity was the uppermost thought in the minds of all thinking people. A sectarian movement was impossible. Then too, there were not enough families of any one denomination to warrant any other than a community movement. Thus came the Community Church, attempting to meet this neglected situation with a seven day

week program, practically no funds, and only a few interested persons.

Hubbard Avenue, which contains the largest number of colored people in this section, became the centre of interest. The minister's home in a dilapidated brick block was thrown open for the purpose. First came the Sunday School and the Evening Services. To strengthen the religious work a Scout Troop, a Camp Fire, young people's clubs and classes in woodwork, sewing, music, gardening and weaving were added. The teaching force and facilities were soon taxed to the limit.

About this time eleven churches of Cambridge, representing seven different denominations, became interested, endorsed the work and gave some financial support. This encouragement led to the effort to make the Community Church a permanent institution. A drive for a suitable home was begun, and for the last seven years all energies have been turned in this direction.

In the meanwhile the seven day week program has become a part of the neighborhood life. The boys and girls and young people especially are responsive, and seem happy in sharing the opportunities offered. Besides the daily activities, special religious services, community meetings, a Christmas tree, a picnic, parties, plays and a

summer camp for boys are held yearly. These large occasions, which give opportunity for a general assembly of the neighbors, are held in the auditorium of some friendly church. The young people's chorus performs a community use by giving annual entertainments in the City Home, in the Home for the Aged and in churches of the vicinity.

The minister, the Rev. Samuel O. Weems, devotes much time and consideration to the work, and has succeeded in finding capable and willing workers to help carry it on. His wife and family have shared their home and the work, and have made daily sacrifices to keep it alive. Mr. Weems, in order to continue the work and at the same time support his family, has for six years served as a janitor and for four years as a railroad mechanic. He chose these occupations because they permitted him to give evenings and Sundays to the regular activities, and also some time for funerals, weddings and neighborhood emergencies. Although busy with church, shop and family duties he found time last spring to prepare a barbecue for nearly a thousand Cambridge Boy Scouts, parents and friends.

It is interesting to note that the movement, started with no equipment and no capital, has acquired a piano, a cabinet organ, a loom for weaving, eighty chairs, a half horse-power motor, a band saw, a wood turning lathe, and other wood-working tools, two job printing presses, two large cabinets of type and a library of a thousand selected books. A set of lantern slides showing the activities of the Church form a part of the equipment.

The Church is anxious to show these slides to any interested friends. The newest and most valuable possession is the conveniently located lot on Walden Street, which is free from debt and on which it is hoped the community building will soon be erected.

The building will add life and enthusiasm to all the people. They will rejoice to leave the present cramped quarters of the minister's home. There will be opportunity for expansion of the Sunday School, the Evening Service, the young people's clubs and classes. The building will help serve more than a local use. It will help the colored young people who come from all parts of the country to attend Harvard University, Radcliffe College and other fine schools of Cambridge. At present, these young men and women in our midst have no centre. They are often in need of help and friendly counsel. While the Church has already given aid to some, it is willing to give greater service.

Gifts to its Building Fund are urgently solicited, and will be gratefully received by Lloyd A. Frost, Chairman of the Advisory Committee of the co-operating Cambridge Churches. His address is, Care of the Cambridge Trust Company. Title to the land was acquired by the gifts of many interested persons who subscribed the cost, \$2,500.00. It has a frontage of 125 feet on a main street in the centre of the district it hopes to serve. The trustees are Mr. Frost, Mr. Phineas Hubbard of the North Congregational Church, a retired merchant, and Mr. Charles W. Whaley of the Community Church.

NEWS OF THE CHURCH

Mr. Hall's Visit

The Rev. Charles A. Hall, F.R.M.S., official delegate to the Convention from the British New-Church Conference, with Mrs. Hall, landed in New York from the S.S. Carmania on Sunday, May 2nd. It had been hoped that he might preach in the Church of the New Jerusalem, Brooklyn Heights, but the steamer's landing was so delayed by fog as to make this impossible. Mr. and Mrs. Hall spent two days in New York City, where they were guests of Mr. Robert Alfred

Shaw, and of the Rev. Arthur Wilde, and on May 4th went by train to Cambridge, Mass. where they were entertained by the Rev. Wm. L. Worcester, President of the Convention and of the New-Church Theological School. On Wednesday evening, May 5th, they were guests of honor of the New-Church Club of Boston at its annual Ladies' Night, held in the vestry of the Boston Church on Bowdoin St. After visiting the Theological School and the various New-Church societies of greater Boston, they proceeded to Washington, D. C. where Mr. Hall occupied the pulpit of the National Church on Sunday, May 9th.

From Near and Far

Mr. Dion W. Kennedy, organist of the New York Society of the New Church, who was obliged by ill health to take an extended vacation in California, has now recovered, and resumed his duties on Sunday, May 2nd.

The New York Alliance of New-Church Women met in the Church of the New Jerusalem, Brooklyn Heights, New York City on Saturday, April 17th. Following a box luncheon, papers on "The Needs of the Church" were read by Mrs. Dwight S. Anderson, Mrs. Joseph Mills and Mrs. Ira Selee.

The *Boston Herald* recently published a correction of its previous statement that the Rev. Howard O. Hough of Portland, Me. who on April 26th was installed as pastor of the "Radio Church" broadcasting from Station WCSH, Portland, was "the first radio pastor in the United States." *Herald* readers were informed that this title properly belongs to the Rev. John W. Stockwell of Philadelphia, who resigned his pastorate of the Frankford (Philadelphia) New-Church Society last September that he might have more time for the work of the "First Undenominational Radio Church of America," which has broadcast from Station WCAU, Philadelphia since November, 1924. It is also stated that Mr. Hough has proposed to Mr. Stockwell an exchange of pulpits.

The following report from Lancaster, Pa. may be of interest to our readers:

The Lancaster Society of the New Jerusalem is now drawing near the end of its seventh year with its present pastor, which is the eightieth year of its history. Our services, of which we have only one each Sunday, have been remarkably well attended. In fact we have, proportionately, a larger attendance than any other Protestant church in the city. This shows a healthy spirit in the little church, though it grows but slowly in numbers.

Great interest has been shown in our Reading Circle, which meets every Thursday evening. We have been reading *Heaven and Hell*; and some of our members became so interested that they went on and read the book through, and are now reading it a second time with the class.

An event of no small importance to the future work of the society has been its reorganization on its constitution, which was dropped some eight or nine years ago. The restitution of this has placed us in a better position for effectual work, and good results are already being realized.

Easter services were greatly enjoyed at the New Church at St. Paul, Minn. Two little visitors from Texas were baptized; Dorothy and Evelyn

Burnham, great-granddaughters of Mrs. Jane Haskell, who was a charter member of the St. Paul Society. Sunday School followed the church service, when two boys who were seven years old received Bibles. After a talk to the children by the Pastor, the Rev. E. K. Bray, and the singing of hymns, each member of the school received a pink hyacinth. The last meeting of the class in Bible Symbolism was held on the evening of Good Friday. These meetings will be resumed in the Fall. "Meditation Vespers" were held during the last week of Lent on Wednesday, Thursday and Friday at five P. M. consisting of organ music, reading from the Word and the Lord's Prayer.

Mrs. B. M. Sherrill

The following resolution in memory of the late Mrs. Benjamin M. Sherrill was adopted at the April meeting of the Massachusetts New-Church Woman's Alliance, and its publication in **THE MESSENGER** is requested.

Mrs. Benjamin M. Sherrill, our dear friend and member passed to the spiritual world on Wednesday, March 17th.

The early years of her life were spent in Louisville, Kentucky, where she was born, but we knew her in later years when she lived in Massachusetts, and became an active member of the Boston Society in 1905.

Mrs. Sherrill had a remarkable personality, with a wealth of vitality, a broad knowledge of many things, a keen sense of humor, and above all a gentle, sweet, motherly spirit. She belonged to many clubs and organizations; was interested in the best of music, art, and literature; and had also an interest in all worthy activities in the town of Marshfield, Cape Cod, where the family have spent their summers for the last forty-five years.

Mrs. Sherrill has been Treasurer of the Boston Ladies' Aid Association for over eighteen years, has been a great help in the Brookline Ladies' Aid; and has been Chairman of the Social Tea Hour of the Massachusetts Woman's Alliance for over ten years. Her interest in the history of our country was certainly remarkable, and her patriotism unbounded. We can remember her very earnest, patriotic endeavors to have the Tercentenary Celebration of the Pilgrims in our vestry in November, 1920, when the New-Church Club united with the Massachusetts Alliance.

Mrs. Sherrill certainly possessed two very prominent characteristics: friendliness and helpfulness. No matter what station in life, rich or poor, white or colored, whether belonging to a church or not, her smile of "good cheer" and extended hand greeted all alike. As one of our ministers has expressed it, "Mrs. Sherrill's service to her church and her country upheld the highest traditions of American New-Church life." We shall all miss dear Mrs. Sherrill, but we can think of her, meeting others of our members who have passed on before her; and in that brighter world of new spiritual life, she can continue her loving service for her Church, her country, yes, and for all mankind.

Spring Meetings

The spring business meeting of the First New Jerusalem Society of Philadelphia was held in the parish rooms of the church, Twenty-Second and Chestnut Streets on the evening of Monday, April 25th, and was well attended. Following the usual custom, the Ladies' Aid Society furnished a delightful supper. At the close of the meeting the Rev. Arthur Wilde of New York gave an interesting informal address on "Swedenborg as a Scientist." The Young People's League of Philadelphia held its annual business meeting on Friday, April 23rd. Officers were elected and many delightful plans were made for the entertainment of delegates to the coming League Conference.

The Brockton, Mass. Society of the New Church held its annual business meeting on Thursday, March 25th, electing the following officers: President, Harry W. Flagg; Vice-President, F. Loring Churchill; Sunday School Superintendent, Richard C. Shaw; Registrar, Miss Lucy A. Thatcher; Clerk, John Robbins; Council, Rev. Russell Eaton, Pastor, Messrs. Flagg, Shaw, Robbins, H. Emery White, Mrs. Joseph Hewitt and Mrs. W. O. Raymond. Two important changes in policy were also decided on: The ecclesiastical body of the church was amalgamated with the legal corporation of the society, the two bodies having functioned separately during the nearly one hundred years since the society's foundation; and the right of voting on all church matters was for the first time given to women members.

The Washington, D. C. Society held its annual meeting and election of officers in the parish house of the National Church on the evening of April 15th, following the usual social supper, with an unusually large attendance.

The Society reelected its officers of the past year, including Ralph P. Barnard, President, Fred. W. Swanton, Secretary, Owen B. French, Treasurer, and Rev. Paul Sperry, Superintendent of Sunday School, and ten additional members of the church committee, including one new member, Miss Jessie Tyrrell.

There were elected as new members of the Society a group of young people who were confirmed on Easter Sunday: Edith Swanton, Walter Swanton, John R. Swanton, Jr., Elizabeth Edson, Florence Smith and Arthur Sperry and a group of those isolated new receivers for whom the Board

of Missions has arranged formal connection with the church by joining them as non-resident members of the National Society. To the former roll of 32 of these are now added: Abraham Tennyson, Macon, Tenn., J. S. Payton, Mansfield, Ark., Norman H. McAdams, Jacksonville, Ill., C. W. Willingham, Flat Top, Ala., and Mrs. Brita M. Johanson, Rock Springs, Wyo.

BAPTISMS

SWING.—At the Church of the New Jerusalem, Philadelphia on Sunday, April 5th, 1926, Herbert R., Jr., son of Mr. and Mrs. Herbert R. Swing, the Rev. Charles W. Harvey officiating.

OBITUARY

KOCH—On March 18th, at St. Louis, Mo., William Koch passed into the spiritual world at the age of 71 years.

He leaves a widow, Mrs. Bertha Koch, *née* Opperman, one son, William A. Koch of Tulsa, Okla., one daughter, Mrs. Tom Dempsey, and three grandchildren. Although Mr. Koch was no more a member of the New Church, his nephew and nieces, all members of the First Church of the New Jerusalem, requested that the services be conducted by the Rev. Dirk Diephuis, who complied with their wishes.

TRITSCHLER—Mrs. Harriet Tritschler passed away in St. Louis, Mo., on March 23rd, at the age of ninety years.

For the past eighteen years she had been in a home for aged women, on account of her bodily infirmities. During her active life she was a staunch member of the New Church and took a keen interest in its work. Resurrection services were conducted by the Rev. Dirk Diephuis at the chapel of the home, in the presence of the inmates who listened with attention not unmixed with amazement to the New-Church doctrines regarding the other life.

UTHOFF.—Mrs. Charles Uthoff of Norway, Iowa, passed to the spiritual world from her earthly home on April 25th, 1926.

Mrs. Uthoff was born Minnie Charlotte Blomker in Westphalia, Germany, April 7th, 1864. She was brought to America as an infant in 1865, and grew to womanhood in Blairstown, Iowa. She was confirmed at an early age in the Lutheran Church. On April 13th, 1882, she was united in marriage to Charles Uthoff, of Norway, Iowa (who survives her), and became a member of the New Church. She was a firm believer in the doctrines and a faithful supporter of them. After her marriage she and her husband settled on the farm in Lenox Township, Iowa, near Norway, where she spent the remainder of her life.

A short distance from her home in Lenox Township is situated the New-Church edifice which stands as a memorial of the loyalty of the leading people of the community to the teachings of the New Church. This community was settled by Germans seventy-five years ago, and remains faithful to the teachings which they then received.

Mrs. Uthoff bore twelve children, the first two, twins, dying at eight months of age. There are ten children living, six stalwart sons, three of whom are married, four daughters, all married, and eighteen grandchildren. The children in order are: Mrs. Martha J. Brockschink, Lenox; George H., Mt. Vernon, Iowa; Charles E., Lenox; Mrs. Anna M. S. Volz, Marengo, Iowa; Mrs. Minnie C. Newcomb, Fairfax, Iowa; Henry C. Van Horn, Iowa; Mrs. Pearl B. Durow, Marengo, Iowa; Edward L., Victor V., and Arthur E., at home in Lenox. Mrs. Uthoff is also survived by a sister, Mrs. Leasetta Grimm, and two brothers, Henry Blomker, of Humboldt, Iowa, and Lewis Blomker, of Rutland, Iowa.

The resurrection service was conducted in the Lenox church by the Rev. Walter B. Murray of Chicago.

BARKER.—Neal Dow Barker, one of the oldest and most active members of the Los Angeles Society passed to the spiritual world on November 30th, 1925.

Shortly after Thanksgiving Mr. Barker, his wife and two sons were returning from a Thanksgiving celebration with the daughter, Jean Barker Ferry at Lindsay, Calif. Near Bakersfield there was a sharp collision

with an auto-stage. All were thrown from the machine. Mrs. Barker and the older son were injured seriously but not fatally, and Mr. Barker was instantly killed. His passing was a great loss to his many friends, his relatives and family, and to the Church which he had so long loved and served.

Mr. Barker was born in Manchester, England and was a son of Thomas Halliday Barker, one of the leading temperance reformers of England. He named his fourth son "Neal Dow" for the great American worker in the same cause.

Mr. Neal Barker's education and later work was largely in the field of architecture. After his marriage he came to Winnipeg, Manitoba, to join an older brother, but after several years there he lost his young wife and returned with his little son, Reginald Barker (now widely known as a motion picture director) to England. Later he returned to California, and Altadena has been his home for many years.

At the Church in Los Angeles he was married to Miss Nellie Barnes of Detroit, who has been his helpmeet for more than twenty years.

There had been a very happy Thanksgiving re-union at the home of Mrs. Ferry, the daughter by a second marriage, and the expressions of gratitude and fulfillment expressed by Mr. Barker there, and on his way home made friends and family feel that he had passed on in the fulness of years, at peace with the world and with his God.

The resurrection services of this friend whose life was a continual expression of service and kindness were held on December 2nd in Los Angeles, the Pastor of the Los Angeles Church officiating.

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The NEW-CHURCH MESSENGER

*A Weekly Journal
of the New Christianity*

In This Issue

Defense Mechanisms

Editorial

Spiritual Profit and Loss

By John Goddard

Why You Need the New Church

By Allen T. Cook

“Personal Influence,” Communication
News of the Church, Etc.

THE NEW-CHURCH MESSENGER

Official organ of the General Convention of the New Jerusalem in the United States of America.

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MAY 26th, 1926

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The NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

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Whole No. 3696

THE One Hundred and Fifth session of the General Convention is past, and succeeding issues of THE NEW-CHURCH MESSENGER will contain a full and complete account of it. Not only will the principal papers and addresses be given at length, but there will be stenographic reports of important discussions, and graphic descriptions of the social and religious gatherings. In a word, the aim of THE MESSENGER will be to bring the Convention to those who missed the great privilege of attending it, to recall its memories and lessons to those who were present, and to preserve an adequate record of its work for future generations. The time will come when the series of Convention MESSENGERS will be an indispensable source-book for the church historian; and even now no one who is interested in the New Church and its progress can afford to be without them. If you have friends who are not subscribers, we suggest that you call these facts to their attention.

IN several ways the Convention of 1926 was a notable one. To begin with, there was an unusually large attendance; in fact, the number of out-of-town visitors (about 450) was perhaps as large as has ever been recorded, and the same is true of the Sunday attendance figure

of nearly 800. But, what is much more important, a truly delightful and brotherly Christian spirit made itself felt from beginning to end. There were few disputes and no recriminations. The session's outstanding novelty, "The Messenger House," was highly successful, and won an official vote of appreciation. Philadelphia hospitality lived up to all that was expected of it, which is as high praise as could be given. All in all, this latest of our national gatherings leaves happy and hallowed memories.

IN many ways the outstanding feature of the Convention was a human feature. We hope that the British delegate, the Rev. Charles A. Hall, took back a great deal of information and of inspiration, for he brought a great deal with him. It was he, indeed, whose moving and eloquent words really set the Convention keynote—the note of a personal consecration to the Lord Jesus Christ. We congratulate our friends in Great Britain on the year that they are to spend under his leadership, and on the privilege of reading him regularly in *The New-Church Herald*, of which he is editor. He has made new friendships and cemented old ones, alike for himself and for the distinguished body he so ably represented.

ONE of the chief splendors of the Christian ideal is precisely the fact that it is unattainable. No ideal that can be fully achieved will long satisfy the needs of a being with man's limitless possibilities. We may see this even in his choice of recreations. Those games which are easily mastered may suffice for children, but adults reject them. Mah jong, for example, passed so swiftly and completely because it was easy; bridge and golf appear to be hard enough to last indefinitely. Childish minded people are satisfied for a time with religions which, like orthodox Judaism, consist chiefly of rules which whoever wishes may fully comply with; the world's adolescence means the end of them. But He who, by both precept and example, set a standard of impossible perfection, for that very reason shall keep His hold on the hearts of men forever. Was it not because He was speaking to souls which, for all their imperfections, were immortal that He could say, "Be ye therefore perfect"? As a goal for lives that will last forever, nothing less than infinity can win more than a passing allegiance.

Defense Mechanisms

FEW phrases frequently describe phenomena that have long been familiar. We recall Moliere's character who discovered that he had been talking prose all his life without knowing it. Yet the mere calling of prose by a definite name gives us something of a new understanding of it—sets it apart from other forms of expression as it had not been set apart before. Herein is at least part of the answer to the gibe at psychology, that it consists in "talking about things which everyone knows in language which no one can understand."

What some modern psychologists call a "defense mechanism" is no novelty in human weakness. Shakespeare referred to the lady who "protested too much," and a recent fiction writer puts into a character's mouth the wise words: "W'en I 'ear a man say 'e's as good as another man, I give a guess that 'e's just a-

trying to make 'imself believe it, but 'e's afeerd it ain't so." A typical defense mechanism—an attitude built up to protect the mind against recognition of unpleasant and unconsciously realized facts!

One may find examples in the Scriptures. David's indignation against the rich man of Nathan's parable was a defense mechanism; he wished to convince himself of his moral superiority to the sort of sin which he inwardly knew he had committed. The average college student's contempt for a brilliant scholar, and the scholar's contempt for the "football hero," both are defense mechanisms—efforts to convince one's self that the things one has not are not worth the having.

Being aware of the human propensity in this direction, we are wary of the attitude which belittles the value of a church's growth in numbers. Granted that quality is worth more than quantity, he who lacks one should beware of his natural tendency to assume that he has the other. As a church we may have been most successful from an inward standpoint, but the Lord alone knows whether we have or not. What we can know is that we have not been very successful from an outward standpoint, and we ought to be willing to face the fact without self-delusion or excuses. And indeed, on the basis of the law of "ultimates" one may well doubt whether one kind of growth can exist without the other.

Do we not show a somewhat suspicious readiness to quote the saying that the New Church is to be "at first among few"? Whatever "at first" means—and a hundred and fifty years is a long time at the speed with which the world is now moving—Swedenborg surely did not mean his forecast for a defense mechanism. The Lord knew that His first Church would begin with no great numbers, but told His disciples none the less to "go into all the world and preach the gospel to every creature." Dare we regard His commission in His Second Coming as less comprehensive? The Lord may succeed whether our church grows or not, but if it has not grown, *we* have failed. Let us not be afraid to admit it, but, learning from past mistakes, go forward to the success that the Lord will give us just as soon as we deserve it.

E. M. L. G.

Spiritual Profit and Loss

A Sermon

By the Rev. John Goddard

What shall a man be profited: if he shall gain the whole world, and forfeit his life.—Matt. xvi. 26.

What is a man profited, if he gain the whole world, and lose or forfeit his own self.—Luke ix. 25.

THE authorized revision is wholly right in substituting the words "his life" in place of the words "his soul." It was done not only because it was correct, but also because the word "soul" conveys only a vague idea. For instance, I knew one youth who lived when blowing soap bubbles was a favorite pastime for children as well as for some older people. This boy described the soul as a soap bubble, with its beautiful colors, which rises towards the sky or towards heaven when let free. It was shown the other day that this vagueness still lingers, in the question put to Dr. Cadman: "What is the soul?" His reply was, "It is the real man."

We would not differ from this, but further explanation is needed. The word, "soul" may require several definitions, but in the light of our faith it describes, first of all, that inmost germ of heaven implanted by the Divine in all human beings in infancy, and in which His Spirit dwells in them. In another sense, the soul is that germ freely adopted by man as his own. It is man in the true order of life, or the order of heaven—man in the state of love to the Lord and his neighbor. It stands in contrast or opposition to the *ruling* love or supreme love of this world and its possessions—its wealth, its sensuous pleasures, its power and selfish glory. The soul is *man's true life*. Hence the words, "What is a man profited, if he gain the whole world, and forfeit *his life*?" or as told in *Luke*, "What is he profited, if he gain the whole world, and forfeit *his own self*?"—his true, human self?

I

We not only need to escape from the vagueness attached to the word "soul," but to es-

cape from the vagueness, mistiness, cloudiness, unrealness, of the words so often associated with it, such as "heaven," "spirit," "regeneration," which stand for the real life. For the Savior was talking about realities, not about theories or opinions of what life is or ought to be. He was telling what it is, and what it is not. As he said to Nicodemus, He speaks of *what He knows*, and testifies of *what He has seen*. He is stating a fact, not a theory, when He declares that a man's life "consisteth not in the abundance of the things which He posseseth." He is stating as a simple fact that when one's supreme and controlling purpose and effort are absorbed in the determination to gain possession of things outside himself, he is losing the things inside of himself—his real life, or his true self. "The kingdom of God is within you," never outside.

We need clear thought about the relation of the possessions of this world to the possessions of the true life, the true self, or of heaven.

We may properly use the expression, "a balanced life," if it be applied to the relative place or value of the various activities of this world. It may even be used to express a relation between the formalities of religion and every day activities, but not the relation between real religion and practical life, or between heaven and the world. There can be no balance or division of authority here. It must be either all the one or all the other. Religion is an inner spirit, ruling both the inner and outer world. As the Savior said to the poor woman of Samaria, "God is spirit, and they who worship Him must worship Him in spirit and in truth." Do we not hear Him saying again, "He that would come after me, let him deny *himself*," that is, his unreal self, or selfishness? Does it sound unreal and impossible when we hear Him say again, "He that forsaketh not *all that he hath* (not merely a part of what he hath) cannot be my disciple"? Or again to the rich young man: "One thing thou lackest. Go and sell *all that thou hast*

and give it to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow me." But let us not forget what Glenn Clark says about the Lord's always *speaking and acting in parables*. The religious life is not a life of balance between this world and heaven; it is a life which is ruled always and everywhere by the "Spirit" and "the truth" of God. It is not a compromise between two worlds or two opposing kinds of life. It is a putting *down* of the unreal and a putting *on* of the real self. The unreal must be overcome before the Divinely implanted germ of the true self can grow. What, then, shall it profit a man if he gain the whole world and forfeit his real "life," or "his own self"?

II

But we will not stop at an abstract definition. I desire today to find a lesson for boys or young men, especially those who are troubled about the question of an occupation in life, as many seem to be today.

I know one youth who was unable to decide that question for himself. This was before the days of experts in psychology. As this boy was about to visit a city where lived a man who had passed through a hard experience when young, including service as a soldier in the Civil War, but who had afterwards made a fair success of life, materially if not spiritually, he was advised to visit the older man and obtain his advice. He did so, and this was the brief answer given to the question, "What would you advise me to do?" "When you are ready to go to work, if you are still unprepared to choose an occupation, *accept the first offer that comes, provided it is an opportunity for a useful service*, and do your work so well that no one could possibly do it any better."

That was all, but it was enough. The advice was followed, with the result that the boy's life was made a success in the best sense—both materially, and to all appearance, spiritually.

But let us analyze for a moment what this advice involved. "When you are ready to go to work, if you still have no choice, accept the first thing that offers." This meant a recognition of a Divine Providence close by, and the willingness to follow its leadings.

Again: "Accept this first offer, if it be useful." This meant a recognition of the heavenly law of *use* as a spiritual motive as well as an occupation in life, and thus of the *inner and real life* in harmony with the Lord and heaven, and ruling over the outer. Again and finally, "Do your work so well that no one could do it any better." This meant honesty, thoroughness, faithfulness to the employer, and faithfulness to the consumer of the product of the work. Let there be nothing slipshod, nothing covered up; nothing to trouble the conscience or repent of afterwards; no separation of the life into two parts—worldly and heavenly; no attempts to balance the world and heaven by placing them in opposite sides of the scale; no compromise between things and realities. When one shuns all evils as *sins* in connection with the daily work, and also does faithfully and sincerely the work given him to do, the whole *life* becomes one—in harmony with itself, and in harmony with heaven. It means universal service to the neighbor—to the *individual* as the neighbor, to the *town or city* as the neighbor, to the *country* as the neighbor, to the *whole world* as the neighbor, to *heaven* as the neighbor, and to the *Lord* as the neighbor above all.

If the young man knows what he is made for, he will do well to make use of that part of the advice spoken of, which reads, "Do your work so well, (or strive to do it so well) that no one could possibly do it any better."

But if he does not know what he is made for, he will find the other part of the advice the open door to a right decision, and also to success in both worlds: "When your time arrives to get busy, accept the first offer that comes, provided it be useful, and do your work so well, or at least strive to do it so well, that no one could do it any better."

If followed, this will quite surely open the door to success in this world. It will nearly always bring promotion. It will also tend to reveal one's best aptitudes, one's true function, partly by bringing one's weaknesses to the surface and showing how to correct them, and partly by disclosing one's true bent.

This rule, if followed, would simplify and clarify and help to unify the life of every one. Follow the law of use or service! This is not

an abstraction. It applies to every situation in life. It is the law of love to God and the neighbor in a practical form. Such is the lesson, as applied to the young man of today (and often to the young woman also) who is in doubt about an occupation and is seeking advice.

III

But it applies not only to the advice *seeker*, but to everyone who is in a position to be an advice *giver*—not only to the parent, or the more remote relative, but in a measure to all. I would commend this illustration to parents, teachers, and friends of any young man (or woman) who needs advice; not only advice in the matter of choosing an occupation, but on the larger question, how to live a life ruled from above, true to both worlds—how to bring all life into unity with itself, and into unity with the Lord and heaven.

If there are those who are troubled by the apparent teaching that the gaining of the world involves the loss of the soul or of heaven; or if there are those who are troubled by the words, "Sell all that thou hast and give to the poor," they need once more to remember Glenn Clark's reminder that the Savior always spoke in parables, or as we are taught, in the language of correspondences. The early Church followed the direction to sell all and give to the poor literally, and hence abolished all private property. This probably was the only way in

which Christianity could have gained a footing. In those days of simplicity the Christian life had to be a matter of visible deeds rather than of motives. But it failed, as religion always must fail, when the truth that "God is Spirit, and they that worship Him must worship in spirit" is overlooked, and when the Savior's last prayer is forgotten: that His disciples might not be taken out of the world, but kept from its evils; and His words immediately following: "they [my disciples] are not of the world, even as I am not of the world." He would not have them taken out of the world or its activities. It would not be a very difficult thing to renounce one's property or even one's life, if one were persuaded that this would open the door to heaven. But it would not change the selfish character. It would tend to substitute "*other worldliness*" for "*this worldliness*." No *mere action*, however worthy, can open that door. It is a matter of the spirit, a question of overcoming temptation in the practical affairs of the world. It is the question of love to the Lord and the neighbor. The spirit must rule. Day by day we must learn to utter the prayer, "Thy will, not mine."

Let this be our effort! Let it be our teaching to our children! For, in the Divine words, "The Kingdom of God cometh not with outward show, neither shall they say, Lo here, or Lo there; for behold, the kingdom of God is *within you*."

To a Deserted Bird's Nest

By Mabel Cornelia Matson

A LITTLE empty, swinging nest,
Of slender twigs and grasses wrought,
What high hopes fashioned you last May;
What tender dreams, what loving thought!

But those warm hearts that built you then
With care, have left you far behind,
Forsaken, clinging to bare boughs,
Sport of the mocking winter wind.

Yet have you served your purpose well
O little lonely, outgrown nest:
Life has not more than this to give.
Be comforted, for you are blest!

Why You Need the New Church

An Address to Young People

By Allen T. Cook

IT has been said that the fundamental task of the church is to teach religion, to transmit the spiritual stimulus and the moral ideals of Jesus. This is very true, but so vague that it is liable to misinterpretation. The world needs more than ideals. The Church must also buttress individual lives with its hard and fast laws of the spiritual life. We need the force of spiritual gravitation that God supplies through His written revelation to hold us in our orbits. The Church also is needed to embody social ideals of character, which are in danger of being nullified by the sectarian spirit and the individualism of the world. For the man who will not join a church because some part does not suit him, or because it is divided into sects, is himself a sect of one member. But, the fundamental task of the Church from the New Churchman's point of view is not only this, but to lead men to the Source of these ideals, laws, and stimuli. Men should be taught how and where to find the Lord in His Word and in His creation. They need to have a living regard for Him as a personality. They need to love Him. This is not the transmission of a closed faith, but the transmission of life.

WHY THERE MUST BE A NEW CHURCH

The Church is the one agency whose whole business is to reveal the Lord to the world, to do His work in the present age, and to carry it on for generation after generation, by changing methods adapted to the changing needs of the times, yet, with the same purpose and the same message. Its adaptations are never perfect, its ministers are never completely adequate, its members are never completely faithful, but with all its spots and wrinkles, which can be easily discerned by the eye of either friend or foe, we ought not to regard with too critical an eye the organized Church.

The world especially needs the New Church, for without it the Lord's Second Coming could not be promoted. As the spiritual man must have an organized body in this world, so the Lord also needs an organization to promote

His interests in this world. But the New Church is needed, not only as an institution; it is needed as a Divine Philosophy; it is needed as an authoritative voice from heaven, which can guide, without conjecture or guessing, into the true wisdom of spiritual understanding. In the supreme sense the New Church is more than an institution or a philosophy; it is a new type of thinking and willing; a new type of experience; a new civilization in which every department of human life will be renewed and made to shine with Divine light. And this wonderful life is a promise of the Scriptures, but the world little realizes the force of that Scripture promise:

And he carried me away in the spirit to a great and high mountain, 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.

And yet this New Jerusalem cannot spring into existence, nor can the kingdom of heaven come to men, except by means of institutions and doctrines. Some people may question the efficacy of the New-Church organization, but it is certain that the New Jerusalem will no descend except as men study and use the things that came down from heaven, that is, the New-Church doctrines. For the theological reconstruction required by the new day, the doctrines of the New Jerusalem are absolutely necessary. They are necessary to give order, system and consistency to theological thinking. They are necessary to give strength and authority to our knowledge of the Lord, of His creation, and of His relation to us (salvation). Present day theology is in a chaotic condition, without a head, without authority, and without direction; it is a hodgepodge of opinions. These opinions contradict one another until nothing definite is known about the Lord, about life after death, or even about whether there is a life after death.

IN THE FIELD OF SCIENCE

It is in the field of scientific research, however, that the doctrines offer the most help,

especially to the average youth of college age. The information and light which the doctrines shed on all problems of science carries them forward to a higher and broader plane of thought, and to a place where they mean something in human life. Without the New-Church doctrines the studies of the allied sciences would be without purpose or direction. Descriptive science by itself is merely a classifying and re-arranging of scientific facts. It is very useful, but left to itself it runs into naturalism. With the help of these doctrines, however, the different branches of science find their place in the scheme of things; they are made to serve man in higher capacities, in advancing his spiritual life. It is only in the light of the heavenly doctrines that the sciences have any real background and any dignity as servants of mankind. It is no exaggeration to say that all problems of the modern world must eventually be solved in the light of the revealed teachings of the New Jerusalem.

This does not mean that the New Church is a close corporation, knowing the answers to problems before they are asked, but that there are vast stretches of thought and regions of investigation which science can never compass without the help of these doctrines. They have a valuable contribution to offer. A few illustrations to make this clear.

In the study of economics, to find a fair method of taxation and of the distribution of wealth, one must ultimately fall back on the New-Church doctrine of use, and of the degrees of the neighbor. In the field of philosophy, satisfactory answers cannot be worked out except as we begin with the New-Church doctrines of degrees, of cause and effect, of the natural and spiritual worlds, and of the two natures in man. The studies of the human mind with its departments and faculties, must ultimately fall back on the doctrine of the natural and spiritual nature in men, and of the three-fold division in each. In the field of medicine and surgery, a full understanding of the body and its functions cannot be had unless there is a knowledge of man's spiritual nature and of the correspondence of the body with heaven and of diseases with evil. A thorough understanding and appreciation of the world's politi-

tical and religious history cannot be had unless we keep in mind the New-Church teaching concerning the purpose of creation and the fact that the race has an internal as well as an external history. There is much that outward history does not explain. Even in the field of Biblical research, no satisfactory answer can ever be given to the question of why the Bible is the Word of God unless we rest on the New-Church doctrine of the Lord and the New-Church doctrine of inspiration. In all other fields of human thought, from astronomy to criminology, the New Church has something to offer.

It will be seen that the New Church does not close investigation, but rather opens it. This is because at their highest reaches the sciences are adjoined to what is spiritual, which is ever opening to what is new; and at their lowest reaches are in contact with the infinitesimal details of nature. Whatever outward form the New Church may assume as an institution, its Divine philosophy will remain the guiding principle in true science, and science in turn will sustain and corroborate the teachings of that Divine philosophy. If science and Revelation seem not to agree, we may be sure that we are understanding one or the other incorrectly; but we need never fear that Revelation will ever stifle anything but a false and materialistic science.

THE DIVINE PROMISES

Something of the New Church's commanding position is described in the sixtieth chapter of *Isaiah*: Great wealth shall pour into it; nations shall come to its light, and kings to the brightness of its rising. From all departments of life will come powers to minister unto the spiritual life—from the utmost reaches of the memory, from natural knowledge, from rational considerations, from the affection of doing good. From every quarter of the known world of thought and feeling will come substance to make glorious the lowest resting place of the Lord. Into the New Church will be gathered all the cumulative wisdom of the ages, and it is this wisdom, natural and spiritual, that is to produce the fullest and richest life that has been upon this earth.

The Church asks you to give up no legitimate part of your life. Popular amusements are not evil in themselves; but they *can* be if sought for as the main thing in life. The main substance of life (that which forms the core of real living) is the useful work which you have mapped out for yourself. If you have not mapped out a useful work for yourself, gather the puzzle pieces together some day and see if you can fit them together. Perhaps you will have a little more success in getting the pieces in their right relation this time. The world is in vital need of men and women whose thinking is clear, solid, and consistent; whose lives go forward steadily from one life problem to another. Science will come to your aid in many places and will help you lay out your life and its smaller problems as the transit and level help the engineer. But behind the transit and level must be a superior knowledge and power if they are to render their best

service; and so behind the life must be a superior knowledge and power that it may render its best service.

The New Church will place in your hands new tools which will enable you to fight against the most crafty and subtle evils; she will give you new knowledge and truth that you will be able to tell which is friend and which is foe; she will place in your care and at your disposal new and exalted motives and new standards of value; she will trust you with new responsibilities and duties; she will place upon your head new honors and in your heart new happiness; she will spread out before you a vision of attainment (from the Word of God) that surpasses anything in literature; and finally, she holds out to you the promise of the Lord Himself:

I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Wealth

By George Henry Dole

For the love of money is the root of all evil.—I Tim. vi. 10.

THIS does not mean that wealth is to be despised, or not to be sought. It is not wrong to desire riches, or even great possessions. It is the motive back of desiring riches, and the uses to which they are put that make wealth either good or bad. The Lord commended the man who doubled his talents, and censured him who did not. The difference between the love of money and the love of its uses should be carefully marked. Wealth promotes larger undertakings and makes possible broader charities.

If we examine into family disturbances and strife in general, it will be observed that for the most part they have their roots in money affairs. Somewhere back of all such conflict is the love of self, the mother of all evil; for the love of self is back of the love of money itself. Money has no intrinsic value; its potential use gives it worth. Not to save and get ahead, if we can; not to provide wisely for the future, but to become an anxiety and burden for others to bear, is at least

thoughtless selfishness. If money is valued for its uses, it will not be spent in indulgence, dissipation, vain display, or idle gratification, nor will one fall under the many and subtle temptations to which wealth opens the way.

There is much false prejudice against big business. Large financial organizations have come to stay. They are the results of economic laws, which include the law of centralization. One firm can make a million hats cheaper than ten companies can. It is not in the power of man to overthrow an economic law. It may be hindered and checked by statutes, but eventually it will sweep away all obstructions. Our nation could not prosper without big business, for other nations encourage it. The evil is not in business being large, but in the abuse of power. Even the love of power is not evil. Who would say that to desire power to do good is wrong? Wealth gives power. The evil is in the selfish use of power. Introduce as the dominating factor in the love of wealth and power the love of humble, helpful service, and they will be made clean.

Personal Influence

By Edward E. Bruce

IN the journey of life, we travel on a restless sea of conflicting influences. Nevertheless, it is always within our power to choose the current upon which we shall be borne along. Our choice must inevitably have its effect upon the course others will take, whether or not it is the result of conscious effort on our part. An evil man, in contacts with his fellows, will employ any means of persuasion that will effect his purpose, for he is out to get what he wants; but a good man, when seeking to influence the life of others is always concerned for their best welfare.

It is ever a problem how we may best exert a beneficent influence over the lives of those with whom we come in contact. The boy alluded to in *THE MESSENGER* some time ago who said he liked his minister because he "did not try to make him good," offered a helpful suggestion as to how this problem might be solved. Nothing in experience is demonstrated with greater certainty than the separateness of one individual life from another. The truth needed for the life's development may be fundamentally the same with all, but the manner in which it is worked into the fabric of experience is not alike in any two persons. He who, with however good intentions, enters unbidden the private domain of another man's life runs the risk of becoming the most annoying of intruders.

A minister once expressed regret to me that, when making parish calls he was obliged to talk about such inconsequential matters. He said that he could see in his people doubts, fears, and faults of various kinds, and he was sorry he did not feel free to call their attention to them, but did not, of course, knowing it would give offense. The surprising thing to me was that he thought such a course desirable. In the first place, we cannot be sure that we understand the life of another in all its ramifications well enough to be qualified to speak. Not one of us, perhaps, but has been importuned by some well-meaning friend who has sought to point out our sins. Like as not he may have such superficial view of the real situation as totally to misconceive that which he hoped to remedy. If the one thus approached has a sense of humor, no damage is likely to be done, but if he has not, the waters may be ruffled considerably.

But as a rule, it simply cannot be done, no matter how surely one may think he sees the way.

It might save us trouble if we could be put through some sort of sweating process, so that, like the obnoxious fever, our faults might be drawn out quickly, but it does not happen that way. We have to outgrow them. All of us have heard the trite saying: "Experience is a hard school, but some will learn in no other." However that may be, there are certain things (varying with different individuals) that one learns only in the school of hard knocks. A father was remonstrating with his son for a certain course he was following, saying that he had himself seen the folly of it. "But," his son replied, "I want to see the folly of it, also." He probably did—human nature is like that.

Of course children have to be directed, but it will be generally agreed that this matter of directing children can be overworked. Some parents, teachers, and others having to do with children develop a disposition to be constantly at them, hemming them in with restrictions that may defeat the purpose which they were intended to promote. Most of us during the process of being educated have had at least one encounter with a teacher who simply could not leave the scholars alone.

Looking back on our childhood days, we must recognize that it is characteristic of most children that they have certain traits, objectionable in themselves, which in the course of time go to seed and fall off of their own weight. The attempt to hammer them out may have the effect of hammering them further in. At no period is the danger of uprooting the tares prematurely more clearly marked than at the time that one is in process of preparation for the journey of life. After all, one must remember that children are human beings, and should be allowed reasonable opportunity to see things for themselves, as much liberty being granted them as is compatible with safety. One may by domineering methods and compulsion force a younger person to keep in line, but in the process he will have lost his hold upon the child's affections, and, that having been lost, his power of exercising influence of the most valuable kind over the child's life has been lost also. Nothing, I believe, plays more gently over the heart than the consciousness that a child, out of sheer affection for us, is refraining from doing certain things that we have told him are wrong.

A friend of mine confided to me a personal ex-

perience. "When I was about eight years old," he told me, "I had a teacher whom I very much liked. She created an atmosphere in the school-room that I had never known before. Previously, school had been to me a place where I sat on a hard bench five or six hours a day, learning things I didn't want to know; but she awakened in me a real interest in school, primarily through her kindly manner and winning personality. One day, however, I fell from grace. Infected by spring fever and an irresistible desire to build a dam across a brook before it dried up, I told my teacher that my mother wanted me excused early. Curiously enough, my parents visited the school that day, so my little plan was discovered. I have regretted all my life that I did not tell my teacher I was sorry that I had thus attempted to deceive her. Nothing in my life has given me such intimate appreciation of what it means to betray a friend."

Probably many of us will testify that the influences which affected us most during the high school or college period have come from older persons who have merely stood by—giving very little direct advice, yet interesting themselves in our efforts, taking us good-humoredly, encouraging us most in that they sensed our peculiar "slant at things." Very often that person is a teacher. The affection in which many college deans are held by students is an example of what one can effect by the human appeal. And it is the peculiar glory of the teacher's work that it brings him in direct contact with human life in the consciousness that, while ministering to the intellect of his students, he has also been able in some measure to appeal to their finer sensibilities as well. To the real teacher, this human interest in his work is ample compensation for the smaller financial returns obtained for his labors as contrasted with salaries opened to him in commercial enterprises.

It is not to be presumed, however, that only ministers and teachers concern themselves for the higher life of others. All good people do this as far as they are able. Indeed, it is certain proof of the reality of one's religion that he seeks to bring into the life of his fellow men the healing power of Christian love. It is this that Swedenborg means when he speaks of one being actuated by the desire for the salvation of souls. Yet the ability to awaken the soul life of men is largely a gift. Few have it in superlative degree. One is reminded of the young man who had listened to Phillips Brooks every Sunday for several months.

"I cannot hear him preach much longer," he said, "without feeling obliged to change my course of life."

There is another type of influence that operates indirectly yet acts powerfully on the life of men; this is the influence which every one exerts merely by virtue of what he is. Influences of this sort come to us from everywhere. All the winds that blow bring them to us. Certain newspapers have adopted the excellent practice of printing at the top of the front page an apt saying, and often it is the only thing in the paper worth reading. I saw one, attributed to Channing, thus displayed in one of our Boston journals:

Others are affected by what I am, and say, and do; and these others have also their sphere of influence; so that a single act of mine may spread in widening circles through a nation, or humanity.

I have sometimes thought that Lincoln has diffused more of the real essence of religion than any other American. The mere mention of his name makes something in us tingle. If there were any way of measuring the beneficent influence that his unique personality has had on the individual life of men the world over, the results would unquestionably be amazing.

Yet a surprising feature of the influence that one thus exerts is that the person himself is very little conscious of it. Phillips Brooks was scheduled to speak at the evening session of a convention held during the summer in a southern city (Baltimore, I think). The night proved to be intolerably hot, of the sultry variety that usually reduces the audience at any sort of public meeting almost to invisibility. Yet the people poured into the hall, filling it to overflowing. Seeing how the hall was filling up, Bishop Brooks expressed surprise to a friend that so many people should come out on such a night—totally unaware that he was the magnet that had drawn them there.

It is certain, nevertheless, whether we are aware of it or not, whether we will or no—we are all exerting some influence. I have heard the saying attributed to Plato: "A good man is a friend of God because he is like Him." A very pregnant utterance! He that hath goodness within himself is attracted to all others in whom it dwells. If one has but a spark thereof, yet that spark can be fanned into a flame through contact with another whose life is more abundant. How the current strikes across from one personality to another may be seen when the centurion, after witnessing the Crucifixion, exclaimed: "Surely, this man was the Son of God." Whatever the controversy over

matters of theology, the transcendent beauty of the character of Jesus Christ is everywhere recognized. So long as His personality lives we shall

not have ground for apprehension that "truth will perish from off the face of the earth."

FROM OUR READERS

About Christian Science

To the Editor of THE MESSENGER:

To even the casual reader, my letter to former fellow members of the Christian Science Church, as reproduced in THE MESSENGER for September 16th, could give no such impression as that it was an effort to draw a parallel between Christian Science and the teachings of the New Church. And yet a Christian Scientist, in your issue of January 20th, would have it so.

I merely indicated in a couple of paragraphs that Mrs. Eddy undoubtedly was familiar with the writings of Swedenborg. Proof of that fact was offered, although, to avoid the controversial, I omitted certain other evidence. For instance, it is no secret that Mrs. Eddy, when a patient, or student, of Phineas Quimby in Portland, Me., 1862-1864, became more or less well acquainted with the New-Church minister of that city, the Rev. Felt Evans. He was interested in some of Quimby's theories, and wrote a number of books setting forth in part Swedenborg's teachings on such subjects. Further, if you please, the present publisher of Mrs. Eddy's writings not long ago wrote an individual in this city—in answer to a question—that Mrs. Eddy had had in her possession Theophilus Parsons' well-known "Outlines of the Religion and Philosophy of Swedenborg." However, this side of the question is not very important after all. The Heavenly Doctrines are free to everybody. The New Church rejoices at any indication that a New Christianity is inspiring any field, or individual.

That our Christian Science friend should point to my letter as evidence of a lack of "understanding" is not surprising. Indeed his official attitude is most admirably summed up in your editorial as "almost super-papal." But as to the question of my "understanding" of Christian Science, while I never held the very highly paid official church position now occupied by your correspondent, I

became a student of the subject when still in my 'teens, and was closely connected with the organization work of the church for years. Therefore, I am familiar with many circumstances in that church not ordinarily given much publicity, as, for instance, the fact that no two Christian Scientists interpret in the same way many of Mrs. Eddy's statements, in her books, on the most ordinary subjects. For example, one Christian Scientist will proceed on the belief that Mrs. Eddy teaches it is "error" to marry, to bear children, to die, to celebrate anniversaries, to drink tea or coffee, to eat meat, to discuss the weather, to ask after one's health, etc., etc. Another "Scientist" will claim that such interpretations show lack of "understanding," though as a matter of fact there is much in Mrs. Eddy's books to give rise to such reasoning.

Your correspondent's own letter is an excellent example of such inconsistencies. At the start he classifies Swedenborg's works as among the "... various theories of idealistic and speculative philosophies," but, near the conclusion, he says there is "... no desire to reflect upon Swedenborg's teachings."

I venture to conclude with this—and it will be corroborated by the many Christian Scientists who have become New Churchmen: No spiritually minded, intelligent, Christian Scientist, reading Swedenborg with an open thought, could thereafter remain a member of that church, in spirit and in deed, without thereby doing violence to his conscience.

LESLIE MARSHALL.

The Scriptural emphasis has unfailingly this distinction, that a Presence is unveiled in whom the soul can rest. We are not dealing merely with laws of life which it is our welfare to heed and our destruction to ignore. The confidence reaches behind and beyond the laws, and it seeks the One whose thought and purpose find expression in them.
—J. H. JOWETT.

NEWS OF THE CHURCH

Of General Interest

The annual meeting of the Maine Association of the New Church will be held with the Portland Society on August 28th and 29th.

Many letters asking for information about the Fryeburg Summer School have been received by the Rev. Harold R. Gustafson of Portland, Me., who is Registrar. This year's session of the school will be held at Fryeburg from the 8th to the 22nd of August, and all signs seem to point to a record attendance.

Another American New-Church publication has made its appearance. This is *The New-Church Sentinel*, published in Chicago in the interests of New-Church work among colored people, under the editorship of the Rev. Theodore Stephens, Pastor of the Church of the Divine Humanity. Besides various notices and news items and an interesting editorial, the "Easter Number" contains special articles by the Rev. Messrs. Walter B. Murray, Dirk Diephius and Allen T. Cook.

A striking catalogue of translation of the writings of Swedenborg into languages other than English, with directions as to where such translations may be obtained, has lately been issued by Convention's Board of Missions. Besides fairly complete lists of the Theological Works in Arabic, Czechish, Esperanto, Hindustanee, Hungarian, Icelandic, Lettish, Filipino (Tagalog), Norwegian and French, various portions of the writings and of collateral works are listed in Danish, German, Italian, Japanese, Spanish,

The Rev. William H. Beales, who has served for several years with marked success as Pastor of the New-Church Society in Buffalo, N. Y., has received and accepted a call to the ministry of the Kenwood Parish of the Chicago Society, and assumed the duties of his new office on May 1st. The Buffalo pastorate will be filled by the Rev. Peter Peters, formerly of Saskatchewan, Canada, a member of this year's graduating class of the New-Church Theological School, who was ordained at Philadelphia on Convention Sunday, May 16th.

The Ladies' Aid Society of the New Church in Roxbury, Mass. has this year made a contribution of \$200 toward the running expenses of the church, besides giving support to several other uses. The Sunday School Home Department has adopted an interesting plan for encouraging study by chil-

dren who are unable to attend the School's regular sessions: A specially prepared collection of stories about Bible children, culminating in that of the child Jesus, is sent out together with pictures illustrative of the Bible verses to be learned. The Cradle Roll of this Sunday School has just received the name of its thirty-sixth member.

The Rev. Harold R. Gustafson, Pastor of the Portland, Me. Society is continuing his lecture work with *The Evening Express* Lecture Bureau and has filled ten engagements during the last month. The largest gatherings addressed were the Rotary Club of Kennebunk, the Kiwanis Club of Lewiston, the American Legion Post of Westbrook and the Knights of Pythias of Portland. The Portland Society held its annual business meeting in the Parish House on the evening of May 20th, following a supper served by the members of the Ladies' Aid Society. Encouraging reports of the year's work were presented by the pastor and by the various church officers, most of whom were re-elected for the coming year.

Connecticut Association

The Connecticut Association of the New Church held its annual meeting in Center Church House, New Haven, on Thursday, April 29th. The usual morning business meeting was followed by a religious service conducted by the Rev. Arthur Wilde of New York. Then came a basket luncheon and social hour, with a meeting of the Young People's League in the afternoon. The Association re-elected its present officers, and chose Miss Hotchkiss and Miss Frances Seymour as its delegates to the coming Convention. It also voted to establish a Cradle Roll for the purpose of keeping in touch with children baptized at the annual meetings. The Young People's League elected Miss Seymour, President, and Miss Bancroft, Secretary-Treasurer. The infant daughter of Mr. and Mrs. Martin W. Wright of Essex was baptized at the service, at the close of which the Holy Communion was celebrated.

New Gates for Cambridge

The Cambridge Society of the New Church recalled on May 5th the twenty-fifth anniversary of its foundation. It began with seventy-one members under the pastorate of

the late Rev. Theodore F. Wright, Ph.D., who was then President of the New-Church Theological School. The Rev. William L. Worcester, now President of the Theological School and of the General Convention is the present pastor, and latest reports give a membership of 116. The Society uses as its house of worship the very beautiful chapel of the Theological School, which was designed by the late Professor Herbert Langford Warren of the Architectural Department of Harvard University, and is regarded as one of the finest examples of Gothic architecture in the United States. In commemoration of the anniversary, the Society presented to the chapel a set of handsome iron grille gates designed by Professor Warren's brother, Mr. Harold B. Warren. The gift has been gratefully accepted by the Directors of the Theological School. A more formal observance of the anniversary, including a re-union of former members and the presentation of an historical monograph of the Society from the time of its inception as a suburban mission of the Boston Society is planned for the early fall.

Brooklyn Heights

The Board of Trustees of the Brooklyn Heights Society, New York City, has just closed a contract with the Austin Organ Company of Hartford, Conn., for a new three manual organ to be installed by the first of October, 1926. The instrument for which the contract has now been closed will cost about \$12,000. Provision has been made for additional stops which will raise the cost of the completed instrument to \$17,000. R. Huntington Woodman has been acting in an advisory capacity in the purchase of this instrument and will superintend the voicing and installation. It will be known as a World War Memorial, and especially dedicated to John Little Moffat and Donald Smith Gordon, young men of the Society who gave their lives during the recent war. The instrument which this new organ will replace was probably installed when the church building was erected, some seventy years ago.

Further information has been asked regarding the form of admission to membership in the Society at the Easter service of the Church of the

New Jerusalem, Brooklyn Heights, New York City. It should be understood that, while the Rite of Confirmation is now used in Brooklyn and was administered to thirteen persons on Easter Day, the Society's constitution has never made any requirement for membership other than the signing of that constitution. On the occasion in question the twenty-three persons who were to unite with the Society were summoned to the front of the church, where they knelt during the offering of the following prayer:

Lord Jesus Christ, who has put it into the hearts of these our brethren to unite their efforts with ours in the holy emprise of Thy service, bless the fellowship upon which we and they are entering with true and eternal usefulness. As our hands are joined in the clasp of brotherhood, may our hearts be united in deep recognition of Thee as our common and eternal Father, and our lives welded together in a common purpose to make all the world Thy kingdom. Fill us so full of Thy spirit of good will to all men, of ready and joyful service, that the Church we have dared to establish in Thy name may become Thy dwelling place, wherein both we and our neighbors may meet and commune with Thee. We ask it, Lord, in Thy name, and for thine unfailing mercy's sake. *Amen.*

The constitution of the Society was placed on a stand at the foot of the chancel, in the custody of the secretary, and at the close of the prayer the new members in turn received the right hand of fellowship from the Pastor, signed the constitution, and received a white rose as a memento of the occasion.

CALENDAR

May 30.

First Sunday after Pentecost

THE FEAST OF THE HOLY CITY

Introit Hymn 217, (Mag.): "Awake, awake, O Zion!"

Sel. 237: "Look upon Zion."

Proper Psalms: 27, 76, 87, sung, with Doxology after each.

Anthem XVIII, B. of W., p. 366, "When the Lord shall build up Zion."

Lesson I. Isaiah liv.

Responsive Service XVII. The New Jerusalem.

Lesson II. Matt. xxviii, 18-20, or Rev. xxi.

Benedictus, B. of W., p. 6.

Hymns (Mag.) 218: "Glorious things of thee are spoken." 219: "Light's abode, celestial Salem."

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