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The
NEW-CHURCH
MESSENGER

*A Weekly Journal
of the New Christianity*

First Council of Ministers Number

The Council of Ministers

A Detailed Report

The Human Form

By Louis G. Hoeck

The Story of the Tabernacle, Opportunity and Optimism

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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JUNE 2nd, 1926

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The
NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

Vol. CXXX, No. 22

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NOT least of the notable achievements of the 1926 Convention was Convention itself. That the Church should be able to summon so large and so deeply interested a group of people, many of them coming from considerable distances, shows a vitality that must give us all new courage. We saw in these days in Philadelphia the signs of a loyalty, not alone to the truth of the New Age, but to the organization consecrated to its service, which the pessimist must seek to account for. That loyalty showed itself in something more than the willingness to come together in the flesh; it advanced to a will to unite in spirit. One thought inevitably how it would have rejoiced our late loved President, the Rev. Julian K. Smyth; how his heart would have filled at the signs of that "solidarity" which was his watchword. Could he have known—but may we not be sure that he did know?

THANKS for the Convention's success are due to many, but perhaps above all to our hosts of the Philadelphia and Frankford Societies. It was not a question of hospitality alone, or of delightful surroundings alone, though both of these meant much. Life begets life, and the very atmosphere of these vigorous and growing churches was an inspiration to all who experienced it. Defeatism and despondency had no place here. It was visibly demonstrated that the New-Church body can go forward—will go forward if we want and try to make it do so.

THE "Messenger House" may also claim its share of credit. It was—if we may put the case so bluntly—a lesson in self-respect. Here was visualized inescapably the fact that the General Convention is at work, and at work that is definite and significant. The Convention has something to give to each individual society and to each member. There is, too, something that each member and each society can and should do for the Convention—something more than most of them have as yet quite realized. This again is what Mr. Smyth meant when he talked of solidarity.

BUT now we face the temptation which always comes after the exalted moment. We have had the vision—can we turn it into a reality? The sense of exhilaration that comes with the making of such great plans as those for the Theological School, for example, may be a real tonic, but it may also become a narcotic. To plan, in itself, is nothing. What can we do to turn our plans into real achievements? On the answer to this question the ultimate value of our joyful moments hinges. THE MESSENGER pledges itself to support every forward movement to its utmost. This and several following issues will seek to give you as much of Convention as can be imprisoned in the printed page. But we know that, when this is done, the great task will still await us. Having found our bearings and laid out a true course, we must now—all of us—start the engines!

The Council of Ministers

A Report by Herbert Durand Downward

Meetings in Frankford and Philadelphia, May 12-18.—Discussions of Interesting and Important Subjects.—Visitors from England, Sweden and Japan.—Five New Members to be Added.—Officers Accept Re-election.

TUESDAY MORNING, MAY 11TH

THE regular sessions of the 1926 annual meeting of the Council of Ministers of the General Convention were held in the attractive church of the Frankford Society, at Paul and Unity Streets, Frankford, Philadelphia. Here, at 10.30 daylight saving time on Tuesday, May 11th, some forty-five earnest New Churchmen assembled for the opening executive session of what promised to be a most interesting and profitable series of meetings.

The Chairman of the Council, the Rev. Paul Sperry, read a Scripture lesson from the third chapter of the book of *Revelation*, and then offered the following prayer:

O Lord, our Heavenly Father and Savior, Jesus Christ, we bow before Thee in acknowledgment of Thy supreme sovereignty in heaven and on earth, and in joyful recognition of our utter dependence upon Thee for life and strength and guidance. Be with us, we pray, as we consider together the needs of Thy Church. Help us to hold fast those things that remain, and to be steadfast in our efforts, in Thy Name, to strengthen those things which we are convinced are sound and worthy to survive. Make us, we pray, ever faithful to our duty, and grant that in Thy Name we may overcome and so be somewhat worthy of Thy benediction. This brief devotional service closed with the Lord's Prayer in unison, and with the singing of the Benedictus.

The Chair stated that it was indeed a privilege for the Council to be gathered for the first time in so lovely a church, as guests not only of the Frankford Society, but also of its new minister, the Rev. Leonard I. Tafel; and that it seemed fitting that the Council should have a word of greeting from him.

REV. L. I. TAFEL.—I am extremely glad, Mr. Chairman and members of the Council of Ministers, that almost the first official act of my ministry here is to welcome you. I am sure that we are all very glad to see you here; and we extend an especially hearty welcome to those of you who have come from other lands, bringing with you the assurance that interest in the Lord's New Church is being maintained across the seas, and bringing with you also the inspiration of your presence and message. In the name of the Frankford Society of the New Church I am very glad to welcome this body for the first time into our midst.

The Chair thanked Dr. Tafel for this cordial welcome, and said that the Council would venture, for the next several days, to show its appreciation thereof in very emphatic ways.

At this point the Chair graciously introduced the delegate from the British Conference of the New Church, the Rev. Charles A. Hall, who is editor of *The New-Church Herald*, and President-Nominate of the Conference. "I am sure," said Mr. Sperry, "from the joyful experience of a few days, that Mr. Hall is all that you expect when you look at him, and very much more besides."

REV. C. A. HALL.—This, Mr. Chairman, and my brethren in the ministry, is the realization of one of the greatest ambitions of my life—to be here not only as a brother minister and, may I say, as a Britisher, but above all as a New-Church minister—to meet the brethren over in America. I have read your names. I always go most slavishly and meticulously through the *Journal* of your Convention. I read your literature, and I had formed pictures of the ministers—they are all wrong! But, nevertheless, I have realized the fine work that is being done on this side in the cause of the New Church; and to be sent here, not only as just Charles A. Hall, but as the representative of the British Conference, gives me such a dignity that I am afraid I shall not be able to sustain it. I am given to being just Charles A. Hall, and I guess you will find that out in the course of this week. But to be here in your midst, and to realize that ambition that I have had for years, is the greatest joy that can come to me. I hope that you will have a very happy and joyful meeting of your Council.

I suppose that your problems, as to their articulation, may be somewhat varied and different from ours, but in reality they are exactly the same problems. I have discovered since I came here (and I anticipated it before I came) that in the New Church here as at home you have very much the same mentality. You have some who look at things from one point of view, and some from another point of view. But the conclusion that I came to with regard to our men at home is, that they are all jolly good fellows; and the conclusion that I shall come to here is, that you, too, whatever your problems or however you may view them, are all jolly good fellows.

It had been hoped that the Council might next greet the Rev. David Rundstrom, Pastor of the New Church in Stockholm, Sweden; but as he had not yet arrived, this pleasure had to be postponed until a later hour.

In introducing the next visitor from other lands—the Rev. Isamu L. Watanabe, of Tokio, Japan, the Chair said:

We extend a hearty welcome to a man who is one of our own number, who was here with us in Philadelphia nine years ago, and who went forth full of hopes and with a degree of conviction as to possibilities that was stirring to many of us. He comes back after those nine years with many of those convictions borne out by experience. I just heard last night that he has had only three opportunities in the nine years to practice his English; so I think he needs practice. We are glad to hear him say that he is glad to be here.

REV. I. L. WATANABE.—I cannot be silent on this occasion, because I am very glad to be here, and to see you dear friends again. Later I want to tell you something of the results of the eight years' work which, under the great Providence of the Lord and by the kindness of the New-Church friends in the United States, has been carried on in Japan. Our work is very flourishing and I am very hopeful about it. I only want to say now that I am glad to be back. [Applause.]

These preliminaries over, the regular order of business was taken up.

The printed program was adopted, subject, however, to such changes as the Council might desire.

Committees on Revision of the Roll, on Memorials to Deceased Ministers, and on Nominations, were appointed. Both the Chairman and the Secretary of the Council requested that their names be not considered by the latter Committee as nominees for their respective offices for the ensuing year.

The hospitality of the Council and the privilege of the floor were extended to the students who were present from the Theological School.

The Rev. Wm. L. Worcester presented applications for ordination from the following theological students who are finishing their work at the School this June: Peter Peters, Yonezo Doi, Donald C. Gustafson, Arthur A. Huxman, and Isaac G. Ens. Their names were referred to the Committee of General Pastors for consideration. To this same Committee was also referred the application from the Michigan Association for the investiture of the Rev. Frank A. Gustafson with the office of General Pastor.

Reports from various special committees were next heard, the first to be presented being that of the Committee on Extracts From *Marriage Love*. Reporting for this Committee, the Rev. William L. Worcester said that during the year since the previous report the extracts had been more carefully arranged and the translation revised in some details, and that now the work was ready for the printer. In answer to a query as to how the work in prospect differed from that prepared by him and already published, Mr. Wunsch stated that the two were independent; and that while the

first was done by him individually, the second was prepared by the Committee, and contained nearly three times as many excerpts as the other. It is also differently arranged and aims to be comprehensive in presenting the details of marriage and ways to their realization. After further brief discussion, it was voted that the report be received and placed on file.

The Committee on the Sacrament of the Lord's Supper, which the Council appointed at its 1925 meeting, reported that it had made an exhaustive study of the subject and was ready to share the results of its labors with all who were interested. It was voted that the report be accepted.

The report of the Committee on Custodial Relations, of which the Rev. André Diaconoff is Chairman, stated that the Committee is gathering the names and addresses of men, chaplains, inmates, and others in any way connected with custodial institutions who have expressed interest in the New Church; these names to form a record for the use of the Committee in its efforts to reach these and other new men. The Committee also reported that it plans to form a group of New-Church ministers and laymen to study custodial relations under the direction of the Group Study Committee. Other lines of work, chiefly in writing and distributing New-Church literature among penal institutions, have still to be undertaken. It was voted that this report be received and placed on file.

The Committee of General Pastors and Presiding Ministers, which was appointed by the Council last June to consider and report upon the proper responsibilities of the administration of the several Associations, reported that the great need of our Associations seems to be not for elaborate organization or machinery, for more rules or more authority, but rather for an awakened consciousness on their part and on that of their Presiding Officers of the uses appropriate to Associations, and of the opportunities already within their reach which are to a great extent neglected. Among these uses are:

- (1) Organized cooperation between local Societies for improvement of their work.
- (2) The strengthening of weak Societies, by financial assistance and in other ways.
- (3) Activities outside the range of the Societies, such as care for scattered members of the New Church, the encouragement of individuals and groups of persons becoming interested in the teachings of the Church, and organized effort by

distribution of books, by lectures and visits, and other means, to awaken interest in the New Church in wholly new fields.

(4) The maintenance of book rooms, lending libraries, and publishing centres. In some Associations this use can be accomplished by cooperation with existing agencies.

The Committee also recommended that the Council of Ministers recommend to the Convention to provide for a simple organization of the General Pastors and Presiding Ministers of Associations, for purposes of consultation, with a view to developing and strengthening Association work.

It was voted that the report be accepted and its recommendation adopted.

The Committee on the *Book of Worship* and the *Magnificat* reported that hymns on charity, in the life of love and service to the neighbor and in the life of social Christianity, are being sought and collected, with a view to testing them in a paper supplement to the *Magnificat*, and to adding those that prove satisfactory to a new edition of that book when it is needed in the future. All members of the Council are requested to cooperate with the Committee by sending in copies of such hymns when they find them, or by informing the Committee of their titles or first lines, with references as to where they may be found. It was voted that the report be received.

The Committee on New and Successful Methods of Church Work reported in detail on a method of more effectively integrating and financing the

different groups within the Church. It felt that, in bridging the gap that exists between new and successful church methods and the peculiar needs of our own Church, both local and national, research and experimentation in this field should be widened by the creation of local committees in all our churches. The present Committee might act as a central committee and be the prime mover for the work of these local committees. It was voted that this report be accepted.

The Committee on the Preparation of a Burial Service Booklet exhibited a rough draft of such a booklet, which is still awaiting publication. After a short discussion as to the proper name for the booklet and as to the most attractive form in which to publish it, it was voted that the matter be referred back to the Committee with the endorsement and power of the Council.

The first address to be given before the Council in the present series of meetings was that by the Rev. Hiram Vrooman, of Chenoa, Illinois, on "The Distinctiveness of the New Jerusalem Church." In view of the fact that this paper has already been published as a supplement to the May, 1926, issue of the *Ohio New-Church Bulletin*, copies of which were distributed at Convention and that its publication in pamphlet form is expected, it is not given here. The hour for adjournment having arrived, discussion of the points brought out in the paper was postponed until the afternoon session. Luncheon was served in a nearby restaurant.

TUESDAY AFTERNOON, MAY 11TH

The afternoon session began at 2.30. Having sung hymn No. 15, "Jesus, Thou Shepherd of Us All," the Council proceeded immediately with the postponed discussion of Mr. Vrooman's paper. As most of those who took part in this discussion spoke at some length, their remarks are given below in somewhat shortened form.

Discussion

REV. C. W. HARVEY.—If, as Mr. Vrooman says, any kind of work we put in for this Church is multiplied a thousand fold by the extraordinary spiritual forces of Divine Humanity that are behind it, then I might almost say, for God's sake, let's put our back into it!

REV. CHAS. S. MACK.—That is very much along the line of what I wanted to say before we went to lunch. The importance of the thing! Why is it so important? The paper spoke of correspondences. Without correspondences the Bible would be thrown overboard. The thought in my mind was that, by reason of those correspondences the New Church can help a man to understand himself in a way that no other organization can possibly enable him to do.

REV. JOHN R. HUNTER.—One of the significant things to me about this paper was the fact that Mr. Vrooman has had experience enough in the world and in contact with the world, and in his disappointments with the Church, to realize the great value of the Church as the source of his own spiritual support. He brought out very clearly and convincingly the value of having suffered, and that we must rise above being unfaithful to the teachings and ideals of the New Church. That part of his address gave me more heart and courage, and more belief than ever in the stability of the New Church.

REV. E. M. L. GOULD.—It seems to me that it is at least unwise to make some of the tremendous assumptions that Mr. Vrooman makes in his paper—the assumption, for example, that the spread of enlightenment in the modern religious world, which we all see with such delight, comes through the writings of Emanuel Swedenborg. I will confess that no one can disprove that statement, and I certainly will assert that no one can prove it. The Lord is operating, as it seems to me, through His Word and through the light coming from that Word. And this certainly is not meant in any sense to disparage the writings themselves.

I very much dislike the use, in any case, of the word, "custodian". I seem to have a vivid recollection of a

story the Lord told about a man who regarded himself as the custodian of a certain talent that was given him; and because he was careless about putting it to use, the talent was eventually taken away from him. As a matter of honest self-examination, let us ask ourselves, whether all of us have not been more or less guilty of the same sin—whether we haven't been so much afraid of trading with our talent in the market-place, of bringing our points of view and our teachings into living contact with the ideas of other men, that there has been a lack of that spiritual profit which should have come to us; whether the very expression of them in such forms as we ordinarily use—forms that are quite unintelligible to the common mind—has not the effect of keeping them out of the reach of everyday thought and life. This, to me, is a very serious—nay, more—an absolutely vital matter.

I believe myself, as fully as Mr. Vrooman does, that in the teachings of the New Church we have an instrument through which we may, under God, perform a vital service for mankind—a more important service, I will say with him, than can be performed with any other instrument that I know of; but the tendency to worship the instrument is one which we have to be very strongly on our guard against. It may be true that you have to have a wire before you get an electric current, but it isn't the wire that moves the engine; it is the power coming through the wire! Let us not be so busy over the minutiae of our installation that we forget to turn on the power!

REV. GEO. H. DOLE.—As I listened to this most excellent paper one thought came to my mind in a somewhat new form. It is this: the distinctiveness of the Church of the New Jerusalem. What makes it distinctive? The New Church is distinctive because its *vision* is. It sees! It sees with mathematical accuracy and without limitation the universal truths of the teachings of our Church. It is distinctive because it has a distinctive conception and a real grasp of spiritual truths. Now it makes no difference whether there be few or many New Churchmen. If there be only ten who rationally perceive the truths of the New Church, heaven can be conjoined with earth by means of these few. We do not want to separate ourselves from others as though we were a different order of *genus homo*. Our difference is in the clear, rational grasp of the spiritual truths of our Church—of a new revelation from God out of heaven, opening to the rational understanding of men the truths of the Word.

REV. GEO. E. MORGAN.—It is one thing to believe ourselves the essential means by which the Lord can accomplish the regeneration of the world, and another to believe that the truth for which we are standing is essential to that end. I think we are talking about two different things. The truths that we are commissioned to give to the world are as essential for the descent of the New Jerusalem as anything can be. If the Second Coming could have been effected without the revelation given through Swedenborg, it would have been so effected. That revelation is an essential thing; and if we haven't the courage to tell the world of that fact boldly, we are falling short of our duty.

REV. H. CLINTON HAY.—I like Mr. Vrooman's paper very much indeed because it was constructive, because it helped us to realize something of the work that we have to do. If we are going to succeed as a church, we have got to look upon the positive things we are to do together. We are not to throw discouraging things in the paths of our progress, as it seems to me we are doing too often nowadays. I do not believe that there is any difference of opinion among us about the fact that the Lord is now in His Second Coming, and that

those who receive Him and work with Him in that Coming are going to be the most useful people in the world. I sympathize with what Mr. Dole has said about a distinctive acknowledgment of the Lord in His Second Coming. I think that is necessary. Of course the Second Coming is successful in the degree that the Lord has followers as a church, however small or however large. The faithfulness of His followers must determine in a great degree His success. It certainly is a mighty cause. Why do we hesitate to devote ourselves to it?

REV. C. W. CLODFELTER.—I was greatly helped by Mr. Vrooman's paper. It was comprehensive in its scope; he touched on a great many points of New-Church doctrine. Yet in a sense that was, to my mind, a weakness in his paper. We can't present the whole of the New-Church philosophy and doctrine to the world at one time; nor does the New Church consist in the full and complete reception of all the details and fulness of New-Church doctrine, but in the one central feature of the acknowledgment of a visible God in Jesus Christ. It seems to me that the Christian world today has made more progress in this direction than most of us realize. Only recently, at a ministers' meeting in Fall River, we listened to an address given by a minister from New Bedford, in which he emphasized Jesus Christ as a rallying point for the world at large. He said that the new evangelism of the Christian Church is becoming centered on the Divinity of Christ—that Christ is the one complete adaptation of God to man. He told us about a campaign that went on in New Bedford last winter, in which an effort was made to rally the churches to this one point; and they did it so successfully that eight of the churches added from fifty to one hundred members each, and the majority of them came into the church on the confession of faith that Christ is the one God of heaven and earth. Some of us can hardly realize how this movement is spreading out, and how the old Church is becoming vastated. The New Church is a much bigger thing than we are as an organization. Certainly we should do everything we can to enlarge the usefulness of our organization; but the Church will be the fulness of the acceptance of God—the Divine Love and Wisdom—in the visible Jesus Christ, and that expression may come through other churches as well as our own. It will come first through the acknowledgment of the Lord as God, and then these details that Mr. Vrooman spoke of will gradually become absorbed by the Church at large. We can have our part in doing that, because we have the Doctrines to help us out. But our neighbors are getting there, and what they have got they have got largely from reading the Word.

The Chair extended a special invitation to the Rev. Charles A. Hall to speak on the subject. His remarks follow:

REV. C. A. HALL.—This is exactly the sort of discussion that we have over in Great Britain. There never happens to be reached in the end of things any sort of consensus of judgment in the matter at all. "A man convinced against his will is of the same opinion still." As a matter of fact, we are all satisfied on the fundamentals, but we are very much divided on the articulation of those fundamentals. And, somehow, it is mainly a matter of words. There is that word "church," for instance. When you talk of "The Church," you are referring sometimes to the external organization and sometimes to the internal reality; but there may be a vast difference between the outer organization which exists for the maintenance of that inner reality and that inner reality itself. The inner

reality is, of course, the Divine goodness and truth; and that Divine goodness and truth is expressed in human charity and faith. There is no need for me to labor that argument; you all know it perfectly well.

But when you come to talk of distinctiveness, the distinctiveness, I think, that is usually in our mind is the distinctiveness of the organization. It must be candidly confessed that our organization is decidedly a distinctive organization. It stands for a distinctive expression of Divine truth. And I can't see how it is possible for us to go on without our distinctive organization, if we are going to maintain for the benefit of the world our distinctive body of doctrine. I have always been driven home to the conclusion that we must stand distinctively for the distinctive body of truth that we have accepted. If we don't do that, then it means that that body of truth will be accepted a bit of it here and a bit of it there, and ultimately it will become a very attenuated thing and lost entirely.

I must say that this question of distinctiveness never really worries me at all. I don't quite like the word. It seems, somehow or other, to mark us off from our brethren. If we realize that the Lord's Church is wherever His spirit is and wherever His Word is, and if we take out of that term *Word* a good deal more than most people are accustomed to take out of it, then we see that the Church is a very universal business.

We speak of the universal Church and we speak of the specific Church. And we sometimes speak of ourselves as the heart and lungs. Well, the heart and lungs are no good without the body. When I think of distinctiveness, I am not thinking of those distinctions, those doctrines and opinions that divide and sometimes cause very bad blood indeed; but I am thinking of a distinctiveness of life and character. I think that is what we want to get at. We want our men and women to stand out in the world as distinctive representatives of the Lord and His Kingdom.

We need life, and we need it very badly. I think we have set upon ourselves certain inhibitions that prevent the expression of a sound spiritual life—the life of the Kingdom of the Lord Jesus Christ. I think that the Lord didn't intend that every man should be a little liberal or a little conservative, or that he should be a little Swedenborgian or a little Presbyterian. What the Lord is out for is the making of *men*; and when the Holy City descends from God out of heaven, it is the measure of an angel, who is the measure of a man. We think that when we have accepted what we call a body of truth or an expression of truth, we have got the whole thing; but if we narrow it down to a mere expression, then we are going to carry on a tradition and nothing more than a tradition. We want to carry on a life and a spirit. I want to feel that every worshipper who comes into my church has found the Lord Jesus Christ, and that he will want to go out and do something adventurous and heroic in the service of the Lord Jesus Christ.

It has been a great pleasure to me to listen to this address by Mr. Vrooman; but at the same time I do feel that a good deal of talk of that sort is quite beside the mark in reality. We have got to get down into the heart and spirit of things. And if each one of us can live near to the Lord Jesus Christ, and if He can make His appearance in you and in me, that is the great business. Then men will be moved by us, and then they will say in the words of Zechariah, "We will go with you, for we have heard that God is with you."

REV. JOSEPH HOELLRIGL.—We ought to see the New Church not merely from reading the Doctrines but from the spirit of life. Every one here has it within his heart to have his spiritual eyes opened and to see things that he never saw before. I can only say

to you, "Go out, my friends, into the world with the knowledge that you have something that cannot be found anywhere else. Rejoice and be glad."

REV. ALLEN T. COOK.—Mr. Vrooman suggested that this Church is able to contribute more toward the regeneration of the individual than any other Church. Now I believe that is true. It will also bear out the idea that the New Church is distinctive in its use. The New Churchman is distinctive in that he is able to have a conscious spiritual life. Many are able to be regenerated without the New Church, it is true; but their spiritual life is not a conscious knowing of where they are going. The New Church brings to you the knowledge of where you are going and why, and of what the Lord is trying to make out of you.

REV. JOHN DABOLL.—I enjoyed Mr. Vrooman's paper very much. It helps me to see the field that has been prepared for us. The Lord is putting the field before us, and the question is, How are we going to help people understand the Bible? I sometimes wonder whether we are trying to sell an encyclopaedia or a life. I believe we ought to sell a life.

REV. H. DURAND DOWNWARD.—I sometimes feel that we think of our Church organization in an abstract sense, and divorce it from the individuals of which it is composed. There is no organization apart from the individuals who make it up. Now I want to ask you a personal question: "Do you honestly feel, down in your heart, that the Lord is saving the world through you and through you alone?" And when I ask you that question, I am really asking you if you feel that He is saving the world by means of the New-Church organization and by means of it alone; for you and I and the organization are one and the same. I find it impossible to take that point of view. I think that most of our differences arise from the confusion of the Apocalyptic New Jerusalem, which is an internal and comprehensive two-world movement of liberating life, light, and power, with our church organization, which is an external and comparatively limited one-world movement. Why can we not all keep these two things distinct?

REV. RUSSELL EATON.—I think that we have to be very gentle about this distinctiveness. We may do good with it, but we may also do considerable harm. Here is an illustration that might help us. There is a bridge in an Austrian city, and on that bridge are a number of statues of Christ in His different relations to men. There is Christ the great Physician, Christ upon the cross, and so on. There are in all twelve figures. We ought to add an image—the image of Christ Glorified. We ought to be distinctive in that we give the world a new image of Christ.

As the time had arrived for the next paper, Mr. Vrooman was invited to close the discussion:

REV. HIRAM VROOMAN.—I still believe in the distinctiveness of the New Jerusalem Church. The problem is as to the extent of its importance. There isn't anything in our Doctrines that isn't distinctive, if you compare them with the doctrines of other churches. The New Church is distinctive in that it has that within its writings which can, when the great show-down comes, demonstrate and prove, just as conclusively as the scientists do in their realm, that there is such a thing as immortality, as a science of correspondences, and so on. Ultimately the New Church will convince the world that there does exist a little body of experts who can prove conclusively that the fundamentals of faith are real. People are going to come to the New Church because it has, in its custody if you please, the doctrines

and the rationality that are going to give life to theology, and the doctrines upon which actual faith can rest. Our doctrine of correspondences alone would justify the maintenance of our organization at all costs. We should be doing a hundred times more good to spend our money on the presentation of the doctrine of correspondences alone, which opens up the internal sense of the Word, than to contribute to any other phase of Christian interpretation or teaching.

The majority of those who spoke seem to think very slightly of the things that characterize the distinctiveness of the New Church. I feel just a little bit as

if I were in a boat that were turning to one side, and there was a wind blowing, and there was danger of tipping over. I am very glad that I was enabled to present this paper, because I am, in a sense, just a little bit alarmed. I am of the opinion that it is pretty important for us to give more consideration to this question of distinctiveness, because so many of you today treated it very lightly.

The following interesting and suggestive paper was next read by its author:

The Human Form

By Louis G. Hoeck

EMANUEL SWEDENBORG has given to the world a wonderful series of books on the human body considered anatomically, physiologically and philosophically. In his theological works he has revealed the constitution of the heavens. Heaven is in the human form. It is "a Divine Spiritual man in the greatest form, even in figure." Every society in heaven is likewise human in form. The greatest bears the image of the least—the angel man—by derivation from the Lord of Heaven, who is Very Man. Swedenborg has taken various provinces of the heavens and illustrated their relation to each other according to their functions, corresponding to those of the various members and viscera of the human body. The study of the body as the kingdom of the soul in Swedenborg's earlier years was the basis of the rational concept of things heard and seen in the spiritual world in his later life. The relationship between the two is apparent on every page. Indeed, his writings from first to last unfold a growing concept of man, first as a microcosm and then as a *microouranos*, all reaching up to a clearer and more perfect understanding of the Creator, the Lord Jesus Christ.

Everything that comes from the Lord either aspires to, or is in the human form, from least to greatest. It follows, therefore, that the world, each nation, and each lesser unit down to the individual likewise bears the image of man. This is recognised in a general way. We speak of society as a body politic, or a corporate body, and even individualize the United States as "Uncle Sam," and Great Britain as "John Bull." We also have a dim perception of our organic whole in the body corporate. The whole nation cooperates in the production, say, of a simple meal in any home in the land. Consider the source of each separate article on the table, and you will soon discover that the ramification of interdependent activities involved directly or indirectly brings you into touch with almost every important organization in the land. But whenever an attempt is

made to enter into details and coordinate the parts according to their human functions, we meet with difficulties. The imagination is liable to run away with us for lack of a sufficient grounding in the facts, and of a correct perception of their significance. Nevertheless, it is highly desirable that we should make an attempt to elaborate the human constitution of society, for we can thus undoubtedly learn much that explains the relationship of the parts to the whole, and ought therefore be useful in bringing order out of the existing chaos.

No physician can expect to do his best work without a sound basic knowledge of anatomy and physiology. The sociologist probably stands in as great need of an understanding of the physiological construction of society. Mistakes may be made in designating the relative functions of the different members of the social organism. Errors of judgment in this respect, however, can just as readily be rectified as similar errors in relation to the specific functions of the various organs of the body. Physiology is a comparatively recent science, and is by no means complete or perfect as yet. If there be a science of corresponding functions in the body politic and the physical body that is worth while, it will develop in time through patient study and experience. In the spiritual world the study of the human form of heaven in its particulars is of prime interest for a distinct understanding of the way in which the whole functions.

Taking the nation as our largest unit to start with, we may note first a bipartite division into male and female. Each is different, each complementary to the other, as are the two great divisions of the human body, left and right. The tripartite division of head, trunk and limbs finds a ready correspondent in the nobility, *bourgeoisie* and proletariat; the upper, middle and lower classes of society; or the leaders, sustainers and workers in the body corporate.

Passing from generals to particulars, the brain

may be divided into three spheres: a sphere of principles, a sphere of causes, and a sphere of effects. The three functions of the brain are "to will what it knows, and to know what it wills"; to carry out its behests throughout the entire body; and to sense whatever takes place in the world around. Each of these functions is effected in and through a series of membranes and nerves in successive order from highest to lowest. The brain is "the universal and general sensory, and at the same time the universal and general motor organ of the body."

The brain sways the sceptre of the kingdom, and governs and administers it from first things or principles and from laws, from those which are its own, as well as from those which belong to nature; it exercises a general and at the same time a most particular supervision and care over all things.

A more fitting counterpart to this in the Republic could not be found than the national government. The principles enunciated in the Declaration of Independence and the Constitution of the United States express the will of the whole nation, and it is the function of the government to see that these principles are made effective throughout the body politic. The Postal Department, together with the telegraph and telephone, functions in the land as do the nerves in the body. They keep the government in touch with every point. They set every part of the nation in action. By means of them the government takes note of the population of the country, the births, marriages and deaths, health conditions, the supply and distribution of food, the regulation of trade, the circulation of money, the administration of justice, and every detail that concerns the general welfare of the commonwealth. It knows immediately where any national calamity has occurred, and sends help. There is not, indeed any general need in the body politic that does not, or may not, call forth action from the government for the common good. The specialization of activities in the government has increased with the growth of the nation and the emergence of new problems touching the welfare of the whole. The brain acts through the spinal column and numerous ganglia of nerves in the trunk of the body. In like manner, the general government is effected throughout the country by the help of numerous subordinate agencies.

Under the brains are the organs of the external senses which inform the whole man of all that takes place in the outer world. In the body corporate our Artists, Poets, Actors, Musicians, Architects are as eyes and ears to it. The phonograph, radio, and motion picture also play a lively part in ministering to the demands of the senses among the people today.

The senses of smell and taste are very closely related in determining the physical needs of the body. The great body of people who minister

to the palate in restaurants, hotels etc. according to individual preferences in food have a like function in the body corporate. The mouth is also the organ of speech, that is, in conjunction with the larynx. The nation's spokesmen are not all in our legislatures. Leaders who voice the needs of the nation are to be found in many different walks in life.

It is interesting to note that "the muscles and actions which are in the ultimates of the body or in the soles of the feet depend more immediately upon the highest parts of the brain; upon the middle lobe, the muscles which belong to the abdomen and thorax; and upon the third lobe (the lowest) those which belong to the face and head; for they seem to correspond to one another in an inverse ratio." And does it not seem that the body of reformers, inventors, and possibly idealists have a like function as the nerves at the top of the brain that control the feet, since the nation's progress is largely dependent upon them? "Where there is no vision, the people perish."

Our public libraries and museums function in the body politic like the memory, which is seated in the brain. Many suppose that they lose the memory of most that they have seen or heard. But it is all carefully stored away, and may be brought to the surface like the mouldering book long out of service on the book shelf. What we are today is built largely upon what is stored up in the memory, though we may often find it difficult to bring it definitely to our recollection.

The neck connects the head and body. There are numerous intermediaries in the country which not only communicate the needs of the people to the government, but also carry out its mandates throughout the whole community. Our political organizations might be assigned in part to this specific function in the body politic. They are links between the government and the people, ever active in shaping and selecting the issues that promise to gain the greatest support in the public forum.

The function of the alimentary tract with its various articulations, and the abdominal viscera—the mesentery, spleen, pancreas, liver, kidneys and bladder—is to extract from the liquids and solids taken into the system the nutrient chyle, refine it, purify the blood, and draw off the useless serum of the blood. In general, these organs and viscera conspire together to the existence and subsistence of the blood from which every member of the body receives its nourishment and its life. In the commonwealth a corresponding function is performed by all its educational institutions, its lower law courts, its hospitals and its penitentiaries. The commonwealth needs new material in every department of life, its government, its industries and its professions. The old gradually serve their

time, and drop out to give place to the new. Many of the present generation are disabled temporarily and must be restored to health, like the worn out blood returned to the viscera for renewal. Still others in the body politic are unfitted for steady work as a result of unruly habits, and must undergo some discipline, like the food subjected to "more vehement motion, with a grosser heat, a longer delay, and a more acrid salivary menstruum" in the intestines. And lastly, there are some who are altogether worthless to society and become a burden to it, like the useless matter which, after the extremest infliction, is finally discharged from the body.

The limbs of the body, all muscle and bone, may readily be compared to the world's workers, to artisans, tradesmen, farmers, mechanics, all industries, manufactories, or businesses. The great industrial world does the work of the whole nation progressively from day to day, year in and year out.

The body, however, cannot stand erect without the bony structure which gives it firmness and rigidity. The bones are to the body what the rocks are to nature. The solidity of the body politic is built up around the facts of being, the facts of nature, the facts of life. The whole superstructure of society rests finally upon science, history, and the cumulative experience of yesterday and the day before. This alone gives backbone to the nation. It is the basis of all our industries, like the bones of the limbs; the mainstay and support of education and of religion, like the backbone and ribs of the body; and the protection of our government, like the skull which invests the brain.

The province of religion is in the body proper. The Church functions in the State as the heart and lungs do in the body. There was a time when Church and State were very closely related. The offices of judge and priest, or of king and priest, were sometimes vested in one person. With the growth of society, however, these functions were separated. The Church was not always reconciled to the change. She struggled to establish her power in directing the affairs of State, and has not altogether relinquished the hope of regaining supreme authority in the State even in these days. The Roman Catholic Church regards the Vatican as the centre of Church and State, and awaits the time when the authority of the Church shall be fully acknowledged beyond its walls, even to the ends of the earth.

The separation of Church and State, however, was not wholly or mainly due to the antagonism existing between them. It was chiefly the natural sequence of growth, in direct line with the specialization or division of labor, which is a marked feature of the progress of civilization. The early settlers required to be masters of many trades.

Each man had to serve in as many ways as possible for his own good, and the good of others. But as the colony increased and education advanced, each confined himself to the one trade or occupation for which he was best adapted. And so in every industry or profession. Time was when one man made a needle from start to finish. Nowadays it takes many hands to turn out the same product. Not long ago every physician was a general practitioner. Today the largest number are specialists. All this adds to the increased efficiency of the community.

It may be possible for one man to be both priest and king in a tribe, but it is impracticable in a nation of any size. The two functions must be performed by separate groups to serve the nation efficiently, and to avoid the danger of domination of the State by the Church.

The soul takes great precaution lest the heart should extend the sphere of its activity into the brain, and lest it should flood with the torrent of its blood the seat or court of the soul; and thus lest it should subject the rational mind to its own empire; for to live from the heart and from the blood is equivalent to living from the body only.

Now that the Church and State have been separated, it is important to know the function of each, together with their relationship to each other and to the other members of the body politic.

As already mentioned, the Church of God in the world is like the heart and lungs in the body. What the heart does for the body, that the Church does for the body politic. And by the Church is meant the organized institutions of every sect and denomination, which are working for one and the same end, namely, to train men to love God and their fellow creatures.

The heart sends the blood to every corner of the body. Our banks, our transportation companies—railroad companies, express companies, etc.—have the same use in the state that the blood vessels serve in the body.

The circulation of money bears the most natural comparison to the circulation of the blood. Money, however, must always be regarded as the universal token of service, as well as that of every human need. The use of money in this sense and the use of the blood are then seen to be very closely related. Without either the body—politic or physical—cannot grow; without a sufficiency the growth is stunted; yet a superfluity is a menace to health of body or soul; a total lack of either means death. Man cannot live without blood. Neither can he live without money—or its equivalent.

The blood is as it were the complex of all things that exist in the world and the storehouse and seminary of all that exist in the body. It contains whatever is created and produced by the three kingdoms, animal, vegetable and mineral. Moreover, it imbibes the treasures that the atmosphere carries in its bosom, and to

this end exposes itself to the air through the medium of the lungs. Since it is an epitome of the riches of the whole world, it would appear as if all things were created for the purpose of administering to the composition and continued renewal of the blood. For if all things exist for the sake of man, and with a view to affording him the conditions and means of living, then all things exist for the sake of the blood, which is the parent and nourisher of every part of the body; for nothing exists in the body that has not previously existed in the blood.

"The means of living!" Money, or blood; it is all the same! The one is for physical body, the other for human wants. It is well known that "the passions of the mind vary according to the states of the blood, and the states of the blood according to the passions of the mind." It is equally true that money, or the lack of it, often produces very decided reactions in the spirit; while the state of the money market is very often disturbed by the unruly passions of the mind—extravagance, greed, the love of power, frenzied finance, penuriousness, etc.

Swedenborg says that "to the arteries we attribute aversion, and to the veins appetency, in the same manner as we attribute nausea and hunger to the stomach, and thirst to the gullet. These aversions and appetencies are, however, those of the brains," according to the needs of the system. "The arteries are the instruments of rejecting those things from which the entire system is averse, and the veins are the instruments of procuring those things of which it is desirous." This is highly suggestive of the aversions and appetencies in the making and spending of money, thus in its perpetual circulation. The likes and dislikes that are associated with our work and the satisfaction of our individual needs by whatever we earn keep us alive.

Unduly repressed or indulged, however, they become detrimental to life, and assume the nature of vices, which are the more inexpressible the more they invade the higher region of the mind, disturb and invert the operations of reason, engage it to find specious excuses, form second natures, and then cleave to us, and thus lay desolate the economy of the system, depriving it of the exercise of all public rule and authority.

These words are equally applicable to the circulation of the blood or the circulation of money.

"The blood of the body consists of two natures, one of which is spiritual, and the other corporeal." The chymical laboratory in the brain prepares the spirituous fluid, and the laboratory in the abdominal viscera supplies the chyle, or the corporeal part. The union of the two is necessary to form the blood. In like manner there are two elements needful to the sustenance of the body politic. Every member of it must be imbued with the spirit of the commonwealth, the spirit of its government, and must at the same time have a definite occupation or use in view. He then takes his place in the life-stream to do his share of the day's work

of the whole body corporate. This necessary conjunction of spirit and chyle to form blood is possibly most clearly seen in the defensive forces of the realm. The end and object of the government is the dominant spirit of its forces, and the army and navy find a mode of expressing it in its organization for defence. The Post Office also exemplifies the point definitely. The government is the brain which moves in the realm of first causes, and the Post Office Department provides the methods of functioning as required by the government for the whole people. In this manner the blood for the construction of the body politic is formed for service, and that perpetually.

These examples might be extended indefinitely. The connection between the government and the people in the various other uses in the republic is not always a conscious one. It is there, nevertheless. It becomes apparent immediately anything goes wrong in the commonwealth. The government may not act in a coal strike, or in many minor strikes; yet a pressure of public opinion, which is the governing principle in the State, becomes more and more active to end disputes, and to regulate every industry ultimately for the common weal. In any dispute, should the situation become acute and the public need seem to warrant interference, the government which strives for freedom and equality must be fused with the modified claims of contesting parties to restore the equilibrium in the body politic.

In the matter of order sustained in the body the two brains play a different part. The cerebrum expends more than half of its fibres upon its voluntary acts; the cerebellum devotes the whole of its fibres to the production of motion, yet only of such motions as do not reach our consciousness. Man's voluntary actions from the cerebrum sometimes run counter to the order of nature and to its laws, as in habits of eating, or indolence, or over-exertion. It would not, therefore, do to place the heart or the viscera under the government of man's will. These come under the government of the cerebellum, the unconscious rule of nature.

Unless the cerebellum were adjoined to the will, that is, a second brain which takes cognizance of every single thing in the body, without, however, the mind being conscious of it, and which constantly, but silently and quietly, acts according to the order of nature, and the tenor of its laws, all would be over in a moment with its kingdom.

Here is a faithful image of the manner in which order is preserved in the body politic, by a conscious and unconscious government. The government with which we are familiar is not quite so bad as in W. S. Gilbert's characterization of the British House of Lords, "It does nothing in particular, and does it very well." The government is largely the tool of politicians and demagogues

or talkers, and does many things that need to be undone. It is just as strong or as weak as the mass of people it represents. If the nation depended upon it alone, however, for the preservation of order, disruption and disintegration would soon be the result. Fortunately, the internal affairs of the country are under the control of an invisible government of the moral law, which goes deeper than the civil law. Whatever order we enjoy in the country is more due to the hidden moral sense of the people than to the authority of the Courts, or the army, or even the best of administrations. If the Lord did not keep things going smoothly through the influence of man's moral sense, or his common sense, from within,—whether the motive be that of self preservation, or the fear of God or fear of man,—the social order would soon be irretrievably broken up.

Neither the moral law nor the civil law, however, is adequate to the maintenance of order in the body politic without the conjoint help of the spiritual law. The two brains are powerless to rule in the body without the heart and the lungs.

The animation of the brains is the universal motion of the whole body, and of all the nervous fibres, which, during animation, are provided with their spirit or fluid. The lungs are in the same universal motion. Hence the motion of the heart, which is an inferior universal motion, must be kept in the same stream of motion.

Here are three universal motions in the body—the only three—which must all work together for the life of the body. The respiration of the lungs penetrates to every corner of the body “with active power to operate in accordance with the nature and structure of each part.” The effect of this respiration upon the brain also is of the highest importance. The animation or motion of the brain is synchronous with the breathing, and not with the pulse. “The blood cannot be driven through its arteries without the reciprocal expansion and constriction of the heart,” due to the pressure of the blood and the action of the nerves from the brain. “Neither can the spirit be driven through the nerves without the reciprocal expansion and construction of the cortical glands of the cerebrum,” (or “the cortical cells of the brain” according to modern phraseology) which is excited into action and kept in action by the respiration. Thus the brains and the heart and lungs all conspire together in the most wonderful interlocking system to preside over and to provide for the needs of the entire body. Church and State are both essential to the preservation of the whole body politic.

“The conjunction of man's spirit with his body, however, is by means of the correspondence of his will and understanding with his heart and lungs, and their separation is from non-correspondence.” The Church bears the same relation to the world.

It conjoins heaven and earth, God and man. Unless the nation conform to the moral and the civil law as God's law, it must perish. When charity fails, the Church has reached its consummation, and is ready to die. “The heart is the first and the last thing to act in the body.” What the Church needs most is not a great accession in numbers, but more love to God and man. This is the prime factor in the world's redemption. “Love strives unceasingly toward the human form.” The rebirth of the world hinges on the rebirth of the will—a will not born of man, nor of the flesh, nor of blood, but of God. “The will is the entire man. It is the human form.”

The will, however, conjoins to itself the understanding in humanizing society. Heart and lungs must act together in refashioning the body for its sensitive and active life. The regeneration of the body politic is likewise the joint work of love and wisdom in the Church. If the comparison of the Church with the heart and lungs is at all tenable, then it is the function of the Church to take the life-stream of human thought into its embrace, dispassionately and sympathetically, submit it to examination in the light of God's Word, and purify and reinvigorate it for use in the world. He who loves God and man, and also loves his Bible, has his rational faculty opened so that he can more readily “understand things interiorly, and decide what is just and right, and what is good and true.” The Church that is so functioning for the nation or the world cannot keep these judgments to itself, or for itself alone. Our thinking goes forth from us unconsciously. It has a mission. It cannot return to the Lord void. Within every true thought from the Lord's Divine Word that goes forth from the heart, and that is embedded in experience, there is a regenerative power beyond our ken. For “no one thinks, speaks, wills and acts from himself, but from others, and thus at last all and each do so from the general influx of life, which is from the Lord.” It is not a case of permeation at all, but of organic relationship of the parts to the whole, as well as of the whole to the various members, even to the least part of any member or organ.

The light of heaven is the source of wisdom. So far as love gives heaven the first place and the world the second, and at the same time the Lord the first place and self the second, so far love is purged of its uncleanness and is purified; in other words, is raised into the heat of heaven and conjoined with the light of heaven in which the understanding is; and the marriage takes place that is called the marriage of good and truth, that is of love and wisdom. Scarcely anyone knows what there is of heaven and the Lord in sincerity, rectitude, justice, love toward the neighbor, chastity, and other affections of heavenly love, until he has removed their opposites. When he has removed the opposites, then he is in those affections and therefrom recognizes and sees them.

Thus the blood of the nation—the life issues perpetually before it individually and collectively—is purified, and goes through the body politic from the Church with augmented vigor and increased power of resistance to temptation.

The regeneration of the body politic rests with the Church. Again, if the body is a reliable type for determining the Church's function in the world, then the distinctiveness of the organized Church from the various other organized bodies in the world claims serious consideration. The Church in the past claimed generally that the man who did not belong to it, the man who was unbaptized, or not a member, or excommunicated, was lost. This idea clings to the Church today in the form of various doubts about those who never go to church, or never do anything for the Church. What becomes of them when they die? Their relatives and friends usually find solace in the thought that they lived upright lives, or at least made as good a showing as most people who go to church and profess to be religious.

The Church must sooner or later reach the undeviating conviction that empty formalism is sheer idolatry. It is one thing to be within the Church, and quite another to have the Church within us. It is not creed, or correct doctrine, or ritualism, that saves. "Every man and every spirit and angel is regarded by the Lord according to his love or good, and no one according to his intellect or his truth separate from love or good." And may not this be carried by the analogy of the heart and lungs a little further? May it not be that the men and women in the world who are specially gifted with a love of the Church serve in it, not for themselves alone, but unconsciously for other millions whose life interests lie in other directions. Men are born with different dispositions, different natures, different gifts, and adapted, therefore, to serve in that part of the body politic for which their genius best fits them. Some who are far removed from any active interest in the specific work of the organized Church may yet be just as religious as those who give more time, or even all of their time, to the Church. For, surely, "All religion is of the life."

If this be correct—and who will question it?—it relieves the conscience of a question, burdensome to many, regarding the children who are brought up in the Church and drift away from it. It is sometimes said—possibly with a feeling of regret—that our churches could not hold their members if all the children brought up in them had remained in them. It is admitted that at least the children received some thoughts there which they will never lose. But this is generally accompanied by the lingering reflection as to how much better they might have been had they never forsaken the Church.

"Forsaken the Church!" How can we entertain the thought if we have the right idea about the Church. No man can get away from the influence of the Church, particularly if he has been educated in any Sunday School, which is as much a Public School. No man can give all his devotion part of his birthright as is his education in the and his service in any one of the organized members of the body politic,—the government, the Post Office, the public school or university, or any business or industry,—and be without a religion, even although he may not be a member of any church, or ever attend any church. Every man in every organization throughout the land knows that there is a God who requires mercy, justice and humility; and that he is accountable for his deeds. "The heart furnishes blood to the individual parts in the whole body; and each particular part has as it were its work—each takes up what is its own, and gives of its own" for the whole body. The heart does not determine either the quantity or the quality of blood that goes to each part of the body. It is the privilege and the duty of each member to take from the life stream according to its needs, no more and no less.

Emphasis is again placed on the various familiar organizations that compose the body politic in this world, and the work done by them, functioning in the human form. For the New Christian Church stresses above all else the necessity of shunning evils as sins against God as the Christian religion itself, and places evils in the natural, and not in the spiritual man. The natural man is not simply the man of the world, but the world-man, the nation, constituted of artisans, educators, artists and leaders, as well as of Churchmen, each working in his own province for himself and others under the universal government of the Lord. We know nothing about our place in the spiritual or heavenly man so long as we live in this world, and have nothing whatever to do with that subject except in so far as it throws light on the human form of society here, and strengthens a rational belief in our future existence. All of which gives point to the desirability of a better understanding of this new sociology, which concerns the human form of the social organism on this earth where we now live, and how best to perfect it. Apparently the more deeply it unfolds itself the more force it gives to the closing words of the *Doctrine of Life*.

Christian charity with every one consists in doing faithfully the duties of his calling, for thus, if he shuns evils as sins, he daily does good, and is himself his own use in the common body. And so the common good is provided for as well as that of each individual. Other works are not properly works of charity, but are either its signs, [church worship], or benefits, [almsgiving], or debts [payment of taxes].

Where is our religion when we make more of the sign than of the thing signified, substitute the symbol for the reality, form for substance, theory for practice?

A word must be added in relation to the skin of the body and to the sheaths which enclose the various membranes and organs of the body. Each organ has its own special covering, each chamber its common membrane. The cerebral chamber is surrounded by the meninges, the thorax by the pleura, and the abdomen by the peritoneum; and the whole body is encompassed by the skin. Organization in the body corporate serves the same function as the integument around each member or chamber in the human body: it holds it together and protects it. Organization is not a new thing, but the extent to which it has been carried is one of the distinctive characteristics of the present era. Everything that functions in any manner or form in the world to-day is organized. Government is more highly organized than ever before. Labor is also organized. An organization like that of the American Federation of Labor was unthought of before, much less the great international organizations recently springing into existence. The churches, the professions, the teachers all have national organizations. Every staple industry is organized, and linked up with others of its kind in a national organization. Organization is the order of the day, from the national government down to the smallest club in public or social circles. And whatever may be said of the coverings of the members or chambers of the body is equally applicable to all the organizations in the republic.

The common covering produces itself in order into all its viscera, and from the viscera into all their parts, and parts of parts, all the way to the very innermost, to keep them all in connection, to give to all things distinct limits, to distribute properly among all the powers and actions of their superiors according to the nature of their functions, and to reduce the forces and motions of all to one standard; and thus repress impetuosity, quell disturbances, and, like a balance, equalize the vibration of the scales.

Especially interesting is the construction of the peritoneum. The viscera within it in part perform a function in the body like that of the courts of justice and penitentiaries in the body politic, that of saving whatever can be saved through discipline or self-discipline for the commonwealth. The peritoneum has ligaments which penetrate the deepest parts of the viscera and "act like chains and bits to curb" their movements and subject them to its own government and to the government of the whole.

Besides being an envelope to the whole body, the skin is the great sensory of touch. As such it seems to embody the same function as the printing press in the country. The press reproduces

in ultimate form the thoughts of every conceivable organism of the body politic, and brings every part into touch with every other part. The skin is also the most general excretory or exudatory of the body. The freedom of the press makes it possible for man to clear the system of abuses and humors that threaten the health of the community. Unless they are brought to the surface and expelled, they will go inwards and destroy the body. By means of the press the social organism is also made aware of changes of states in the surrounding world, and is thus placed on guard to protect at the same time that it institutes communications.

The Old Testament describes the Tabernacle as the type of the Most Ancient Church, and the Temple as the type of the Ancient Church. The tent and the temple are symbols of community life in prehistoric times, which was in the human form. Swedenborg designates the members of the body to which the various parts of the Tabernacle correspond. The explanation assumes increasing significance as the functions of the bodily members are linked up with the parts of the Tabernacle, and these with the psychological experiences of infancy and childhood, and all together with the ideal form of humanity then presented in the life of the Lamb of God revealed in the Scriptures.

So far, however, we have been for the most part thinking of society in the human form. This cannot be applied to the social unit of to-day. It is only redeemed society that assumes the human form. The body corporate at present is more like a monster full of sores and diseases.

The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

The marvel is that the country survives. The main responsibility rests with the head and the heart, the State and the Church, sick and faint, but fortunately not quite dead. As we clean up our politics and religion we shall have a new body politic. The love of God and man will cease to be an empty profession. It will work its way into the government and into every member of the body politic, in whatever part he may serve, until the health of both body and soul has been restored, and the commonwealth rises out of the ruins of a degenerate world seeking its own good to the glory of a nation in which every man vies with his fellow man in the endeavor to promote the common good, receiving in return only that which he can use to advantage and no more. The

common good reigns supreme over the individual, the love of one's neighbor as one's self, and even more than one's self where called for, evidences itself on all hands in the consecration of everything one has or is to the service of others; for the increasing happiness of all. With this bright hope and expectation we now press forward to the actualization of the closing prophecy of revelation, the Holy City, New Jerusalem, the bride, the Lamb's wife. The city is in the perfect human form. In plain language that Holy City is nothing short of a pure cooperative commonwealth with the spirit of the Lord throbbing in every part of it from head to foot.

Discussion

Referring to the doctrine of the "animal spirit" that was common in Swedenborg's day, Dr. Charles S. Mack said that it had such significance that it appealed to him as being true. The doctrine is that the chymical laboratory in the brain prepares a spirituous fluid that descends and is drawn into the blood and really marks every particle of blood for the particular place in the body to which it is to go. Contrary to the common idea that the heart pumps the blood through the body and the body takes what it pleases, every cell is labeled by the animal spirit for the particular use it is to perform in the body, and each part of the body takes up what is assigned to it. While this is not in accord with the view of modern science, it is so sane as still to be tenable.

The Rev. J. J. Morton said that the dissemination of this doctrine of the human form would be

the one cure for social evils. In advancing an explanation of Swedenborg's use of the word "form," Mr. Morton stated that it has the same meaning that it has in the expression, "form of government," the fundamental idea in it being that of organization. The human form is the most exquisite form of organization anywhere in existence. If that form were properly understood, and if every individual were discharging the functions of his own office faithfully and well and interfering with no one else, society would be immeasurably prospered. We ought to avail ourselves of every opportunity to inform the world of this doctrine.

The Rev. Frank A. Gustafson felt that the paper was so profound and scientific in character that it could not be intelligently discussed from the floor. To do so was, in his judgment, an insult to its dignity.

With him the Rev. John Goddard agreed; and added that he felt that it would serve a great use if the paper, together with the chart of the human form that accompanied it, could be published in some convenient form and distributed widely.

It was voted that the author of the paper be encouraged to arrange for its publication, together with the chart, in the most useful way possible.

It was voted that the Council, through its Chairman, send a telegraphic greeting to the Rev. Thomas A. King.

The meeting adjourned at 5.30.

(To be continued)

FROM OUR READERS

Opportunity and Optimism

To the Editor of THE MESSENGER:

Sir Henry W. Thornton, President of the great Northern Railroad of Canada, in an extremely interesting address on railroad operations before the Boston Chamber of Commerce on April 16th, gave a valuable definition:

"A pessimist is one who sees difficulty in every opportunity;

"An optimist is one who sees opportunity in every difficulty."

If our whole New-Church membership were imbued with the activity and sense of responsibility implied in this definition of the optimist, relatively small as our organization is in numbers, it would be a power.

Incidentally Sir Henry, a boyhood resident of Pennsylvania, secured his education as a civil engineer at the University of Pennsylvania; then engaged in railroad operations in Pennsylvania; has steadily advanced through extremely responsible positions, including the Long Island Railroad; during the war period was in charge of all railroads of New England; was subsequently knighted by the King, and is now President of the Canadian Northern Railroad, which is one of the greatest mileage railroad systems in the world. He is a splendid example of the results of a young man's closely applying himself to his calling.

GEORGE C. WARREN.

The Story of the Tabernacle

By Ednah C. Silver*

THE story of the Tabernacle is scattered through the last fifteen chapters of *Exodus*. For some Divine reason, the literal sense is given in irregular sequence, difficult to follow. We will consider certain features presenting a partial picture.

The Lord said, "Let them make Me a sanctuary, that I may dwell among them" (xxv. 8). He asked for free and willing offerings, whereupon the Israelites presented their treasures in overflowing abundance, and were restrained from bringing (xxxvi. 1-7). Chapter xxvi has much instruction: Unlike most movable tents, the Tabernacle was rectangular in form. The standing boards for the wall were of gilded acacia wood, closely fitted together, having tenons or notches at the bottom so that the narrow base could be inserted in silver sockets (verse 19). This sacred tent contained two rovins—the Holy Place and the Most Holy Place (verses 30, 33). The previous chapter (xxv) gives us (verses 10-21) a description of the Ark to be deposited in the Inner Room containing the "testimony" or Ten Commandments. In the Holy Place was the table of shew bread and the candlestick of pure gold (30-33), also the altar of perpetual incense before the Lord described in chapter xxx. 1-8. Observe, that only the two most precious metals, gold and silver, were used within the sanctuary. But emerging from it into the fenced yard or court we find a *brazen* altar of burnt offering (xxvii. 1-9), and a brazen laver for cleansing hands and feet (xxx. 18, 19). Lastly, the Tabernacle and all its belongings were to be fashioned after a Divine, symbolic pattern shown in the Mount (xxv. 9, 40).

Let us now seek some of the spiritual lessons of the narrative. The Most Holy Place we may call the "secret place of the Most High," where we talk with the Lord our Savior, Jesus Christ, and with Him only. For does He not say, "And there I will meet with thee, and I will commune with thee . . .?" (Ex. xxv. 22). The Ark of gilded acacia wood with a cover of pure gold was surmounted by cherubim of beaten gold in angelic human form, their inner wings touching each other, and the outer ones stretching to the outermost boundary. This reminds us of the Divine Provi-

dence of our Lord, which broods over and protects the Word within us. It is this Divine Presence that sanctifies everything in the story. Without it nothing would have spiritual significance. "The glory of the Lord filled the tabernacle" (*Exodus* xl. 35).

In the Holy Place is the table on which is shew bread, signifying the Lord. He is the bread by which our spiritual life is nourished (*Arcana Coelestia*, n. 9545); and He draws us near each other in our partaking of bread at the Holy Communion. We find also a seven-branched candlestick of pure gold signifying "the light of the spiritual heaven," and we are to kindle these lamps that they may illuminate (*A. C.*, n. 9570). This suggests that we should not hide our beautiful New-Church truth under a bushel, but send it abroad in word and deed, that men may see our good works and glorify our Father Who is in heaven. Here also is the altar of incense, teaching us to elevate our spirit in "grateful reception of all things of worship." The table and altar have a border of gold (*Exodus* xxv. 23, 24; xxx. 1-8) because that which is good protects and renders us secure from evil spirits who cannot approach (*A. C.*, n. 10,187). The worship of the Tabernacle was on a firm foundation; the bases of the timbered walls were silver sockets, representing "plenary support by truth" (n. 9643).

In the court the brazen laver will cleanse us when, in our daily walk, we have gathered dust which is of the earth, earthly. The altar for burnt offerings suggests to us the furnace of affliction, where, through loss and deprivation, we may be as gold tried in the fire. More interiorly, it means to be sanctified by means of worship of the Lord through love of what is good; and most interiorly the Lord's glorification (*A. C.*, n. 10,053).

This *Exodus* story, by an orderly sequence of steps or degrees, can be applied to our regeneration. It seems a long sweep from the hidden motive to the outward, visible act. We will close by noting the Hebrew half-shekel which was to be given as an offering unto the Lord for the service of the Tabernacle (xxx. 15, 16). Today we enjoy placing money in the offertory plate whereby we lend to the Lord, strengthen the Church, and enrich our own souls.

* Read at the December meeting of the Massachusetts New-Church Woman's Alliance.

NEWS OF THE CHURCH

Building Programs

From all parts of the Church at home and abroad come reports of interesting building programs. Plans have at last been drawn and a considerable amount of money raised for the long-discussed Swedenborg Memorial Church at Stockholm, Sweden, in the interest of which the Rev. David Rundstrom, pastor of the Stockholm Society, is now visiting in America. The Rev. Isamu L. Watanabe of Tokio, Japan, brought to the Convention blue-prints of the projected New-Church School in Tokio, which appealed so strongly to the imaginations of those who were present at the great Sunday Missionary Conference in Philadelphia. Mr. Watanabe will sail shortly to attend the meeting of the British Conference, but will pay a more extended visit to America, calling at several New-Church centers on his return voyage. The Rev. John R. Hunter of the Los Angeles Society has received substantial contributions toward the Los Angeles Church building, of which only the parish house has as yet been erected. A similar project is also under way in San Diego, where Mr. S. Frank, who was present at Convention, has offered to match any contribution up to five thousand dollars toward the building of a church for the Society.

Here and There

A copy of the volume entitled, "Who is Jesus?" by Walter B. Murray is desired for missionary purposes. The price is one dollar. THE MESSENGER will be glad to care for the matter if anyone will make the contribution.

A complete set of Swedenborg's writings in German, with the exception of the *Apocalypse Explained*, may be had for the asking and the payment of transportation charges. Write the Rev. Leighton C. Shuster, 645 Locust Street, Riverside, Calif.

The generous friends who last year provided anonymously for the trip to Palestine and Egypt made by the Rev. and Mrs. William F. Wunsch and the Rev. E. M. L. Gould are this year providing to offer the great educational advantages of travel abroad to two of the younger ministers, the Rev. Frederic R. Crownfield and the Rev. Horace W. Briggs. These gentlemen expect to

sail from New York on the steamship *Carmania* on July 7th next, with an itinerary which will include visits in France, Switzerland and Italy as well as a general tour of the Mediterranean. As they will travel in the hot weather, their stay in Palestine and Egypt will be comparatively brief, but they expect to have the opportunity of visiting the chief places of interest in both countries. A third member of the party will be Miss Margaret E. Robbins, formerly Assistant Editor of THE MESSENGER, whose marriage with the Rev. Mr. Crownfield will take place June 30th at her home in Abington, Massachusetts.

Easter in Lakewood

Many of our readers will remember the Rev. J. J. Morton of Hamilton, Ont., who has been a faithful and interested attendant at recent meetings of Convention. Mr. Morton is a retired clergyman of the Church of England who, while feeling himself unable because of advancing years to assume active pastoral duties, was ordained into the New-Church ministry in 1922 at his own request, as a witness to his long allegiance to the truths of the New Age. He has done a good deal of quiet missionary work in his own neighborhood. In view of the recent retirement of the Rev. Thomas A. King from the active pastorate of the Lakewood, Ohio Society this account by Mr. Morton of a visit which he paid to Lakewood at Easter, 1921, has a timely interest:

It was my pleasant experience to spend Easter week in the delightful parish of Lakewood, Ohio, and to assist the pastor, the Rev. Thomas A. King in the services on Good Friday and Easter. The Good Friday service was held in the evening, and was much more ornate than we in Canada are accustomed to on that day. The large vested choir was present in full force, and the hymns, canticles and responses were all sung, though in minor keys. It was with some diffidence that I occupied the pulpit before such a well instructed congregation to tell them of things I could but feel they knew better than I did; but to my relief I found them giving the closest attention which I spoke from *Isaiah* liii. 4, 5; and afterwards, when I went among them they remarked, "Why, you gave us a New-Church sermon!" It was no new thing for an Episcopal clergyman to occupy that pulpit, but it was new for him to give New-Church doctrine.

The Easter service consisted of the celebration of the Holy Supper, according to the ritual of the Protestant Episcopal Church—expurgated, of course—and was fully choral. On such occasions the sermon is usually omitted, but I was permitted to give expressions to the great satisfaction which I found in engaging with them in the dear familiar forms, there

transfigured with a beauty I had never seen in them before.

There was a large number of communicants, all of whom came forward and knelt at the chancel rail to receive.

Those who are troubled with the question, "What's the matter with the Church" ought to go to Lakewood and attend a service in the Church of the Redeemer. They would get an object-lesson in externals with an internal in worship. Swedenborg teaches that "to live an internal life and not an external one at the same time is like dwelling in a house which has no foundation, which necessarily either sinks into the ground, or becomes full of chinks and breaches, or totters till it falls," and it would not be too much to apply this to public worship as well as living, and to say that an internal of worship without an external at the same time would be like worshipping in a church building that had no foundation. The young would be chilled by it, and it is of them that we hope to build the Church.

A visit to Lakewood ought to extend, as mine did, over part of the week, in order to get an object-lesson in Pastoral Theology. It was my privilege to go with Dr. King in his round of parish visiting, and to get an inside view of the endearing relations that prevail between him and his people. Needless to say we were both heartily welcomed at whatever hour of day the call was made. After personal inquiries were exchanged and parish affairs discussed, the heavenly doctrines came up for an animated discussion, and there was always time for them—whatever else had to wait.

MARRIAGE

FRANK-HOBART.—Mr. S. Frank and Mrs. Emma Hobart were united in marriage on April 24th, 1926, at the home of the Rev. and Mrs. Howard C. Dunham in San Diego, Calif., the Rev. Howard C. Dunham officiating.

OBITUARY

EVANS.—Anna Olney, wife of Corielle P. Evans, passed to the spiritual world from her home at Oak Bluffs, Mass. on Sunday, May 16th, 1926 after an illness of several years.

Mrs. Evans was born in West Jefferson, Ohio, on October 17th, 1859, the daughter of George O. and Cassandra (Hartsuck) Olney. She was a member of the Church of the New Jerusalem, Boston, and a firm believer in the doctrines of the New Church, and at the same time was actively interested in the work of the Methodist Episcopal Church at Oak Bluffs. She was prominent in the work of the local W. C. T. U., of which she was the organizer and first president, and of the Women's Relief Corps and D. A. R. Members of these organizations attended the funeral service at Oak Bluffs, which was conducted by the Rev. Charles H. Van Natter of Trinity Methodist Episcopal Church. Burial was in the family lot in Lakewood Cemetery,

Minneapolis, Minn. where a brief interment service was conducted by the Rev. Everett K. Bray, Pastor of the St. Paul New-Church Society. In his address Mr. Bray spoke of Mrs. Evans' deep interest in the New Church and of the fact that he had begun his ministry from her home in Oak Bluffs. Mrs. Evans is survived by a son, C. Frederick Evans of Arlington, Mass., a daughter, A. Ruth Evans of Oak Bluffs, and five grandchildren.

CALENDAR

June 6.

Second Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 67: "Great is the Lord."

Lesson I. Deut. xxx.

In place of Responsive Service Sel. 175: "Blessed are the perfect in the way."

Lesson II. Matt. xi, v. 29.

Benedictus, B. of W. p. 6.

Hymns (Mag.) 224: "Jesu. with Thy church abide."

222: "Rich in mercy Jesus reigns."

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|---|--------------|
| Aggregate of ten years prior to April 30th, 1922..... | \$118,735.37 |
| " " fiscal year ending April 30th, 1923..... | 21,007.67 |
| " " " " April 30th, 1924..... | 22,416.51 |
| " " " " April 30th, 1925..... | 24,988.61 |
| " " " " April 30th, 1926..... | 29,184.74 |

TOTAL OF FOURTEEN YEARS..... \$216,332.90

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| | | | | | | | | | | | | | |
|------|------|------|------|------|------|------|------|------|------|------|------|------|------|
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NEW-CHURCH
MESSENGER

*A Weekly Journal
of the New Christianity*

Second Council of Ministers Number

Reaching Other Groups

By Frank A. Gustafson

Teaching in Current English

By Clarence Lathbury

Contacts with Modern Science

By Lewis F. Moody

Council Meetings and Discussions

News of the Church, Etc.

THE NEW-CHURCH MESSENGER

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JUNE 9th, 1926

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The Council of Ministers

A Report by Herbert Durand Downward

In Three Parts — Part Two

WEDNESDAY MORNING, MAY 12TH

THE Wednesday morning executive session opened with a brief religious service conducted by the Rev. Charles A. Hall, who read a Scripture lesson from the fifty-second chapter of *Isaiah*, and offered the following prayer:

Our Heavenly Father, known to us in Jesus Christ, Thou who art the very Life of our life, the Soul of our soul, the Thought of our thought, and the Inspiration of all our action, we bow our heads in Thy presence, not asking Thee to be near to us, because we know that Thou art very near indeed, but praying that we may realize Thy nearness; that we may live as beings conscious of Thy presence; and that we may be inspired by Thy Spirit to desire all that is good, to love all that is clean, and to live to the glory of Thy Holy Name. We pray, O Lord, that our hearts may now be opened to the fuller reception of Thy Spirit, that in our meeting together and in our counsel we may receive enlightenment from Thee alone. May we set aside every predisposition towards selfishness, pride, and self-glorification, that Thy Spirit may have free movement in our midst, and that we may act, and speak, and decide as if inspired by Thee. O Lord, we are very conscious of our short-comings, that we have come very far short, indeed, of all that Thou dost make possible for us. Make us worthy channels of Thy Spirit, more glorious messengers of Thy Kingdom, and do Thou help us to put away from our hearts all waywardness and every false thought. Grant, O Lord, in our meeting together, that we may have a more wonderful vision of Thee in Thy Transfiguration, of the descent of Thy Holy City from the heavens. May we see it in all its brightness and in all its splendor; and, thus inspired by the vision glorious, may we be stimulated and encouraged,

and return to our own duties and to our own homes with a new vigor and with a new spirit of heroism, that we may do the work that Thou hast called us to do faithfully, loyally, and well. Accept our confessions, and may we ever glorify Thy sacred Name. *Amen.*

The devotional service closed with the singing of Hymn n. 378 in the *Magnificat*, after which the Council proceeded to the consideration of various business matters.

Following the reading and approval of the minutes of the previous day's sessions, the Council heard the report of the Committee on the Proper Use of Church Buildings, which was presented by the Rev. George Henry Dole. The gist of the report was, that New-Church buildings should be used for the worship of the Lord in accord with the doctrines of the New Jerusalem. Our standards should be known and never lowered. Yet in determining what is in accord with our doctrines, each Society should be left in freedom. It was voted that the report be received and placed on file.

The report of the Committee on the Study and Translation of the Word indicated that satisfactory progress is being made. The report was received and placed on file. Attention was called to the Committee's loss through the decease of the Rev. J. E. Werren, long one of its active members.

The matter of the publication of the book of extracts from *Conjugal Love*, which book is entitled, "Marriage, Its Ideals, and Their Realization," was briefly discussed; and the Council of Ministers by vote, expressed its earnest interest in the early publication of the work as prepared by its Committee.

Reporting for the special committee appointed by the General Council for the purpose of making easier the attendance of ministers at Convention, the Chair stated that mimeographed letters had been sent to all the ministers of the Church, and that replies had been received from about half of them. Of that number there were many who would find it impossible to come without assistance. The time for soliciting funds was short, but the response was immediate and earnest.

After a short discussion of the subject, it was voted that the Council of Ministers express to the General Council its appreciation of the movement and the hope that it will be continued.

The Rev. John R. Hunter suggested that it might be in order for the Council to recommend to the General Council and to Convention that, in setting the date for Convention, they take into consideration the time when special fares go into effect on the Pacific Coast. It was so voted. By way of explanation, Mr. Hunter said that the special fare was about half the regular fare.

Referring to the report of the Committee on the Proper Use of Church Buildings, given above, the Rev. John Daboll told the following anecdote:

Some years ago in Brookline, at the time of the coal strike, our people were very cordially invited to join the Unitarians, and did so. I thought it would be interesting to see the reaction from that. I called one day on a neighbor, who was an Episcopalian, and she said to me: "How did it happen that you people went to the Unitarians?" "Well," I said, "the Episcopalians didn't invite us and the Unitarians did."

The address of the morning, that by the Rev. Frank A. Gustafson on "Reaching Other Groups with Our Teachings," followed.

Reaching Other Groups With Our Teachings

By Frank A. Gustafson

IT is only fair to you and to me that I shall state in the very beginning of this paper just how it comes about that the paper is presented to you this morning.

For some several years back, I have been very much interested in an "outside" work which has appealed to me as a great opportunity for the growth of the New Church if it could but be properly cultivated and effectively farmed. It happens that I have some considerable standing with the great body of men known as the Masons, it having been my lot to have been advanced to prominent place in office and service, and so have rather stood over, as it were, when and where without the service rendered, I should have had no opportunity to make the experiment which I am making in Detroit. Being of a mind that takes little upon the authority of others, and demanding reasons for my faith in anything requiring faith, I was led very early in my Masonic career to investigate the claims made for the history, morals, ethics, principles, and symbolisms of that Craft, and because the research has been productive of some real information, and because that information has been in demand by the thinking element of that Fraternity, I have been invited time and again to deal with what I have learned of these matters to large bodies of Masons all over the city and the state where I reside, with the result

that I have become very well known as a Masonic student, and my time is much taken up with the presentation of these matters, so much so that I have been appointed one of the accredited and authorized lecturers of the Grand Lodge of Michigan Commission on Masonic Education, which body sends me out as its own representative into many places where the name of Gustafson and the Church of the New Jerusalem would otherwise never find mention.

This fact has put me rather conspicuously before the Masons of the city of Detroit and the state of Michigan, and as a consequence I have worked up a very large acquaintance among the men of Masonry, both locally and abroad. I am intimately associated with a large number of thinking men, and have been called into their confidences rather freely and frequently. Serving as I do as Chaplain for two of the largest lodges in the state, and being active in several degrees in the Scottish Rite, the acquaintance gained through this service has added something really worth while to my service of the Detroit Society, making for larger congregations, frequent calls for service at burials, marriages and christenings, and some actual additions to the roll of membership of the Society.

Having some knowledge of this activity among the Masons of Detroit and Michigan, your Secretary, Mr. Mayer, wrote me early in March stat-

ing that, "We want a paper for the Council of Ministers on the subject of New-Church approach to other Groups and your success with the Masonic Fraternity makes me think that your experience, if related to our brethren, will be stimulating. Put in a good bit of your personal experiences."

My reply to the invitation was to the effect that I had not as yet made a success of my work among the Masons, at least not a success involving any very appreciable relation to my work in the Church; that the whole effort was as yet more in the nature of an experiment, and that I was therefore not ready to report on a success. But he came back with another note urging that I present the matter, even in its imperfection, to you at this conference; or, to use his own words, "Make your paper, 'Presenting Our Teachings to Other Groups.' I am sure that you can give us something worth while. Go ahead, and I will put you on the program to that effect."

And that is how it happens that you get this paper at this time. I offer this statement for the reason that I had not thought the time ripe for a report on the work in its present condition. I am engaged in an experiment. I am trying out a new method of approach, or rather another avenue of approach—trying to see what can be done with these men when attention is called to another side of the history, philosophy, ethics and symbolism of the Craft of Freemasonry. I have not sought to achieve immediately, either church attendance or the reading of Swedenborg. I have sought first of all to be a Mason among Masons, and to let my Masonry and Masonic influence work by indirection toward that other aim, which after all has been the principal thing in my mind and which has been the real heart of all these years of hard labor with the Craft. And I must say to you again that it is not a great success that I am detailing, but something of a very interesting and promising experiment which I am carrying on. The experiment will not be finished for some years yet to come; in the very nature of the matters dealt with, and of the manner in which they must necessarily be dealt with, time and patience are large elements. The thing cannot be rushed; it must be nursed. It is again a matter of "here a little and there a little," one man now and another man then. I can only reach individuals, and only as they grant opportunity for fuller conference and freer discussion, or perhaps through something of personal influence and personal invitation, can I reach them with the truths of life from the point of view of religion and spiritual life. The first thing necessary has been and will continue to be the personal equation. As I gain the confidence of these men, and they learn to appreciate the source of my added information concerning the matters of their Craft, only

so can the work go on with any promise of large reward and increase.

But though the matter is yet too young and fresh to be cited as a success, it has not been without promise and even something of achievement. I am firmly of the opinion that my work among the Masons has put the Detroit Society upon the map in the city of Detroit more than any one other element; through it more persons have learned of the church's existence and location, and even attended its services than through any other means, and we have not lacked for actual gain in membership from the work done. Yet this is only a beginning. There is a great deal more to be accomplished before we are at all warranted in pointing to the experiment as a success. That is why I have been rather reluctant to place the matter before you in its unfinished state. I feel almost as if I had invited you to cut an unripe melon.

What do I find in Masonry and in Masons that begets a hope of promise for the New Church through work done in them and with them? Many things, but most of all the fact that it has been my experience, now continued over a period of some years, that the greater majority of men who are Masons are men of religious disposition, and of open mind in religious matters. It is true enough that there are many conspicuous exceptions. There are many men among them who are altogether too external to have any interest in holy things, who take their Masonry very lightly indeed. But I can point out some New Churchmen who are little better, notwithstanding the fact that they have been members of the New Church for many years. I know whereof I speak in making this statement about the religious disposition of the majority of Masons. I have been with them in very intimate relation for many years, have an extensive acquaintance among them, have had many very intimate conversations and discussions with them, have had their confidences very freely and very frequently, and their confessions, too in great number, and I am certain of my ground. As a whole they are a body of religious-minded men; they are not above having interest in holy matters, and willingly and with a sense of delight and appreciation enter into discussion concerning religious principles and conditions.

That provides a great opportunity. It makes a point of contact that should not be overlooked. Known among them as a clergyman, meeting them often enough to know them and call them by their right names, to be held in regard by them as a personal friend and brother, and having sufficient real knowledge of the things which they are interested in relating to their Masonic life to be able to answer their questions to their satisfaction, it requires no bridging of great gaps for me to get them to put to that same friend and brother their ques-

tions relating to moral and religious matters, and to find these answered promptly, without hesitation or evasion, and rationally, intelligently, comprehensively—I was going to say “convincingly,” as your New-Church minister ought to be able to answer them in most part—it requires no inducement to lead them on to fuller and freer discussion and debate. Many is the half hour I have spent in telling some young man or some old man the new story of the old stories of the Bible, and many a time have I seen the eye light up with delight and lips part in actual awe as the illustration from the spiritual sense brought home the Word with conviction and power.

Yes, they are in the main a body of religious men, not always openly professing their religiousness, I acknowledge, yet at heart deeply reverencing holy things. Do I need, then, to point out to you this first great advantage in fuller detail? Here is good soil for the New Church, ground that is ready for seeding.

But one thing must be borne in mind. Single or even occasional contacts are not sufficient to induce these men thus to open their hearts and minds. They do not readily open up to the stranger. To get that “opening up” you have to live with them, work with them, eat with them, play with them, week by week, year by year. And you will find that the finest thing they can think of to say about you when they introduce to others is, “Meet our Chaplain. He’s a preacher, but he’s a he-man just the same.” It is this spirit of the “he-man” that does the business. That is what holds them—the fact that the Chaplain is one of them, their own kind, their own friend and companion, not above doing the things they do and going out with them on occasion. That is the point of contact over and over again, and it is this spirit of actual companionship that has been my seeking. I want that; if I can get that I have got the man, for at least some good, for the Church perhaps, but for the Lord surely. And I do not care so very much if these men do or do not come to my church, or become members of it, and I tell them so. What I am interested in first, last and all the time is getting a helpful truth over to them. If they get these in sufficient quantity they will simply have to come to my church. I tell them that, too, and they laugh about it and accept it. What a field we have here I leave to you. To me it is the broadest and fullest I know of, and that is why I spend so much time in it. The harvest is here if we can but reap it, and I find much promise of that reaping. Most of the new faces in my congregation from Sunday to Sunday are men from the Lodges and their wives. Most of the men who have come into the Church in Detroit during the last three years I found in the Masonic Lodge. Do you wonder that I believe it to be a real field, and worthy of the time and sacrifice necessary to cultivate it?

A second element that makes for good contact is the matter of Masonic philosophy and ethics—the moral principles of the fraternity. Four things enter here, and I make no breach of confidence in detailing them. The first is belief in the One true and living God. Masonry—at least American Masonry—is essentially monotheistic. Second, the Bible is accepted and acknowledged as the sole rule and guide to faith and practice—not a thing of the Masonic principle but has its foundation in the Word of God, and in explanation from that Word. Third, the demand made is for a clean, pure, wholesome, honest life of charity and justice, fair-dealing and friendship. Universal benevolence is always to be cultivated, and by the excellence of one’s own conduct is the example to be set for others less informed. Finally, the faith in immortality is final and real. I admit that many times the interpretation is inadequate and not to my liking. The Templar degrees, and at least one of the Scottish Rite degrees are clearly Trinitarian; the works of life are very likely to be upon a very external plane; and it is even more than implied that the resurrection is that of the body. But the faith in God is real, the faith in the Bible is real, the faith in immortality is real, the genuineness of the charity and good works is not to be disputed. And when, with sympathetic voice and sound doctrine, one can show where the truth lies, that truth wins. At any rate, having the friendship of your man, he believing thoroughly in you because he knows you, and having this common basis of faith, you do get a point of contact that enables you to correct the errors and point out the truth.

A third element is of course the matter of the symbolisms of Masonry. The student of correspondences surely has a great field here, and out of the vast fund of knowledge which the New-Church writings afford he can relate the new story with such telling effect—if he has any ability in that line at all—with such conviction that the heart warms to it with joy.

The Secretary in his letter inviting me to present this paper said, “Put in a good deal of your personal experiences.” These are so many and of such varied type that it is difficult to make proper selection and to condense them sufficiently for the use of this paper. But perhaps the most outstanding thing of personal experience in this service has been the burials which come my way. I sometimes think that I bury every Mason who dies in Detroit, though, of course that is not quite true. But the Parish records show that I have had forty-two such burials in a little over two years. I believe that to be an outstanding evidence of the value and worth of the work I am trying to do. It is a measure of success at least. This number is only of those in which I have been personally requested to take charge. They do not include the burials in which I merely acted as the Chaplain of the Lodge,

which have been many more. These burials listed have been upon the personal request of either the man deceased or his family. And these services have been conducted just as I would conduct any other burial service. I use our own ritual just as I would for any member of my own congregation, even including the reading of the excerpts from the writings found on pages 609 and 610 of the *Book of Worship*, and an address of some twenty or twenty-five minutes dealing with the issues involved in living, dying, and going into the Spiritual World.

Invariably these addresses and services have been well received, and I have put into them all the distinctiveness of doctrine and point of view that lie in my power. Attendance at such services varies from a possible low mark of about fifty to the high mark of several hundreds. I have conducted such services when they were the most largely attended in the city—those of men of prominence and standing. All that must have some effect. Few of us ministers of the New Church get many opportunities to address such large bodies at such opportune times. I could not do it were I not actively interested and working with the Masons, and although we may not get many of these listeners to join the organized New Church, look what an opportunity we give the Lord and the angels at such times when hearts are softened and minds open. It would all be worth while if never a man or a woman came into the organized body. And yet something of immediate effect is seen in the church attendance. They come to church—by no means all of them, but noticeably. It has got to be in our congregation nowadays that when we note a strange woman at church and someone asks, "Who is she?" the answer is usually that they "do not know, but probably she is one of the doctor's widows." In each case after such a service I send my own tracts to the family, and if time permits make personal calls.

Next to the matter of Masonic burials the matter of Masonic Sundays at the church is to be noted. It is not very commonly the experience of New Churchmen to be crowded out of their pews at a Sunday service because the attendance is so large, but I am happy to say that it has got to be a not uncommon experience in the Detroit Society. Several of the Masonic bodies have made our church the official church for the annual service, and when they come they practically fill the space in the church and our people have to hunt places unless they are early arrivals. At these services I select subjects that are of peculiar interest to Masons, but found in the Word and treated, not from the Masonic standpoint, but from that of the New Church. These sermons are not Masonic sermons by any means; they are New-Church sermons preached to Masons.

My private conversations have been so many and so varied that I could not begin to detail them. One will answer in the way of illustration perhaps. One evening in the Lodge of Perfection, a member, complaining that he had not been appreciated in the detail of work he had done, said that if he did not get his reward in this world he would in the next and that would have to do. That brought out a laugh and, more in a spirit of banter than anything else, the Thrice Potent Master called upon me and asked if I approved of that doctrine. Immediately I was on my feet and said "No, I did not approve of such rewards. We should not be concerned about rewards; it is our business to strive for capacity and capability, and if we go over there capable, we shall find the reward in our very ability to serve. The idea was grasped and the Thrice Potent Master said that that was the best five-minute sermon he had ever heard.

Some weeks afterward, while waiting for some degree work in the Consistory, one of the members who was present that evening approached me and asked if I remembered the incident. I replied that I recalled it fully. "Well," said he, "tell me more about that. I have been thinking about that a good deal ever since you spoke that evening." I then had a long talk with him and sent him *Heaven and Hell*, with passages marked, using one of my tracts on "Entering the Spiritual World" as a marker. A few days later he stopped me in the foyer and said that he had laid the book on his dresser and, while waiting for him to go to bed, his wife had read the tract. In the morning she said that never had she lain down with such peace of mind, never so confidently and fearlessly, and never slept with such refreshment as that night, and it was all due to that tract the doctor had given him. I do not know what the result is to be in this incident, and I don't care. I think the time spent has been worth while. If that woman can get over the fear of death in that way, it is my business to put the literature where she can reach it, and it her.

I wish that I could take you into the thirteenth degree of the Lodge of Perfection. You would at once recognize the New Church there—you couldn't miss it to save your life. And the same thing can be said of the sixteenth degree. It's there, and I am trying to show the men where it is there and how it is there, and they are, some of them, beginning to see it, and are casting in their lot with us in the church. I don't have to ask them to come to the church after that; they come of their own accord and ask for admission.

But I have said enough for now. As I said to you in the beginning, this is as yet only an experiment, but it is giving promise of success. It is so promising that our people freely and willingly grant all the time needed to do this work, and

willingly spend their money for it when it demands money. For such as have come to us have been such fine men, such real Christians, such earnest students of the writings and so loyal to the Church and its purposes that we love them as brothers. The work has been well worth all the cost. We pray that it may continue and that the Lord will bless it with increase and fuller opportunity for service.

Discussion

In opening the discussion, the Chair called attention to an experiment now being made in Texas similar to Dr. Gustafson's in Detroit. He said that for about a year past the Rev. A. B. Francisco, a minister of our Church, has been lecturing in Masonic lodges, and that the opportunity thereby afforded for the promulgation of New-Church teachings was so great that it might warrant his devoting his entire time to it. So far, however, he has been able to combine his church work with his lecturing.

The Chair called upon the Rev. J. B. Spiers, who is a Thirty-second Degree Mason, to contribute a few remarks to the discussion. Mr. Spiers stated that what he had to say would be very much in the nature of a repetition of what Dr. Gustafson had said. He could, however, add a word of information in regard to Masonry itself. Dr. Gustafson

spoke, for instance, of one degree of Masonry that distinctly involved the Trinitarian idea; that, said Mr. Spiers, is not the case in the Southern Jurisdiction. It has been omitted there. There are many differences between the Degrees in that Jurisdiction and those in the Northern Jurisdiction. So far as New-Church work among Masons was concerned, his experience had not been particularly successful; nevertheless the general principles contained in Dr. Gustafson's paper were worth emphasizing. To unite with Masonic bodies would be valuable to all New-Church ministers.

There was some little discussion as to the truth of the frequent assertion that Swedenborg was a Mason. The Rev. Messrs. Spiers and Whitehead said that it has no basis in fact.

In closing the discussion, Dr. Gustafson stated that it must be kept clearly in mind that there is no actual relation between Masonry and the New Church. Masonry is an organized system of symbolism. The New-Church doctrine of correspondences provides an opportunity to unfold the meaning of that symbolism in a larger, broader and deeper way. Even so, we must not expect Masons to come rushing over to the New Church. The main thing is not to get them into the Church but to get the Church into them.

The session adjourned for luncheon at 12.20.

WEDNESDAY AFTERNOON, MAY 12TH

The Council re-convened at 2.30 in public session, which was opened with the singing of Hymn n. 218 in the *Magnificat*, "Glorious things of Thee are spoken, Zion, city of our God." The program indicated that two addresses would be given, the first by the Rev. Clarence Lathbury, on "Express-

sing Our Teachings in Terms of Current English," and the second by Mr. Lewis F. Moody, on "Some Points of Contact Between the New Church and Modern Science." The little Frankford church was crowded to the doors, and even the choir stalls held occupants. Mr. Lathbury's paper follows:

Expressing Our Teachings in Current English

By Clarence Lathbury

TO begin with, let me forestall a stricture this address might justly deserve were it to be assumed that the speaker considers himself to have attained. He does not set himself up as a model. He is a very humble and earnest seeker after some alchemy of transmuting our wealth of revelation into coin of universal exchange. He has maintained that no one should become an instructor of others until he has himself set the pace. He knows how easy it is to see visions and dream dreams, to wage imaginary battles, build Utopian castles

and ride upon gales of empty enthusiasm. He has reluctantly consented to say something upon this topic at the urgency of the Council of Ministers.

The New Church seems to him just now to assume the position of a post-graduate institution among the bodies of Christendom, addressing herself largely to the religiously sophisticated. She has made the most formidable, costly, and searching campaign of all the Christian fellowships, as Edward Everett Hale said, "In the past one hundred and fifty years revolutionizing theology and

altering the very face of the Age." This would have been a masterly accomplishment for the most numerous and wealthy organ of evangelism. Our New-Church appeal has, however, functioned mostly through the minds and hearts of people of genius, outside the organization, who have greatly helped by planting the germs of truth and love in collateral works of widespread circulation, the doctrines filtering through them into the conceptions of many. As Launcelot Cross remarked: "Not a man of mark in their ranks but wears some truth from him as an amulet next his heart, though he whispers not of it, may not indeed know what angel placed it there."

Ours is an era when the Spirit is being freely outpoured and the Word of God is running and glorified. Amid the multitude of annual publications, the Scriptures surpass in circulation the most successful fiction for any particular year. No writing is, however, more misunderstood, and at the same time so widely debated, and reverently considered. Revival of interest in the Supreme Book is so great as to be startling.

Ours is not an age of irreligion, as popularly remarked. While large sections of the people seem to be out of touch with traditional Christianity, the simple verities of truth and love were never more craved and exhibited. The "man in the street" seems open to fundamental Christianity; but he wants to hear its precepts announced "in the tongue wherein he was born." Accustomed, as we have been, to involved and automatic translations of our teachings we cannot realize how completely those about us are steeped in the colloquialisms of the day, and how alien to them are archaisms we both comprehend and love. It is difficult for us to exaggerate their bewilderment in discovering what we are driving at.

Thirty and five years ago, when I entered the Theological School at Cambridge, I recall how I enjoyed the simplicity, peace and vitality of the teachings, and at the same time wrestled with English expressions almost as incomprehensible to me as Arabic. And I wondered why those delightful New-Church people could not dispose the beauty and power of their great messages in a tongue familiar and dear to me.

Modern science, business and politics have launched upon the present day figures of speech of which we will have to take cognizance if we are to "put across" our wares. We cannot expect the average man, whose education consists mostly of a smattering in simple economics, whose almost sole interest is confined to the struggle for a living, to domicile himself in our theological entanglements or feel at home in our *Book of Worship*. Charged with an "otherness," however familiar and delightful to us, it means practically nothing but bewilderment to him. He may and does revere the personality of Jesus; but he wants to hear

about Him in plain words. The most beautiful and sublime liturgical performances carry him into a strange land.

Unfamiliarities of any kind put up barriers. They prejudice and separate. Whether this is reasonable or not, it is a fact we must meet if we would successfully reach the modern mind. It is as true of exceptional expressions, oral, written, or accompanied by singular mannerisms. They act like obstructing boulders in the rushing stream of ideas. A slight physical accent often deflects the home thrust. Any irregularity of delivery of our thought perplexes, occasionally amuses and always hinders. It is as if one should appear this year 1926 in the costume of three decades ago. The mould of a dead past inevitably gathers upon antique terms of eternal truth and dims them. The reader must feel comfortable in the book, the hearer in the language if he is to get the best.

Whether this is reasonable or not ought not to concern one who realizes that it obstructs. He should take folks as he finds them. He cannot reshape them or hammer them into his own patterns, however beautiful and true. He must conform, as the Savior did in His Incarnation when He "bowed the heavens" and stooped graciously to an ignorant and evil age, living the simplest life and teaching in the most elementary manner. He who would reach the people must not draw lines of superiority or of singularity.

It has been contended by some that the truths we have to offer are so profound that it is impossible to give them simple literary and vocal setting. In reply I would point to the great messages of Jesus. The Divine clarity and elemental power of the Gospels prove that infinite truths may be enshrined in almost child-stories. It has been said that certain New-Church expressions have no adequate equivalent in current English, and that the Latin original must be carried over into the English sentence. If this is true, I would say then, expand the translation of the word or expression into a sentence, or more than a sentence. Explain clearly and fully enough to render it perfectly comprehensible to any normal intelligence. At least try to realize that to persist in the use of the unfamiliar phrase or word is to speak into the air, is to cast the thought against a promontory that returns the echo of the speaker's voice.

We must attempt the difficult task of restating our truths in newspaper English, a tongue in which the "man in the street" feels at home. We must make our announcements simple, intelligible and satisfying to those whose education has been entirely different from ours. We must adapt ourselves to the preponderating type; the type will not adapt itself to us. We have realized how almost impossible it is to immerse ourselves year after year in our tedious translations without uncon-

sciously acquiring peculiarities which after a while become spontaneous with us and which are completely dumbfounding to everyday humanity. The young student at the Theological School must struggle to preserve his simplicity of diction and reject phrases which only hide his message. There is a tendency, which eventually becomes permanent, to be caught in these entanglements of speech and not realize that they say nothing to others. A friend of mine said: "I love the dear old phraseology." I realize we may acquire an affection for these obscurities as we learn to love enigmatical folks when we have discovered how good their hearts are. And we have a right to an affection for the old sayings and to cling to them if they give us comfort. Every sect of Christendom, from the Salvation Army to the high Episcopalian indulges in them. But at the same time, we should try to understand that we cannot put them over on the outside world. In our propaganda we should utterly repudiate them.

We will have to learn how to indulge in technical reading, and yet cut entirely loose from it in our teaching, as the learned in many languages addresses each person he meets in that person's own tongue. The fresh airs of this year must blow through the massive tomes of our doctrines, scattering the dust of a past never to be duplicated. Entirely to extricate ourselves from these un-rhythmic translations will be a task for the stalwart, and the Theological School may here be a great help, receiving as it does our young ministers in the formative period of their speech, and while they are yet in a receptive mood. To teach simplicity and clearness of utterance I believe should be of the very first importance in the School; for without it all that has gone before cannot be effectively delivered to the world.

Are our text books amenable to reproduction in limpid and terse English? Can their truths be so inured that the average person, even the child, may read them with pleasure? If not, why not? We realize what lights or shadows translations cast upon thought. We pick up a volume and are aware at the opening paragraph that we do not care for it. The initial sentences are forbidding, blind, or lack *human* interest. We do not need to drink the whole cup to determine whether its flavor is agreeable to us. Another book, casually opened, grips mind and heart from the start and holds us to the end, largely on account of its literary form. It is openhearted, simple and attractive. Our great problem is to engage the masses in the perusal of our literature by so framing it as to warrant universal attraction. The secret of its reception, first, last and all the time is simplicity and interest. These lost, all is lost.

We have heard the frank comments of some of our young people. As they should be, they are merciless critics of the older men. They will do

us good. The antiquated and involved they instinctively repudiate. Comparing a speaker of another faith with ours, one League member said recently: "He spoke in the everyday language I know. . . . He presented our own doctrines more effectively than our ministers do. He was not so entangled in theological accuracy as to lose clarity and spontaneity."

As an example of this truth we have only to read that great New-Church sermon of the late Phillips Brooks, "The Candle of the Lord." Brooks was a lifelong reader of the English translations of Swedenborg's writings, and learned to winnow the truths from their heavy settings and frame them in his own clear and charming English. This sermon is a beautiful and orderly unfolding of the spiritual sense of the text, interesting first, and then edifying. There is not an obstruction in the flow of its thought. It sings like a brook through an emerald meadow. And it will not do to excuse our own lack by saying that Phillips Brooks was a genius.

Each new generation demands readaptations of expression to thought. Exception might be made in a very few writings so vitally and purely done as to have passed into the realm of the classic. The Gospels are such. So is Bunyan's "Pilgrim's Progress," and other immortal writings might be mentioned. They cannot be simplified or improved. Most books, however, pass the point of full effectiveness when their literary dress goes out of style. They were not so clad from the start as successfully to outride the alterations of the years. It is almost as true in writing as in clothing that one "might as well be out of the world as out of fashion." Language is the garment in which truth is arrayed and very few books can survive the test. The bread of life must each day be fresh baked, else it stales on the palate. As we must have new sunlight and air every instant, reaching us over the stretches of measureless space, we must have new and present forms for truth.

We say much about "all things being new." We must really make them such in our expression. The universe is old, but new every morning as at the dawn of creation. As the Creator bowls his worlds through unimaginable heights they mount into unvisited places, never once turning on the heel, or retracing their steps.

The spirit and substance of many New-Church books will last. Coming generations of scholars will draw living water from their limpid depths. Other books need to be recast, imprisoned as they are in forms that hide and stultify. The Spirit, like the wind, "bloweth where it listeth." It refuses to be inflexibly housed or hampered. A new communication needs new attire. The desert of the theological discussion is strewn with melancholy monuments. "Other foundation we have none than Christ Jesus our Lord"; but the superstruc-

ture needs constant repair and renewal. Are we not told that the mansions of heaven alter with the versatility of the angels? There is no scripture against putting "old wine in new bottles," while new in old is declared by our Savior to be disastrous. Truth is forever passing through a myriad readjustments, significantly at present in the frank strictures of the rising generation. "Your sons and your daughters shall prophesy" while your old men will continue to "see visions and dream dreams."

Garth Wilkinson has told us how we may experiment with these adaptations of our theology. He advises us to select for trial children from five to ten years of age and to teach them nothing except in answer to their questions. He includes adults whose faculties are comparable to those of children ten or twelve years of age. (We are told that the preponderating masses of folks do not rise much above this.) Wilkinson advises us to tell these children, small and grown, first about the Maker of the World, His name and abode. Tell them of His quality as the best of men. Then pass to explain how the purpose of all things is *use*. Tell them of the immortality, not of the soul, but of *man*; or rather, not of his immortality, but of his continuance. Explain to them the way in which people die and rise again. Picture the great pleasantness of heaven for the good, and the pains of hell for the naughty. Here is an outline of simple and vital propaganda drawn by a great teacher who advises prime attention to the multitudes of child-like folks.

We hear about books written for "John Doe on Evolution" and other abstruse topics. I wonder if we could enlist our Edgar Guests, Helen Kellers and Amelita Galli-Curcis, and others to write such books for the world, embodying our truths? We need the warmth of human nature to glow through our messages, the interest of moving fiction. The purest and simplest style will fail without emotion. Cold light will never make the flowers bloom or the trees bear fruit.

I have on my shelves a charming and thoughtful little volume, written three-quarters of a century ago by a distinguished minister of the Church of England, entitled: "Swedenborg: a Biography and Exposition." The passing years have left its thought and form unwithered. It is fascinating, yet deep, and true to the doctrines. I have often wished this little gem of expounded truth by the Rev. E. Paxton Hood might be reprinted. "The Man Nobody Knows" is another significant reminder of what might be done in our church. Jesus is presented as a man of the mart, the home and street, and not confined to the Mount of Beatitudes or the Cross. He seems to belong to the America of this year. Who will do for another "man nobody knows" as he really is, when compared with

the innumerable throngs who have never even heard his name except in exprobation.

Is it not significant that the great words of the Master fell from His lips in the Aramaic tongue, a mixture of Hebrew and Syriac acquired by the Jews in their captivity? "Pennsylvania Dutch" or "Canadian French" might be an apt equivalent. The Lord's Prayer, the Beatitudes and the matchless parables of Jesus reached the ears of the listeners through this humble medium. Is it not, also, significant that these immortal words were afterward crystallized, not in classic Greek, but in the Greek of that day's rank and file? The profundity and simplicity of the Parable of the Prodigal Son was first given forth in the tongues of the populace.

Our great modern newspaper editors advise writers for the press to study night and day the virgin English of the King James translation of the Bible. It has been made the prime text book in all the Schools of Journalism. It is said that John Ruskin attained his matchless English style at his mother's knee, spelling out slowly, word for word, all the chapters and sentences of the Word of God.

I have wished some master like this might translate our lumbering renditions into flowing and simple English. Or a "free interpretation" might be helpful, if the meaning of the original were sacredly preserved. As it is our translations are more "interpretations" than anything else; but involved and stilted interpretations. In one of my classes I used four different renderings into English of the *Divine Love and Wisdom*, all of them so varied as to amount to an "interpretation" and yet so deeply concerned were the translators to be true to the original that they are automatic, confusing and labored. A crying necessity is a translation such as a child can read, in the English of the Lord's Prayer, the Ten Commandments, or of the inimitable stories of the Prodigal Son and other parables of our Lord. And it must be done (if ever done right) by some one who is not so much an idolizer of the writings as merely to reproduce them in a blind fidelity.

Discussion

The Rev. Louis F. Hite stated that, while it is quite true that we ought to express ourselves in intelligible language, in language that will be understood by the people we are addressing, still our main task is not merely to remind people of ideas and feelings with which they are already familiar, but rather to understand the Doctrines we are trying to teach. It is this problem of understanding that lies at the bottom of significant and appealing language, and it is vain for us to undertake to say what the Doctrines mean when we ourselves

do not know what they mean. To get the meaning first, and then to convey that meaning in language that can be understood is the sole problem of this our peculiar task. As to translations, they are, from the critical point of view, imperfect in many respects and ought to be corrected; but the real problem is not one of translation, but of understanding. Our translations can be read and appreciated by all students of Swedenborg.

The Rev. E. M. L. Gould spoke at length, as follows:

MR. GOULD.—I have an anecdote which I always tell on occasions of this kind. No one could be more wholly in sympathy with Mr. Hite than I am in his plea for a more intelligent understanding of our teachings. I feel, almost as strongly as he does, that we have been extremely ready to familiarize ourselves with the words of Swedenborg instead of seeking to interpret for ourselves the meaning of those words. At the same time, when we have understood, or in so far as we have understood, we have completed but half, and I think perhaps the lesser half, of the great task which seems to lie before us. My familiar anecdote is that of the head of a school of pedagogy who was fond of asking the various neophytes of the teaching profession this question: "What are you expecting to teach?" One would answer, "Latin," another "Greek," another "Algebra," another "Mathematics," and so on. Whatever the answer was, the teacher would say, "No, you are not going to teach Latin, Greek, or algebra, or mathematics; you are going to teach children. We are not here to teach the Doctrines of the New Church; we are here to teach people. And except as we understand people, our understanding of the Doctrines will be wasted, except for whatever limited effect they may have on our own lives.

We need, occasionally, to be brought face to face with the realization of how foreign to the average mind our vocabulary—not merely our Swedenborg vocabulary, but our religious vocabulary—is. When I was an army chaplain, a question I frequently asked the men was whether they ever read the Bible, and I never got a bigger surprise than in the answer I most frequently received. That was, "No, we don't read the Bible because we don't understand it." I said, "What do you mean? You don't understand the theology or the view of God it represents?" "No, chaplain, it isn't that; we can't understand the language—the words don't mean anything." It is a fact which we need to realize. The language of the King James Version is a foreign language to the average American. Over and over again, in every chapter of the Bible, you will find phrases and expressions which, unless a young man or woman has had the good fortune to be brought up on the Bible, mean nothing whatever to him. The fact of the interest taken in the new translations of the Bible is an illustration of the case in point. If it be true of the Bible, how much more is it true of the writings of Swedenborg!

Now it is a fact that Swedenborg, in the translations which we have and perhaps in the original, is utterly unintelligible to the average person of the present day, aside from that very limited group whom Mr. Lathbury so well called the "religiously sophisticated." It is a fact that we have been and are appealing, for the most part, exclusively to the religiously sophisticated. The suggestion of practicing on a child is a suggestion of the greatest possible value, and one that we ought all to have in our minds and in our hearts.

But there is something that goes, I think, even deeper than that. Let me say as a preface to this final point, however, that I do not think we need so much fear the occasional use of a technical term. Modern young people are not afraid of technical terms, provided they have a chance to learn what they mean. I hear twelve year old boys throwing around terms like "superheterodyne" with complete nonchalance, and I see no reason why a twelve year old boy could not use the term *proprium* just as casually. In my judgment, the difficulty goes deeper than the mere technique of translation or expression. I am sorry to say that I am afraid the real reason why we do not talk the language of the man on the street is that most of us are not interested in the man on the street. We are seeking to appeal to a religious, or at least to an intellectual aristocracy, to "the religiously sophisticated"; and we, most of us, regard the man on the street as a sort of strange animal. We understand him as little as he understands us. We are satisfied with the feeling that we represent the spiritually *élite*, and we have no desire to represent anyone else. Whether that characterization be true or not, I want to close with this point—that there is only one way to interest people, and that is, to be interested in them. If every one of us would definitely resolve to make a business of broadening his contacts, of learning to know, to understand, and above all to like more different varieties of people each year, it would do more, I believe, to enlarge our capacity to reach the world than any other one thing conceivable. Let us read not only the *Atlantic Monthly* and the *Hibbert Journal*; let us read occasionally the *Saturday Evening Post* and *Liberty*. Let us be sure that when some member of our League comes up and says, "Say, that was an awful dumb wise crack," we have some idea what he is talking about; because if we don't understand his language, how can we expect him to understand ours? And if we are not interested in him—and that's the trouble—how can we expect him to be interested in us?

The Rev. John Whitehead called attention to the fact that there were two phases of the question that were not being clearly discriminated. The writings of our Church, scientific, philosophical, and religious, are a great philosophy covering the whole range of human knowledge; and, as a philosophy, they have their distinctive terms, which cannot be abolished without at least obscuring the ideas. Every young man who goes to college will find more scientific terms on one page of a science textbook than he will find on one hundred pages of Swedenborg. As he must learn those scientific terms if he is to master the scientific and philosophical ideas of which they are descriptive, so must he learn Swedenborg's technical terms if he is to get hold of Swedenborg's distinctive ideas. A translator of Swedenborg must give us the philosophy in philosophical terms. A great scientist like Huxley, however, could explain science in the language of the people. Our translations are good translations; they were made by faithful and eminent scholars. The minister should talk to the people in understandable language, but it would not be useful to have all the translations of Swedenborg made in that language.

The Rev. Frank A. Gustafson said that he appreciated the difficulties involved in presenting deep philosophical and spiritual truths in simple speech. We must bear in mind, however, that ambiguity is not depth. Many of those who have the name of being deep thinkers have failed to learn the art of conveying their thoughts to others. Their very vagueness is accepted by the masses as profundity. Many uneducated people have the idea that the more obscure a speech is, the more profound it must be, because they cannot understand it. It is not necessary to go into the cheap language of the street in order to present our teachings so that even children can understand them.

Upon motion of the Rev. John W. Stockwell, who humorously characterized his words as an example of simple speech, it was voted that the discussion be closed, and that the Council proceed to hear the second paper of the afternoon—that by Mr. Lewis F. Moody, on “Some Points of Contact Between the New Church and Modern Science.”

By way of a preface to his paper, Mr. Moody said:

I think the number of these points is limited only by our ability to perceive the relations. Therefore there is a wide choice in the topics which I might have taken to illustrate the point. I have selected two of the most fundamental elements of science, and will limit this paper to the discussion of them. These points are, space and time.

The New Church and Modern Science

By Lewis F. Moody

THERE have been developed in recent years, in the field of mathematical physics and philosophy, certain theories included under the term, “Relativity”; and although the result of mathematical procedure, these developments have advanced into a highly abstract region of thought. Among these is the recent “general theory” of Einstein.

It is believed that some of the broader conceptions introduced by these theories mark a significant step in the advancement of physical science into higher planes of thought, and establish points of contact with the teachings of Swedenborg. Certain aspects of these conceptions also present points of contact with modern psychology.

In the field of work of which I am able to speak from personal experience: engineering or applied science, I think I can see in the tendencies of recent years increasing ability to generalize and to formulate broader conclusions not so dependent on arbitrary units of time and space. In my own particular specialty, hydraulic engineering, I have seen a most useful generalization come into use. This is the idea that a hydraulic machine such as a water-wheel or pump, or a steamship, can be increased or reduced in an equal ratio in all its dimensions, so that it is the same design but built to a different scale, and that it will then operate in an identical manner but at a different speed; and that certain numerical factors will apply unchanged to any machine of the given design independently of its size. This idea of “dimensional similarity” or “similitude” might also be thought of as resulting from a change of scale of space and time.

Whether you can agree with all of the following views or not, I believe, that the effort to think concretely about these highly abstract subjects is at least a valuable mental exercise. This paper is

intended to be suggestive without any attempt to be conclusive. In the interest of accuracy, I shall present numerous quotations.

We are in the habit of thinking of time and space as very real things, with which we have to struggle every day, and yet as Prof. Schlick remarks: “No one, indeed regards space and time as real in quite the same sense as the chair in which I sit, or the air which I breathe. I cannot deal with space as with material objects or with energy, which I can transport from one place to another, manipulate at will, buy and sell.” But let us give further thought to this point. The ideas fundamental to this subject are most clearly presented in the words of Swedenborg’s *Arcana Coelestia* (n. 1376):

I have frequently discoursed with spirits concerning their idea of place and of distance, suggesting to them that they are not anything real, but only apparently so, being nothing else but the states of their thought and affection, which are thus varied, and are exhibited to view, in the world of spirits; but not so in heaven among the angels, they not being in the idea of place and time, but in that of states. This, however, is inconceivable to those spirits to whom corporeal and terrestrial ideas still adhere, and who imagine everything to be just as it appears: it is with difficulty also that they can be convinced that they are no longer in the body, but are living as spirits: being unwilling to admit the existence of any mere appearance, or of any fallacy in the things about them, it being their desire to live in fallacies. Thus they preclude themselves from all right conception and acknowledgment of what is true and good, which are at the utmost distance from all fallacy. It was frequently shown them, that change of place is nothing but an appearance and also a fallacy of sense.

Again (n. 10,133):

... that the spiritual sense of the Word may be understood, everything which relates to time, and also which relates to place, and likewise everything which relates to person, must be rejected from its natural sense, and instead thereof are to be conceived the states

of things. From which considerations it may be manifest how pure the Word is in the eternal sense, and thus how purely it is perceived by the angels in the heavens, consequently how eminent the wisdom and the intelligence of the angels is in comparison with the intelligence and wisdom of men, who think only from the natural principle determined to things most finite in the world and the earth.

In the same work (nn. 1274-5), the idea of the unreality of space and time is even more concisely stated:

Amongst the wonderful circumstances relating to another life are the following: . . . That the angels have no idea of time. . . I there discoursed concerning . . . place; when it was observed that change of place and of distance is only an appearance, according to everyone's state and its changes.

It should be within the powers of our rational minds to raise our perceptions to a plane above the limitations imposed by habits of natural thought. Swedenborg says (*The True Christian Religion*, n. 35):

Do you not know that the human mind is capable of being elevated above the sensual things which are in the thoughts from the senses of the body, and that when it is elevated it sees those things which are of the life above, and those things which are of nature below?

From our own mental experience, we can see that physical time has nothing absolute in it. In times of mental stress we know that the lapse of time has no real meaning, and minutes may seem like hours or hours like minutes. Again quoting from the same remarkable work, in a passage relating to motion:

The reason why motion denotes change of state, is because motion is effected in space and in time; and in another life there is no idea of space and of time, but instead thereof there is an idea of state; in another life, indeed, all things appear as in space, and succeed each other as in time, but in themselves they are changes of state; inasmuch as space and time are thence derived. This circumstance is perfectly well known to every spirit, even to the wicked, who by changes of state induced in others cause them to appear in another place, when yet they are not there; it may be known to man from this consideration, that in proportion as he is in a state of affection, and of consequent joy, and in proportion as he is in a state of thought and in consequent absence from the body, in the same proportion he is not in time, for several hours in such case appear to him scarce as one; and this by reason that the internal man, or the spirit, has states, to which spaces and times in the external man correspond; motion, therefore, as being successive progression in space and time, is, in the internal sense, change of state.

Approaching the subject from the psychological point of view, a perfect memory would cause past and present to coalesce. The suggestion of lapse of time comes from the fading out of the consciousness of past events and replacement by the consciousness of the present, due to the physical limitations of our brains.

If we had perfect and unlimited vision, distance would disappear. If our memory were perfect, the sense of actuality of the present moment would not

become dim and be overshadowed by the consciousness of the next moment, but would remain equally intense, and we should continue to be just as conscious of this present moment in the years to come as we are now, so that we should be living in past and present together—there would be no "illusion" of time. This conception underlies the words of the poet, Austin Dobson:

"Time goes, you say? Ah no!
Alas, Time stays, *we* go;
Or else, were this not so,
What need to chain the hours,
For Youth were always ours?"

If we had unlimited senses, which are more easily imagined every day in this age of invention—of the telephone, phonograph, radio, photography, the motion picture, and so on—we could perceive what is going on at a distance as clearly as if we were present; indeed, we should be present. We could be everywhere at once. When we see the activity of our telephone exchanges and watch the automobile traffic in our streets, it looks as if this generation were indeed trying to be everywhere at once.

If our natural bodies should vary in size, other natural things would appear to vary inversely; if natural objects could be viewed from our minds or spiritual bodies, they would appear large or small according to our state of mind. An absolute scale of measurement would be meaningless.

Our natural "laws" of mechanics, physics and astronomy have until recently been based on the systems of Newton, Copernicus and Galileo, according to which there is supposed to be an absolute and evenly flowing *time* and an absolute, stationary *space* in which things are and by reference to which their motions can be measured. In the words of Clerk Maxwell ("Matter and Motion," Art. XVII):

Absolute, true and mathematical *Time* is conceived by Newton as flowing at a constant rate, unaffected by the speed or slowness of the motions of material things.

But if Swedenborg's statements of spiritual laws are admitted, and their reasonableness must be recognized, then these spiritual laws are *true*; they must be true in the natural plane as well as in the spiritual. If what we believe to be natural laws conflict with spiritual facts, we should be able to recognize such conflicts and to discard the apparent laws as fallacies. Some of the basic assumptions mentioned above on which our natural philosophy has been built in the past have in recent years been searchingly questioned, and found to be untenable.

The question just discussed is thus expressed by Moritz Schlick in his essay on "Time and Space in Contemporary Physics" (Chap. III):

The most fundamental question which may be asked concerning Space and Time is, to express it in familiar language for the present: Are Space and Time actually real?

... Let us begin by reflecting on a simple imaginary experiment which almost everyone who has thought about these matters has performed mentally and which is particularly well described by Henri Poincare. Let us suppose that all material bodies in the world increase enormously in size over-night to a hundred times their original dimensions. My room, which is today six metres long, would tomorrow have a length of 600 metres. I myself should be a Goliath 180 metres high, and should be inscribing letters a metre high on paper with a pen 15 metres long; and similarly all other dimensions of the universe are to be supposed altered to a like degree, so that the new world, although a hundred times increased, would still be geometrically similar to the old one. "What would my impressions be in the morning," Poincare asks, "after this astonishing change?" And he answers: "I should not observe the slightest difference. For since, according to our assumption, all objects, including my own body, all measuring-scales and instruments, have shared in this hundredfold magnification, every means of detecting this change would be wanting; I should call the length of my room six metres as before, since my metre-scale would divide it six times, and so on." What is still more important, this whole alteration would exist *only* for those who erroneously argue that Space is absolute. Truth compels us to say that, since space is relative, no change has taken place, and that this is the reason why we were unable to notice anything. Thus the universe, which we imagined magnified a hundredfold, is not only indistinguishable from the original one; it is simply the *same* universe. There is no meaning in talking of a difference, because the absolute size of a body is not "real."

This idea may be made still clearer by the following from Swedenborg, relating to the spiritual world (*Arcana*, n. 1378):

I have been informed both by discourse with angels and by living experience that spirits, as spirits, with respect to the organic forms which constitute their bodies, are not in that place where they seem to be, but that it is possible they may be very far distant thence, and yet appear to be there. I am well aware that they who suffer themselves to be imposed upon by fallacies will not believe this, but nevertheless the fact is certainly so. For the conviction of those spirits who believed nothing to be true but what they saw with their eyes, although it might be a mere fallacy, this fact was illustrated by the consideration that somewhat of a similar nature is exhibited amongst men in the world. Thus, in the case of the sound of the voice in speaking, when it enters the ear of the person spoken to; unless he knows, from the skill in discriminating sounds acquired by habit, and from the testimony of sight, that the speaker is at a distance, he would believe no other than that the speaker was close to his ear. So, also, in the case of vision, when exercised on remote objects; unless the spectator saw at the same time intermediate objects, and thereby was enabled to compute the distance, or else knew it previously, he would be led to suppose the distant object very near to his eye. . . The case is similar with respect to the place of spirits, and many other facts in the other life, which are contrary to the fallacies of the senses, and nevertheless are true.

Without attempting to explain or analyze the structures set up by Einstein, Minkowski, Lorentz, Riemann and others, I merely wish to mention two further conclusions which they give us. One of these is that space and time should be regarded as properties of matter; the other that natural space is not infinite.

In Einstein's words ("Relativity, the Special and General Theory," p. 135):

According to the general theory of Relativity, the geometrical properties of space are not independent, but they are determined by matter; or as Schlick puts it:

It follows then from the general theory of relativity that it is quite impossible to ascribe any properties to space without taking into account the things in it.

... The combination or oneness of space, time, and things is alone reality . . .

Swedenborg also regards space and time as attributes of matter. Thus he says:

There are two things peculiar to the *natural* world, which cause all things to be finite; one is *space* and the other is *time*. (*True Christian Religion*, n. 27.)

There are two things proper to nature—*space* and *time*. . . Every man who has understanding is able to transcend in thought these properties of nature, and actually does so. (*Divine Love and Wisdom*, n. 69.)

... I conclude that the world was created by God, not in time, but that times were introduced by God with creation (*T. C. R.*, n. 31.)

Regarding the finiteness or infinity of the material universe, Einstein says in the work quoted above (p. 128):

The development of non-Euclidean geometry led to the recognition of the fact that we can cast doubt on the *infiniteness* of our space without coming into conflict with the laws of thought or with experience.

Schlick describes the older theory thus:

It was certainly, from an aesthetic standpoint, most attractive and most satisfactory for the philosopher to picture the cosmos as composed of the world of matter infinitely extended into infinite space; a traveler on the way to infinitely distant regions meets with ever new stars, even if he continue through all eternity, without reaching the limits of their realms, or exhausting their number. . . But the celestial mechanics of Newton is *incompatible* with this view.

He then says of the new theory:

The structure of the universe, which the general theory of relativity unveils to us, is astounding in its logical consistency, imposing in its grandeur, and equally satisfying for the physicist and for the philosopher. All the difficulties which arose from Newton's theory are overcome; yet all the advantages which the modern picture of the world presents, and which elevate it above the view of the ancients, shine with a clearer lustre than before. The world is not confined by any boundaries, and yet is harmoniously complete in itself. It is saved from the danger of becoming desolate, for no energy or matter can wander off to infinity, because space is *not* infinite.

It seems to me probable that the theories of relativity will be further developed, and it does not seem necessary to regard them as complete or perfect as now enunciated. They certainly have demonstrated the inherent defects of earlier conceptions, and contain many ideas which can be accepted as true and which open new possibilities in natural thought. Some of the ideas last quoted seem strikingly in harmony with the laws of the spiritual world, as described by Swedenborg, and if we could grasp these ideas, our thoughts would not be "so finited by space and time."

Thus Swedenborg tells of a conversation (T. C. R., n. 280):

I then related, that I once thought about the essence and omnipresence of God from eternity, that is, of God before the creation of the world; and because I was not yet able to remove spaces and times from the ideas of my thought, I became anxious, for the idea of nature entered instead of God; but it was said to me, "Remove the ideas of space and time, and you will see." And it was granted to me to remove them, and I saw; and from that time I have been able to think of God from eternity, but not at all of nature from eternity, because God in all time is without time, and in all space could not but have a beginning. Not so God, who in all space is in space; and nature with its time and space could not but have a beginning. Not so God, who is without time and space; wherefore nature is from God, not from eternity but in time, together with its time and space.

I desire in closing to quote a further passage from *Arcana Coelestia* (n. 1382):

Men cannot but confound the Divine infinity with infinity of space; and as they cannot conceive of the infinity of space as being other than a mere nothing, as it really is, they disbelieve the Divine Infinity. The case is similar in respect to eternity, which men cannot conceive of otherwise than as eternity of time, it being presented to the mind under the idea of time with those who are in time. The real idea of the Divine Infinity is insinuated into the angels by this: that in an instant they are present under the Lord's view, without any intervention of space or time, even from the farthest extremity of the universe. The real idea of the Divine Eternity is insinuated into them by this: that thousands of years do not appear to them as time, but scarce otherwise than as if they had only lived a minute. Both ideas are insinuated into them by this: that in their *now* they have together things past and future; hence they have no solicitude about things to come, nor have they ever any idea of death, but only an idea of life: thus in all their *now* there is the eternity and Infinity of the Lord.

Discussion

The remarks of Dr. John R. Swanton, who opened the discussion, are given in full:

JOHN R. SWANTON, PH. D.—When I first saw the title of this paper, I thought the subject was one about which I might venture to speak, but when I perceived the nature of the particular paper, I felt that an anthropologist discussing physics would be like a hen dropped into a duck pond. You must look for a good deal of floundering, and possibly the stirring up of what corresponds to muddy water.

Mr. Moody spoke about certain criticisms of the Einstein theory, and probably most of you are familiar in some degree with the work of Dr. Dayton C. Miller, of the Case School of Applied Science, who, having undertaken a complicated and lengthy series of experiments to determine whether there is a "drag" in the ether, concludes that there is. I understand that Professor Eddington, a leading British relativist, has stated that these researches do not necessarily overthrow the doctrine of relativity, while Einstein himself has been quoted to the contrary. It has been recently reported that a German scientist has attempted to repeat Miller's experiments, with negative results; so the question is still in the air.

I notice, however, that Miller, in the description of his work in a recent number of *Science*, says his experi-

ments do not lead us back to the old view of the ether; so he agrees with Einstein that there must be a change in that view. I think that we New Churchmen should be inclined to accept Miller's conclusions in so far as they are in opposition to the idea of a vacuum—against which Swedenborg, of course, took a strong stand—and also because they favor the actual existence of an ether; although, as those of you who are familiar with the *Principia* are aware, the ether of Swedenborg is quite a different thing from the ether of modern science. The ether of Swedenborg was not supposed to extend all the way to the sun; it was supposed to be a sphere which encompassed each planet and its satellites. I do not feel that, as a New Churchman, I am necessarily committed to that belief, though of course we should be very glad to have Swedenborg's scientific views confirmed. But if it is a case of thoroughly tested experience against Swedenborg, it is a case of the Almighty against Swedenborg, and we are truer to him in siding against him.

In general, I feel that there must be some measure of truth in the new doctrine of relativity, though please understand that I am not speaking as a specialist but as one of the "common or garden variety" of scientists, when I touch on physics. Yet the new views look to me like a revolution in cosmology similar to that which took place at the time of Copernicus and Galileo, when we got rid of the idea of a flat earth. It was a matter of "common experience" that the surface of the world was flat, but examination showed that it bent sufficiently to reach all the way around and come together; and when that was discovered our ideas of the universe entered upon a new era.

Now then, Einstein comes to us and seems to show that space, which we had thought of as extending straight away in every direction, is also bent slightly, but enough to close upon itself; so that we find we have a closed space, just as, after the time of Copernicus, we discovered we had a closed planet. The same idea is extended by Einstein to the thought of time. The new views would make time pass by us on a curve, so to speak; though I do not understand that time absolutely repeats itself. These conceptions suggest to me as a New Churchman those perpetually circular and perpetually spiral forms to which Swedenborg frequently adverts.

As to the reality of space and time; that is another matter, though relativity may help us to understand it. Swedenborg's great function—or, rather, one of his great functions—was to explain to us the verticals: the relation between things on this plane and things on the spiritual plane. Now if we find in the course of our investigations that light and heat, for instance, mean something different from what they were thought to mean in Swedenborg's day, that will not change the correspondence; although it may perhaps change to some extent our conception of the correspondence. It is the same with space and time. If space and time prove to be something different from what they were thought to be under the domination of Newtonian ideas, that does not change their correspondence.

It would seem that we are to think of space and time as something afloat on a larger reality; but I am not going any further than that, because we are getting altogether too near metaphysics, and my friend Mr. Hite, will be right on my back. I am merely trying to bring forth certain suggestions as to the possibilities of the Einstein theory. The words of our Lord, "Because I live, ye shall live also," give me a very good point of view with reference to this question of special and temporal reality. Bearing them in mind, I would say that there is as much reality in space and time as Reality Itself gives to them, but as to the

nature of that reality I do not care to go farther. I certainly am *not* willing to accept any doctrine which would identify space and time with illusion.

There is still another point, and this comes nearer my own work. Scientific study very naturally progressed successively from a consideration of the inorganic world to a consideration of the organic world, and finally to the human. Chemistry, physics, astronomy, and mathematics were developed first; somewhat later biology, and, very recently, psychology and anthropology. Thus the more exact sciences fortunately—or perhaps unfortunately—preceded, and every later science was colored by the earlier, more exact science. The tendency was to interpret biology in terms of chemistry and physics, while in anthropology we had to flounder along constantly under the illusions and delusions carried over from biological study. Now, I am an evolutionist—I believe in organic and inorganic evolution and also in the evolution of human culture—but the principles of biological evolution cannot be applied to anthropology. The attempt has been made, and various supposititious evolutionary structures were created, such as the evolution of human marriage, the evolution of religion, and so on. All attempts of that kind, attempts to construct an evolutionary series out of present beliefs and usages, have proved futile, not because there was no evolution but because biology furnishes no key to it.

The point I am leading up to is this: Instead of looking at the organic from the inorganic, the mental from the physical, we can view nature from the standpoint of mind. We can consider mind as it is revealed in humanity—that is, in what is more complicated and less apparently systematic—as prior. Then we can assume that that complication decreased by a process of limitation until we come to the things with which physics, chemistry, and mathematics—the so-called exact sciences—concern themselves. Because the mineral age preceded the age of plants and animals, which in turn preceded the age of man, an effect is produced that the latter came successively out of the former, whereas we may equally well suppose they arise through the removal of limitations previously imposed. In accordance with this thought, space and time may be viewed, not as the first in nature, but as the last, and as existing from limitations which Reality has chosen to place upon itself.

REV. JOHN W. STOCKWELL.—The two speakers are known, I think, to most of you. Perhaps it would be interesting to have the information that the first speaker, Mr. Moody, is the hydraulic engineer of the Cramp Ship Yard, one of the greatest industries in the country; and that Dr. Swanton is a specialist in the study of Indian culture at the Smithsonian Institute in Washington.

We do not understand time and space very well, but I agree with Dr. Swanton that they are real. It is a question of understanding what we mean by real.

On the subject of Einstein and relativity. I was informed by Professor Lund, in some studies last summer, that no matter what Miller concludes, it will not effect the major Einstein theory; it would upset only the particular theory. Again, with regard to Einstein's theory, do we really take into account that it is based on the latest thing that science knows approaching infinity—that is to say, the concept of ether? Time is figured in, because the whole system is built upon the idea that the speed of the modes of ether is the limit; that is to say, that 186,000 miles a second for time is the absolute finality, the infinite, the zero; and all their calculations spring from that. Now why should you and I, realizing that the spiritual world is the main concept, be very much concerned about Einstein? What-

ever they can construct in the way of unifying the factors of the world is all going to be of help; but the instant that science finds—and it will find it—that there is motion that is more rapid than ether, it may bring them to the concept of the aura of which Swedenborg tells us, and then the main project of the Einstein theory must be changed. I think we should say, just as Dr. Swanton did, that Einstein helps along; but we should not consider it as a question of antithesis—that it is either Einstein or Swedenborg's science—for, as Mr. Moody says, there is something more to come.

I know that if these two speakers had had more time they would have brought before you other scientific facts. They talked of matter, for instance. There is no matter. Science has, within the last twenty-five years, come to the conclusion absolutely that there is no matter. Everything that has been considered matter must be displaced. Several scientists have come out boldly with that statement. It has got down with them to positive and negative electrons of electricity.

I would like to conclude with this suggestion, and it gets its encouragement from something that Dr. Swanton said of the priority as the psychological basis over that of the exact sciences: that in dealing with these factors, these data, we are over our heads; we can compute by these mathematical functions, but we cannot understand. Even the scientists say they can't. I suggested to some of them: "Doesn't it mean that we shall be compelled to resort to the higher faculties of the mind in order to deal understandingly with this new world that we are discovering?" And then I took up the new psychology, using something of Swedenborg. "Doesn't it mean that we must grasp these things in terms of adoration of the Almighty and the love of Him?" And those men looked at me and said, "I believe that's probably right." So that it seems to me that we should be very much encouraged by what has been brought before us by these speakers as to the opportunities which we may have to share these things in terms of psychology and in terms of spiritual knowledge.

The Rev. Louis A. Dole called attention to the fact that there are different kinds of time and space. There is spiritual time and space and there is natural time and space, and the latter is not like the former. Even here in the world we note that there is mechanical time and there is psychological time. Our perception of psychological time often differs from mechanical time, which is determined by the revolution of the earth on its axis. We need to distinguish carefully the different kinds of time and space.

The Rev. Albert Diephuis felt that an introduction to *Heaven and Hell* would make that book very much more acceptable to readers than it now is. This introduction would deal with questions such as that frequently raised by Swedenborg's statement that there is no time and space in heaven; it could show also that all the laws of the spiritual world are, in a greater or less degree, operative here on earth.

The Rev. Warren Goddard recommended two books that bear on the subject of Einstein and relativity—one by Professor Moore, entitled "The Limitations of Science"; and the other by Profes-

sor Poor, of Columbia University, entitled "Gravitation versus Relativity." He said also that it is quite possible, by methods of mathematical analysis, to prove from granted postulates that two parallel lines meet; and to build up by these same methods a universe that is entirely imaginary, yet strictly logical if the postulates be granted.

The Rev. Frederick R. Crownfield said that in college he had specialized in mathematics, and knew just enough about relativity to keep his mouth shut. He did, however, wish to say something on a phase of the subject interesting to him as a minister; and that was, the question of space and time in the spiritual world. Can the theory of relativity say anything of great value on that subject? He was inclined to think that it cannot. Our trouble is in having only a vague idea of the spiritual world, which we think of much in the same terms as we think of Tibet; that is, as something far away, as something to which we might go, and, in the case of the spiritual world itself, as something to which we will go. In the back of our minds is the idea that it is still a world very much like this world, as in outward appearance it indeed is. Actually and within, however, it is quite different. The spiritual world is really the world of love and wisdom, and as such is not so far from our experience as we may suppose it to be. The love that our parents have lavished on us is something peculiarly of the spiritual world. So with all wisdom; it exists in the spiritual world. If one will observe love in himself or in any one else, he will be observing something in the spiritual world. The Einstein theory, therefore, is not needed to tell us about that world.

The Rev. André Diaconoff spoke as follows:

MR. DIACONOFF.—I have an idea in mind that rather disagrees with the idea expressed by my friend and colleague, Mr. Crownfield. I think the theory of relativity, of which I know very little because I have never specialized in mathematics, does matter to our spiritual life in this way, that it changes our attitude towards this world of physical phenomena. The revolution caused by Galileo and his companions in scientific discovery has slowly permeated the world, which of course before Galileo believed what the Church and other authorities taught it. After it permeated the world, it is difficult to say what influence Galileo's theory had on life and experience; but it mattered a great deal to know that the world is round. I think that when the theory of relativity leaves the field of the experts and steps out into the world of men such as I, it will change our conception of the physical universe, just as Galileo's idea changed that of his generation and of those following.

Speaking of the value of daily experience, Dr. Diaconoff continued:

We believe in daily experience and we love it because it is ours; but what is it after all? Isn't it made

up of truths and falsities and appearances? This daily experience of ours should be culled, but certainly not quoted as an authority, because it has little authority; and therefore when we say that these theories don't tally with daily experience, we simply say that they don't tally with our habit of thought. Of course they don't. They were just recently discovered!

I think that the statement that Mr. Moody made that, after all, the laws in this world depend on the laws in the other world, has tremendous importance, because the laws in the other world are laws of love and wisdom, and these laws are at the basis of human character, and this is the greatest reality in this world, because God is human and we are human from Him. This, then, is of prime importance. It seems to me that scientists are advancing along the road of careful discovery; they are discovering all the time that this physical world, after all, depends on the universe of human character. This discovery is rendering valuable service to human religion, because it shows how this physical universe does depend on love and wisdom; it gives us concrete, careful, and objective proof of the value of man; and therefore of the value of human religion. That, after all, is what matters.

The Rev. George E. Morgan stated that he had been seeking for a connecting link between the two papers, and that he had found it in the idea that we ought to seek to bring people up to the level of our religious and scientific ideas and terms rather than to descend to the level of the language of the streets. He felt, with Dr. Gustafson, that if a man really understands what he is talking about, he will be able to make himself understood.

The two main speakers on the subject under consideration were invited to close the discussion, as the hour for adjournment was near. Mr. Moody spoke first, as follows:

MR. MOODY.—Mr. Lathbury's paper appealed to me as a layman very much. I think he raised a question that ought to be faced by this Church. I do not know that the older ones among us really appreciate the mental attitude of the new generation. I have a boy of fifteen, and I think I get a little inkling of it. These young people want to be convinced, to understand, to accept things intelligently, not because anyone says so. My boy looks with suspicion on any book written more than two years ago. Therefore, if we are going to take this new generation along with us, we must put our teachings in a shape which they will read, first, and then understand. I think it would be of great service to the Church if someone would endeavor to put the more important writings into terms of every-day language. Perhaps you need not call them translations, but interpretations.

I don't feel that I need to say much about the questions raised on my own paper, because I can't see how the subject could be handled in a finer way that Mr. Diaconoff has done already.

Dr. Swanton, in closing, said that he merely wished to make one suggestion; namely, that those who read the two books recommended by Mr. Goddard as critical of Einstein, read also works that treat of the other side of the question.

At five o'clock, having voted its thanks to the authors of the papers, the Council adjourned.

(To be continued.)

NEWS OF THE CHURCH

New Pastor for Lakewood

The Rev. Horace W. Briggs of Boston has accepted a call to become Pastor of the Church of the Redeemer in Lakewood, Ohio, and assumes his new duties the first of this month. He fills the vacancy caused by the illness of the Rev. Thomas A. King, who after a successful ministry of twenty-three years in Lakewood has been elected Pastor Emeritus. On April 13th a dinner in honor of Mr. Briggs was held in the Parish House and a cordial welcome extended to the young Pastor. Mr. Briggs is a graduate of the New-Church Theological School and was ordained at Convention, 1924. Since then he has engaged in further study at Harvard University, and last year during the absence of the Rev. E. M. L. Gould abroad, served as Acting Minister of the Brooklyn Heights Society, New York City. As he is one of the two ministers chosen to visit the Holy Land this summer, the Lakewood Church will be closed during July and August.

Of General Interest

The Nineteenth Annual Meeting of the California Association of the New Jerusalem will be held in San Francisco, by joint invitation of the two San Francisco churches, August 6-8, 1926.

Mrs. Thomas French, Jr., wife of the Pastor of the O'Farrell St. Society, San Francisco, Calif. has lately recovered from a serious illness.

The Rev. Henry K. Peters, minister of the Church of the New Jerusalem, Pawnee Rock, Kansas, baptized on April 18th the following persons: Bennie Schmidt, Leslie Dirks, Malinda Kauffman, Marguerite Kauffman and Alfred Unruh. On the same occasion eight others were confirmed: Earl Siebert, Ted Unruh, Roger Unruh, Lavina Base, Virgil Unruh, Raymond Nielson, Maurine Unruh, Cleatys Unruh.

The Rev. William R. Reece, Pastor of the Portland, Oregon, Society made a missionary lecture tour in the state of Washington during the latter part of May. Two lectures were given in Walla Walla, two in Spokane and three in Seattle, the topics including "Genesis and Evolution," "New Light on Death and the Life beyond Death," and "Emanuel Swedenborg, Prophet of a New Chris-

tian Age." On Sunday, May 23rd, Mr. Reece preached in Seattle, the service in Portland being conducted by Mr. Joseph L. Carter, President of the Society. Members of the Portland Society enjoyed a delightful picnic at "Wildwoods" on Sunday afternoon, May 9th.

CALENDAR

June 13

Third Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 67: "Great is the Lord."

Lesson I. Joshua iii.

In place of Responsive Service, Sel. 176: "Wherewithal shall a young man cleanse his way?"

Lesson II. Rev. i.

Benedictus.

Hymns (Mag.) 223: "Triumphant Zion, lift thy head." 553: "I sing the almighty power of God."

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The
NEW-CHURCH
MESSENGER

*A Weekly Journal
of the New Christianity*

Third Council of Ministers Number

Our Main Purpose

By John Goddard and Charles A. Hall

Evolution and the New Church

By Charles Albert Hall

The Descent of Life

By William H. Beales

Council Meetings and Discussions

News of the Church, Etc.

THE NEW-CHURCH MESSENGER

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JUNE 16, 1926

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The NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

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New York City, June 16, 1926

Whole No. 3699

Convention Impressions *Half a World Apart*

(From the Rev. Isamu L. Watanabe, Tokio, Japan.)

THE world about us is full of wonderful and inspiring suggestions for one whose eyes are wide open and who sees in the light of correspondences. Failure to catch such suggestions, or ignoring their worth when seen, means serious loss in the development of New Churchmanship. To see spiritual lessons written in natural things and to give their messages to others is one means to the development of New-Church life in the world. It has been a surprise to me to see the great development in the United States during the last few years in material ways, in every direction. It has deepened even more my conviction of the necessity of a real New-Church spirit and life to keep pace with outward progress. It encourages me to appeal more strongly to my nation with this message of the importance of spiritual living, for Japan is making rapid progress, too, in the development of material interests.

Of course it is natural for everybody to want to attend Convention and get new power and inspiration. I cannot help feeling that I have been hugged to the very heart of Convention like the bosom of a mother. After the times of suffering, fatigue, loneliness, and even tears which I have experienced during the past nine years, the Convention has swept away all memory of hardship and with its hand wiped all tears from my eyes. The Convention has been for me, as perhaps for others, like a promised land flowing with milk and honey, and it has given me new life. Seeing so many New-Church people, selected out of the many peoples of the world, has given me great inspiration and has deepened my sense of responsibility to tell others outside about the force and life of the New Church in America. It urges me to be more active still with the souls of my countrymen to bring forth the light and life of the New Church through ways of love. The Convention has impressed me like a formidable fortification for the protection of the true teachings of the New Church, not in a denominational spirit, but in the spirit of loyalty to the truth. The life of the Convention makes my spirit more alive to the new resurrection and regeneration of mankind. It has given me an influx of power and light which I have never experienced before.

The light which I can hold up among my people is small and has little radiation. But the Convention, like a large supply station, has refilled with spiritual oil my small lamp of the Lord. The light has been increased, and its power to radiate farther among the people of Japan. I thank all the New-Church people for the kindness which has been shown me while in the United States. Your sympathy and encouragement will keep my hands strong in the work of the Lord in the Far East.

(From the Rev. David Rundstrom, Stockholm, Sweden.)

WHEN I think of the meetings, now a precious memory which I shall take with me to Sweden, and the thoughts which were expressed during the days of the Convention, I feel that it would have been worth while to go, if need be, even to the end of the world. I could feel the uplifting and uniting spiritual sphere, deep and strong, in spite of the differences of language and of conditions of life. New-Church people have a different way of thinking, they consider what will be most useful to the neighbor, and what is the most rational way to help others through whatever difficulties they may have when they try to realize the doctrines of the New Church.

The Council of Ministers

A Report by Herbert Durand Downward

In Three Parts—Part Three

WEDNESDAY EVENING, MAY 12TH

AS it was felt that the attractiveness and importance of the subject for presentation and discussion at this public session of the Council would bring out an attendance much too large for the capacity of the Frankford church, the meeting was held in the church of the Philadelphia Society, at 22nd and Chestnut Streets. Circumstances bore out the good judgment exercised in making the change; for by 8.15, when from the organ burst the stirring music of that great hymn, "Rich in mercy, Jesus reigns," the body of the church was practically full.

The Chair, in introducing the speaker, said:

It is certainly gratifying that there are so many who have come this evening, after a long day's session, to consider together what is, or ought to be, the most important practical subject before our Church. It is particularly gratifying that we can have the message from one who not only is qualified by long experience in the Church but, as we all know, speaks from a warm heart, and who has an especial ability to reach the heart interests of all who listen. He speaks the message of affection, and we may be sure that, from his viewpoint, the main purpose of the Church is an affectional, life purpose. We shall first have the presentation of the subject for the evening—"The Main Purpose of the New Church"—by our senior General Pastor, the Rev. John Goddard.

The Main Purpose of the New Church

By John Goddard

SINCE announcing my subject as first advertised—"The Main Purpose of the New-Church Organization"—I concluded that it would be wiser to express in the form of questions the thoughts which were in mind, rather than to express opinions. And this for the purpose of drawing out the thoughts of others, believing this to be the best way of avoiding the spirit of controversy, and leading the way to unity—that unity which is so important, so vital to the Church.

The question underlying what I have to say to-night pertains to the use of the New-Church organization in its relation to the Christian churches. Besides its function as a missionary agency, and as an aid to the spiritual life of its own members, has it any important place of service to the Christian body in this world or the other? In what degree, if any, does it answer to the description of the church of a "comparatively few," who serve as the "heart and lungs" of the Greater Man? (*True Christian Religion*, nn. 267, 268 *et al.*)? This function is filled, we are told, by those who possess the Word, and by its means acquire a knowledge of the Lord. Is this knowledge possessed, and is this function exercised, by those to whom Jesus Christ is only a wonderful Man, or else an inexplicable mystery? Can this use be fulfilled by those who, on scientific or other grounds, reject the virgin birth, but who follow Jesus as the Revealer of God?

But before going any farther, please remember that these are *questions and not answers*, either

direct or implied. Except for the hope that further elaboration would enable you to answer them more clearly for yourselves, I would stop right here.

When, as a youth, I was led to believe in the function of the New-Church body as vital to all Christian churches, the Lutheran doctrine of faith alone was firmly held; the Trinity in God, and hence the anger of the Supreme Person towards unbelievers in the mediatorial office of Christ, and belief in the literal fire of hell, were generally held as tenets of faith, and New Churchmen, if not anathema, were looked upon with suspicion or dislike. New-Church children in the schools had to bear more or less of ridicule—for example, with pointed finger they were sometimes greeted with the exclamation, "Sweetbug!"

All this has passed. With the judgment of the church which worshipped the God of terror, liberty has come—release from fear and from prejudices, and freedom to use one's own reason in religious thought. And while this liberty has brought little positive and rational conviction as to the nature of the inspiration of the Bible or of the Divinity of our Lord, yet He who was born at Bethlehem, while addressed as Jesus, the Man, is now quite commonly regarded as the true Interpreter of the loving Spirit of the Supreme Deity. Religion, instead of being chiefly a matter of faith, is regarded as a life, and the Gospels are being studied as an aid in interpreting that life, and as strengthening the effort to follow the Savior's teachings.

Moreover, Swedenborg is not only held in high esteem as a scientist or even as a universal genius, but his religious teachings, especially respecting the spiritual world, are beginning to exert an influence. Two Congregational clergymen of my acquaintance in Newton have stated somewhat publicly that Swedenborg has furnished the only clear and intelligible description of the future life ever made known to the world.

What more can we ask? In view especially of the apparently wide acceptance of the fundamental principle of the *Doctrine of Life* ("All religion is a matter of life, and the life of religion is doing good.")—does it not appear that the Second Coming of the Lord is being realized? The question again arises, What can we do for the Christian Church as beyond the missionary duty of sowing the seed of rational Christian faith?

But let us listen to a few additional propositions from this *Doctrine of Life for the New Jerusalem*:

No one can do good, which is really good, from himself.

So far as one shuns evils as sins, he does good, not from himself, but from the Lord.

So far as one shuns evils as sins, he loves truths.

So far as one shuns evils as sins, he has faith, and is spiritual.

The Decalogue teaches what evils are sins.

No one can shun evils as sins, so as to hold them interiorly in aversion, except by combats against them.

And once more: *If any one shuns evils for any other reason than because they are sins, he does not shun them, but he merely prevents their appearing before the eyes of the world.*

The three emphatic words, or expressions in all this are, "as sins," "the Decalogue," and "interiorly."

And hence the "religion of life" includes and enjoins an interior life, or the deepest motive life, or the life which requires that the presence and spirit of the Lord be added to the life of deed or action. Good actions alone do not constitute a good life. A good life is an interior life, or a life flowing in from the Lord when the interiors of the soul are opened up to Him. And the test of such openness lies in the rejection of selfish promptings, or the shunning of evils as sins against the Lord, who alone is Love and who alone is Life.

While we cannot know and may not judge the interior life of any individual or of any body of church people, it is our right, if not our duty, to observe the outward indications. And while it is incumbent upon us all to ask the question of our own hearts first, this should not exclude the inquiry, Does the good life now recognized as religious by the churches include the shunning of evils

as a necessary preliminary to the doing of good, and does it include the recognition of the difference between shunning evil as hurtful to worldly success or happiness, and shunning evil as a sin against God? Do the churches acknowledge the universal requirement of all the "seven churches in Asia" (*Revelation* i.) saved from the wreck of decadent Christianity, namely, that they "overcome"?

Turning now to the final paragraph in the work entitled, *The Last Judgment*, in the chapter which treats of the "State of the World and of the Church Hereafter," we read of the opinions of the angels on this subject. While they declared that they could not foresee the future, "They do know," we read, "that the slavery and captivity in which the man of the Church was formerly is removed, and that now, from restored liberty, he can better perceive them, and thus be made more internal, if he wills it." Still, They have slender hope of the men of the Christian church, but much of some nation far distant from the Christian world.

We are very conscious of the present freedom; sometimes painfully so. But what I would ask is, what are these "interior truths" which are referred to, and what is the "internal" state of life which appears to be a result of the reception of these interior truths? Are these interior truths the truths revealed by the opening of the spiritual sense of the Word, or can they be discovered shining in the literal sense, without recourse to the knowledge of the law of correspondence? Or would Swedenborg have us believe that the interior truths are simply the inside earthly meaning of the Divine law, as plainly taught by the Savior in the Sermon on the Mount? For example: "Ye have heard that it was said by them of old time, Thou shalt not kill, but I say unto you, that whosoever is angry with his brother shall be in danger of the judgment."

We have been taught that all the vital doctrines necessary to salvation may be found in the literal sense of the Word, but does this make unnecessary the truths revealed in the spiritual sense? We are warned against making a wrong use of the spiritual sense, as by one who is intent upon confirming some pet notion of his own through the science of correspondences. But surely this does not involve an ignoring of what Swedenborg spent so many years in drawing from the letter of the Word, especially the letter of *Genesis*, *Exodus* and *Revelation*. And the questions I would ask in this connection are these: Is there a use in the systematic reading of Swedenborg's writings (including the *Arcana Coelestia*) as a help toward what the angels called "being made more internal"? I suppose most of our ministers who have been long in service could tell of instances where the reading of these works had brought states of uplift, and sometimes of peaceful joy.

The inquiry is becoming common, Why may not all Protestant bodies unite in one single church, with the simple creed of the religion of life according to the Gospel of Jesus Christ?

Ignoring the statement that "divided churches will exist as heretofore," could we, retaining our own societies for distributing Swedenborg's writings, unite with such a body? What would be the loss?

Or, once more, are we, in the face of the serious warnings of the Lord's Servant against substituting the laws of science for the Divine revelation, inclined to listen to what he, the great scientist of his day, came to recognize, when his eyes had been opened by overcoming the great temptation to earthly fame, as the voice of the old serpent of Eden? Are we weighing the work of the Revelator in the scales of psychical research or of any other modern science? Are we at all inclined to judge of his personal testimony respecting the spiritual world by the voices of familiar spirits, speaking "out of the ground, or whispering out of the dust"? (*Isaiah xxix. 4.*)

Is Emanuel Swedenborg speaking to us with the voice of an independent psychic, or is he speaking as the Servant of the Lord? And if the latter, in what sense, if any, does he speak with the voice of authority? Or how are we to explain his final statement, given at the very close of his work, that the Lord's Second Coming is accomplished "by means of a man"?

And finally, how much can we learn from modern science, including psychology, that will aid us in improving our methods of teaching truth, either in the home, the Sunday School, or the pulpit?

When he had finished his address, Mr. Goddard said, in his soft and mellow voice: "This is very abrupt, but I'm through."

The Rev. Charles A. Hall, delegate to Convention from the British Conference, opened the discussion. We take pleasure in giving below a verbatim report of his interesting and inspiring remarks:

Bringing the Lord to His World

By Charles Albert Hall

IT is with some degree of trepidation that I occupy this position. I feel that it is a tremendous honor to follow the Reverend John Goddard, of whom we hear so much in Great Britain; and I feel that any word that I may utter will be a very poor thing indeed in comparison with what he has said. I feel also that I cannot enter into a discussion of this kind in any academic spirit. I dare say I could if I set my mind to it; but I am not going to set my mind to it. I feel that there is a call on me to give a message to the Church, not only in America, but in our own country, and a message of the simplest kind. The subject which has been assigned to me by Mr. Goddard seems to run very well in the direction of the message which I seem called upon to deliver wherever I go—The Main Purpose of the New Church.

What is the main purpose of the New Church? Mr. Goddard has asked many questions. I hope he hasn't suggested that I, at any rate, have to answer all the questions that he has raised, because if I were to attempt to do so you would have to listen to me for a very long time, indeed; and then I am afraid that you would go away dissatisfied.

But there is, I believe, a very simple answer to that question. It is a plain answer and, I think, a very clear one; and it runs in the direction of that message of which I have spoken—that is, that we must behold God. Every church that has come into existence has been for the purpose, surely, of

making God known to mankind; and as surely the Lord has used various churches, according to their capacities of interpretation, right from the beginning of time, for the grand purpose of revealing Himself or of being revealed or declared to mankind.

Now we may regard the purpose of the New Church in a strict sense as being that of disseminating certain doctrines—I prefer the word, "teachings"—with regard to the Divine Being, His relationship with humanity, and His demands upon humanity. We in the New Church can give some remarkable interpretations of that wonderful and intimate relationship. And we may say that it is our purpose as an institution to maintain among ourselves the worship of the Lord Jesus Christ in His Divine Humanity, or of the Lord God in His Divine Humanity; we may say that it is our purpose to declare the Providence of the Lord—the great purpose of God in the creation of the human race; we may say that it is one of the distinctive uses that we perform for the world—and it is so—to interpret the Scriptures according to their internal sense; and we may say that it is also one of the prime uses of our organization to declare the doctrine of human immortality, and to give, according to what has been revealed to us from the other world, an outline of what man may expect to happen to him after he passes through the gates of death.

There is indeed the assumption, right through all Swedenborg's Writings and through all our activities, that man is an immortal being, that he is a deathless creation. Everything taught us in the Doctrines of our Church, and everything that we can detect of eternal and spiritual value in the Word of the Lord, has relation to the fundamental fact that man is an immortal being. And, as I had an opportunity of saying in Boston last week, one of the distinctive purposes of the New Church is that it may stand for the spiritual and the eternal in all relationships. It interprets everything in the light of the spiritual and the eternal. It interprets the nature of the Lord Jesus Christ in the light of that sound principle; it interprets the Word in the light of that sound principle; it interprets the Divine Providence in the light of that sound principle; it interprets human life and experience in the light of that sound principle. That, I take it, is the great contribution of Emanuel Swedenborg to the religious thought of the world. He has helped us to realize the spiritual and the eternal, always assuming that man is an immortal being.

The end of things is not here! That saves us a good deal of perplexity when we come to think of the various problems of our time; it also helps us to form a sound judgment with regard to the utopian and millennial schemes that are being advanced. We must realize that the Kingdom of God will never be perfectly established in the world in which we are living; that He ordains that it shall be fully realized only in the eternal world. While it is quite true that we are to do everything within our power, and are to permit ourselves to be used by the spirit of the Lord Jesus Christ, so far as may be, in the establishment of His Kingdom in this world; yet we must recognize this fact: that if we establish a perfect order of human society in this world today, the child who is born tomorrow will be an unregenerate child. There you have the factor of discontent immediately introduced, so that with the generation that is unborn there would come the upset of all the perfection that we thought we had established.

We are here in this world in order that we may pass through the process of regeneration, and unless we pass through that process we are not human beings. You know the saying that is going about, the slogan of the Russellites: "Millions now living will never die." My rendering of that is, "Millions now living are not alive." They will not be alive until they are regenerated; for no one comes into the true life—the love of the Lord and of the neighbor—until he has passed through all the processes of regeneration.

It is impossible for human beings to be regenerated unless they acknowledge God; and here, perhaps, I touch upon one of the questions that have been raised by our revered friend, Mr. God-

dard. There must be the acknowledgment of the Lord in human life. We cannot be regenerated by social schemes; we cannot be regenerated by conformity to external law. It is necessary, of course, that we should conform to external law, but it is more than necessary that the heart of us should be right; and the heart of us cannot be right until we acknowledge the Lord in His Divine Humanity.

Now that, of course, raises questions in some respects; but I don't want to deal with questions; I want to deal with affirmatives. And the great affirmative of the New Church is the affirmation of the Lord in His Divine Humanity. We are told that the first thing in religion is the acknowledgment of the Lord; and that is a very simple thing. It is a conviction that there is a Heavenly Father who cares for humanity, that that Father has been revealed in the person of the Lord Jesus Christ. It is a conviction that that Heavenly Father has a purpose in humanity; and it is also a faith that to the issue of that purpose we have a guide in written revelation and in the utterance of the spirit of truth in the spiritual nature of mankind. Now that is a very simple statement of faith, and I think that it is the very essential of faith. We must believe in a God who cares.

The question of authority has been raised and touched upon very delicately by Mr. Goddard. You know the development of the idea and conception of authority in past ages. You know how authority was lodged in the Church under the Roman order. You know how that authority was set aside in the Reformation and made to rest in the letter of the Divine Word. It seems to me that under the new order, the supreme authority rests in no printed page, but in the spirit of the Lord Jesus Christ, who is the Way, the Truth, and the Life, which makes its appeal and demand upon the loyalty and surrender of every human being. That is the seat of authority. You may talk as you like about authorities of an external order; but when you come to practical life, you will discover that the only authority you ever submit to is the authority of that which you love. It is always a matter of personal and private judgment in the end as to what authority you will accept. Even if you submit to an external authority, what does it amount to? You have, under your own personal judgment, decided that that is to be your authority. When you come into real and vital contact with the living Lord Jesus Christ, who is so near to us and whose Spirit we cannot possibly escape—when you feel the influence of that Spirit, you submit to the authority of that Spirit, and it is the only authority to which you ever will submit. When you see the Lord as you ought to see Him by the eye of your mind, when you feel His influence in your lives and hearts, then you will see that it is the greatest calamity that could happen to you not to

yield yourself to that gracious and beautiful influence.

We must be able to detect the inwardness of the Lord Jesus. We have been looking upon Him outwardly. The churches generally nowadays are devoting their main efforts to the reconstruction of the historical Jesus. They are studying the Holy Land as it has never been studied before; and while the result of their study is very inspiring, it does not bring us finally to the position we occupy in the New Church. They reconstruct His personality of nineteen hundred years ago. They reconstruct what has been. It is impossible, however, for you and me to live upon the food that our fathers lived upon. The conceptions of things that existed nineteen hundred years ago are not necessarily the conceptions that will feed you and me in the Twentieth Century. So it is necessary that we should not merely live in the past, should not just re-establish a traditional Jesus; but rather that we should get into the atmosphere of the living Lord, as He was perceived in His Resurrection, as He was perceived by John on Patmos—as that glorious Figure walking in the midst of the golden candlesticks—as the universal Divine Humanity, that great controlling force not only of mankind, but of the whole universe, of the development of nature as well as the regeneration of human nature.

And that leads me to think of what you might call the biological development; it makes me feel that in the scale of human existence we have a gradual revelation, which we are able to perceive because we have the light of the inner wisdom from the Living Word in ourselves. When we have this light in ourselves, we may see that revelation interpreted in terms of the Lord Jesus Christ and of His Spirit—the Spirit of the Divine Human. We may see that that Divine Human Spirit from the very beginning has been pressing into things and trying to express itself in the outer order; that it has shown itself in the forces of nature; in the development of the activities of electrons, and so on. There has been in these things a manifestation of the Divine Human. Why? Because in the very coming together of these things in chemical action, or affinity, or anything else, there is a semblance of marriage. These things are not signs of dead nature, but are signs of life. When you come to consider the gradual development of Nature in its more biological form, and think of the wonderful gamut of the scale of evolution (or whatever you like to call it), you will discover in the very simplest organism—the amoeba, we may say—when you examine it microscopically and understandingly, that life has risen to a higher stage in the production of that peculiar form, and that that form displays a tendency toward the human.

You will find that the same principle works right on through Nature. We know how in the days of Tennyson he referred to the idea of the survival

of the fittest as shrieking against the creed that God is love. But we who live in these more modern times have reason to believe that the very facts which so seriously disturbed Tennyson are really minor facts. We now view Nature as a beautifully co-operative system. Everything is beautifully woven together in one glorious web of life. In all these things the interpretative mind, illumined by the light of the New Church, is able to see the gradual pressing into Nature of the spirit of the Divine, and the gradual expression by Nature of that spirit. And as Nature becomes more and more perfect, it assumes more and more of the human form as the expression of the Divine Human Form.

When you come to deal with Nature, you must ultimately think of man on his physical side; and when you reach man you begin to discover that the Lord in His Divine Human has produced something that is very much higher than anything that has appeared before. It is through the agency of man that the whole order of things is being more fully developed that it could possibly have been before his existence. Then you go through the form of man until you come to the Divine Man Himself, expressed in our Lord Jesus Christ. I say that all Nature points to Jesus Christ. I say that He is involved in the very beginnings of things; and that what has emerged in the order of creation testifies to a Divine Human Spirit that has always existed.

And then we come to the Lord Jesus Christ, with a wonderful appeal to our hearts, our thoughts, and our imaginations. We stand for the Lord Jesus Christ in the New Church more completely and fully than does any other organization in existence. Our business is to make the world know that we stand for Him, although we are not claiming to have a "corner" in Him. We are not going to develop into a mere comfortable worship of the Lord Jesus Christ; we are not going to put Him into a communion table, or an altar, or a book, or within the walls of a church, or within the confines of an organization. We are going to take the Lord Jesus Christ out into the world, and we are going to demand from the world that it behold its God and rejoice in its God. It is a great and a world-wide mission to which we are called, and we carry out that mission truly, not when we seek selfishly to interest ourselves in our own peculiar mission, but only when we get the spirit of apostleship, and go out into the world in spite of all seeming disaster, in spite of all scorn, in spite of all danger, and say to that world, which so sorely needs the message, "Behold, your God!" That was demanded of the elders of Jerusalem, the priests, the prophets, and the scribes, in the Old Testament days: "O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say

unto the cities of Judah, Behold, your God!" And people will find their God if we carry out our apostleship in the right spirit. It is not sufficient that we should talk about it; it is necessary that we should show the Lord Jesus Christ in our lives, that men when they see us and meet us may feel, indeed, that God is within us, that we have been blessed by His Spirit.

Dr. Fosdick recently told how in China they were trying to tell a number of the Chinese, who were supposed to be uninitiated, how the Lord Jesus Christ had come to earth and had taught and healed and done good works. And the Chinese said, "Oh, we knew Him quite well." But the missionary said, "Oh, no, you couldn't have known Him, because He lived nineteen hundred years ago." "Oh, yes, we knew Him perfectly well. We can take you to His grave." And the missionary was taken to the grave of a medical missionary who had lived the life of a Christian, and had lived according to the spirit of the Lord. That man, for the Chinese, had become Jesus Christ.

General Discussion

The Rev. George Henry Dole stated that he had very much enjoyed both addresses. The chief or fundamental purpose of the New Church lies, according to his point of view, in the fact that there are a few on earth who worship the Lord Jesus Christ in His Divine Humanity; and by means of that worship heaven is consociated with the Church on earth and all men who acknowledge God are sustained by the influx of His life. There is no need to fear or to be anxious because our numbers are diminishing; for this function of our Church can be carried on by a few as well as by many.

The Rev. E. M. L. Gould demurred to the position taken by Mr. Dole that numbers are not of vital importance. The fact that Convention as a whole is not growing indicates that we are all "falling down on our jobs." We are not getting anywhere as a Church organization because we have no unified conception of what it is for which the organized New Church exists. There are at least two radically different points of view as to what the purpose of the Church is—points of view so different that those who are vitally concerned with the one are not in the least interested in the other. The former and once universal conception of the New Church—a conception under which the Church certainly grew—was that it was an educational body. Its function was to get ideas into people's heads. But if that be its function, then we had better cease to call it a church at all. Such work could be better carried on by such agencies as the Printing and Publishing Society, the Lecture Bureau, and so on. It is to the press and the lecture platform, not the Church, that people nowadays look for education anyhow.

But, if our function as an educational institution is to be superseded, what other function have we? Can we find a main purpose for the Church on which we can unite and which will bring people into it as an ecclesiastical and social body? In Mr. Gould's judgment, we can. And that main purpose or function is the development of a *new type of Christian life*—that and nothing else. We have an opportunity to develop a life in which the spiritual element shall be predominant, which shall leave the individual in freedom as to the forms of conduct which he employs, which shall keep itself out of his personal affairs, but which shall inspire him with a sense of the spiritual and eternal. That alone which will bring people into our churches and keep them there is the sense that they are in a place where they are loved, where the worth of their immortal spirits is realized as it is not realized elsewhere. The life of the New Christian Church is a different life from the life of the former Christian Church. Unless our ecclesiastical organization becomes a laboratory and a proving-ground for the development of that life, it cannot go forward.

The Rev. Adolph Roeder's remarks are given verbatim:

REV. ADOLPH ROEDER.—The point that Mr. Hall made subconsciously was that there are seven churches in Asia; that is, the superstructure of his very eloquent address, to which I listened with great joy, was the fact that we have a series of messages to give to the world; that those messages are of vital interest to the world at large; and that it is our business to stand for them and to send them out. It isn't wise for you to try to combine those seven churches into one; there is no success in that sort of thing. You have a series of functions. You will have to keep on with the ecclesiastical organization because you have assumed the responsibility for it. You have assumed that responsibility, and you are going to carry it out. That is all right.

Then there is our publication work and our partially neglected study work. We ought to have a hundred and twenty students of Swedenborg doing a hundred and twenty special tasks; and if you do not meet that obligation, you will certainly fulfil the promise of failure with eminent success.

The other point that our friend Mr. Hall made I want to use last. I want now to continue with our ecclesiastical organization and the movement that Mr. Gould is calling for. He is right. We will have to have a new kind of church; that's what we are—a New Church! There is nothing new about the buildings that I have been in; they are all old style buildings. When you come to our services, they are not New Church; there is nothing new about them. They are as old as the hills, and older. (I am scolding about the old church now right here in the New Church.) When you come to the new form of church, it's just beginning to take shape. You will have one presently. And, friends, there is no hurry about it. The Lord, in His own good time, will show you just what to go about.

A little while ago I was asked to write a paper on American Institutions for a civics organization. I went around among all the various members of the organization and asked them what they thought was an American institution. I went all around, and they

told me that our public school is an American institution. The melting pot! But everybody has public schools in one form or another. That is no American institution. Well, there is the jury system. But everybody has a jury system, and that is no American institution. Finally one of the men said to me, "Why, there isn't any American institution. The only American institution we had before the Volstead Act was to treat each other; no other nation does that, and now we haven't that."

Now what are your American institutions? The first American institution is that we have changed from conquest to purchase. No other nation has ever done that. Instead of going out and taking the other man's land, even under the shadow of a mandate, we have begun buying his land. We bought Louisiana; we bought Alaska; we bought the Philippines. This is an American institution. We have decided as a nation to obey that Commandment which says, "Thou shalt not kill." "Thou shalt buy and not take." We took the Philippines. We explained to the Spaniard very thoroughly that we were going to take the Philippines, and then we paid them for them. Now that's an American institution.

Another American institution is the open and the closed shop. England has now some trouble with its unemployment and its dole and a variety of difficulties; but (and Mr. Hall is not listening now), as we always say, "She'll muddle through all right." In our city we had a hat-making industry, and the laboring people demanded that there should be a union shop, that it should be a closed shop against all other kinds of labor. Well, they agitated quite a while, and we were appointed as arbitrators. We tried to explain to them that whatever a man wants he usually gets, and that if they insisted on the closed shop they could have it. And they have it. The shop is permanently closed. It couldn't make hats under those conditions. And we explained that certain kinds of labor must have an open shop, and that was unskilled labor.

Another American institution is the fact of stewardship. Our rich people are beginning to understand that their wealth is theirs by stewardship and not by ownership. They are gradually finding out that that is an American institution.

Now that is what Mr. Gould is trying to get before you. We will have to have a means of carrying on church work, but we must carry it along on new lines.

The last point is this: that the Lord is making His Second Coming. You are gradually having the spiritual world poured down over you. He is, in the first place, removing space and time for you, because in the spiritual world there is no space and time. He is bringing things to you now in order to show you that the spiritual world is coming closer and closer and closer; that its laws are beginning to be the laws of this world. The radio is bringing it to you. Why? Because you can get Chicago. You twist your little buttons, and you listen to Chicago. And you are bringing the presence of those people—in the other world thought means presence; in the other world you think of John, and he is there; in this world you lift the receiver and call Rittenhouse 0932, and John is there. He is bringing the spiritual world close to you because He Himself is coming closer. Over that desk of mine, with things stacked up high, there comes book after book. One comes, "The Son of the Carpenter"; another comes, "The Mind of Jesus"; another comes, "The Man Nobody Knows"; another comes, "The Real Jesus"; another comes, "Jesus of Nazareth." Why are people writing so much about Jesus? It means that He is taking hold of men and making them write about Him—"Tell them about Me, tell them about Me; I am right here at your side, and I will never leave you."

This very inspiring session of the Council closed at 10.00 P. M. with the singing of Hymn n. 227, "The Church's one foundation is Jesus Christ her Lord." The Rev. Charles W. Harvey pronounced the benediction.

THURSDAY MORNING, MAY 13TH

THE final regular executive session of the Council, convened in the Frankford church at 10.00 a. m. Following the reading of an appropriate Scripture lesson by the Rev. Fred Sidney Mayer, Hymn 450 in the *Magnificat* was sung.

The minutes of the previous day's sessions were read and approved.

The Rev. John W. Stockwell, Chairman of the Joint Committee on New Tracts, gave a summary of the activities and accomplishments of that Committee, and said that the full report would be presented at the Monday morning business session of Convention. An examination of many tracts resulted in the selection of seven for immediate reprinting; namely, "The Way to Heaven" (Swedenborg); "The Fallacy of Reincarnation Shown by Swedenborg" (Whitehead); "The True Church a Measure of a Man" (Giles); "The New and the Old Doctrine of the Unity and the Trinity in God"

(Giles); "The Father, Son, and Holy Spirit the Three Essentials of One God" (Giles); "The Angels: Their Origin, Nature, and Relations to Men" (Giles); "The Remnant, the First Step Toward Heaven." A new series of 4-page leaflets has been prepared. The subjects are: "The Blessedness of Death" (Giles); "The Rich and the Poor in Heaven" (Swedenborg); "The Life that Leads to Heaven" (Swedenborg); "Evolution"; "Reincarnation"; "The Ten Commandments—God's Laws"; "Marriage"; "The Way to Heaven"; "Life—Its Meaning and Purpose"; "Jesus Christ—the Only God"; "The Word of God"; "Emanuel Swedenborg"; "The New Christian Church"; "The Second Coming"; "Spiritualism"; "The Doctrine of Use"; "Religion and the Useful Life." Other titles are in preparation. The report detailed other phases of the Committee's work, and mentioned a number of interesting pamphlets that were in preparation or that ought to be useful as tracts.

It was voted that the Council of Ministers recommend to the General Council that an appropriation of \$200 be made to the United New-Church Book Concerns toward the publication of new and greatly needed tracts.

The Rev. David Rundstrom, Pastor of the New-Church Society in Stockholm, Sweden, whose arrival in Philadelphia was somewhat delayed, was present at this session of the Council; and being called upon by the Chair to speak a word of greeting, responded as follows:

Dear friends: I am not able to speak your language, but I do want to say a few words to you. It is a great pleasure and privilege to me to be present at this meeting and to bring you a greeting from Sweden. I ought perhaps to tell you something about the work in our country. I am glad to say that the work is going on. We are just beginning the plans for a Swedenborg Memorial Church, which for so many years we have been intending to build in Stockholm. I think it was about fifty years ago that we began to plan for it; but now we have begun to plan the building site, and we hope to have the church finished next year, when it is the intention to gather New-Church people from all over the world to our country. We shall be very, very pleased to see many of you in Stockholm next year. We may be able to consecrate the church in August. We have tried to get money for this purpose for many years, and we are here trying to get some more. We have to borrow some in order to finish the work; and I hope that we may be able to do it as we have thought.

I think it is a very good opportunity for me to be here in your country and learn something of your language. If some of you come to our country next year, as I hope you will, I would be very pleased to show you things worth seeing, things connected with Swedenborg. I remember last summer there were several people from England in our country, and I was very glad to be in their company and show them all the things belonging to Swedenborg; and I hope that I may be able to do the same with many of you next year in Stockholm, if we can complete what we have now begun.

I beg to thank you all for the kindness that has been shown to me, and I hope that during my stay here I shall make progress in your language and that my stay here will be of use to me in my work when I return to my country.

The Chair said that it was doubtful whether any members of the Council, should they go to Sweden next year, would be able to handle the Swedish language as well as Mr. Rundstrom had handled the English language. He called attention to the fact that the plans for this proposed new church were on exhibition in "The Messenger House" at the Rittenhouse Hotel, opposite the church at 22d and Chestnut Streets. He expressed the wish that all those present would talk with Mr. Rundstrom individually and become personally interested in this very happy and very forward looking plan.

The Committee on Nominations reported the following nominees for the offices of the Council for

the ensuing year: for Chairman, the Rev. Everett King Bray and the Rev. H. Clinton Hay; for Secretary, the Rev. C. Edgar Ritter and the Rev. Leonard I. Tafel.

The Rev. John W. Stockwell said that, even though the present Chairman had refused to let his name be considered for re-nomination, he had served so well that he should be nominated for re-election. The Chair expressed his appreciation of Mr. Stockwell's words, but stated that he was convinced that rotation in office was wise.

Nominations from the floor being in order, the Rev. George Henry Dole nominated the present officers—the Rev. Paul Sperry for Chairman, and the Rev. Fred Sidney Mayer for Secretary. They were familiar, he said, with the work, and no one could have done it better.

Mr. Ritter withdrew his name from consideration as a nominee for the office of Secretary; whereupon Mr. Whitehead nominated for that office the Rev. John Daboll.

Nominations were then closed, and the Chair appointed as tellers the Rev. Messrs. Warren Goddard and Leonard I. Tafel. Voting was by ballot, but since the report of the tellers indicated that there was no election for either office, it was voted that the Secretary be instructed to cast one ballot for the election of the nominees who had received the largest number of votes for Chairman and Secretary respectively. This made Mr. Bray the Chairman and Mr. Mayer the Secretary for the ensuing year. Mr. Bray, however, having been notified of his election, wired that he could not accept the office. At a special meeting of the Council, held on Tuesday morning, May 18th, the matter of the Chairmanship was finally settled by the re-election of the Rev. Paul Sperry, who, in reluctantly accepting the office, said that he did so with the understanding that a change would be made next year. He had no desire, he said, to shirk the work of the Council, which he valued and which he had tried to do effectively; but he did believe thoroughly in the principle of rotation, and felt that the Council would prosper by new guidance.

One or two other matters came up at this special Tuesday session, but they will be reported on later.

The Committee of General Pastors, to whom had been referred the applications for ordination into the ministry of the New Church of Peter Peters, Yonezo Doi, Donald C. Gustafson, Arthur A. Huxman, and Isaac G. Ens, reported that it recommended that the Council of Ministers recommend to Convention that these men be ordained at the

service on Sunday, May 16th. It was voted that the recommendation be adopted.

It will be of interest to know that a field of use awaits each of the above men. Mr. Peters will go to Buffalo, which is left vacant by the removal of Mr. Beales to Chicago. Mr. Doi is awaiting with anxiety the taking up of his work in Japan. Mr. Gustafson is engaged to go to the Bridgewater Society. Mr. Huxman will labor shortly in the Preston and Williston groups, on the Eastern Shore of Maryland. Mr. Ens will minister to the Society in Pretty Prairie, Kansas.

The Committee reported also that it endorsed the application of the Michigan Association for the investiture of its President, the Rev. Frank A. Gustafson, as General Pastor; and that it recommended that the Council of Ministers recommend to the Convention his investiture at the services on Sunday, May 16th. It was moved and seconded that this recommendation be adopted.

There was considerable discussion as to the necessity and value of the investiture in this particular case, several of the ministers feeling that there was no especial need for it, in view of the smallness of the Michigan Association, and that no real use would be served by granting it. The recommendation, however, was finally adopted by a vote of twenty-one to thirteen.

The Rev. Charles W. Harvey, reporting for the Committee on an Annotated Edition of *Conjugal Love*, outlined the history of the Committee's work, and said that, whereas the American Swedenborg Printing and Publishing Society was formerly unready to consider the publication of an annotated edition of that work, it was now quite ready to publish it, provided there was a real feeling on the part of the Council of Ministers that it should be published. To facilitate matters, he moved, and the motion was seconded, that the Council of Ministers recommend to the Swedenborg Printing and Publishing Society the issue of a revised edition of *Conjugal Love*, this edition to include as foot-notes the notes prepared by the Rev. William F. Wunsch, adopted by this Council, and published some twelve or thirteen years ago.

After a brief discussion of the subject, it was voted that it be laid on the table until a special meeting of the Council to be held at 2.00 p. m. on the following day in the church in Philadelphia, when there would be more time to consider it.

The Rev. John Stockwell stated that, inasmuch as there was not time to read the report of the Radio Committee, of which he is Chairman, it might

be well to ask THE MESSENGER to print as much of it as possible. It was so voted.

The Chair read a letter of greeting from the Rev. Adolph Goerwitz, of Zurich.

The next thing on the program was an address by the Rev. Warren Goddard, on "Evolution in the Light of New-Church Thought." This part of the session was open to the public, and the popularity of the subject, together with the reputation of the speaker as being a deep and thorough-going New-Church scholar, brought out an audience that completely filled the Frankford church. The address is not given here, as it is to appear in a forthcoming issue of *The New-Church Review*, the editor of which especially requested of Mr. Goddard the privilege of publication.

In prefacing his paper, Mr. Goddard outlined the sources of his information. He mentioned first Professor Newman's book, entitled "Readings in Evolution, Genetics, and Eugenics," and said that the author is head of the department of Zoology at the University of Chicago. Other sources were: "The Dogma of Evolution," by Professor Moore; "The Evolution of the Earth"—a series of five lectures by Yale professors; and a visit which Mr. Goddard made to the Peabody Museum of Natural History, in New Haven.

In concluding his paper, Mr. Goddard admitted its incompleteness. He did not have time, he said, to work on the statements of Swedenborg that bear on the subject of Evolution. He hoped, however, that his efforts would lead to discussion and to further specialized study.

Discussion of this paper, and also of that by the Rev. William H. Beales, which was next presented, was postponed until the special session of the Council scheduled for Friday afternoon at 2.00 o'clock. Mr. Beales' excellent paper, entitled "How Life Descends From God," is given on the following page.

Upon vote, the Council adjourned for lunch, to re-convene in the Philadelphia church for a special extra session at 2.00 p. m.

Joy

Joy is a prize unbought, and is freest, purest in its flow, when it comes unsought. No getting into Heaven, as a place, will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up out of the central depths of the eternal springs that hide the waters there.—HORACE BUSHNELL.

The Descent of Life

By William H. Beales

THE purpose of this paper is to attempt to picture something of the way in which man, in common with all creation, receives life from God. Such an attempt must of necessity be very imperfect, as are all attempts to picture anything pertaining to the Divine Being. The human mind finds it exceedingly difficult to divest itself entirely of the conceptions of time and space—conceptions which have to do only with the lowest, or material plane of creation. Realizing the difficulties of the problem, and the imperfections of the paper, the writer ventures to hope, however, that the effort may prove worth while, as laying down certain principles without some grasp of which it is utterly impossible to understand even the rudiments of our relation to God the Creator.

Let us start with the one basic principle that God, the Creator cannot, under any circumstances, impart of His own Infinite life to any created being. That Life is uncreate. It is the very nature and Being of God Himself. To partake of the Infinite nature of God in the smallest degree would be to be uncreate—to have life in and of one's self, to be independent of all other beings, even including God. For He is entirely independent of all else, and to partake of His life would be to partake of His Divine qualities. Such a condition is impossible. A thing cannot be Infinite and finite, uncreate and created, both at the same time. We often hear it said that man has a "spark of the Divine," in him, by which is meant, apparently, that there is actually something of the Infinite, uncreate God in created man. The thought is illogical and absolutely contrary to revealed truth.

We must start, then, with the thought that there is nothing of the Life of God, as it exists in Him, as it is He, in any created being. We go farther, and say that to have life in one's self at all is equally impossible with man. In the strictest sense of the word, Life is a quality of the Divine Being alone. He only is the "I AM." Man neither possesses nor can possess life, in the same sense that God does.

But we do at least *seem* to live. We *seem* to have life within ourselves. We love, we think, we have the ability to act. We at least *appear* to be completely independent of God—as independent of Him for life as He is actually independent of us. What shall we say of that life which seems to be ours? What is its nature? Whence comes it? We have already seen that there can be nothing of the Infinite Life of God in any one of us—any of the *Esse* or "Being" of God—yet Swedenborg tells us very clearly that "the Divine is in each and every thing of the created universe." This looks, at first sight, like a paradox. It ap-

pears like stating a thing to be impossible, and then declaring that it actually exists.

Let us recall the statement of Swedenborg that "God is Love Itself." And let us remember that love is not merely an emotion, a condition of the affections; it is actual substance. Indeed, it is *the Substance* which *is* God, just as wisdom is the form which that Substance takes. These two are known in the Writings as the Divine *Esse* and the Divine *Existere*, the Being and Going Forth of God.

Then let us think of the Divine Life, as it is in God, as the activity of that Love which *is* God. Let us picture all the unnumbered forms and degrees of the Divine Life as being unnumbered forms and degrees of activity of the Love which *is* God. Let us picture the thing we call "life," as it is in God, as the activity of Divine Love.

We have thus a conception of the Divine Being as a Being having Substance and Form (not meaning shape); we know that that Substance is uncreate Divine Love, that that Love is an active thing, and that this activity is what we call the Divine Life—an activity, a Life which, as it exists in God, cannot under any circumstances be imparted to any created being.

But, love, even the Love which *is* God, must be a love for others. That is the very nature of true, unselfish love. There must be a return of the love—a reciprocal conjunction; for that, too, is of the very nature of love.

Therefore, since God could not create another Divine Being whom He could love and who could love Him, He must needs create beings to whom He could impart something of His life, *but impart it in such a way that such beings, while not having life within and of themselves, would appear to have life in that way.* These beings would not be God—for that would be impossible—but they would live from God; *would be affected in a finite, created way by the Infinite, Uncreate Life of God.* They would seem to live independent lives, yet would be dependent upon God, every moment of their existence for even that seeming.

The first step to this end, we are told, was the creation of what is called finite substance. How shall we describe this substance? How explain the method by which the Infinite became finited? That is beyond the power of the writer to explain. This we do know, however, that such substance has no existence apart from God, any more than our thoughts have any existence apart from ourselves. We can only say that this substance is an emanation, a "going-forth" from God. It is a going-forth of the very Substance which *is* God, yet with the Divine Principle, the Divine *Esse*, withdrawn. It is substance created from

God Himself—not God *as He is in Himself*, vibrant with Very Life, but rather God *as He is from Himself*, a substance from which the living, vital principle has been withdrawn, yet remaining indeed a substance in its origin, and therefore in its nature; a Divine substance because going forth from the Divine Love in a passive state, but capable of being stirred into activity by the influx and proximity of Life as it is in God; a substance capable of vibrating, becoming animated, activated, in a finite way, in harmony with the living activity of the very Substance of God—the Divine Love as it exists in, and is God; a substance having no power of activity, of life, in itself, as has God, but, because created by the Divine Being from Himself, having within it the peculiar quality of vibrating when power from God affects it.

We conceive of everything, from the highest forms of creation to the lowest, seemingly immovable rocks, being composed of this one substance; as existing, or taking form upon different planes, the fundamental difference between these planes being a difference in power to respond to influences from the Divine Being. We conceive of this substance as responding to the Divine influence, and under that influence taking form, and, on the material or lowest plane, taking definite, permanent shape, and becoming active in correspondence with the Divine Form and activity, in correspondence with God's Wisdom and Love, and in accordance with the use to be performed.

The first form which this substance takes is that of the sun of the spiritual world. From this sun goes forth spiritual heat, which is love, and spiritual light, which is wisdom. From this sun of the spiritual world all things beneath, even down to the rocks, are brought forth. The forms of existence above the natural were created and are sustained directly through and by means of this sun, while those upon the natural plane were created and are sustained through the spiritual sun primarily, but through and by means of the sun of the natural world as a secondary agent. The love and wisdom which flow forth from the spiritual sun are, as it were, within or around the heat and light of the natural sun, which is itself but pure fire.

Turning our attention to man, we find that, in a marvelous way, this one substance from God is so acted upon that it forms two organs or organized receptacles—two spiritual forms which we call the will and the understanding. The organized form which we call the will has the peculiar power or quality of receiving, or more correctly, of responding to or vibrating more or less in harmony with the Love which is God; and the understanding of responding to or vibrating more or less in harmony with the Divine Wisdom as it is in God and goes forth from Him. This activity of the will and understanding are felt by human beings

as love and wisdom. But note that such love and such wisdom are quite different in essence from the living, self-existing activity which we know as the Life of God. They are merely the passive but organized substance of creation vibrating in harmony with the active life of God.

This thought may perhaps be illustrated by the modern invention, radio. Any illustration must of course be imperfect, and must partake very much of the elements of time and space, but, if not too closely applied, the illustration of the radio will serve.

In radio we have an organization of seemingly dead substances—that is, substances at rest and having no power of activity except the atomic activity common to all substance. These seemingly dead substances are so arranged that when the living voice or the vibrating string of the violin create sound-waves, these beat upon the diaphragm of the microphone or transmitter, causing electric waves in the coils of wire. These electric waves are transposed into ether-waves, which go out in all directions. The aerial catches them, or they come into contact with an aerial, and are transformed once more into electric waves, with the ultimate result that the diaphragm of your receiving set vibrates, and you hear sound. The machine apparently springs into life. It talks, it sings, it produces orchestral music. Now the power, humanly speaking, of that talking, that singing, that orchestral music, is the human brain and the voice or the hand. What has taken place is simply a transmission of power into organisms so formed as to vibrate in harmony with the activity of the human brain. Nothing has gone forth from that brain but activity, or power to create activity.

And note too: There are radio machines which are so highly organized that they can "cut out" any or all messages but the one desired, while others are more simple, or less highly developed, and the messages which come in on such machines are often very uncertain and confused. Then, there are radio sets—the "flivvers"—which are so simple that they are capable of receiving messages only from nearby stations.

So there are human organisms, human "receiving sets," so formed that they are capable of "cutting out" messages coming through the hells and receiving only the love and wisdom as it comes from God through the heavens; other "sets" seem to get their messages terribly mixed up; while others again are what we may call human "flivvers"—one-track minds, open and "tuned up" to receive only such messages as come from nearby stations—messages from the lowest plane, the natural. An infinite variety of messages, or degrees of love and wisdom, comes down from God modified by the spiritual planes through which they pass, but each human "receiving set" vibrates only in harmony

with the degree of love and wisdom to which the will and understanding correspond.

In this connection, let us look for a moment at the condition we call "seeing." Of course, we know that seeing is a property of the spiritual body, not of the physical. But the initial step in the seeing of any external object is the activity of the ether-waves coming in contact with the nerves of the physical eye. These ether-waves are vibrating with great rapidity, and when they strike the eye they set up a corresponding activity in the nerves of which the eye is composed. This activity ultimately affects the spiritual brain, and we "see." The very basis of all external senses is activity from without affecting the very substances of the eye, the ear, the tongue, the skin, and so forth, and setting up a corresponding activity there. There can be no seeing of an external object, no hearing of external sound, without the activity from without and the arousing of corresponding activity in the organs of sense. "Seeing, hearing smelling, taste, touch, are not a something volatile flowing from their organs," says Swedenborg, "but are the organs themselves, considered in their substance and form. When the organs are affected, sense is produced."

And, he adds, it is the same with love and wisdom:

The things of love, which are called perceptions and thoughts and affections, are substances and forms innumerable, in which every interior sense which pertains to the understanding and will has its seat. The affections, perceptions and thoughts there are all actually and really subjects undergoing changes according to whatever flows against and affects them.

Thus we see that there is nothing which really "flows down" from God to man, to become part of him, unless we call activity, "something." We feel the heat of the sun every day, and we say it "comes down" to us. But does it? Actually, nothing of the sun itself comes down to the earth, or to us. What does affect the earth, and us, is activity from the sun—power from the sun, in the form of ether-waves. These ether-waves are merely the transmission of activity which goes forth from the sun, and is transmitted from particle to particle of ether, down to the earth, without any transmission or descent of substance. So nothing of God as He is in Himself descends and enters man, but we do have the activity of the Divine Substance as it is in God affecting the finite substance as it constitutes man, and setting up a corresponding finite activity. Thus, while man and other created beings partake of nothing of the Infinite, Uncreate Life of God, they are dependent at every moment upon God for the activity of will and understanding which we know as "human life," and which, by the mercy of God, appears to us to be actually our own, originating in ourselves. While only an appearance, this appearance is necessary in order that there may be conjunction in order that there may be a reciprocation of the Divine

Love, which we saw was necessary from the very nature of that love.

The nature of the human life depends of course, then, upon the nature or form of those created organisms which we call the will and the understanding. These respond to the Divine Life entirely according to their form. Referring again to radio: The form and construction of the receiving set are what determine the power of the machine to receive or respond to the message. Change the form or combination or arrangement of the parts of the machine, and a different message is received. So the very form and nature of the will and understanding determine the nature of the "messages" received. For example: The understanding must be in a certain condition or form before it can respond to a given activity from the Divine Mind; and this form or condition is brought about by means of revealed truth. It is externally revealed truth, setting its mark or impressing itself upon the memory as "memory-knowledge," which forms the very basis of all spiritual understanding. A correct understanding of truth is possible only when there is a conjunction between memory-knowledge and the Divine Life or activity flowing down from within. There must be the forms of truth so prepared that they vibrate or spring into life in response to the Divine Truth as it is in God. And this can only be brought about by means of revelation.

Thus we can see the necessity for the opening of the spiritual eyes and ears—of all the spiritual senses of Swedenborg, before the truths of the New Church could be seen by men. There must be the external sight and hearing affecting the human understanding from without, forming the mental vessels, before the new truth could be seen. The revealed truth formed the vessels; the inflowing Divine Wisdom caused those forms to vibrate with corresponding life. A truth is seen only when there is a correctly formed understanding, and the inflowing activity from within, from God. These two combine and give us the power to see, spiritually. When the understanding is not so formed by revealed truth, then the activity or life from God pass through, without producing any effect.

To sum up: Life as it is in God does not descend to man, nor is it received by him as such. But created substance is so formed as to be able to vibrate and become active in harmony with the living Love and Wisdom which are God. And such as are the forms of this substance, such is the response which each created thing gives back. There is this difference, however, between man and all other forms of creation: Man has power from God to choose what form his will and understanding shall take, and therefore to determine the very nature of his life; while all other created beings are devoid of that power, and must receive of the Divine activity, or respond to the Divine Love and Wisdom always according to their created forms; and this according to the law of Uses.

THE NEW-CHURCH MESSENGER

FRIDAY AFTERNOON, MAY 14TH

THIS extra session of the Council was held to consider one or two items of unfinished business and to give opportunity for discussion of the two papers that were presented at the Thursday morning session: that by the Rev. Warren Goddard, on "Evolution in the Light of New-Church Thought," and that by the Rev. William H. Beales, on "How Life Descends From God."

The matter of the publication of an annotated edition of *Conjugial Love*, which was laid on the table at the Thursday morning meeting, was now taken from the table for further consideration. A rather prolonged discussion preceded final action.

The Rev. Warren Goddard said that, while he favored very brief notes at critical points, he was rather in doubt about adding notes as extensive as those prepared by Mr. Wunsch. The Rev. William L. Worcester, however, explained that it was not the intention or the desire of Mr. Wunsch to use the entire pamphlet of notes, but only selections therefrom, to appear as foot-notes at the bottom of the pages where they seem to be required.

The Rev. Leonard I. Tafel asked whether this proposed annotated edition would supersede all other editions of *Conjugial Love*, in answer to which the Rev. H. Clinton Hay called his attention to the fact that this edition would be only one of several editions. It would still be possible to purchase an edition without the notes, should anyone so desire.

It was the hope of the Rev. Earl C. Hamilton that these notes would be used, and that they would appear as foot-notes and not be inserted in the back of the book. He valued them for their suggestiveness; they lead the mind to consider every possible interpretation of what Swedenborg has said.

The Rev. William H. Beales realized the value of the notes, but seemed rather inclined to think that it would be wiser to publish them, not as foot-notes, but in some separate and convenient form.

The Rev. Charles S. Mack suggested that it might be useful to include some prefatory remarks to the effect that these notes are tentative, rather than official and final, and are intended merely to help the reader to a more intelligent understanding of the book.

It is extremely difficult, the Rev. Charles W. Harvey pointed out, for a person of today to read a work of an Eighteenth Century Scholastic and not be misled by his method, which is the mosaic

method—taking one little thing by itself and then another little thing by itself. It is so with most of Swedenborg's books, and especially so in the present case. These notes are of unquestionable value in putting the text in its proper setting.

The Rev. George Henry Dole said that the book in question was simple from beginning to end. It might need a little explanation at one or two points, and no one would object to a brief foot-note where it was needed. In the publication of these notes, however, the Council was entering upon a dangerous course, and it would be only a short time before there would be a deep feeling against that sort of thing. Let us have faith in the writings themselves!

The Rev. Louis G. Hoeck said that he used a Hebrew and a Greek Bible with critical notes right on the page with the text, and that he could not get along without those notes. Where is the objection to Mr. Wunsch's notes, and why all the discussion?

The Rev. H. Durand Downward said that the whole matter seemed to be mainly one of convenience, and that in this case he was in favor of doing the convenient thing, which was to put the notes at the bottom of the various pages as foot-notes.

Question being called for, it was voted, practically unanimously, that the Council of Ministers recommend to the American Swedenborg Printing and Publishing Society the issue of a revised edition of *Conjugial Love*, to include as foot-notes the notes prepared by the Rev. William F. Wunsch, adopted by the Council and published some twelve years ago; and to include also some such simple revision of the translation as the existing *Conjugial Love* Glossary or as the Committee may suggest.

Certain recommendations of the Committee on the Revision of the Roll were adopted by the Council and recommended in turn to the Convention.

The Committee on Credentials reported that there were in attendance at the Council forty-eight ministers (including five General Pastors), five theological students, and three foreign delegates.

The Council expressed its appreciation of the gracious hospitality of the Frankford friends by a rising vote.

These preliminary matters over, the rest of the afternoon was devoted to a discussion of the two

papers previously mentioned. The Rev. Charles A. Hall, of England, was invited to speak first. He spoke eloquently and at times very rapidly, and

your reporter was hard pressed to follow him; but what is given below will, he hopes, suffice to impart to you the drift and spirit of Mr. Hall's address:

Evolution and the New Church

By Charles Albert Hall, F. R. M. S.

AS you have asked for it, Mr. Chairman, you will have to have it. It occurs to me that I have a very big subject to talk on, and if I go on a little longer than is usually permitted in such a discussion, I hope you will pull me up when I ought to stop. The facts are so many and the theories are so many that one might occupy a whole afternoon in talking about a single theory of Evolution.

First of all, let me give an impression of Mr. Goddard's paper. While I have very great respect for that paper, and admiration for the spirit in which it was produced and for the undoubted scholarship which is at the back of it, still it seems to me that there was, perhaps subconsciously, a little determination to bring forth all that could be said negatively and destructively in regard to the findings of the modern Evolutionist.

It also occurred to me, when Mr. Goddard so kindly cited the authorities upon whose works he had drawn, that he had drawn upon authorities that are just a little one-sided. And when he said that he had studied very carefully a few books and had gone through a natural history museum, I wondered whether it might not have been to greater advantage if Mr. Goddard had actually gone into a biological laboratory and worked out the problems himself. After one has spent practically a lifetime in biological laboratories and in open air research in these matters, perhaps one is disposed to be a little critical of one who criticizes findings and has not himself done a great deal of research.

My interest in this matter is that of a New Churchman who is pretty well soaked in the spiritual philosophy of the New Church. In all my study of biological problems, I have been animated with a sort of mental determination to see whether the phenomena of biology and the facts that are usually drawn upon by evolutionists in proof of the evolutionist theory, might not be made to illustrate our philosophy—whether an interpretation might not be put upon those facts which is not put upon them by the ordinary biologist. Now let us be very gentle and very sympathetic with men who are devoting their lives to scientific research. The scientist's business is to collect and collate facts, that is all. The minute he begins to interpret those facts, he departs from his position as a scientist and becomes somewhat of a philosopher. When we consider the patience, the determination,

with which scientific men have devoted their energies, often without recognition, to research and observation; when we consider the danger to which they have submitted themselves personally in gathering facts; when we consider that they have gone over this wide world of ours and have encountered fevers, the danger of destruction by wild animals, and always the danger of the unknown factor; that they have drawn a vast body of information from all quarters of the globe, and that that information is available for all who may care to study it, though it is indeed such a vast body of information that no one student can possibly bring it all together in one volume or acquire anything but a moiety of it—well, I say, when we consider these things, we ought to respect these men. They are earnest men; they are devoted men; and they are out to discover the truth. We ought to sympathize with every man who is in search of truth.

In regard to the point of Evolution: There are the facts upon which the evolutionary theory is based, and then there is the evolutionary theory itself. It might be well for us to discriminate these two matters. Again, there are evolutionary theories and evolutionary theories. When we are criticizing Evolution, we must make up our minds which theory we are criticizing. Running through them all, however, there is a general principle—let us say the idea of development.

Let us suppose one in the unfortunate position of men who, by their training and by their loyalty to truth, are obliged to say to themselves that they can admit nothing into their consideration but that which they can touch, taste, handle, and have actual experience of. They would say to us in regard to our spiritual philosophy: "Why, you are perfectly satisfied about these things; but what evidence have you, for instance, for the Lord in His Glorified Humanity? for the doctrine of influx? for the doctrine of correspondence?" They ask for evidences. Now they can't admit these intangible things into their philosophy; they can admit only material and historical facts. They work only on one plane; we ought to work on two planes—the spiritual and the natural. The scientist sees tremendous facts on the material plane, and a wonderful sequence of facts. And despite what Mr. Goddard said yesterday with regard to the sequence of facts, there is actually a sequence of facts which gives a suggestion of development.

I want you to understand that I am not dogmatizing on these points; and I think it was not the intention of Mr. Goddard to dogmatize. He asked you to hold your conclusion in abeyance with regard to these matters. And, if you can't become an Evolutionist or a definite anti-Evolutionist, I would advise you to follow his principle.

There is a development in Nature. You have it in the microcosm and in the macrocosm. You have the great historic developments that must have had their inception millions and millions of years ago; then you have also initiations of developments in life forms; and you see that those life forms actually developed in an order and sequence. You don't expect the single cell from which every human being has his initiation to jump into a human body or being in five minutes. You know that it takes a period of time for that single cell to pass through various developmental phases before it attains to a human body. When you trace those developments, you realize that in the individual human being—the individual human body—you have a series of most wonderful developments; and that those developments are very largely analogous to certain developments that are observable in a historical sense in the development of many forms of animal life. Our body is an animal body, plus something which expresses the human. The animal in our body relates us, according to our doctrine of the microcosm, to the great macrocosm. Swedenborg has assured us that there is an intimate relation between the microcosm and the macrocosm. Therefore we have a doctrine of correspondence.

You not only have these developments in a large scale leading up to the bodily form of man, but you have them in the evolution of matter, if I may be permitted to use the term evolution. You have them also in the study of cosmogony; and you see how wonderfully Swedenborg plays into the hands of the Evolutionist in his *Principia*—in his cosmogony. Swedenborg, in outlining the nebular hypothesis, was outlining a process of evolution. In that respect Swedenborg was an Evolutionist.

Now when you come to consider the evolution of matter: You are very proud of modern physical discovery, because you have in modern physics an illustration of wonderful spiritual principles. It is recognized by science that matter, in its finer forms, is imponderable. You say that that points to an interior world. Then you talk of electrons—the positive and negative points of electricity. You point to the arrangement of the atom as having a core—an electric core, so to speak—and a numerous body of electrons running as a sort of planetary system around that particular core. Then you go further than that. You admit, I think, that in the evolution of matter you start with the imponderable, come into the ponderable, and then go back to the imponderable. It is a beautiful cir-

cuit; it is the circuit of the evolution of matter at the present time. This is going on all about us at the present time. It is not so much matter produced twenty thousand eons ago; it is the fact that matter is being produced at this moment. As a certain quantity goes out of existence and becomes imponderable, a certain quantity comes into existence and becomes ponderable. Is not that evolution?

The determination in the end will be, I presume, that all substances are radio-active, and that therefore that which has its beginning in the invisible ends in the invisible. We have to recognize now that matter may be imponderable, and that in the heart of it it is imponderable. And that helps us in regard to the existence of a spiritual world.

Take, again, certain biological facts. Take what you can see developing with your own eyes. You can see a development going on. I refer to the development of the human body from its cellular beginning to that great complex of cellular tissue, etc., which it ultimately becomes. You have this operation going on in every life form that exists. [Here Mr. Hall further illustrated his point by citing a rather technical illustration known as the dandelion recapitulation. In the growth of the dandelion there were, he said, both a development and a recapitulation.]

When you go, as you have all done when you were boys and girls, hunting for tadpoles in a pond, do you not realize that the tadpole is more than a tadpole—that it is practically a fish, and that by and by it becomes an amphibian; and that when it becomes an amphibian and leaves the water, for certain purposes it must return to the water? And when you go about and find the blind worm, and dissect the dead body, you find vestiges of legs under the skin. You may account for these vestigial remains in different ways, but they indicate that there has been some kind of development.

There is a most illuminating and helpful theory to the New Church in regard to evolution at the present time, and that is that the origin of species has come about not by gradual development, but by sundry leaps—by "mutations." When Hugo DeVries made his observations on the evening primrose, those observations became revolutionary developments. Since then scientists have set to work all over the world, and have found that mutations were more widely extended than they dreamed of. These mutations are not little bits of developments or variations, but they are great big variations; and sometimes the variations are so vast that you think you have jumped from one species into another. It is said on good authority that man is a big jump from anthropoid ancestry; but this refers to man not as to his spiritual nature, but as to his physical body. These mutations have sometimes so hit me that I have hardly known what to make of them.

Many years ago I was doing some botanical research work, and I came across a plant that I couldn't name. When I come across something I can't put a name to, it puts my thinking cap on. I could make neither head nor tail of it. I knew it belonged to the rose family; and it seemed to me that I was getting a beautiful new rose. I began to make inquiries about that plant, and I found that other people had observed a very strange restlessness and phenomena in a certain plant that didn't seem to be indicated in this plant that I had discovered. I had another opportunity to study that plant later. I saw that the plants in the place where I was making my observations were getting too many "outs," so to speak, and they were getting restive under this. There were very marked variations. There is no doubt that there you have a species which is kicking over the traces of special training to develop into some new thing. And isn't that the order of the Divine Providence? It is not satisfied with what is, but wants to go on ahead. So we might naturally expect that nothing is absolutely fixed in this world. With the changes in the internal order of things, there are changes in the external order of things.

There is a tendency in Nature to produce varieties. These mostly occur, as Mr. Goddard says, strictly in species. That I admit. But sometimes these mutations are so extensive that you think a new thing has come into existence.

Wonderful developments have come in the science of freaks. When you see a freak potato or a freak flower, you are not seeing a freak; you are having a revelation. May be a revelation of the past history of the plant, or a disclosure of a potentiality or of a future possibility.

When you take a body of evidence such as this, and a great deal more that I could bring before you, there is much to be said for a theory of development; and there is much to be said in relation to that theory of development in favor of the theory of mutation.

In olden times people were always asking for the missing link. Nowadays we are not looking for missing links, and we do not want them—that is the point. We do not want the gaps to be filled up. We want degrees; we want the gaps between species to be as closely marked as they possibly can be; and we want to fill up those gaps, not with physical things, but with spiritual forces. We want to take all that is happening out in creation as an illustration of the grand principle of incarnation and at-one-ment that runs through the whole universe. Potential in the doctrine of correspondence was the doctrine of incarnation and at-one-ment. From the very beginning of creation—and you can't mark the beginning of creation; it always was, as God always was—you begin to see that there has been a development, as God

could express Himself in the universe. He sees everything from the point of view of the infinite. What He intends, *is*, to His Mind, it exists already, and it is only coming into existence according to our experience and our consciousness of it. We are not living in a finished world; it is going on and on, and there is no finality to it at all.

You know that there is influx; you know, according to Mr. Beales' paper, how life descends from God; how we have the teaching in Swedenborg that God did not create everything out of nothing but out of Himself; He has, as it were, finited matter from Himself, and once He has produced a finite, His own infinite presses in upon it for expression. Swedenborg says the creation process goes on until you come down to dead matter. I don't go so far as that, because there is evidence that there is just as much life in matter as in everything else that exists. In all these stages of production you come down, as we say, to dead matter; and you have life acting upon and in that matter. There is a virgin birth there. There is the action of the Divine Spirit upon this matter. You may object to your protoplasmic origin; but that *is* your origin. Ninety-nine percent of your body is protoplasm at the present time. You can't get away from it. You carry your origin along with you wherever you go.

When you have protoplasm produced, what is it evidence of? You have a philosophy of influx and correspondence—the theological doctrine of incarnation and atonement. The Lord has pressed into Nature, and because He has an intention in pressing into Nature, that things may be produced in an orderly way, protoplasm has come into existence. There is a jump, is there not? from the world of matter to the animal world—a complete jump. That is just what we want to get at in the New Church. We want these jumps. We want to see that there is an order and a sequence in Nature, and we want to fill up the gaps with spiritual things. Why should not the Lord bring about an introduction of human beings into the world along a line of that sort—of gradual development upwards and upwards, step by step, with gaps between, and filling the gaps with spiritual forms? There I think we are coming really to a sort of New Church dealing with the facts of Evolution, if there are such facts. Let us leave out the missing links, and be glad that there are no missing links; but let us remember that there is the descent from above, and this descent from above involves a disposition internally in the physical form that makes it possible for that physical form to produce in the next generation a variation. When it has produced a vast mutation, then it has initiated a new species. It seems to me perfectly fascinating. It seems to me that we might make a poem or a picture out of all this.

There are other facts. There is an actual evolution of sex in things. Sex in many instances in the plant world is just a method of getting over a difficulty. It is not the normal expression of life; it is the abnormal. It becomes the normal later on. But in some of the lower organisms sex does not appear. Sex has been introduced into the plant world as an accommodation to environment, in order that the race might not perish. Even the seeds that are produced are produced from a sexual origin, and they are an accommodation to hibernation.

There are a thousand and one other points that I might draw your attention to. Go into the insect world and see the marvelous adaptations. All life in its physical form had its origin in water; I do not think there is any doubt about that. Well now, where does all the land flora come from? We can now trace the processes by which it has come and is coming into existence; how water plants adapted themselves to dry conditions; but how they always took signs of their origin along with them. Because there has been a leap forward from a water flora to a land flora in order to develop, hold, and conserve all that was necessary to it in aquatic life, it has had to develop devices that in one case have produced a mighty oak, and in another case have produced a cactus or a desert plant.

In the insect world again, there is a beetle which everybody is familiar—the water tiger. You find that that actually is a land animal, but it has adapted itself to an aquatic habit. At one time it was an aquatic animal and adapted itself to the land; but it found competition on the land so difficult that it took to the water again. You have all these shiftings and changes constantly going on. Evolution is always progress forward. It is simply development. There are things that are fixed and there are things that are in the line of development. The orchids are restless. The roses are restless, and that is why I could have the beautiful thing that I have told you of. There are things that are fixed and others that are going up and up and up, or expressing themselves laterally in the great tree of development.

But what is back of it all? Nothing but this wonderful law of influx and correspondence. These things could not be unless life had disposed physical conditions toward the reception of a new form, which is a spiritual form, which results in the end in the production of a physical body which is an apt embodiment thereof.

I say that if you are to say that there is no evolution and no development, you are really going to negative everything that is valuable in the spiritual philosophy of the New Church. You must take well ascertained and established facts which show a process of successive development, and interpret them according to your spiritual philosophy of influx and correspondence. And you

will see then that this is a developing universe of ours; and that therein you have the development of a vast cosmic process exhibiting the Divine love and wisdom in a way which ordinary people, at any rate, do not seem to be able to appreciate.

I feel that this subject must be approached, not in a negative attitude, nor yet in a too affirmative attitude, but in a really constructive way; and that we have in the New Church the basis of a sound theory of Evolution. When that is developed, I think that we shall make a wonderful contribution to the world on that subject.

General Discussion

REV. GEORGE H. DOLE: I feel that we should express our gratitude for the two admirable papers on this subject of Evolution. Mr. Beales' paper was a most brilliant introduction to the paper which came first—Mr. Goddard's ably prepared paper. There is one thing in Mr. Goddard's paper to which I would call your attention as an illustration of the fact that we cannot put full credit in the productions of modern science. He mentioned the case where a femur and a skull cap were found forty-five feet deep in Africa. They were put together and given a new name, and heralded abroad as fresh evidence of a connecting link. But they were later examined by scientists not committed to the theory of Evolution, and these declared that the skull cap was possibly that of an ape.

I use the term *Evolution* as meaning the development of a higher species from a lower species; that is the general understanding of the term.

While the theory of Evolution is not harmful to those of the Old Church, who believe that Evolution is simply a method by which God creates, it becomes harmful in the New Church for the reason that it prevents an adequate conception of the laws of creation, which are the laws of correspondence. If we accept Evolution in any of its forms, modified or unmodified, we can form no conception of the law of correspondence other than as a mere symbolism—a system of analogy. I want to present the conception that I obtained as I listened to those two admirable papers. First, Mr. Beales so gloriously pictured how God exists above the heavens in His Divine Human. Love is the very substance of His body; Divine truth is the way love acts in His body; and this actuates the atmospheres about Him and creates the spiritual sun and the spiritual world. The writings state that every atom is an image and likeness of the Lord, and is in the endeavor to create the life of its kind. Influx descends from the Lord into the minds of angels, and those little atomic likenesses of Himself produce affections and thoughts in their minds, and these go out and are the very substance of the spiritual world. The spiritual world is plastic to spiritual forces. The spiritual world is not only subjective; it is also objective, and the objects of the spiritual world are just as actual, real, and tangible as though they were made of the rocks of Sinai. The affections and thoughts of the angels go forth and create forms in correspondence therewith. It cannot be otherwise. Every angel is in the environment of his affections and thoughts, and cannot escape from it.

Particular forms in the spiritual world are not created arbitrarily. The things first created in this world were not created arbitrarily, but from seeds, as the paper so admirably illustrated. Creation in the first instance came about in this way: God willed. He wanted to bring forth. Therefore these atomic images

of Himself came down from the spiritual world, successively clothed themselves with the degrees of that world, and then clothed themselves with substances in the natural world and became seeds; and each seed had power to produce after its kind. There may be a modification of species, but no new form can come out of that which is not properly its kind, as the Scriptures say.

No man can understand anything of creation or correspondence by scientific research, or from himself, or by mechanical demonstrations. Creation is something that appertains to the spiritual world and is of revelation alone. Therefore the writings of our Church give us, as Mr. Hall has so truly said, the basis for understanding the laws of creation; in the writings of our Church is a full and complete and satisfactory statement of the laws of creation by means of which first forms were brought forth here. In *The True Christian Religion*, n. 74, there is a declaration that the forms in the natural world were created in the first instance exactly as they are in the spiritual world.

REV. JOHN WHITEHEAD: I have been very much interested in this subject of Evolution, and especially in the doctrine of creation as we have it in the writings, and in the theory of the origin of the solar system as we have it in the *Principia* and in other writings of Swedenborg. These two papers have been of very great interest to me. Mr. Hall's paper was a real inspiration to me. The New Church has been quite negative to the theory of Evolution, very largely, I think, because of its materialistic trend, which is due to ignorance of the doctrines of influx and correspondence. Mr. Hall has put them into the series, and I think that is of very great importance to us. I think that the New Church has a very important mission to the world of scientific men.

The great puzzle to the Evolutionist's mind is the question of the origin of living matter from dead matter or from matter at rest. How did it pass from the mineral to the vegetable, and then to the animal kingdom? Running through Swedenborg's scientific, philosophical, and theological writings, is the idea of the creation first of all of seeds. His idea of the development of the world was constantly correlated with the doctrine or idea of God, and the idea that all things originated from Him. He has a great deal to say about this origin from seeds in *The Worship and Love of God*. It is consistent with his *Principia* idea. In *Divine Love and Wisdom* he has a wonderful series about these matters and the origin of life; and he reiterates in the Theological Works the first creation of living forms from seeds. Plants, animals, and men are not created in their maturity, but through seeds, and, as he says in *The Worship and Love of God*, through eggs. That idea should have very careful study in connection with this doctrine of Evolution.

We should not attempt to settle these questions dogmatically, but should take account of the facts of scientific investigation, and put beside them Swedenborg's wonderful scientific, philosophical, and theological conceptions. We must remember that the opposition that has sprung up in the churches against the scientists and their discoveries arose from a wrong conception of the teachings of the first part of *Genesis*. The New Church stands with the scientists on the facts. Scientific discoveries do not take the ground from under our feet, and our sympathy should be with all that the scientist can discover. To that we should add the truths of the New Church.

MR. DONALD C. GUSTAFSON.—Mr. Hall has left the impression that while Mr. Goddard's paper is good, it is based on something he knows nothing about. I think we ought to hear from Mr. Goddard, and have him tell us something of his studies along this line,

of his school work, the time he has devoted to science, and prove to us that he has at least one leg to stand on.

REV. WARREN GODDARD.—In prefacing my paper, you will recall that I gave you some of the sources of information from which I have drawn my material; and I feel that I ought to say that most of those sources were not one-sided authorities. Professor Newman's book gives a very broad and universal discussion of the whole subject of Evolution from almost every point of view. It is one of the finest single-volume source books that I know of. Professor Moore, in his book "The Dogma of Evolution," expressed himself as believing in Evolution as a theory and not as a fact. The other book, "The Evolution of the Earth," by the five Yale professors, takes up Evolution from the mechanistic standpoint.

Mr. Hall made some observations that make fundamental a definition of Evolution. What do we mean by the term? If we mean the mere fact of change or the mere fact of development, then in that sense we are Evolutionists; because it is a universal fact of direct experience that things change—that the offspring is not like the parent. There are some observable differences. It is a question of the limitation of change and of origin. If you will read current Evolutionary literature, I think you will find that present in popular thought is the idea of continuous development from protoplasmic beginnings up to present forms of life. For the phrase, "under the action of natural law," the theistic Evolutionist would substitute the phrase, "under the action of the Divine law." The question is, whether the theistic Evolutionist is consistent if he holds to the definition of Evolution as the development from protoplasmic beginnings by a continuous process of the lower giving birth to the higher. The question of definition is fundamental to any discussion of Evolution. Much of the discussion of Evolution is vague, misleading, and confusing because it does not start from a clear definition of what Evolution means.

The disintegration of radium is sometimes brought up in connection with the theory of Evolution, the disintegration of radium resulting in the "n" product, lead. That raises a good many questions. As a matter of fact, no one has ever observed radium changing into lead. It takes eleven thousand years to do that. All they know is that in connection with uranium ores, from which radium is extracted, they usually find lead; and by a process of abstract reasoning and theorizing, the molecular physicist has worked out a method by which he supposes radium changes into lead. But the question at once arises, What is this thing, radium, you are dealing with at first? According to present known methods of chemical analysis, radium is supposed to be an element; but how can the molecular physicist prove that radium is not a compound? According to the best methods of physical and chemical analysis, radium is supposed to be an element because you cannot reduce it to simpler forms. But that does not prove that it is not a compound. It does not seem to me that the so-called radium disintegration is conclusive in the theory of Evolution.

In regard to the dandelion recapitulation, it seems to me that that is purely hypothesis. If you will read Professor Moore's book on "The Limitations of Science," this one impressive fact will be borne in upon your mind; namely, that the history of the development of science is strewn with the relics of discarded hypotheses. Read any history of any of the sciences, and you will realize that scientists have been just as dogmatic as theologians have ever been accused of being.

In regard to mutation, Mr. Hall referred to DeVries' work. He discovered in Holland a kind of evening primrose which he thought was a natural product. His interest was attracted to the flower, and he began to study it and to make experiments in artificial breeding. He succeeded in getting types that he called mutants or sports. Apparently there had been a jump in the development of the flower. He experimented along this line for a great many years, and dealt with some fifty thousand different specimens. He thought that he was working originally with a pure type, but later an American experimenter, taking an impure stock, reproduced all of DeVries' work, and succeeded in getting DeVries' so-called mutants according to the operation of Mendel's law of inheritance of dominant and recessive characteristics. He came to the conclusion that DeVries, instead of working with a pure species, had worked with an impure stock.

Now the question of whether a mutant is really a new species raises the whole question of the definition of species. This is another problem the Evolutionist must face. It is a definition that has given a great deal of difficulty. What do you mean by species? Mutations have been artificially produced in various ways. In many cases a reversion has taken place. For instance, some experimenters have tried injecting seeds with certain chemical salts, and have produced very marked changes in the product from the seed; but those new types, when they bore seeds and the seeds were planted, produced offspring that reverted to the original type.

There is going on in New York a series of experiments on the effect of ultra-violet rays on plants. Clover, for instance, when planted and exposed to ultra-violet rays will flower and bear seed in thirty-five days, instead of the usual length of time in nature

of two years. There you have a case of the effect of stimulation from without on the natural order of growth and the processes of development. There are other cases that show that environment does produce external changes. The whole question involved in this problem of Evolution is the extent to which the change goes—how fundamental it is. If you admit the fact of variation or change, the question becomes one of limitation of change. It seems that at this point we must apply our doctrine of discrete degrees.

I do not know exactly how Mr. Hall would define Evolution. I think that is fundamental to any discussion of the subject. If you define it as mere development or change, I could agree with him and say that to that extent I am an Evolutionist. But I question very much whether that is the more commonly accepted idea of Evolution. Hearing it so much said in public that man came from the monkey, rather suggests that the kind of Evolution that is popularly in mind is not the kind that Mr. Hall seems to have in mind.

The Rev. William H. Beales was asked whether he cared to say a word on the discussion as it pertained to his paper. He replied that he wanted only to thank the Council for the opportunity that had been extended to him to present it. He did, however, wish to modify his use of the phrase "dead substance." He realized that no substance is dead; all substances are active; therefore a better phrase would be, "substance at rest."

At 4.45 p. m. the Council adjourned, subject to the call of the Chair, the Rev. Frank A. Gustafson having first offered a prayer and pronounced the benediction.

TUESDAY MORNING, MAY 18TH

THIS extra and rather informal session of the Council, which convened at 9.15 a. m. in the Philadelphia church, was held primarily to elect a new Chairman for the Council, for which office the Rev. Everett K. Bray had been chosen at the Thursday morning session, but which he had felt obliged to refuse. The Rev. Paul Sperry, as has already been reported, was re-elected.

One or two other matters were also presented. The Rev. Adolph Roeder suggested that it would be useful to supply the ministers who had been unable to attend Convention with copies of the "Convention Extra," the Garrett P. Serviss article on Swedenborg that appeared in the April 20th issue of the *New York Evening Journal* and in the Philadelphia number of *THE MESSENGER*, and other interesting literature with which the ministers attending had been supplied. As a result of this happy suggestion, a vote was taken to the effect that the Council of Ministers would greatly appreciate such action on the part of The New-Church Press.

With the idea of unifying and centralizing the work of the Council of Ministers, Mr. Roeder also suggested, and subsequently moved, that the Chair appoint a committee of three, of which he should himself be one, as a Committee on Survey; this Committee to examine the organization and efficiency of the Council and present its recommendations at the next meeting. This motion was adopted.

The Rev. John Whitehead said that the above Committee might well bear in mind the giving of consideration to a better distribution of the work of the Council among its various members; so that a few would not be overloaded and more would have some special duties to perform.

The question of the basis of electing members to the General Council came up for brief discussion; and the Rev. Adolph Roeder suggested that functional representation was to be preferred to geographical representation.

The Rev. William L. Worcester stated that he was in full sympathy with the idea of having the

different activities of the Church represented on the General Council, but that we need not lose sight of geographical representation. As its Constitution stands at the present time, Convention is not bound either to the one method of representation or to the other. No action should be taken, he felt, that would tie the hands of the Nominating Committee or of Convention.

The Rev. E. M. L. Gould asked the members of the Council to co-operate with him in his endeavor, as Editor of THE MESSENGER, to keep out of ruts. He had a tendency, he said, to call more or less automatically on the same authors to contribute articles to the paper. This, he felt, was one of the ruts into which he had fallen. He asked the members of the Council to volunteer, or to suggest new writers.

So came to a conclusion one of the most interesting, helpful, and forward-looking meetings of the Council within recent years. One noticed a pleasing absence of discordant controversy, a splendid unanimity, and an understanding of the Church's mission that augurs well for her future. Surely the Lord was with us in those sessions which are now a happy memory, as well as an inspiration to greater service in His Kingdom and for the New Jerusalem.

THE END

News Items

The Young People's League of the Newtonville, Mass. Society held its annual house party at the Atlantic House, Nantasket Beach, over the week-end of Decoration Day.

"Children's Sunday" was observed in the New Church, Bowdoin Street, Boston, Mass., on June 13, on which date the children of the Sunday School attended the morning service in a body. Bibles and Books of Worship were presented to those having attained the ages of seven and fourteen respectively, and pins and certificates of promotion were given to scholars who had earned them.

The Rev. William R. Reece, Pastor of the New-Church Society in Portland, Ore., recently returned from a thousand mile lecture tour through the state of Washington and writes with enthusiasm in *The New-Christian Minister* of his reception. In Seattle, especially, congregations overflowed the hall in which the local society has its

meetings to such an extent that a larger one had to be procured, and there were sufficient contributions at the lectures to care for the expense involved. There were also large sales of New-Church literature, notably of *Heaven and Hell*. The lectures delivered on this tour were repeated in the church in Portland on the evenings of June 13, 14, and 15.

CALENDAR

June 20

Fourth Sunday after Pentecost

and nearest June Nineteenth, The Sending of the Twelve Apostles. (See B. of W., p. 511.)

Sel. 67: "Great is the Lord."

Lesson I. Dan. vii, to v. 15.

Responsive Service XVI. The Second Coming.

Lesson II. Rev. xix, to v. 17.

Benedictus.

Hymns (Mag.) 220: "Jerusalem arise."

240: "Come, pure hearts, in sweetest measures."

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|---|--------------|
| Aggregate of ten years prior to April 30th, 1922..... | \$118,735.37 |
| " " " fiscal year ending April 30th, 1923..... | 21,007.67 |
| " " " " " April 30th, 1924..... | 22,416.51 |
| " " " " " April 30th, 1925..... | 24,988.61 |
| " " " " " April 30th, 1926..... | 29,184.74 |

TOTAL OF FOURTEEN YEARS..... \$216,332.90

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| | | | | | | | | | | | | | |
|------|------|------|------|------|------|------|------|------|------|------|------|------|------|
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NEW-CHURCH
MESSENGER

*A Weekly Journal
of the New Christianity*

First Convention Number

Saturday Business Meetings

Sunday Service and Sermon

The Conference on Missions

Full Convention Story, with Reports

Papers and Discussions - 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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JUNE 23, 1926

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Are There More Buyers for New-Church Books and Where Do They Come from?

FIVE times as many New-Church publications were sold at the General Convention in Philadelphia this year as in Cincinnati a year ago . . . WHY?

"The Messenger House"—some say. A quiet nook in which to read and think. This suggested books and the buying of books.

"New publications"—others reply. Variety has increased greatly. Needs of the present day are better met. Style and appearance have been improved.

"The authors"—important, yes. Forty invitations were extended to New-Church writers for the "Inscription Tea" held in "The Messenger House" and twenty were able to come and inscribe one of their own volumes for permanent record. This group represented a diversity of opinion which was characteristic of all the varying types of New-Church minds and taste.

"More buyers"—Obviously! But these buyers at Philadelphia were not merely readers. They were also distributors. A gift for the stay-at-home; a pamphlet to answer a friend's question; a new book for the town library; a worn volume to be replaced in one's home; the new Cambridge editions in leather for a wedding present; *The Story of the Swedenborg Manuscripts* to be placed in some public office;—the buyers had found more uses for New-Church books than ever before. Is not this the answer?

The missionary spirit made distinct progress at Philadelphia. The many who came to "The Messenger House" and bought books prove this as a fact.

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The
NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

Vol. CXXX, No. 25

New York City, June 23, 1926

Whole No. 3700

My Impression of Convention

By Charles A. Hall

Official Delegate from the British Conference of the New Church.

MY impression of Convention! How can I render it in words? To do so one would have to delineate an atmosphere, to portray something very real, but intangible withal. It is like setting a trap to catch a sunbeam! Convention, to us, was one wonderful week of glorious life. My presence there was the materialization of an ancient dream, and I found the reality even better than the dream. I luxuriated in an atmosphere of kindness and goodwill, of courtesy, hospitality and fine fellowship. Although I was a visitor from a far land, I did not feel that I was a stranger, or in any way foreign: indeed, I felt I "belonged," and everybody and everything conspired to encourage that feeling. I was as much at home in Convention as I am in my own study. I was of the company of those who are trying to be loyal to one Leader and are marching towards the attainment of a common aim. Membership in the New Church is comradeship, and when we get together all conventional barriers vanish.

It occurs to me that the intangible spirit of Convention, like that of Conference in Britain, is of more enduring value than the weightiest ecclesiastical decisions.

I saw Convention as a unity in diversity. There, as in our Conference, I detected variations of view, expression of truth in diverse aspects; the contentedness and unexpansiveness of the fundamentalist, the sanity of the moderatist, the restlessness, impatience and knight-errantry of youth. Indeed, I saw youth in revolt and was glad of the sight—glad, not because I always agreed with the manner and matter of the revolt, but because I rejoiced that the Lord still speaks to us in a spirit of youth, and that the call of the younger generation arouses us from lethargy. Convention staged an interplay of forces; but they are all good forces so long as they are regulated and no one of them is extravagantly emphasized. And all these seemingly diverse elements act as a unity under the vision and the love of our Transfigured Lord.

May I take this opportunity of thanking all my new-found American friends for the kindness and hospitality so royally extended to my wife and myself? I am beggared for proper words with which to express our gratitude: suffice it to say that a debt has been incurred which we can never begin to repay.

My impression of Convention? Why, it was good to be there, and I want to be there again—is not that enough?

S.S. Homeric, May 27th

Fruits of the Vineyard

A Sermon

By the Rev. William L. Worcester

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.—Matthew xxi. 33, 34.

THE beauty and promise of fruitfulness in the fields and orchards quicken our interest in the Lord's parables of the vineyard. The grapevine in the Scriptures is a type of spiritual life and of the church. It is the type of a mind which knows how to infuse the sunshine of heaven into the work and conditions of this world, of the mind trained in the principles of the Sermon on the Mount and imbued with its spirit, which sees and loves the goodness of a life of Christian charity, of unselfish service to the Lord and one another. Twining and climbing plants, which cling to trees and walls and other objects for support, suggest kinds of intelligence which relate themselves to other things, which show perhaps how to accept gracefully the conditions of our life, our relations with our neighbors; how to do beautifully what we do. But the grapevine is more than decorative; it bears delicious fruit. A grapevine on the walls of our house or on the arbor over our door is the type of an intelligence which knows how to fill the relations of home and of society with the spirit and the deeds of charity. There is natural and spiritual blessing in the promise: "They shall sit every man under his vine and under his fig tree; and none shall make them afraid."

The parables of the vineyard are lessons of spiritual life and of the Church. There is the parable of the vineyard planted by the householder, who hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen; who also, as the time of fruit grew near, sent his servants to the husbandmen that they might receive of the fruits of it. It is a beautiful lesson of our Lord's care in providing for His Church, for the development of a spiritual life in each one of us and in the world. He protects the spiritual life by laws of external order; He

gives the ability to enter deeply into the goodness and the sweetness of Christian living (the winepress), and the power to rise in thought above natural appearances and to see life from an interior point of view (the tower). Having done all that love can do, the Lord trusts the vineyard to our hands to render Him the fruits in their season. For, as man at first was put into the Garden of Eden to dress it and to keep it, so now and always the vineyard is the Lord's, and it is for us, as faithful husbandmen, to render the fruits to Him.

The fruits that the Lord asks for are the fruits of spiritual, of Christian living. They are works done in love to the Lord and to our fellow men, works done to the least of the Lord's brethren in such a spirit that the Lord recognizes them as done to Him. They are works done in the spirit of the Sermon on the Mount; works not done for show, nor to those only whom we count as friends, but unselfishly to all. The fruits are lives lived, deeds done, relations filled, with appreciation of the deep spiritual values which make life precious in the Lord's sight. The fruits are hearts filled with kind feelings and pure thoughts; they are homes blessed with a heavenly order and the heavenly spirit; they are work done with joy in being useful; they are society ordered by Christian principles and inspired by Christian love. These fruits the Lord seeks in their season, every day according to the opportunity of the day.

These fruits the Lord expects from the vineyard of each individual life; He seeks the same fruits from the Church in larger form, in any locality and in the world. The local church has a beautiful opportunity and mission in its town or village. Do you not feel it, as you pass through the country and see the building with its spire on a hill and the homes of the people clustered about it and scattered on the surrounding farms? We cannot measure the success of the church by the size of its buildings, nor by its endowment, by the brilliancy of its services nor even by the numbers which it attracts. Is it serving its appointed use in keeping alive the things of the Lord and heaven in its locality? Is it instructing the people from the Lord's Word in the Divine laws of order and

right living? Is it awakening them to the spiritual values of life, bringing a heavenly spirit into their homes and their work and their social life, giving them a Christian strength in their trials, a Christian comfort in their sorrows? You will look for the fruits of the church in the lives of those who come under its influence, and in a measure through the whole community in which it stands: for quietly, largely unconsciously, a real church exerts an influence; it radiates a spiritual power.

The use which a real church serves in its neighborhood, the whole Church of the Lord serves in the world. This goes beyond our knowledge. The whole vineyard the Lord only knows, yet this larger thought gives inspiration to our local work and makes still more important faithfulness in our little corner of the vineyard. If the fruits of spiritual living are not rendered, the vineyard must pass to more faithful hands.

Pause a moment to realize that the responsibility rests on us, on every one of us. In one of the most beautiful of all parables, the parable of laborers in the vineyard, the Lord tells us that there is work for all, and that the service which may seem to us least important may be to Him most precious. He tells of laborers called early in the morning and at several later hours, to teach us that in developing spiritual life on earth He has need of many laborers of many kinds. He needs some who live longer here and some for a shorter time, some who do more conspicuous and some less conspicuous service. So, too, in the vineyard of our individual life the Lord values the first youthful efforts, more or less self-confident and expectant of reward, with which we first take up the Father's business, and He values the later and more trustful motives and the most childlike which come with ripening years, laborers of the eleventh hour. The Lord would have us know that he estimates labor in His vineyard, not by the crude, superficial standards of the world, not by the size of the gift, or by the conspicuousness of the service or the office, but by the motives inspiring the labor, counting that most precious which brings us closest to Him and puts the most of the Christian spirit into the work. There is work in the Lord's vineyard for us all, of every age and every degree of ability, for young men and maidens, old men and children; and if great service is not for us, as measured by standards of the world, our work still may be precious with the innocence, the patience, the unselfish love, the courage, which do more than all to make home sweet, to make work blessed, which make real

and living the relations of marriage and friendship, which give a soul to worship, which do most to bring the spirit of heaven into the world.

One other parable of the vineyard, or of the vine, spoken by our Lord, is preserved for us in John's Gospel. It is the tenderest of all and takes us most deeply into the mystery of life. "I am the true vine," the Lord said, "and my Father is the husbandman. . . . I am the vine: ye are the branches." In this last and tenderest parable of the vine, the Lord teaches that the vine or the vineyard in each one of us, the vineyard in the world, does not grow and bear fruit apart from Him; it is not a separate and independent plant, a self-existent plant, but a branch in Him who is the true vine. The spiritual life, beautiful with the order of heaven and with the love of heaven, is not a life that human wisdom has discovered, nor can we live it and find its blessings in our own strength. It is not a natural development or evolution from the world. The Lord by revelation taught us this life. He came into the world and explained it to us in the Sermon on the Mount and in parables of the kingdom of heaven. He did more; He showed it to us in His own example, in His works of mercy to all who were in suffering and need. Making His humanity Divine, He became the ever-present and living fountain of that life, from which we and all mankind may live. He became the true vine in which we may live as branches.

Simply and practically, what is meant by this relation with the Lord as branches in the vine? "If ye abide in me," He said, "and my words abide in you—" This gives us a point of beginning for understanding His deep saying. It is a first step for us in finding the spiritual life to read the Lord's words, to study them, to meditate upon them, to think what they must mean lived out in individual life and in society. To make these teachings of the Lord our study, to keep them ever present in our minds and give them a controlling place in our thoughts and in our plans of life—this must be partly what it means for the Lord's words to abide in us. We also must abide in Him. Such abiding in the Lord includes acknowledgment of Him, from the heart, as Creator and Father of all, as the Source of our life. It implies confidence in the Lord's great love and wisdom, which makes us willing to trust our lives to Him.

There is the idea of continuance, of habit, in this word "abide." Our acknowledgment of the Lord, our trust in Him must be constant, habitual.

The Lord's Word must not be a stranger nor a passing visitor in our minds; it must dwell there. It must abide.

By such abiding trust in the Lord and such abiding of His words in us, a relation is established, the Lord tells us, between us and Him, a relation close and vital as between branches and the vine. Channels are opened by which life currents flow. The current enters, as we have seen, as we learn from the Lord about spiritual life and His words shape our thoughts. It enters as we plan our day or our life by Christian principles which we have learned from Him; it enters as we form our ideals of society from the teaching of the Sermon on the Mount. And the current deepens and becomes more living, the life stream flows more fully from the Lord to us, from the vine into the branches, as we look to the Lord for courage to do right and for strength and patience to continue in well doing. And when blessing follows faithful effort, we recognize that, too, as a part of the life current flowing from the Lord.

How close the Lord makes the relation by this parable! how intimate! how vital! how utterly we must fail apart from the Lord, if we are as branches cut from the vine which wither and are cast into the fire. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." "Without me ye can do nothing." And on the other hand, if we are branches in the vine of His great abundant life, how strong and fruitful life may be for us! There is no limit to which the strength and fruitfulness of life may grow, as is implied in the Lord's words "Ye shall ask what ye will, and it shall be done unto you."

The first disciples realized something in this living from the Lord, and it was the glory of living to them. They expressed it feebly in words when they said, "In Him we live and move and have our being." "It is God which worketh in you, both to will and to do of his good pleasure." "I live, yet not I, but Christ liveth in me."

"So shall ye be my disciples," the Lord said; keeping near to Him, as did the twelve who walked with Him on earth, listening to His words of eternal life, seeing His works of mercy, going on errands of love as He gave them power to do, able to say, "I live, yet not I, but Christ liveth in me."

"Herein is my Father glorified," the Lord added, "that ye bear much fruit." As the Divine love was glorified in the Lord, as He brought it

forth in living works, so in some small way the Divine love is glorified in us as we, from Him, bear fruits of spiritual life. It is again the realization of the promise, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

It is much when the Lord can tell us of the Church and spiritual life as a vineyard which He commits to our care to cultivate and to render to Him the fruits. It is much when the Lord shows us that we may all be laborers in His vineyard, and that even with abilities and opportunities which seem little to the world and to ourselves we may render service which to Him is precious. But it is more when He speaks intimately and leads us deeper into the mystery of life, showing us that no man and no church can live the Christian life apart from Him. Only from the Lord working with us and in us can come the blessings in our hearts, in our homes and in the world, which are the fruits of spiritual life.

Faces

TO and fro, to and fro,
Through the city streets they go—

Smooth young faces, eager faces
That show life just begun;
Brave old faces, tranquil faces
That tell of battles won;
Timid faces, shrinking faces,
Burdened with pitiful fear:
Steadfast faces, lifted faces,
Seeing a vision clear.

To and fro, to and fro,
Through the city streets they go—

Vain faces, haughty faces
Wrapped in their foolish pride;
Sad faces, heart-breaking faces
Out of which hope has died;
Haggard faces, worn faces,
Revealing an inward strife;
Radiant faces, rare faces
That mirror the joy of life.

To and fro, to and fro,
Through the city streets they go.

MABEL CORNELIA MATSON.

A Notable and Harmonious Convention

105th Annual Session Meets in Philadelphia, May 15-18.—Representatives Present from Great Britain, Sweden and Japan.—Officers Re-Elected.—Million Dollar Endowment Planned for Theological School.—Conference of Authors in "Messenger House" Proves Interesting Occasion.—Social Gathering at Wynnewood on Saturday and Attendance at Sunday Morning Service Among Largest in Convention's History.

Reported by Margaret E. Robbins

THE One Hundred and Fifth Annual Session of the General Convention of the New Jerusalem in the United States of America assembled in the first Church of the New Jerusalem, Twenty-second and Chestnut Streets, Philadelphia, Pennsylvania at eleven o'clock on the morning of Saturday, May 15th. The President of Convention, the Rev. William L. Worcester, conducted a brief religious service, reciting the opening sentences from the *Book of Worship* and leading in the repetition of the Lord's Prayer. After listening to the reading of the fourth chapter of the Gospel according to *John*, the large congregation of members and friends joined heartily in singing Hymn 360 from the *Magnificat*, "O Thou Great Friend to All the Sons of Men."

Following the benediction, Convention was called to order for a business session, with the President in the Chair. Before proceeding with the hearing of reports, welcome was extended to the foreign representatives who were present. The President first greeted the representative of the British Conference, as follows:

REV. WILLIAM L. WORCESTER.—I am sure all who are present feel the spirit of brotherly love without formal welcome, for we have all been made to feel at home. It is, however, a privilege at this time to express our welcome to some who have come long distances to attend our meeting. It is a great cause for rejoicing that cordial relations of friendship have been growing stronger and that we are becoming more closely bound with organizations of the New Church in other parts of the world. Especially is this true of our relationship with the General Conference of the New Church in Great Britain.

It was my privilege to be your messenger to the General Conference last year, and it was most delightful to find one's self in the sphere of friendship, of spiritual interest and of practical church activity into which your messenger is welcomed. It is now our privilege to receive a delegate from the British Conference; one who is well known to us by his work in the Church, literary and otherwise; one whom some of us have rejoiced to know as a friend and whom all of us shall now rejoice in claiming as such; one who cannot only inform us in the work and wisdom of the Church, but has also the healthy faculty of taking us by the hand and leading us through the paths of

nature, among the flowers and the beauty of the outdoors, making us happy as we go in the realization of the spirit of the Lord and of heaven's blessing in all the loveliness around us.

In very many ways it is a delight and a privilege to welcome our delegate from the British Conference, the Rev. Charles A. Hall. [Applause.]

REV. CHARLES A. HALL.—Mr. President: This is down on the program as the reception of foreign visitors, but to tell the truth I don't feel a bit foreign. I seem as though I might have lived here forever. I have been received, not only in my own name but mainly as a representative of the British Conference, with such kindness, generosity and hospitality—which I suppose is just being put into final form in the speech which has fallen from your lips—as I would hardly have believed existed.

At this moment I have realized one of the greatest ambitions of my life, to come into contact with the various churches, or some of the churches, in America—and particularly with your General Convention, which represents your various churches in America. I have realized that all the kindness and generosity of your reception is a recognition of the fact that we are working over in Great Britain with the same ideals (I hope with the same devotion, the same affection) as you are working over here, for the New Church and for the New Kingdom of the Lord in the hearts and minds of men. I believe that this interchange of visits between the American Convention and the British Conference is proving to be exceedingly fruitful. When Mr. Worcester speaks so kindly of my coming here today, I can't help but recall the pleasure of his visit to us. He gave us tremendous inspiration, and everyone felt that we were honored, both by his personal presence and by the weight of Convention behind that presence, and we were further honored by everything he said and did.

I hope that Convention will care to continue the arrangement—not written, but yet pretty well established in our minds on the other side—whereby the annual sessions of Convention and Conference may meet at such times that a representative of the American Convention can come to us one year and come back and report to Convention, and that a British representative may come to Convention another year and report to Conference while his impressions are still vivid upon his mind. I can see even further than that. It was suggested to me by a member of your Convention yesterday that these visits are not long enough. (I am glad to know that that is the feeling in my own case, and I am quite sure I have that feeling in my own heart.) The suggestion came forth that we should have at least six months' visits. My work would go all to pigs and whistles if I were over here six months, but it might be possible for

you to send a representative to England for six months and for us at the same time send a man to take his place here for six months, so that there would be no loss on either side. I think that would be a very admirable arrangement. Indeed I believe that Mr. Goldsack, who was here several years ago, proposed something of that sort in our Conference, and I think somebody must have put him up to it on this side, but it hasn't materialized. I hope it may come to pass in the future.

You have spoken of co-operation between the British Conference and the Convention. To find ways and means of co-operation is not so easy. It has occurred to me—because I have an axe to grind on occasions such as this—that the spirit of co-operation, and the atmosphere of it, might be very greatly improved—or extended at least—if we knew about each other through our periodicals. I should like to see *THE NEW-CHURCH MESSENGER* more read in Great Britain, and *The New-Church Herald* more read in America. So as a hint to you of the way in which the atmosphere of co-operation might be somewhat more extended, I should like to see an arrangement whereby every minister on our Conference list should be furnished with a free copy of *THE NEW-CHURCH MESSENGER*, and every minister of your Convention list would receive a free copy of *The New-Church Herald*. I don't see why it couldn't be arranged. I imagine it is within the power of the management of *THE MESSENGER* to make such an arrangement without having formal resolution by Convention, and I have such tremendous powers invested in me as Editor of *The Herald* that I can make a promise that if you will reciprocate in this way, your ministers shall all receive a free copy of our paper.

I don't wish to occupy your time further, except to say how beautiful a thing it is that I have been received, as the representative of the British Conference, as I have been received ever since I arrived in this country. Your hospitality is astounding, wonderful—even embarrassing, at times. I have only to think of something I might desire, to find it materialized. And I only hope, when your delegate comes to our Conference in Great Britain, that he may be received in as charming and beautiful and hospitable a way as I and my wife have been received in your wonderful country. [Applause.]

Mr. Worcester replied briefly on behalf of the General Convention, saying that the love of Mr. Hall's American friends and the greetings of the Convention would go back with him to the British Conference. The President also explained that he had not greeted Mrs. Hall in addressing her husband, lest she be troubled by dread of having to make a speech. He then extended the Convention's greetings to her and was heartily applauded.

The Rev. David Rundstrom of Stockholm, Sweden, was the next representative to be greeted. Mr. Worcester spoke very appreciatively of Mr. Rundstrom's kindness to him on his visit abroad last year, and of the plans now nearer materialization than heretofore for a Swedenborg Memorial Church in Stockholm. Mr. Rundstrom's embarrassment prevented him from speaking, but he was greeted with a handclasp from the President on behalf of Convention, which applauded this action cordially.

The Rev. Isamu L. Watanabe was also briefly greeted by the President, although this Japanese representative's modesty prevented his attendance at that time. The welcome to foreign visitors was then summed up in the following words by the Chair:

MR. WORCESTER.—It is a great pleasure to welcome these friends from distant parts and to feel that the New Church is one in sympathy and in purpose. I love to think, in these days when the Lord is evidently weaving strong bonds of unity among the nations of the earth, that He is putting much responsibility upon the religious bonds. They must form some of the strongest strands in the great bond of unity, because they are so intimate, they go so deep. So we can feel that the Lord is permitting us to take some little part in the large work which He is doing.

Convention then turned to considerations of a business nature. Mr. Benjamin A. Whittemore, Secretary, read Article II, Section 2 of the Constitution, inviting all members of the New Church who were present to inscribe their names on the register and to take part in the deliberations of the Convention.

The Chair announced the appointment of a *Committee on Credentials*: Mr. Philip M. Alden of Pennsylvania, Chairman; Mr. J. Millar Nicol of New York and Mr. Lloyd A. Frost of Massachusetts. This appointment was confirmed by vote of the Convention.

The report of the Augmentation Fund Committee was presented by its Chairman, Mr. George C. Warren, who spoke briefly of the many pleasant memories and associations clustering about the Philadelphia Society of the New Church, from Mr. Giles' ministrations at the time he first came to the city, up to the present time. The report follows:

AUGMENTATION FUND COMMITTEE

Fifteen years ago, at the Chicago Convention, when our dear friend, the late Rev. Julian K. Smyth, was first elected President, four friends (two laymen and two ministers) dining together, discussed the matter of better support of the Ministry, which was followed by a circular letter to a few prominent members of Convention. When Mr. Smyth heard of this embryonic movement, he requested that action be deferred until after the publication of a Message to the Church which he had in preparation along similar lines, based on his observation of an activity in operation in the General Conference of the New Church in Great Britain, known as the "Augmentation Fund." So our American "Augmentation Fund" had its inspiration from our British friends, officially represented at this Convention by their delegates, the Rev. and Mrs. Charles A. Hall. That inspiration was put in effect through Mr. Smyth's foresight and forceful action, and the Convention Augmentation Fund became an actuality by resolution of Convention at Washington, May 13, 1912. This report is thus the record of a stewardship of fourteen years almost exactly to the day.

In that period, activities of the fund have come to be more and more routine, naturally with lessening incidents of startling interest. Let us all hope and pray that that fact may never result in a lessening of interest, both financial and active, in the important activities and uses of the broad field of the Augmentation Fund.

Finance

The Treasurer's report, which is in print, outlines this in valuable and interesting detail, but it is believed that reference to a few of the high spots of Finance are warranted in the body of this report.

The "Permanent" branch of the fund (the income only from which is available for use) is now \$340,089.56, and is thus more than one third of the \$1,000,000 goal which we set fourteen years ago. The income from the permanent investments during the past year has been \$23,499.86, or a fraction less than an average of seven per cent. It is fair to state that of this income, \$12,000 is from the property in Seattle left us by will of the late Henry M. Peters, that specific income being over nine and one half per cent of its low inventory value of \$125,000, thus leaving an average income yield of nearly five and one fourth per cent on other investments.

The total expenses of the year, including stationery, clerical assistance, advertising and travel, aggregate \$752.12, or only two and one half per cent of the exacting, complicated business done.

The total income this year from all sources is \$27,938.22 as against total income last year, from all sources of \$23,892.09. There is thus an encouraging increase in the present year of \$4,046.13. On the other hand, our expenditures for the present year are \$29,184.74, as against an amount last year of \$24,988.61. We have thus had increased expenditures during the present year of \$4,196.13—very close to the increased income.

Our cash reserve was reduced this year by \$1,246.52, and last year by \$1,096.52—a total of \$2,343.04. It will be readily appreciated that this gradual depreciation of cash reserve cannot be allowed to continue. Either we must decrease appropriations for assistance or increase income. Let us hope that it will not be the former, and that all generous members of Convention will see that our income is increased by increased individual contribution.

Activities

Through the Board of Missions, and collaborating with the American Swedenborg Printing & Publishing Society, the Augmentation Fund has continued to assist the Seattle activities, under the Rev. Lloyd H. Edmiston, with very encouraging results, both as to church attendance and as to remarkably active and successful colporteur book sales, mainly of the "uniform edition" of Swedenborg's writings and the "Markham Pamphlet."

In accordance with practice begun three years ago, we have contributed one thousand dollars toward building up the much needed Permanent Branch of the Pension Fund.

| | |
|--|----|
| Societies, Associations, and Ministers assisted..... | 22 |
| Students | 9 |

| | |
|---------------------------|----|
| Total beneficiaries | 31 |
|---------------------------|----|

In conclusion, we beg thankfully to acknowledge the most encouraging good will and the uniform co-operation of the Convention body, collectively and individually, in the work entrusted to us.

GEORGE C. WARREN, *Chairman.*
ALBERT P. CARTER, *Secretary.*

Mr. Ezra Hyde Alden then read the report of the Finance and Budget Committee, introducing

it with a brief *resumé* of the committee's history, and calling attention to the advance copies of this year's appeal which were distributed in the pews:

FINANCE AND BUDGET COMMITTEE

The total amount of the Committee's Appeal for the year just closed was \$1,150 in excess of the amount asked for in the previous year, this excess being wholly in the allotment to the Augmentation and Pension Funds—the Board of Missions and the Theological School asking for smaller amounts. The total amount received by the Committee was \$20,441.71, about \$600 more than was received in the previous year. Offsetting this, however, the subscriptions made directly to the Uses (and not passing through the hands of the Budget Committee) were nearly \$1200 less than in the previous year. The total receipts by the Budget Committee and directly by the Uses were about eighty per cent of the amount asked for.

It would appear from these figures that the Appeal was less successful than in the immediately previous year, when over eighty-five per cent of the total Appeal was subscribed; but the sum requested was a very considerable one to be raised among a comparatively small Church membership, and the appeals from other directions for charitable and social work are for constantly increasing amounts and are increasingly insistent.

There is one direction in which we believe we should secure greater cooperation from the society units and the society members. This is through the direct distribution by the societies of the Budget Appeal. This appeal has of late been sent only to those whose names appear on the general list in the custody of the Board of Publication, which list is probably not fully inclusive and in which there are numerous errors of address. There is also necessarily, in this mailing, an absence of the personal touch. We purpose this year, in addition to using the general list, to ask the societies to help at least to the extent of placing copies of the Appeal in their houses of worship and calling the attention of members to them. It would be of much greater assistance if in each society a member or committee could be appointed to bring the Appeal personally to the attention of their enrolled members. If this were diligently and earnestly done, we believe the Budget would be fully subscribed.

We have endeavored to keep the subscribers and the Church at large informed as to the work which is being carried on by the four Uses, but much of this work is sustentation work which goes on from year to year without startling changes, yet must have continued support. While it is true that, thanks to generous friends, the Convention's invested funds and the consequent income are growing, the demands upon these funds, to continue old work and to take advantage of new opportunities, are also growing, and the time will probably never come when we shall not need a considerable volume of voluntary contributions. There is, moreover, real value in the partial support of these growing Church uses by personal contributions from our members because of the interest which always attaches to a cause which has been personally helped.

It was not found possible to omit a special appeal in the name of the Board of Missions, without which the Board's resources would have been seriously curtailed. It has been and still is the hope of the Committee that such special appeals may ultimately be done away with and, as our people become better acquainted with the scope and plan of the Budget, we believe this will be possible.

THE NEW-CHURCH MESSENGER

Summary Statement of Results of 1925-1926 Appeal

| | Board of Missions | Augm'n Fund | Theol'l School | Pension Fund | Undesig- nated | Total |
|---|----------------------|----------------|-------------------|-----------------|-------------------|-------------|
| Original Amounts asked for..... | \$17,000.00 | \$5,500.00 | \$5,500.00 | \$4,650.00 | | \$32,650.00 |
| Percentage of total..... | 52.07 | 16.84 | 16.84 | 14.25 | | 100.00 |
| Received, specially designated..... | 4,432.10 | 2,567.47 | 2,548.22 | 2,223.01 | | 11,770.80 |
| Undesignated contributions | | | | | \$8,670.91 | 8,670.91 |
| Total received by Committee..... | | | | | | 20,441.71 |
| Balance from previous year..... | 33.75 | 13.75 | 8.75 | 13.75 | 749.38 | 819.38 |
| Interest | | | | | 170.09 | 170.09 |
| Total in hands of Committee..... | 4,465.85 | 2,581.22 | 2,556.97 | 2,236.76 | 9,590.38 | 21,431.18 |
| Distribution of designated contributions | 4,465.85 | 2,581.22 | 2,556.97 | 2,236.76 | | 11,840.80 |
| Distribution of undesignated contribu- tions | 5,037.05 | 1,184.28 | 1,397.32 | 1,256.18 | 8,874.83 | 8,874.83 |
| Totals turned over to Uses..... | 9,502.90 | 3,765.50 | 3,954.29 | 3,492.95 | | 20,715.63 |
| Received direct by Uses..... | 3,939.26 | 687.72 | 408.43 | 381.25 | | 5,416.66 |
| Totals | 13,442.16 | 4,453.22 | 4,364.72 | 3,874.19 | | 26,132.29 |
| Percentage of amount asked..... | 79.07 | 80.97 | 79.36 | 83.32 | | 80.04 |
| Percentage of total receipts direct by Uses and turned over by Budget Committee | 51.44 | 17.04 | 16.70 | 14.82 | | 100.00 |
| Balance in hands of Committee..... | | | | | \$715.55 | \$715.55 |

For the coming year, we have cut down the sum to be raised from \$32,650 to \$30,700—a reduction of nearly \$2,000; this being made possible by the increased income from invested funds. The reduction is wholly of the amounts required for the Board of Missions and the Theological School, the allotment to the Augmentation Fund being the same as in the previous year and that to the Pension Fund slightly more.

The accompanying statement shows, in detail, the results of the 1925-1926 appeal.

Respectfully Submitted for the Committee,

EZRA HYDE ALDEN, *Chairman.*

When these reports had been received and placed on file, Convention adjourned its business session to attend the Noon Religious Service.

Noon Religious Service

The Rev. Leonard I. Tafel, Pastor of the Frank-

ford, Pa. New-Church Society conducted this service, which was opened with Hymn 227 from the *Magnificat*, "The Church's One Foundation." Following the prayers for the New Jerusalem and the prayer of thanksgiving from the *Book of Worship* all joined in the Lord's Prayer. Dr. Tafel then read from the eighth chapter of *John*, and Convention united in singing Hymn 68, "O Lord, All Glorious Life of Life." The Rev. Arthur Wilde of New York City gave the address which follows, on the subject, "Youth, Liberty and Religion." After singing "Fight the Good Fight" (Hymn 307) the service closed with the Benediction.

Youth, Liberty and Religion

By Arthur Wilde

A FEW months ago I saw a play in New York City called "The Enemy." Its main theme was the idea that the real enemy of every man is not the army of a neighboring nation, but the spirit of suspicion and jealousy in his own heart. The scene was laid in an Austrian city, and the most thrilling incident of the play was the marching of Austria's embattled legions. The stage showed the living room of a cultured family. At the back of the stage a window looked out to the street, and down that street it seemed for hours on end, one heard the steady tramp, tramp, tramp of the soldiers who marched away in the firm

conviction that they were adventuring their lives for the preservation of their country.

Few things in my life have so thrilled me as that realistic tramping of unseen hosts of men. It spoke to me of patriotism, courage, sacrifice, and beneath it all was something sinister and dreadful: nearly all Europe tramping to its Armagad-don.

Even in times of peace, however, we can hear in imagination the measured march of humanity, the tramping of the armies of the loving God. Generation after generation they come and go, tramping, tramping, tramping from the cradle to the grave.

More than thirty years ago I came into this church as a very young man, and sat down in one of the rear seats. There was a great man in the pulpit that day—Chauncey Giles. Even in those days I had set my mind on a pulpit; but there were so many men in front of me, I wondered if I would ever realize my ambition. A whole generation, two generations, were ahead of me. I was at the tail end of a long procession. There were countless hosts marching in front, and very few marching in the rear.

Things are different today. The flight of years and the march of time have reversed the conditions. So far as age is concerned, I am getting perilously near to the front line. The numbers of those who march in front of me are thinning out, and there is a mighty host behind.

I will tell you young people a secret. All the middle-aged folk are painfully conscious of the army of the young pressing close upon their heels. Personally, I know that somewhere there is a young man being trained to take my place, and to carry on my work when, in the course of time, I must lay it down. There are times when I can hear him say: "Hurry along, Wilde, keep moving!" And Wilde pulls himself together, squares his shoulders and marches on, hoping that, as yet, no one has noticed him lagging on the journey or beginning to limp.

This is not merely a personal matter; it is universal. Youth presses close on the heels of maturity and old age; and youth is rather impatient at the slow pace of the people in front. Youth wants the old fogies to stand aside and give the young men and women a better chance to assert themselves. Youth is claiming a freer opportunity to play its part in the management of the world's affairs. The young have gained a measure of freedom such as they have never enjoyed before. They are cutting loose from old traditions. They are widening their horizon, amplifying their outlook, asking for new and larger responsibilities.

You will find a few of the older people who resent this new attitude on the part of youth. They point to the fact that the newly acquired liberty is in some places being abused, that the young people are not merely cutting free from old conventions, but are setting at naught some of the Ten Commandments. All of which is very true, but it is only true of a minority. I believe that the majority of young people are anxious to use their newly acquired liberty for the good of the whole race. During the past twelve years the young have framed a powerful indictment of those who in wide-sweeping generalities deplore modern tendencies of youth. We older people have not been brilliantly successful in producing a perfect world. We have not made a phenomenal success, even in the Church. Old men sat in the chancelleries of Europe playing their game of secret di-

plomacy, and fomenting suspicion and jealousy; and when their work resulted in a worldwide conflagration, they sent out the young men to shed their blood on the battlefields. Youth may have its faults, its glaring faults, but the older generations are not in any way immaculate. Nor does the license of a minority deny the fact that youth has its splendor, its love of adventure, its spirit of heroic self-sacrifice, and its flaming courage. When I hear older people girding at the young, I call to mind the fact that the angels are all in the prime of early manhood, and womanhood, which means *Youth*. And I remember Swedenborg's words. "To grow old in Heaven is to grow young."

And I have tremendous confidence in the youth of today, unshaken faith, especially in the young people of the Lord's New Church. All down the ages it has been Youth that has saved the human race from disaster; youth that has stepped forward; youth that has chosen the better part. I realize that even the Savior Himself wrought out our redemption as a young man, that even as a boy of twelve years he was saying "Wist ye not that I must be about my Father's business?" In the face of that, who will dare to limit the possibilities and opportunities of the young?

Youth has secured liberty it never enjoyed before. And it is confronted with the problem of how to use its freedom. What is Freedom? Young people will have to educate themselves to a knowledge that their liberty means something more than a latch-key, something more than a freedom from conventional restraints. I take it that today the young people regard freedom as the right to secure fuller opportunities and the right to shape their own lives. But in all things pertaining to the world, our freedom is but relative. None of us are free to do as we like. In this world we never will be. I may call myself a perfectly free man, but I am not free to be the President of the United States, nor the Archbishop of Canterbury. Scores of things I might desire are impossible to me through force of circumstances. We are all hedged about with restraints. And it is well that this should be so. Liberty can so easily degenerate into license. Absolute freedom is frequently another word for abject slavery. Solomon had a large measure of freedom, larger than you and I possess. It brought him to an inglorious end. Three hundred wives were the choice of his freedom, and three hundred wives leave no man free. There is no more dangerous thing in this world than for a man to be absolutely free to do as he may please. You have only to read the lives of the world's autocrats to realize that this is true. That is why the world's greatest criminals have numbered so many crowned heads.

For most of us the conditions of life make absolute liberty of action impossible. Where, then,

lies our freedom? I find in the Divine Word one unassailable definition. In the Old Testament the Psalmist declares: "I will walk at liberty, for I seek Thy precepts." In the New Testament, the Lord Himself says: "Ye shall know the truth, and the truth shall make you free." The words are different; the meaning is the same. All true freedom runs along the lines of godliness. The truest liberty lies in self-compulsion and self-restraint. Underlying all political social and religious freedom lies this essential keynote of liberty. He alone is free who yields obedience to Divine Law. The true secret of freedom lies in this: That we are all free in the making of moral decisions, free to choose between good and evil whenever they are put before us. When temptation comes, we can say "Yea" or "Nay" to it.

All other forms of freedom are but relative. Education, heredity, social environment, national and political conditions—all these things qualify our external freedom. One form of liberty is alone real and unconditioned, the freedom of the will. By the Divine mercy we are kept in a state of spiritual equilibrium. Longfellow saw this when he wrote:

Our little lives are kept in equipoise
By opposite attractions and desires,
The struggle of the instinct that enjoys
And the more noble instinct that aspires.

But the New Churchman sees in his spiritual liberty something vastly bigger than the clash of conflicting and contending instincts. He knows that to maintain him in this state of spiritual balance, the Lord employs, when need be, the whole weight of the Heavens. In the maintenance of moral freedom your soul is the meeting place and battle ground of Heaven and Hell. You, alone, can tip the beam. You, alone, can turn the scale. When it comes to the choice between good and evil, you are free. Neither heredity nor environment have the last word here. The last word rests with God. He makes the individual soul His vice-regent, gives to each of us the power to choose, elects that every soul may say, "And I will walk in liberty."

The conditions under which we enjoy true liberty sound almost like a paradox. To gain freedom by obeying the Divine Law calls for the limitation and restraint of action. The earliest precepts imply restrictions. "Thou shalt not" is the burden of the moral law. Nearly all the things to which the natural mind inclines are the things forbidden by the Word of God. Self-restraint, self-control, self-denial, are the avenues by which we are invited to seek our freedom. We are invited to become the children of liberty by a process of cutting down our natural freedom. He who would be free must walk a straight and narrow path. He must give up trespassing in flowery fields of dalliance, and walk the narrow ribbon of the King's Highway.

Can we wonder that many a man asks if this be the way to liberty? But the answer is clear. There is no true freedom except along the lines of truth.

He is the freeman whom the Truth makes free
And all are slaves besides.

Truth puts serious restraints on conduct in this world, because our natural inclinations are in the direction of license. In Heaven the angels are in perfect liberty, because their affections are in harmony with the truth. In this world all liberty is based on self-restraint. To gain true freedom you must curb the liberty of the natural mind. The alternative is slavery. The man who claims the liberty to get drunk is not free. The man who asserts his right to fly into a passion is a slave. Not long ago the newspapers recorded a charge against a woman of indulging in coarse and abusive language for an unbroken period of sixty-five minutes. Brought before a judge she claimed that the policeman had interfered with her right of free speech. But a woman whose temper needs a safety-valve of sixty-five minutes is not exercising true freedom. The freest people in this world are those who accept the restraint of the Divine Law.

The recognition of this fact is imperative if the youth of the present age is to use in wisdom the larger social liberties it is claiming. True freedom lies along the lines of true religion. So far as the fundamental and essential facts of freedom are concerned, the rising generation stands just where its parents stood. It has the freedom to do right in the sight of the Lord, the freedom to say with the Psalmist, "I will walk in liberty, for I seek Thy precepts."

In several matters, however, the young men and women of today have a larger and freer scope for their activities. Bear with me, young people, while for a few moments I indicate a few of the channels along which your liberties may run. You are free to make yourselves bigger and better people than ever your parents and grandparents have been. If you can so school and develop your mind and heart as that you shall in character dwarf the generations that have gone before you, the older people will feel no jealousy. They will say God speed to you. And they will recognize that in your enlarged intellectual and moral stature, you are applying God's greatest need in the world to-day.

For the curse of our modern life lies in the fact that we are men of a little breed, self-opinionated, narrow-minded, blind to the glory of the truth, deaf to the harmonies of Heaven. You, young people, are free to rise above the meanness and triviality of present day human standards. You are free to grow to the true measure of a man, that is, of the angel. We older people had that same freedom. Most of us made a pretty sordid thing of it. We only climbed the little hills; we left

the mountain peaks untrod. But you have all things in front of you—unscaled excellencies of character; unknown glories of mental and moral triumph. *You are free to be better men and women than the world has ever known.*

Another thing: You are free to build a better world, a better social order. You are free to qualify for the administrative duties of your country; free to wage war against all forms of poverty, inefficiency, trickery. What the civilized world needs today is a generation of brave, clear-eyed, stout-hearted men and women, that can go through society with a big broom and a hose-pipe, sweeping away ignorance, dirt and foulness, cleaning out the slums of the human mind, as well as the slums of the great cities. You are free to build a world in which war and strikes, ignorance and social impurity will be but the nightmares of a by-gone age.

And last of all, you are free to build a better church, the Lord's New Church, and to write a new chapter in the Second Advent of the Lord our God. This is the one thing for which I envy your glorious opportunities. If I were offered the chance of living my life over again, I think I should decline. For the future is so full of

promise. Give me "the glory of going on." But there is one thing that I would like to see—The new Church, rising in power and glory from the efforts of men and women who today are young!

You young people have opportunities that we older people lacked. Slowly but surely religious prejudices are dying out of the world. The old faiths are dying. The old creeds have gone into the discard. A waiting and expectant world is listening for a new gospel. And you are free to live and preach the gospel of the Second Advent. If you can learn to put into terms of love the truth revealed to the New Church, you can conquer the world for Christ, as it has never been conquered before. A generation that can translate the doctrine of the Divine Humanity, and set it to the music of human joy, will be able to build the Holy City, New Jerusalem, in the hearts of men. Herein lies the crown and glory of your freedom—to make the precious stones of the foundations of the Church shine with heavenly light before the sons of men.

Here is your great call to service—to live and labor for the coming of the kingdom; to hasten the time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

SATURDAY AFTERNOON, MAY 15TH.

AFTER a delicious luncheon at the Girard Craftsman's Club, Convention re-assembled in business session in the church auditorium at two o'clock in the afternoon, the Vice President, Mr. Ezra Hyde Alden, in the Chair.

The report of the Committee on Nominations was first heard and opportunity was afforded for additional names to be placed on the ballots. Nominations for the general offices of Convention were made as usual from the floor. All these names appear later in the report of the election of officers on Monday morning and are therefore not recorded here.

The report of the General Council was read by its Secretary, Mr. Benjamin A. Whittemore and was received and placed on file. It was voted to approve the recommendations therein contained. These involved various business matters: the depositing of certain money in the National Bank of Boston; including the Giving While Living Funds in the general Investment Fund of the Convention; empowering the Council to act in the matter of funds left for a Swedenborg Memorial Church in Stockholm, Sweden; in the matter of certain property in Denver, Colo. and Joliet, Mich., in the matter of sale to the railroad of land on the Urbana University grounds, and in

the matter of a travel fund which is established. The customary action was taken approving the assessment of the "per capita tax" of one dollar per member. Because of the difficulty of having ready financial reports of the year when Convention meets early, it was voted that the closing date of the fiscal year of Convention be changed from April 30th to March 31st, taking effect in 1927-1928. It was urged that the committee on increased endowment for the Theological School now become active.

Mr. Worcester supplemented the recommendation in regard to the Theological School as follows:

REV. WILLIAM L. WORCESTER.—You all know that several years ago—it was in 1921, I think—Convention passed a resolution authorizing a drive for the greater endowment of our Theological School. It put the matter of the endowment in the hands of the General Council, and the General Council authorized the appointment of a committee at that time. The committee was appointed, but it has not been active because the time seemed not opportune. Now our interest in the subject has been wonderfully awakened and kindled by the recent publication in THE NEW-CHURCH MESSENGER of an account of the condition, needs and possibilities of the Theological School, with even plans and drawings sketching possible larger and more beautiful and commodious buildings which may some day house the work of the School. The question has been asked on every side whether this may not be the opportune time for the

committee to get to work and for friends of the School to offer subscriptions. The Corporation of the School feels that the time is here; the management of the School feels that the time is here; and by this action reported from the General Council, that body expresses its feeling that the time is here. And as it is impossible to dissociate wholly our interest in the endowment of the School from the thought of possible buildings in the future, the functions of the committee have been somewhat enlarged, making it a Committee upon Endowment and Building Fund for the Theological School.

It is recognized by all friends of the School that the School needs more endowment before it can actually put its hand to new buildings. It must strengthen its work, and enlarge its teaching force and its scope of activity before it is ready. Its first object would be to take itself off the Budget of Convention, where at present it has to appear for about five thousand dollars each year. Then all the while the beautiful and convenient buildings would be in view, and would encourage us in the undertaking.

I wished the privilege of saying these words to announce that the undertaking is launched.

The report of the Council of Ministers was read by its Secretary, the Rev. Fred Sidney Mayer. Two recommendations required action immediately. The first of these recommended the granting of the applications for ordination from Messrs. Yonezo Doi, Isaac George Enns, Donald Charles Gustafson, Arthur Albert Huxman and Peter Peters. It was voted to grant these applications, the ordinations to take place at the service on Sunday morning, May 16th.

The second recommendation concerned the investiture of the Rev. Frank August Gustafson, Pastor of the Detroit Society of the New Church as General Pastor. This occasioned considerable discussion, due to the fact that there is but one minister in the Michigan Association, namely Dr. Gustafson, and that as Presiding Minister he already exercised all the powers which would come to him as General Pastor, except the licensing and ordaining of other ministers. It was brought out, however, that there are other societies in the Michigan Association, although as yet they have not the ministrations of a pastor; it was also emphasized that the office of General Pastor carries with it considerable prestige. The vote to approve the recommendation for Dr. Gustafson's investiture was carried, forty votes being cast in the affirmative and nineteen in the negative.

The report of THE MESSENGER Advisory Committee was next read by its Chairman, the Rev. H. Clinton Hay, as follows:

MESSENGER ADVISORY COMMITTEE

It has not seemed necessary to put the Convention to the expense of having meetings of the Advisory Committee during the year, as was done last year when the Committee was smaller and its membership less widely separated. But considerable has been done by correspondence. On December 1st the Chairman sent a circular letter or questionnaire to all the members as follows:

"To the Members of the MESSENGER Advisory Committee:

"You doubtless have been carefully considering the work of our Committee ever since your appointment upon it soon after Convention. The Chairman now desires to receive from you, as a result of your consideration, the following items:

"1. Any and all suggestions which have occurred to you to improve the editorial work of THE MESSENGER.

"2. And all criticism (favorable or unfavorable) which has arisen in your mind. But do not go back of the last Convention in your studies of THE MESSENGER. The Chairman feels that the present year is all that is committed to us.

"3. Please give the Chairman any suggestions that you can with regard to the work of our Committee and how it may best be performed.

"4. Kindly inform the Chairman of any criticisms of the current numbers of THE MESSENGER which have come to your knowledge from others, indicating whether or not you wish them to be regarded as confidential.

"As soon as the Chairman has received replies from all members of the Committee, he will prepare a report of the same for the consideration of the Committee and transmit it by mail.

"On account of traveling expenses and for some other reasons in mind, it does not seem advisable to try to call a meeting of the Committee in person at present. As this work by correspondence proceeds, it may be found necessary to call such a meeting. The correspondence by mail now proposed will serve as a preparation for the meeting or meetings which may be held in the future. We certainly must get together for personal exchange of opinions before Convention meets again, in order that we may make a suitable report.

Fraternally yours,

H. CLINTON HAY, *Chairman.*

Interesting replies were duly received with useful suggestions, and a summary of them was mailed to each member of the Committee and to the Editor of THE MESSENGER for further consideration. The Editor "fell in" with the suggestions readily, and as far as financial means would permit, adopted them.

Some other problems were submitted to the Committee by the Editor and by others which have been considered by mail also.

The Committee met by appointment on arrival at Philadelphia for the meetings of Convention. After listening with appreciation to the report of the Editor, prepared by him for Convention, it was voted to embody the report in the Committee's report to Convention. It is as follows:

Editor's Report

"Dear Sirs:

"There are three ways in which the conduct of THE MESSENGER during the past year has differed from that of previous years under the present editorship.

"1. In the first place, with the authority and encouragement of the business management, The New-Church Board of Publication, the Editor for the first time placed his reliance for copy principally upon articles especially requested and written for the paper. For these, generally speaking, a nominal payment has been made, which amounted in all for the year to about \$350.00.

"This policy—which had long been desired and urged by the Editor—has not only resulted in a decided improvement in the quality and appeal of THE MESSENGER's contents, but has made possible the planning of numbers in advance and a greater concentration upon really timely and important topics.

"2. In the second place, and again at the urgent recommendation of the business management, the great majority of issues have centred about a single theme or topic, making possible a more vigorous im-

pression than could be achieved otherwise.

"3. In the third place, while the size of sixteen pages has been generally adhered to, the Editor has been left free to add extra pages whenever the subject or occasion has seemed to warrant so doing. Altogether the issues since May 1, 1925 have contained eighty-four extra pages, besides five pages of special paper bearing half-tone illustrations.

"Several of the issues devoted to special topics have aroused much interest and a great deal of favorable comment. Of these one might mention especially the series of seven Lenten issues dealing with 'unique contributions of Emanuel Swedenborg to religious thought.' There have been requests for re-publication of the leading articles in this series in pamphlet or book form, which may be done if desired, as the type is still standing. An issue seeking to set forth the New-Church view of mental healing has also received much favorable comment, while that on the subject of the New Church and Bible Study was, in the Editor's opinion, the most notable contribution to the thought of the Church on this vital subject within his recollection.

"While, as was said, there has usually been at least nominal payment for specially written articles, the Editor is glad to record his gratitude for a large number of unpaid contributions—especially sermons—and for much help that greatly exceeded in value any return he could make for it. In particular he would express his very deep appreciation for the tireless and unrelenting labor of the President of the Board of Publication, Mr. Robert Alfred Shaw, to whom all the credit is due for the notable "Messenger House" exhibit at the present Convention.

"THE MESSENGER will miss very greatly the able and devoted labors of Miss Margaret E. Robbins, who resigned the position of Assistant Editor on April 1st last. There has been a considerable delay and difficulty in filling this very responsible position, but the Editor now hopes that the problem has been satisfactorily solved.

"Alike in the planning of issues and the writing of editorials, every effort has been made to keep THE MESSENGER representative of Convention, affirmative, and as far as possible non-controversial. In one instance, however, a hitherto unique and apparently successful effort has been made toward that leadership in the initiation of new movements which should be one of the most important functions of a church paper. This was the securing of plans for a proposed enlargement of The New-Church Theological School, which apparently will result in a definite campaign to place the School on a footing that will enable it to perform a maximum service to the Church and to the Lord in His Second Coming.

Respectfully submitted,

E. M. LAWRENCE GOULD, *Editor.*"

The Committee wishes to join with the Editor in expressing grateful appreciation of the devotion to the interests of THE MESSENGER and of the Church manifested by the Board of Publication and its President, Mr. Robert Alfred Shaw, at all times; and especially at this time in providing the fine exhibit of the "Messenger House" at the Rittenhouse Hotel, opposite the Philadelphia New-Church Book Rooms. [Applause.]

The Committee has carefully considered the duty of nominating an Editor for the ensuing year. One of the members desired, "for the improvement of THE MESSENGER and for the unity of the Church," that a new Editor be nominated; but the other members of the Committee did not entertain his view and resolved to nominate the Rev. E. M. L. Gould for Editor for the coming year.

Respectfully submitted by the Committee,

H. CLINTON HAY, *Chairman.*

Mr. Gould's name was therefore printed on the ballots in accordance with the vote of the 1925 Convention.

The report of the Convention Committee on the Sesqui-Centennial was presented verbally by its Chairman, the Rev. Charles W. Harvey, as follows:

SESQUI-CENTENNIAL COMMITTEE

REV. CHARLES W. HARVEY.—The Sesqui-Centennial Committee, on representation of the Church at this Exhibition, is made up from representative persons, some twenty members, from various bodies of the church. We have had very good success, in large measure because of Mr. Stockwell's connection with city officials and the Sesqui-Centennial people.

First of all, we secured a very good space in the Palace of Education for some \$1,608, and we asked the Treasurer of Convention to underwrite the first payment of \$420 to hold that space. Later on, plans for the Exhibition were changed, and various suggestions were made for a better representation of the Church at the Exhibition through the building of a "Swedenborg House" such as was erected at St. Louis. Plans were made for this, and then we found that the Woman's Association was planning to reconstruct the old Third Street, where Bell's Book Store stood, in which the first public declaration of the teachings of Swedenborg in this country occurred in 1784. (You will remember that in 1917 we placed a bronze tablet on the site.) I think it is just to say, however, that the fact that we were Swedenborgians, and that people here do not fully comprehend our teachings, kept us from being allowed to do this on the grounds that no religious propaganda was to be given space in this undertaking.

The space for religious exhibits in the Palace of Education was put in charge of a Mr. St. John, who is a good friend of the Church. The space for this exhibit is in a very fine position. The space is bounded with very handsome Gothic columns, and divided to form booths about eight by twelve feet in size. A table will be there for books, tracts, etc. Mr. St. John undertakes to provide the whole decoration of this exhibit—the name over the booth, etc. He also provides an attendant during the time of the Sesqui. There are some fifty or sixty exhibitors who will have space under Mr. St. John, who will arrange the entire matter. Although the cost of this is \$1,440, that will include everything except having a demonstrator on the ground for ourselves. In order to do that we should have to have another \$900 or \$1,000. We have therefore asked every member of the Convention Committee to have some twenty copies of a circular letter asking for subscriptions sent out. We hope that the cost of this exhibit will not come on Convention, but on private persons who are interested in having the Convention represented adequately and in a dignified manner at this Sesqui-Centennial. The result up to now—the appeals have not been out much more than a week—is about \$250. We shall want the \$1,440 asked for and we shall want about \$2,500 in all, so we have received about ten per cent. It is up to you whether or not the Church will be adequately represented before the millions of visitors who will come to the Sesqui-Centennial.

The Rev. John W. Stockwell, Chairman of the local Committee working with the Convention Committee on the Sesqui-Centennial representation of Convention, then presented an oral report:

REV. JOHN W. STOCKWELL.—First I want to say that Mr. Harvey is very generous to speak of my activity,

but it is he who has been tirelessly at work and should be in large measure credited with the success of whatever we do on this occasion. First, as you will realize, one of the important factors of that exhibit will be the literature to be distributed to the many thousands who will be visitors. It will take a great many forms. Of course all of our periodicals—THE NEW-CHURCH MESSENGER, *The New-Church Review*, *The Helper*, *The League Journal*—will be needed. Then we have experimented with the little sheet you have been handed, entitled "USE" (United Swedenborg Enterprises)—a "Convention Extra" giving various incidents in the history of the New Church in America. . . .

The Swedes in America are planning to commemorate the activities of this country in this land and are getting up a permanent building. The city has granted certain acreage for this purpose. In that building there is to be a Swedenborg Room. I had seen a notice of this enterprise some weeks ago and had been wondering just how we might obtain contact with it, and it was therefore with great pleasure that yesterday I received a call from the Secretary, a Mr. Johnson, who has been in Stockholm and is familiar with the New-Church activities there and has talked with Pastor Rundstrom, who is here with us today. He asked us to co-operate directly in fitting up that Swedenborg room. [Applause.]

So it seems as if things were working together for us in the Lord's hands, and we must avail ourselves of what is before us in the spreading of the knowledge of this church.

Mr. Robert Alfred Shaw, President of The New Church Board of Publication called the attention of Convention to the fact that among the features of the exhibit in the "Messenger House" was a book called *America Illuminata*, written by Swedenborg's father, Bishop Swedberg, and presented to the Brooklyn Society's library from the library of the late John Bigelow. The Rev. Frederic R. Crownfield added the statement that another volume of the same book was also on display in the church rooms, this being the property of the Theological School and coming from the library of the late Rev. J. J. Garth Wilkinson.

After several announcements by the Business Committee, Convention adjourned until ten o'clock Monday morning.

SUNDAY, MAY 16TH.

MANY visitors availed themselves of the privilege of attending the session of the Philadelphia Sunday School, which was held at 9.45 on Convention Sunday morning. The large Sunday School room was filled to overflowing, many being obliged to stand. There was no regular program, but all joined heartily in singing the hymns from the *Hosanna* and listened attentively to the several speakers.

Mr. Ezra Hyde Alden, Superintendent of the Philadelphia Sunday School, spoke briefly, as did the President of Convention, the Rev. William L.

Garden Party

AT quarter past four many private cars and eight large buses—several of which were obliged to make a second trip—started from the church to take the members and guests of Convention to Wynnewood. Everyone enjoyed the pleasant trip beside the Schuylkill River through one of Philadelphia's beautiful parks and out along the Lancaster Pike. The many bridges framed delightful vistas of wooded hills and flowering fields.

Mr. and Mrs. Gideon Boericke and the Misses Boericke received the party at their lovely home, "Deepdene." The house, designed in the charming English style, is set well back from the road, approached through an avenue of trees and surrounded by beautiful lawns and gardens. This setting was perfected by the wealth of purple wisteria covering the summer house, the pink and white dogwood, azaleas in full bloom and colorful flowers of many other varieties.

After leaving their wraps in the house, the guests conversed in groups, played croquet on the lawns or wandered through the gardens. The spacious porch formed a delightful gathering place, while some of the older people found comfortable corners in the living rooms. A delicious buffet supper was served at seven o'clock and the evening passed all too quickly in dancing to the excellent music or in renewing old friendships and forming new acquaintances.

Besides being one of the most largely attended of Convention's social functions—more than six hundred people taking advantage of the hospitable invitation of the host and hostess—this garden party was easily one of the most enjoyable. Young and old pronounced it one of the memorable features of the 1926 Convention.

Worcester. The Rev. Charles A. Hall of England also addressed the School and its visitors. He spoke particularly of the beauty of nature and its many lessons about God. The red rose so often observed in his buttonhole was, he explained, a symbol of a miracle for him. The snowdrop was a peculiarly effective example of what the Lord, the Sun of our lives, does for us. The snowdrop's petals, all green at first, are changed to white, with only a touch of green—even as the Lord transforms our lives but still leaves us our personality.

After Mr. Hall's address all sang that lovely hymn, "Trust the Eternal," and the School was dismissed.

The Convention Service

ABOUT seven hundred and fifty members and friends of Convention gathered for the Sunday morning service in the church auditorium at quarter before eleven. This large and exceptionally lovely house of worship is the home of the second oldest New-Church society in America. It differs from many New-Church edifices in that it has an altar of white marble, on which reposes the opened Word. During all of Convention's sessions this white altar flamed with scarlet tulips. The colorful stained glass windows, the flight of marble steps leading to the chancel, the skilful carving in pews and woodwork throughout the church, all contributed to the beauty of the setting for Convention's services this year, and the new memorial organ and chimes added dignity and harmony.

A slightly abbreviated form of the order of Morning Service from the *Book of Worship* was conducted by the Pastor of the Philadelphia Society, the Rev. Charles W. Harvey. This included:

Processional: Mag. n. 47 ("O Worship the King").

Selection: *B. of W.* n. 35. ("The Lord is my Light").

Psalter: Psalm xlvii.

First Lesson: *Genesis* ii.

Second Lesson: *John* xv.

In view of the fact that the President of Convention, the Rev. William L. Worcester, was for twenty-five years the Pastor of the Philadelphia Society, he had been invited to give the Convention Sermon in place of the usual address at the Saturday morning service. His lovely and memorable exposition of the spiritual lessons of the "Fruits of the Vineyard" appears in this issue of THE MESSENGER. At its close this prayer was offered.

O Lord and Savior Jesus Christ: The awakening of nature, in these days of spring, with new life and beauty, and new promise of fruitfulness, joins with the promises of Thy Word to assure us of the rich and abundant blessing which Thou art ready to pour into our lives, making them no longer barren, but beautiful and fruitful.

We pray that every soul may open itself to Thy blessing, and become fruitful from Thee. We pray for a continuance of Thy blessing upon this church with which we meet today, that it may be increasingly fruitful; and for all churches in towns and villages throughout the land and in all lands, that they may render more abundantly the fruits of spiritual life. We pray that

Thy Church everywhere may be fruitful—an instrument in Thy hand for establishing Thy Kingdom of Christian love and service in the earth; for establishing the Holy City New Jerusalem among men; for bringing the sunshine and the blessing of heaven into the life of this world. We ask it for Thy mercy's sake. Amen.

In accord with the local custom, the young men of the Philadelphia Society acted as collectors of the offering, the amount of which (to be devoted to Convention uses) was unusually large. Offeratory music consisted of the Largo from Dvorak's "New World Symphony" (Mr. Rollo F. Maitland, organist) and "Come Unto Me," from "The Messiah," charmingly sung by Miss Elizabeth Worcester, daughter of the President of Convention.

The investiture of the Rev. Frank A. Gustafson with the office of General Pastor followed. The Rev. Fred Sidney Mayer for the Council of Ministers and Mr. Benjamin A. Whittemore for the General Convention presented the candidate. The President of Convention conducted the service, at the close of which Dr. Gustafson took his place in the chancel with the other General Pastors.

Five candidates were next presented for ordination by the Rev. Fred Sidney Mayer for the Council of Ministers and Mr. Benjamin A. Whittemore for the General Council, as follows: Yonezo Doi, Isaac George Enns, Donald Charles Gustafson, Arthur Albert Huxman and Peter Peters. The Rev. Messrs. George Henry Dole, Charles W. Harvey, Louis G. Hoeck and Frank A. Gustafson assisted the President of Convention in the laying on of hands. At the close of the ordination service from the *Book of Worship*, the congregation sang the ordination hymn (n. 452 in the *Magnificat*): "O Guardian of the Church Divine."

After the singing of Selection 198 in the *Book of Worship*, "I will lift up mine eyes unto the Mountains," the Holy Supper was administered, following the order in that book. The President of Convention officiated, assisted by the Rev. Messrs. Charles W. Harvey, Frederic R. Crownfield, John Daboll, André Diaconoff, Horatio W. Dresser, Russell Eaton, Norman O. Goddard, Warren Goddard, Harold R. Gustafson, Earl C. Hamilton, Joseph Hoellrigl, Harry C. How, John R. Hunter, Fred Sidney Mayer, George E. Morgan and Hiram Vrooman. This service formed a fitting close to a very impressive and memorable occasion.

An account of the very interesting "Inscription Tea" which took place on Sunday afternoon in the "Messenger House" will appear in a later issue of THE MESSENGER.

Organ Recital

At seven o'clock on Sunday evening a meeting was held in the church auditorium under the auspices of the Philadelphia branch of the Music Study Group. Miss Adele Sutor, President of the Group, gave a brief talk about its work, and introduced Mr. Rollo F. Maitland, F. A. G. O., organist of the Philadelphia church. Mr. Mait-

land explained how the present Hering Memorial Organ came to be, and gave a brief description of the instrument and its resources. He then played four numbers, as follows: "Passacaglia," by Bach; "Caprice, 'The Brook,'" by Dethier; "Elfen," by Bonnet; and "The Belle of St. Ann de Beaupre," by Russell. The beautiful quality of the organ and the skill of the organist made this program one of the outstanding features of the day.

The Conference on Missions

THE Sunday evening service conducted by and in the interests of the Board of Missions opened with the singing of Hymn 216 as a processional: "Rise Crowned with Light, Imperial Zion Rise." The Rev. Fred Sidney Mayer read from the second chapter of *Zechariah* and led in the repetition of the Lord's Prayer.

After the singing of Hymn 564 ("Fling Out the Banner"), Mr. Ezra Hyde Alden, President of the Board, took the Chair and opened the meeting with the following words:

MR. EZRA HYDE ALDEN.—It is a good thing for the Board of Missions, once a year in these missions meetings, to come face to face with the representatives of those who are supporting its work and making it possible to carry this work on.

It is a good thing for the Church, and I believe it is a good thing for the world, that there are enough of you, that your interest in the Church and what the Church stands for is sufficient to keep the standard of the New Age floating, not alone in this country but in the countries across the seas to east and west.

We appreciate the trust that is placed in us by you and by the Church. Our work is more than the mere sitting down and deciding that so many dollars shall be expended in this direction and so many in that; it calls for surveys of the whole field, for the reading of men and conditions, for the balancing of

conditions here with conditions there, for decisions whose consequences may be far-reaching. The time has gone by when we shied at foreign missions; we are realizing that there are no geographical barriers to the spread of the New Church, that there may be greater importance in keeping alive the little centers in Europe, in Asia, and in Africa than in confining our energies to our own land.

But tonight we are doing something more than rendering an account of our stewardship. We are bringing before you, that you may see and hear them, men who are themselves engaged in pioneer work, men who know conditions and possibilities better than we can. It is, I feel, a high privilege that is ours this evening.

After requesting that this meeting be regarded as a religious service and that there be no applause, Mr. Alden then proceeded to introduce the first speaker of the evening, as follows:

Our first speaker, I am sure, no longer needs an introduction to you. While he has been among us only a few days, he has won a place in our hearts which makes us feel that he is surely one of us. The Rev. Charles A. Hall of England, whom the British Conference has named as its representative, is thoroughly familiar with the conditions of which he will speak. He is the Editor of *The New-Church Herald*, and he will be during the coming year the President of the British Conference. Mr. Hall will tell us briefly of the opportunities that lie before the church in Africa and India.

The New Church in Africa and India

By Charles A. Hall

I WANT to limit my talk to fifteen minutes, but to cover Africa and India in fifteen minutes is a bit of a proposition.

Some years ago a remarkable thing happened in Africa. A native named David William Mooki discovered in a roundabout way a second hand copy of Swedenborg's *True Christian Religion*. He was attracted by what Swedenborg said there on the Second Coming of the Lord, and not only by that but by the rest of his theology. For a long time Mr. Mooki tried to discover whether

there were any sympathizers with Swedenborg in Africa, or anywhere else in the world. At last he came, again in a roundabout way, to find out that there was such an organization as the General Conference of the New Church in Great Britain. He put himself into contact with the Conference and made certain propositions. He was at that time associated with a church that certainly did not go under the name of the New Church, and he had a considerable influence in an organization of natives in Africa who were a little disgruntled

with their ecclesiastical authorities. He himself, as was later proved, became a sincere receiver of the doctrines of the New Church, but at first his approaches to us were received with a great deal of carefulness—I dare say that your Board of Missions over here knows that it is quite possible for it to be exploited by persons who are not really interested in the work. We wondered whether Mr. Mooki was a sincere convert. I can well recall the discussions in the early days about South Africa. I was myself conservative in this instance, although my nature is radical, and I wondered whether this venture was to be a successful one. The Conference was divided. Then an increasing number of people began to take an interest in this work, and finally the Rev. James F. Buss paid a visit to South Africa. Under the guidance of Mr. Mooki he talked with those interested, by means of interpreters, and himself became interested in the field. At last the Conference became practically unanimous in feeling that there should be someone sent out there to oversee the undertakings and to see that the movement was a sound New-Church movement. We secured a very excellent missionary in the person of the Rev. E. J. Pulsford. He is doing fine work in Africa—a very distinctive and wonderful work indeed, and his name will go down to history as the greatest New Churchman in connection with the work among the African natives.

I can't give you accurate figures about the work in South Africa, but there are a number of native ministers who assist Mr. Mooki, and a large number of small societies. These societies do not have the beautiful ecclesiastical buildings we have in our countries. I remember that Mr. Buss, several years ago, gave us some pictures illustrating his work, and showed how about twelve pounds (around sixty dollars) would build a church. So if any of you have sixty dollars to spare, here is a chance to immortalize your name by building a church in connection with our mission! These men are not intellectuals by any means. They are simple people, receiving truths in a simple way. Mr. Pulsford labors under difficulties because he has practically three languages to speak, and very often what he says has to be interpreted. However, he gets on remarkably well, and it seems that he manages to travel many miles—not by automobile, by any means, but by ox wagons—and then talks to the people for hours. I dare say some of you felt that the service this morning, while impressive and inspiring once a year, wouldn't do for ordinary Sundays; but Mr. Pulsford has services of three, four and five hours, and the people enjoy every minute of them.

Then there is a development of education among these people, and they are beginning to look to the New Church to help them with ordinary secular education, with a little religion thrown in.

It seems that there is a large development under our missionary there for practical usefulness in education, which will lay the basis of a sound New Churchmanship among these people. So altogether the reports we are receiving from Mr. Pulsford of the work in South Africa are most encouraging. There are about a hundred little societies that have sprung up under his help, and at least two thousand native followers, and there are about five or six thousand that are being brought into touch with the mission. The government of South Africa is beginning to look with favor on our mission, travel facilities and other encouragement is being given, and it is being seen that there is nothing dangerous or revolutionary in our doctrines, but instead that they make industrious and peace-loving citizens.

Now to consider the work in India, although it is a bit more difficult to speak of. There is in Bombay what is known as a Swedenborg Society, and at the head of it at the present time is a man named A. E. Penn. He is very active in wielding his pen. He is very successful in getting articles on Swedenborg into the *Indian Daily Mail*—and anyone who can get on the right side of the *Daily Mail* is a pretty smart man.

The work is developing in India generally, appearing here and there in all directions. A delegate from our Conference, the Rev. S. J. C. Goldsack, recently visited the country, was wonderfully received, and is fairly enthusiastic about the possibilities of the New Church in India. He believes that the best way to deal with the situation there is not to do anything of an ecclesiastical nature, but to use existing institutions. He came back with the idea in his mind that it is desirable that we should have a man in India who should be empowered to use his own judgment—not to be located in any particular place but to give lectures up and down the land.

Since Mr. Goldsack's return, Mr. D. Gopaul Chetty has become greatly interested in the philosophy of Swedenborg, and has written a book called "Swedenborg and the Saiva Siddhanta" in which he states his belief that it is the spiritual philosophy of Swedenborg which is likely to satisfy the philosophical demands of the Indian mind. Mr. Chetty, who is a Tamil himself, has gone so far as to establish a Swedenborg Society of Madras, in which there are men of considerable standing. He doesn't persuade them to the New Church in any way, or even to Christianity, but he does ask that they shall study their ancient religions in the light of the philosophy of the New Church. Mr. Sutton, who has recently been over there, is satisfied that there is among a certain population the possibility of a definite New-Church movement, but that generally speaking the movement towards Swedenborg is toward the writings, which appeal through the light which they shed on existing

Indian philosophies. We are doing all we can to maintain the Swedenborg Society in Bombay, and to encourage the work of other men in various other parts of India.

One thing is certain: It is absolutely impossible for us, unless we are courting failure, to keep the idea that we are going to establish work on ordinary ecclesiastical lines. We must just cast our bread upon the waters, that it may return after many days. The Indian mind is different—it is the more philosophical mind. It wants a sound and profound philosophy to interest it. The difficulty is that, when a Swedenborgian speaks, they are enthusiastic for that; then about an hour afterwards if a Christian Scientist speaks, they are enthusiastic over that; then, later, a New Thought convert interests them in that. The thing is to get their interest in the sound spiritual philosophy securely rooted.

I want to say one word about all this missionary enterprise. I hear of a period when you spent but a little money on it; now you spend each year five or six times what you did before. We find that, the more money we spend on sound missionary spirit, the more money there seems to be to use for our own purposes and the greater is the general interest in the Church. If you really want to get the Church going on with home missions, do a little bit in the foreign field and you will realize how much you have to give. A few years ago, during the war, it seemed as if there was no money for anything, but when money was needed we managed to find it. If we are giving one dollar, probably we could afford two, and if we could afford two, probably we could make it five, and if we could make it five, perhaps we could give ten—and so it goes! There is a saying, you know, about the old Scotchman who “gripped his siller so tight it gang through his fingers.” You will probably find that, if you can do what you are

doing, you might just as well do twice as much, and be the better for it.

With a brief description of the “Mite Box” plan of the Woman’s Alliance to gather small sums of money as thank-offerings as a memorial to the late Rev. George Gordon Pulsford, Mr. Alden then called upon the Alliance representative. Mrs. Henry Snow of Cincinnati, Ohio, presented the sum of \$350 to the Board of Missions on behalf of the Mite Box Fund. The Chair then called upon the Rev. Fred Sidney Mayer, who dedicated the sum to the service of the Lord with a brief prayer of thankfulness for the Rev. Mr. Pulsford and for the efforts of the women of the Church.

The Chair then called attention to the pledge cards, which were next distributed, and asked everyone to keep in mind what Mr. Hall had said about our ability to give about twice as much as we first thought possible. At this time the choir of the Philadelphia church sang that lovely anthem, “Ponder My Words, O Lord.”

The second speaker of the evening was introduced in the following words:

MR. EZRA HYDE ALDEN.—I take it for granted that there is no one in this audience who does not know that Emanuel Swedenborg was a Swede. We should also know that, as a profound scientist and a man of public affairs, his worth and standing are fully recognized in his own country. For many years there has been a hope that some day there could be erected in Stockholm a memorial church building which should worthily stand for the New Church and for the Seer. It is a pleasure to have with us the Pastor of the Stockholm Society of the New Church, the Rev. David Rundstrom.

Mr. Rundstrom then spoke about the work in Stockholm, in the following words:

The Work in Stockholm

By David Rundstrom

IT is indeed a great privilege to be amongst you, and to bring a greeting from the country of Swedenborg, and the city where he was born and where he wrote the most part of his writings.

I need not tell you that I am not able to speak your language, because you can all easily hear that. I should rather speak my own language, but it would be of little use as no one would understand me, and that is the reason why I have to use, or rather misuse, your language. To stand up for the New Church in Sweden is not an easy task. You know the saying that no prophet is without honor, save in his own country. Swedenborg is recognized in Sweden as a great scientist, as he surely was, but he is not recognized as a

theologian. People call him a heretic and warn you not to read his books. That is the current feeling about him. There are so many prejudices to fight against, so many enemies that would destroy the church if they could! But I have in so many cases been able to see how the Lord protects His church and is helping her and keeping her from danger.

Although I am the only minister in Sweden working for the Church we all love, I am not alone, as it may seem. The Church in Sweden is gradually getting new members and greater interest in the doctrines. It is a thing of very great importance that amongst scientific men there has been evidenced interest in Swedenborg and his work. Last

year a big book with quotations from Swedenborg's works was published by scientific men. I do not mean that the scientists really understand what Swedenborg has written in his theological works, but if any part of the writings of Swedenborg are published by scientific men, a number of people who read them may become interested in the New Church.

Another thing I should like to emphasize is that, when we erect a new church building, the New Church will be generally spoken of in the newspapers. There has been an article recently in one of our papers saying that we were contemplating such a step. If we erect a church in the place we already have, it will be a great help in making the church known, not only in Stockholm but in the whole country. The Swedenborg Memorial Church will be the first New Church in Sweden. The building of such a church has been spoken of for nearly fifty years. Money has been collected for more than one generation, but as our resources have always been so small, only small sums have been collected. But by degrees we have got ahead, and we have the building site, which cost about thirty-five thousand dollars. One hundred and fifty thousand dollars is needed for the buildings. We have had to borrow and we have to hope that our New-Church friends abroad will assist us in some way in order to pay the interest on the money borrowed.

The church will contain some apartments to be let. The part of the building that is for church purposes is of three stories, one under the street level and one above it. The third story is for rent, but it can in case of need be used for church purposes. If things go on as we expect, we hope to have the church building finished during the summer of 1927, and it is our intention to invite people from different parts of the world to be present at the consecration. It is my hope that the Memorial Church of Swedenborg in Stockholm will be a real home for all strangers who come to visit the fatherland of Swedenborg. I hope to see some of you in Stockholm next year, and I shall do my utmost to make it comfortable for visitors, although I cannot show the hospitality you have shown me in your country.

I hope I may learn your language better, as it is my intention to stay a few months in your country and I hope I shall learn a great deal, not only of your language, but of your New-Church work here, which is the most interesting thing to me. I will not trouble your ears longer with the English I speak; instead I will read you a Swedish poem, called in your language, "The Milky Way." [Here Mr. Rundstrom read very beautifully in Swedish—the rhythm and the music of the words intelligible, even though the tongue was foreign.] This little poem contains a little story. It is about two young people who loved each other. When they

passed into the spiritual world, they came to live very far apart, upon different stars. They started, he from the star where he was, and she from her star, to build a bridge of stars to where the other lived. They built the bridge for a thousand years, and when the bridge was finished they came together. But the cherubs in heaven, when they saw the beautiful thing which those two people had built, came to the Lord and said, "O Lord, look!" And the Lord looked, and He said, "What Love in my world has built, I will not put down."

At the close of Mr. Rundstrom's address the congregation united in singing Hymn 28, the words of which are attributed to Swedenborg and the music for which was written by the Rev. Frank Sewall: "In boundless mercy, gracious Lord, appear." Mr. Alden then introduced the Rev. Isamu L. Watanabe of Japan, in the following words:

MR. E. H. ALDEN.—Nine years ago, in this chancel, there was ordained into the ministry of the New Church a man of a distant country and a different race. Coming into a knowledge of the teachings of the Church in what might seem a fortuitous, but which I think we may regard as a Providential manner, he wholeheartedly devoted his life to the spreading among his own people of the gospel of the New Age. Going back to his own country, he has been laboring in new fields and, like Paul of old, has been traveling up and down proclaiming the truths of a Savior Lord in so convincing and so affectionate a manner that his fellow countrymen have heard him gladly.

It is more than a pleasure, it is a privilege, that you can hear tonight the voice and see the bodily presence of our good friend and effective preacher and teacher, the Rev. Isamu L. Watanabe. The Board of Missions has the utmost confidence in Mr. Watanabe. He is a man of sanity and at the same time of broad vision, and we need the leadership of men of vision. He is handicapped in addressing you by the fact that he is seldom called upon to speak in English and for him to attempt to deliver his message in that language is to chill his fervor and to halt his tongue. We are therefore asking him to speak in Japanese, and the Secretary of the Board, Mr. Sperry, will read a translation of what he says.

Mr. Watanabe thereupon addressed the congregation in Japanese, each paragraph of his speech being subsequently read in English by the Rev. Paul Sperry. The English translation begins on the next page.

All Things Are Ours.

We might have more joys if we understood that all things are ours. All time belongs to the children of light. We are not bounded by the little grey dewy morning of the present, we have all the mornings that ever grew in the garden of the horizon. We are only poor because we are faithless. If we had faith we should have all time, all strength, all confidence, and all peace.—JOSEPH PARKER.

New-Church Achievements in Japan

By Isamu L. Watanabe

DEAR Friends in the New Church: Since I went back to the land of my nativity as propagandist of New Church truths and principles of life (being encouraged all the time by the brotherly love and sympathy of the Church in America) the past eight years have been like a dream. It has been an isolated period, in a way, as I have been very lonesome and homesick for the New-Church people in America, and have had some little experiences, without personal comfort, but always with inspiration and encouragement from on High. And now, there is nothing in my life which can be compared with the glad and happy privilege of this unexpected opportunity of seeing you dear friends, and of communing, heart to heart, under Providence. It is an honor to present myself before you again, and to call your attention to the message of my humble efforts in the far East.

A tree is known by its fruits. So a man is judged by the results of his work—whether or not it fulfils his Master's claim on him, and his fellow man's. I greatly appreciate the kind thoughts and the generous trust and freedom accorded me by the American friends. At the same time, to know what profit has been already gained by invested capital, deepens confidence in still further investments, and gives one courage to push forward our Master's business without hesitation. So you should understand what has been done during the past seven years.

I do not know what to tell you in this limited period, or whether you can understand what I do say, as I have had so little chance to speak English. In June, 1917, my last Convention was held in this same building, and in December of the following year, I left the United States. On the first Sunday in April, 1919, occurred the first Sunday services and New-Church Sunday School session in Japan, and a small class began to study *The Divine Love and Wisdom*. In the light of truth from love the little nucleus thus formed has increased in size. Today the average attendance at services is thirty, and in the Sunday School it is also thirty.

In September, 1919, the magazine, *New Life* was started, at first distributed only among acquaintances, then sold at book-stores in Tokio and other cities. At present 580 copies are published, but it is no longer sold in stores.

How has the magazine worked with men? Let me tell a few stories. It was being sold at a store near my house. One evening a student at Waseda University strolled into the store, and his eye caught the words *New Life*. He took it

up, opened page after page, finally reading the editorial remarks. He was captivated by the truth, the living spiritual life, so much so that he came to see me to investigate. We talked frankly and openly. Fascinated and inspired, he came to services next Sunday with his sister—whom you now know very well, Miss Fujii Moriguchi, at present studying kindergarten work in America. Her two elder brothers and one younger sister joined the New Church. She will be a worker for the Lord among women and children.

The New Life is printed by prisoners in the penitentiary, as a cheaper rate is granted by Mr. S. Arina, the warden, who is a friend of mine. These prisoners are permitted to write a letter only once every two months to those outside the family, under strict inspection. One writes me every time he is permitted. It is a wonderful fact that this man, living in a dungeon, has had his dark heart lighted, and has been converted to New-Church truths.

When Mr. Doi returns in the fall, he will take charge of *The New Life* as its new editor.

About a year after Mr. Moriguchi, Mr. Doi, whose friends exerted a powerful influence, accepted New-Church truth as the essential principle of life. We fully appreciate your loving kindness in enabling him to attend the Theological School in Cambridge.

After September, 1921, I began to expand the New Church outside of the city. I went to Western Japan seven hundred miles from Tokio. I became acquainted with a former Methodist minister, two of whose daughters were studying in the Tokio Methodist Girls' High School, in this manner: The two girls were friends of Miss Moriguchi, and came to services with her a couple of times. The younger acquired tuberculosis, which developed into a serious condition. Though they had been to services only twice, Mrs. Watanabe and I visited her often, reading the Word and praying with her, and taking her suitable food. As she grew worse, her mother came to take her home, but she was too seriously ill to be moved, and passed away. Her parents were so impressed by the kindness of New-Church people that the entire family became converted to the New-Church.

The Lord teaches me that the world is more hungry and thirsty for kindness and love than for vocal preaching. At least in Japan, a New Age which asks for deeds of love has come. Everyone's religious life is deepened and ennobled by self-testing experiences of Divine truth and love. This is the distinctiveness of the New

Church—to reveal a new life of love for man.

Since 1921, I have made nine mission trips, visiting about seventeen different places about seventy-two times. I have delivered lectures, rather than preached, to fifteen thousand people, at an estimate, and about five hundred of them have accepted the New-Church principle. I have obtained the necessary expenses for mission trips by the difference in the rate of exchange. The more means, the better work and the greater results.

We wished to start a kindergarten, but had not a suitable person in the New Church. Finally we found Miss Moriguchi, a New-Church girl who wished to teach kindergarten, and, by the generosity of New-Church friends, she has been studying in America. When she goes back to Japan in the near future, she will start a New-Church kindergarten, and I have confidence that the dear friends will back her up and help her work. About \$3,000 will be needed to build and equip a kindergarten house—\$4,000 if we have to buy the land. To help Miss Moriguchi is to help the New Church in Japan.

In Tokio, we are going to organize formally the New-Church Society. When I left Yokohama in April, I recommended this, and suggested guiding precepts. Fortunately Mr. Doi is very earnest in his desire to have an independent Church. He will be the leading minister in Tokio, and teacher in the New-Church School. I have confidence that you will give him the same sympathy and encouragement which you gave me in the past.

Every Sunday we have Sunday School, the "Holy-Day Children's Society," from 9.00 a. m. until 10.30. The enrollment is a little over 50; the average attendance about 30. The children are from good families, well brought up. There are five classes, in different rooms. From 10.30 to 11.30 or 11.45, the regular services are held. Here, too, the average attendance is 30. After services, luncheon is served to the teachers by Mrs. Watanabe, sometimes to eight sometimes to ten. Then we go to our afternoon Sunday School in the poorest district of Tokio, directly across the city from our house.

It is the largest in the city of Tokio. How did we happen to start it? Last summer I read about some school children who were too poor to have lunches. I investigated, but failed at first to find out the facts after three days of investigation. Then I talked to the head of a grammar school who subscribed to *The New Life*. He said it would be hard to find the facts, as such details could not be inquired about. So my plan of giving the children spiritual and physical food was hopeless. It was suggested that we give them spiritual nourishment only, which I was glad to do. But what place could we use? Then the schoolmaster helped me, wonderfully, and said

that we could use the school classrooms. This we sealed with a handclasp, as I promised to start a children's Sunday School. I prepared five teachers, an organist, and two soloists. We met as usual on Sunday morning, but left my house at 12.15. The bus took us to the district in an hour and a half, at a cost of 8 yen, or \$4.00.

The price of the bus trip surprised me, but more so the number of children who came to the new Sunday School—four hundred were there before the hour, packed in "like sardines". Since then we have met regularly. The children have been most inspiring to the teachers, who have been given more power and spirit from the Lord. The largest attendance has been 550, and the smallest 350. There are usually not less than 400 a Sunday, though we have no cushions for them, and they must sit on the cold floor even in winter. Next winter, I want to get mats for them, if possible. We do not even have cards for them, as I cannot get them in such numbers. Please remember these poor children in Tokio, who are being fed with New-Church nourishment.

At Convention nine years ago, I stated my hope of establishing a New-Church School. I have been waiting ever since for the opportunity, which I hoped would come soon. You all know of the terrible earthquake and fire. No one can imagine the hard time we had who live in Tokio. Even newspaper men with their well-known tendency to exaggerate could not enlarge upon the facts. We recall with gratitude the generous help of the United States, and especially of the New Church. The kind-hearted spirit revealed has been deeply engraved in the hearts of our people.

By this disaster 150 school buildings were ruined in one day, and to rebuild these schools was the great need of the time. Of course, government regulations at such a time were released, and I wrote to the Rev. Paul Sperry, Secretary of the Board of Missions, to call his attention to the opportunity. He made strenuous efforts, but the money did not come in, and time sped by. If the fund could have been raised then, we might have secured timber and material free from the government, and land would have been very cheap. But gradually people settled down into the old habits of thought. It has been growing harder and harder to start work with the small sum which I first proposed at the time of the earthquake, which gave us an unusual privilege and opportunity. Now it is impossible to do with our \$8,000 what I might have done then.

Thus we are now faced with an entirely new condition, and it is a serious thing for me to have the information that no more money for the school may be expected. The \$8,000 which represents your kindness must be used in the wisest way. We must have a school that is a money-maker, not a

money-eater. How can I, not a business man, accomplish such a hard task? Not only that, we must have a school that can be used for New-Church expansion when Mr. Doi and Miss Moriguchi come back to Japan and begin their able work.

There is no other way than to establish the school which I have commenced. Providence has, as it were, compelled us to enter an open way in which we can walk safely, looking forward to a greater vision. This way is toward a School of Music, at which other subjects will also be taught. I have thought and prayed much about the matter, as I felt a great responsibility toward the kind New-Church people in America who gave the money, and I have finally come to the conclusion that we can take up the work with confidence. Mr. K. Nakadate, one of our members, is an able and experienced young man, who can secure for us some of the finest musicians.

There is a close relation between religion and the arts, especially music. Perhaps you do not understand how we feel about music in the Orient. It brings us into very deep touch with the Infinite, and has a civilizing, ideal-realizing influence. It induces a sphere of harmony with Divine Law, and makes the spirit receptive to Divine truth. If there is an orderly, quiet, fine atmosphere and spirit which does not disturb the rights of others, it is that induced by music, especially western music which we wish to understand and appreciate. Only especially well-ordered churches can give the solemn and noble quiet which music can give. In Japan the better classes never attend churches, but they will attend musical gatherings. We will have a wonderful opportunity to invite them to our services and arouse their interest. Arts are very much esteemed, and are understood by Orientals in a deeper sense than by western peoples.

It is the art of Buddhism, not its dogmas, which exerts the most powerful influence over our people, and the same is true, in a degree, of the old Christian Church. Religion must be expressed in some form of art, or it will die; and its arts must have its original spirit. The World War had an unfortunate effect over our people, and a softening influence is needed. Even in your country, the effect of music on character is admitted. Church services cannot be separated from music.

Moreover, it is the only kind of school that will make money, if not always from tuition, at least from concerts. Our graduates will take up work in grammar schools and high schools throughout Japan, and will have a wide influence.

It will be a great honor for us which I am glad to have. For religious music is at a low state of development in Japan, and we shall initiate a pleasant work and an ideal to be realized in promoting its development. Already our plan has been welcomed by the public and the world of

musicians with enthusiastic anticipation. It is also bringing good-will to the New Church. A minister who has learned our rational doctrines and high principles of life is to be at the head of the Institute. Ten of the largest newspapers have described it with great encouragement.

We have considered several sites for the school, as I have written the Board of Missions. But very recently we had fine news from the largest real estate company in Japan, which is going to start a "university" town on the outskirts of the city. They will *donate* for our school about four acres, worth about \$90,000. We have raised ourselves enough money for a girls' Dormitory, to hold 100, and a boys' Dormitory for 60. These will be started while I am gone. All told, the amount we have is about \$105,000. There are also 150 acres for a New-Church and Musical Village.

This is a wonderful opportunity, and I hope the main building will be built by the New Church in America. Already we have \$8,000, and need \$15,000 more. I appeal to your generous hearts to help us in any way, by yearly instalments if necessary.

Please do not think I will stop expanding the New Church, though I shall be managing the school. I cannot help expecting your strong backing of the New Church in Japan. It is advancing favorably—Japan is a spiritual Port Arthur which the New Church must occupy. We must not spare any power or force to get it. It is the entrance wedge into the Orient, and the Lord's Divine oversight means the realization of our spiritual vision.

May the Lord bless our work wherever it is done with good-will—"Behold I make all things new."

At the close of Mr. Watanabe's address the auditorium was darkened and pictures of the various missionary centers were thrown upon a screen, while the Secretary of the Board, the Rev. Paul Sperry, made very interesting comments about the work and the people illustrated. In addition to the centers already mentioned in the evening's addresses, there were views of the work in Burma, in British and Dutch Guiana, and in the Philippines. Some sketches of the proposed New-Church School in Tokio, and some pictures of the New-Church people in Japan were presented by the Rev. Mr. Watanabe for distribution.

After singing Hymn 231, "The Light Pours Down From Heaven," the conference was dismissed with the Benediction, pronounced by the Rev. Junius B. Spiers, himself long an active missionary of the Church.

(To be continued)

NEWS OF THE CHURCH

Of General Interest

Encouraging reports continue to come from the little New-Church Society in Lancaster, Pa. of which the Rev. Thomas L. Nugent is pastor. A number of years ago this Society became so small that the effort to maintain a formal organization under its constitution was abandoned. As a result of the new increasing interest it has lately re-organized, electing officers and resuming its constitution and charter. A study class and a ladies' sewing circle are also in successful operation.

Public attention is once more being directed to the memory of the late John Chapman ("Johnny Appleseed") through a tree-planting ceremonial recently held in his honor in Chicago. Several newspapers have contained accounts of this event, with more or less extended references to Chapman's achievements. These included an extended "feature story" in *The Christian Science Monitor* of Boston and a brief article by Glenn Frank in the *Washington Post*. The Monitor, perhaps naturally, makes no reference to Chapman's interest in spreading the teachings of Swedenborg, while Mr. Frank says, "An incidental part of his mission was to spread the doctrines of Emanuel Swedenborg, but it is the secular part of his adventure by which he is remembered."

The American New-Church Tract and Publication Society of Philadelphia ("The New-Church Book Center"), is about to issue a new series of four-page tract leaflets on topics of present-day interest. These will be in part abridgements of longer tracts by the Rev. Chauncey Giles and others, in part taken directly from the writings of Swedenborg, and in part new work. They will be of convenient size to slip into an ordinary business envelope and will be of real value for free distribution to mailing lists and at lectures, and for the tract tables or racks in our churches. Their brevity will insure them a reading where a longer treatise would be ignored. Further information may be had by applying to the Manager, the Rev. John W. Stockwell, 2129 Chestnut Street, Philadelphia, Pa.

The social season of the St. Paul, Minn. Society was brought to a highly successful close with a picnic at Como Park on Saturday, May 22. Perfect weather and a large attendance added to the general pleasure. The Society's annual business

meeting was also unusually well attended, the following having been chosen as officers for the coming year: President: E. H. Cutler; Vice President, Frank S. Hinkley; Treasurer, William H. Fobes; Executive Committee, the above with Mrs. J. P. Elmer, Miss Amelia D. Cutler, and Mrs. J. F. Cowern. The Woman's Alliance has completed a particularly active and successful season, having made nearly a hundred garments for the local Needlework Guild besides furnishing the refreshments for the social events of the Society. The officers of the Alliance for the coming year will be: Miss Amelia D. Cutler, President; Mrs. Frank S. Hinkley, Vice President; and Mrs. Brooks, Secretary-Treasurer.

Board of Publication Meets

The adjourned annual meeting of the corporation of the New-Church Board of Publication was held at the office of the Board, 108 Clark Street, Brooklyn Heights, New York City on Monday, May 24th at 12.30 p. m. There were present: Dr. Clark Burnham, Edmond Congar Brown, Mrs. John S. Charlton, S. C. Eby, Rev. E. M. Lawrence Gould, Louis I. Matthews, Rev. Adolph Roeder, Walter B. Safford, John F. Seekamp, Awbrey Norman Shaw, Oswin J. Mills, Robert Alfred Shaw. The annual report to Convention was approved, and the Treasurer's report was received and its filing with the Convention authorized. The work of the year, culminating in the Exhibit at the Philadelphia Convention known as "The Messenger House," has been a highly satisfactory one, and many congratulations have been received by the Board. The sales of New-Church books were more than five times what had been customary at previous Conventions. Five Directors were elected to serve for the term expiring in 1930; the Rev. Arthur Wilde of New York, Richard B. Carter of Massachusetts, Mrs. Frank A. Vanderlip of New York, Louis I. Matthews of Pennsylvania, and Robert Alfred Shaw of New York. Upon conclusion of the meeting of the corporation, the Board of Directors convened and elected officers for the year, as follows: Robert Alfred Shaw, President; Rev. Charles W. Harvey, Vice-President; Louis I. Matthews, Secretary; John F. Seekamp, Treasurer; Edmond Congar Brown, Counsel. Members of the Board concluded their meeting with a luncheon at the Hotel St. George, where plans for the future were more informally discussed.

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Whinside, Whalley Road,
Accrington, England.

DIRECTORY OF TREASURERS

Of church uses for which funds are solicited

Augmentation Fund

Mr. A. P. Carter, 511 Barristers Hall, Boston 9, Mass.

Board of Missions

Mr. Lloyd A. Frost, care of Cambridge Trust Company, Cambridge, Mass.

Pension Fund

Mr. A. P. Carter (See above).

Theological School

Mr. Henry H. Carter, 597 Atlantic Avenue, Boston, Mass.

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ANNUAL EXPENDITURES

| | |
|---|--------------|
| Aggregate of ten years prior to April 30th, 1922..... | \$118,735.37 |
| " " fiscal year ending April 30th, 1923..... | 21,007.67 |
| " " " " April 30th, 1924..... | 22,416.51 |
| " " " " April 30th, 1925..... | 24,988.61 |
| " " " " April 30th, 1926..... | 29,184.74 |

TOTAL OF FOURTEEN YEARS..... \$216,332.90

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The NEW-CHURCH MESSENGER

*A Weekly Journal
of the New Christianity*

Second Convention Number

The Sunday School's Importance

By Mary S. Coster and John V. Horr

The Bystander at the Window

By Albert Diephuis

Consecration

By Louis G. Hoeck and Charles A. Hall

Full Report of the Monday Convention
Meetings—News of the Church

THE NEW-CHURCH MESSENGER

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

Published by the New-Church Board of Publication, 108 Clark Street, Brooklyn Heights, New York City.

JUNE 30, 1926

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Proposed New-Church Booth

The Palace of Education

Sesqui-Centennial Exhibition, Philadelphia, 1926

The NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

Vol. CXXX, No. 26

New York City, June 30, 1926

Whole No. 3701

The New Church at the "Sesqui"

THE next great opportunity for making the New Church known to the people of America is by means of the Sesqui-Centennial Exhibition, lately opened in the city of Philadelphia. A section of one of the main buildings, the Palace of Education, is to be devoted to religious exhibits. This section is in charge of Mr. G. B. St. John, who had charge of all the religious exhibits at San Diego and at San Francisco, and who was a personal friend of the late Rev. L. G. Landenberger. The exhibits at the Sesqui-Centennial are to be grouped in a beautiful colonnade, one bay of which is shown in the architect's drawing reproduced as our frontispiece this week. The dimensions of these bays or booths are to be about eight feet by twelve.

One of them, in an excellent position, has been secured for the New Church by a special committee of Convention, acting with the Pennsylvania Association. A suggestion for its fitting up is indicated in the drawing. The screens which form the walls are uniform throughout the colonnade. The bookcase, table, and chairs are Mr. St. John's suggestion, intended to give a quiet, library-like effect such as will appeal to the serious-minded, with plenty of literature—both the writings of Swedenborg and collateral books, tracts and pamphlets—at hand. The inscriptions in the panels may be changed as often as desired. On the opposite screen there may be the permanent statistics which all the religious bodies exhibiting are asked to supply.

The cost of this single booth is \$1,440. For \$2,000 twice the space might be secured, which would make it possible to provide a retiring room and complete the homelikeness of the effect.

The Convention Committee has sent out appeals through its nineteen local chairmen, representing the different Associations, the Young People's League, and other bodies of the Church, and has received checks or pledges amounting to \$436. The Board of Missions has assumed the expense of ministerial attendance. Here is a wonderful opportunity to let the light of the Church shine out for hundreds of thousands of visitors. Every New Churchman should feel it a privilege to share in it by contributing to the best of his means.

The 105th Convention

Reported by Margaret E. Robbins

In Three Parts—Part Two

MONDAY MORNING, MAY 17TH

THE Convention opened its Monday morning session at ten o'clock with a brief religious service conducted by the Rev. Dirk Diephuis of St. Louis, Mo., who read the opening sentences from the morning service in the Book of Worship and led in prayer, followed by the Lord's Prayer. After listening to the twenty-first chapter of *Matthew*, all then united in singing Hymn 43, "Holy, Holy, Holy."

At 10.15 the Vice President, Mr. Ezra Hyde Alden, called the business session to order and the Secretary read the minutes of the previous meeting, which were duly approved.

The report of the Committee on Credentials was presented by its Chairman, Mr. Philip M. Alden, and approved. It showed the following enrolment:

PERSONNEL OF THE 105TH CONVENTION

California Association:

Rev. John R. Hunter
Dr. Wm. Boericke
Edward H. Nutter
Miss Esther Perry
S. Frank
Mrs. S. Frank
Mrs. Wm. R. P. Clark
Miss Hattie A. Hendry

Canada Association:

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Rev. Norman O. Goddard
Rev. John J. Morton
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Miss Lillian Daniels
Miss Helena McConnell
Miss Irmengarde Hagen

Illinois Association:

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Rev. Dirk Diephuis
Rev. Wm. H. Beales
Rev. Harry C. How
Rev. Allen T. Cook
Rev. Abraham Simons
Rev. André Diaconoff
Rev. Hiram Vrooman
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L. B. Bishop

Mrs. L. B. Bishop
Mrs. Charles S. Mack
Emmet Scott
H. D. Belcher
Frank Fletcher
Mrs. Mary W. B. Blair
Miss Marjorie Smith
Miss Olive Fletcher
Wm. M. Chauvenet

Kansas Association:

Rev. Isaac G. Enns
Mrs. Isaac G. Enns

Maine Association:

Rev. Harold R. Gustafson
Rev. Louis A. Dole
Arthur B. Stearns
Mrs. Harold R. Gustafson
Mrs. Walter A. Robinson

Maryland Association:

Rev. Geo. H. Dole
Rev. Paul Sperry
Rev. Fred S. Mayer
Rev. J. B. Spiers
Rev. Arthur Huxman
Mrs. Geo. H. Dole
Miss Bessie Smith
Ralph P. Barnard
Mrs. Emma K. Turner
Mrs. Owen T. French
Mrs. F. S. Mayer
Mrs. A. E. Brickman
Mrs. Lydia H. Leist
Mrs. Lucy R. Swanton

Massachusetts Association:

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Rev. John Whitehead
Rev. Henry Clinton Hay
Rev. Wm. L. Worcester
Rev. L. F. Hite
Rev. Russell Eaton
Rev. Warren Goddard
Rev. Charles E. Ritter
Rev. Wm. F. Wunsch
Rev. Joseph Hoellrigl
Rev. James Priestnal
Rev. Chas. W. Clodfelter
Rev. Horatio W. Dresser
Rev. H. Durand Downward
Rev. John Daboll
Rev. Frederic R. Crownfield
Rev. Donald C. Gustafson
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Mrs. F. H. Burdett
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Ministers at Large:
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Authorized Candidate:
 G. Clement Allbutt

The Business Committee then read certain assignments which did not appear on the printed program, and these were approved.

The Secretary of the Board of Missions, the Rev. Paul Sperry, announced that \$1,283 had been received in pledges for the work of the Board at the Sunday evening meeting.

The report of the Pension Fund Committee was read by Mr. Percy McGeorge, as follows:

TRUSTEES OF THE PENSION FUND

Since our last report one of those whom we were helping has passed on, and three names have been added to our list, which now comprises four ministers and the widows of fourteen ministers.

Last year we reported the action of Convention in voting us an annual appropriation of \$2,000 for our Permanent Fund and removing the restriction which limited the grant of pensions to such as had not more than \$900 income per annum from all sources, thus evidencing the belief of Convention that pensions should be increased both in number and amount.

That this belief is shared by individual members of the Church is shown by three gifts to our Permanent Fund, two of \$500 each and one of \$1,000.

The Augmentation Fund repeated its gift of \$1,000, so that our Permanent Fund was increased during the past year by \$5,000.

These gifts increased our income from investments, but a slight falling off in contributions and the increased calls upon us have rendered it impossible to increase any pensions, although we have long known that most of them are inadequate to meet the vital needs of the recipients. We greatly desire to augment our help in a number of cases.

I shall spare you any further recital of figures, as all details will be found in the financial statement prepared by the Treasurer.

PERCY MCGEORGE, *President.*

Mr. Robert Alfred Shaw, President of the Board of Publication, called attention to the fact that the leaflets above mentioned were furnished free by the Board, and might be obtained at "The Messenger House." Mr. Shaw also referred to the leaflets on "The Inner Meaning of the Word," "John Bigelow" and others which were not referred to in the report. These facts were therefore added, and the report then approved.

The Rev. Paul Sperry, Secretary of the Board of Missions, announced that an additional amount of about ninety-three dollars had been donated to the Board of Missions by the Woman's Alliance Mite Box Committee in memory of the Rev. George Gordon Pulsford. Additional pledges to the general work of the Board had also been increased to over nineteen hundred dollars, and it was rumored that a good friend in Convention had promised one thousand dollars to the Japanese School.

The Chair then appointed as tellers, Messrs. John C. Moses of Massachusetts, Leslie Marshall of Ohio and Harbourne D. Belcher of Illinois. Ballots were distributed, marked and collected.

At this point the business of Convention was sus-

pending for a Conference on Importance of the Sunday School. Mr. Edward F. Wunsch of Detroit, Mich., President of the Sunday School Association, opened the Conference with a brief history of its origin. THE NEW-CHURCH MESSENGER, he said, had first suggested the idea in an editorial paragraph urging closer union between the Association and the General Convention. At last year's Convention in Cincinnati Mr. Robert Alfred Shaw offered a resolution, which was adopted, that the Convention Program Committee assign a place to the consideration of the importance of Sunday School work. To this end the present hour had been designated.

Mr. Wunsch then introduced the authors of the following addresses:

Spiritual Education

By Mary Seward Coster

HAD the question that we are considering been, "Is secular education of importance to the individual and to the nation?" is there any doubt what our answer would have been? This nation, and every other progressive one, is answering it with an increasing affirmative every year. Beyond a shadow of doubt we know that we owe to each child an education that will be the means of opening the doors of interest and power to him in later life. Experience has taught us this truth, and this is the reason we know it so well. Maybe our own education has been exceptional, and has been the "open sesame" to a life rich in the possibilities of usefulness and enjoyment; or maybe it has been meager and its very limitations have taught us its worth. It does not matter in which way the lesson has been learned, for that which we have and prize, and that which we do not have and long for are equally precious to us. We all work together, those who have more and those who have less, to give to the next generation that which we have learned to prize.

And yet this education, that is offered freely to every child in our land, has to be made compulsory if all are to benefit by it. Unless it were compulsory, countless numbers of children would turn away from it as from something entirely worthless, and even parents would be found in large numbers who would be willing that their children should grow up ignorant, if sending them to school in any way added to their personal burdens. Does it not seem strange that anything as precious as educational advantages should have to be forced on people? Would it not seem as though they would reach out their hands to grasp them

as gladly as they would accept money or any other worldly treasure that would make life more worth while? But the fact remains, and it shows us that a divided opinion is possible, even on this question that seems so very clear to us. We understand how this can be when we remember that we learned the value of education through experience, and that the children and the grown people for whom the compulsion is needed are those who have not experienced its benefits. The cost of effort, that seems to the educated so negligible a consideration when compared with the resultant gain, seems large to the ignorant, and therefore not worth while. But the matter is taken out of their hands. Outside compulsion forces at least the beginning of that good thing on them that they do not know enough to desire.

But the subject that we are considering is the teaching of spiritual truths to the children, and whether this is of importance to them as individuals and to the Church. All that I have said in regard to secular education can be repeated about spiritual education, except for the fact that its importance is not recognized by such an overwhelming majority that it has become an acknowledged part of the education that we owe to every child. Here a similar willingness to do without it is always to be reckoned with. Open minded as children are to both natural and spiritual truth, they need encouragement to make the effort to attain it. What possessing it will mean to them in later life they have no means of knowing, and it is not to be wondered at that, if they are allowed to follow their natural inclinations, they will easily turn away from instruction toward anything

that offers present recreation. The State does not enforce religious training on its children; whether the little ones are to receive any of it or not is a question that is answered individually by those who are providing for them in childhood. The answers vary exceedingly, for they cannot help but reflect individuality. We give what we have to give, and we cannot give more. The present indifference to religious instruction, the present willingness to let the children drift into opinions rather than be guided to definite spiritual truth, is only an indication of similar indifference and vacillation on the part of adults. Ignorance can pass on ignorance to its children without even knowing that anything is lacking.

This condition is not to be wondered at, for the world is passing from the old to the new understanding of spiritual truth. The breaking down of the old creeds in the Christian churches is becoming general, but very little of positive belief has as yet taken its place. So little is now left that the Church itself is discounting the need for it. "It doesn't matter what a person believes," it says over and over again; "it is how one lives that counts." As the new understanding about the Lord and about His design and purpose in giving us life brings to one and then another new insight, new strength, and new power to live, there will be fewer and fewer people voicing that sentiment. At present I know that it often comes from a beautiful desire to be content with what they have when they feel that they cannot have more; but when more comes to them they will realize, as we do, that knowledge, both spiritual and natural, enriches life.

I love to think how it enriches it, and why, and the more I think about it the more clearly do I see that the knowledge of truth is the means by which the Lord's power becomes ours to use. Knowledge is not power in itself, for it can be folded away in the napkin of disuse and be as nothing to us. But knowledge applied to life brings the Lord's power to us and enables us to do mighty things.

This truth can be exemplified on the natural plane in thousands of ways. There is no material comfort that we enjoy that is not the result of applied knowledge. The reason that we are living differently from our ancestors is not that we are living in a different world, but that we are using more of its treasures and powers. We have not created anything; we have only learned more about the Lord's creation, and have sought to use what the Lord has made. Following the student has always come the inventor. Man has learned about something, has discovered some natural truth, and the discovery has immediately been followed by the question, "What is the good of this truth?" Its answer has placed power in his hands. The power was always there; it was there in the earliest ages. But it has not been

ours to use till we first learned something about it. The wonderful things that have come into our lives in recent times are the direct result of the knowledge of more interior natural truths than were known before, and no one who is enjoying Twentieth Century comforts, who is getting pleasure from the radio and other new inventions, or who is profiting from the greater knowledge that we have of scientific facts, can ever say that it does not really matter what we know, but only how we live. The connection between the two is too intimate for them to be separated. How we live depends upon how much we are using of what we know; and the more we know and use, the more does life mean to us.

This is the reason why we are so enthusiastic in our endeavors to educate our children. The question with us is not, How little need we give? but rather, how much can we? It is our contribution toward the useful, happy life that we want for them. It is they who must live their lives, but we can give them the foundation upon which to build.

This truth is equally true on both planes of life. The truths of nature are apparent to us and all men can readily acknowledge the value of knowing and using them. The New Church teaches us definitely that the spiritual world surrounds us also, and that knowing its truths and living by them brings infinitely more into our lives. It tells us that all the material blessings that come to us from using nature's powers are but pictures of the spiritual blessings that are ours when we seek them.

It is not difficult to recognize this power. Think how it enlarges our vision! Only to know that there is a God and that there is a life after death enables us to see life with better understanding. And the more we know of the Lord and of life eternal, the more clearly do we see and understand life's varying aspects. No worldly wisdom will ever enable us to see things with the breadth and height and depth of meaning that is ours when we see their everlasting as well as their temporal aspects. Our worldly vision is the near-sighted, restricted view that is all we can have till the knowledge of the spiritual plane of our existence enables us to see things more comprehensively. The microscope and the telescope have done much to increase our vision, but compared to what the Bible has done in this regard, they are as nothing.

Spiritual truth has power to enrich our sympathies as nothing else can. The more we know of the meaning of life, the closer do we get to all who are living. We see in no life an accomplished, finished product, but instead a character in the making. It is recognition of our own constant need for help and strength that changes our attitude toward the weakness of others, and that

brings us close enough to them to help them. It is the knowledge about the wonderful way in which the Lord is guiding us all that makes the whole world kin. Modern traveling facilities have brought those in distant lands together, but nothing that worldly wisdom can ever invent will have the power to bring us so close to others as can the knowledge of spiritual truth.

Think, too, of the power that spiritual truth gives us to work. Worldly possessions, and the treasures of our natural minds and hearts give us power to bring much of help and happiness into the lives of others in ordinary times; but when the dark days of anxiety and grief come, it is spiritual truth alone that can help, for it only has power to lift our minds above the clouds that make the darkness to the never-failing Source of light and life. Machinery can lighten our labors and can increase the amount of work that we can accomplish; selfish love and the love of worldly gain can spur us to great effort; but from the Lord alone can come the ability and the power to do the work that the world needs most.

Just to subtract from our lives all that has come into them through knowing heavenly truths will show us their value. Take away all the knowledge that we have about the Lord and about everything eternal, and leave only the world as we can perceive it, with every aspect temporary and with nothing that ever endures! Does not the feeling of contraction that comes as we thus have to separate ourselves from one thing after another that has been ours illustrate the power that is in spiritual truth to enlarge and enrich life? Does it not make the picture of our regeneration as an ascending of the ladder of life very real? We can see the ladder resting on earth, on the mere knowledge of some spiritual truths that have been taught to us. The first round of the ladder is gained when we use these truths as a guide to life, and every other step up depends upon similar obedience. But in the ascent, as we rise above the self-centered, closed-in position, a new and broader vision of the truths of life will come to us, and we will recognize the reason for obedience to them; and later, the view will become even more wonderful, as the good that is in all that the Lord has ordained becomes apparent, and a love for obedience, such as we could not experience before, will well up in our hearts. Giving the children the spiritual truths that shine clearly out of the Bible, showing them that they come from the Lord and that obedience to them leads upward to Him, is only the groundwork of their regeneration; but it is at the same time the foundation upon which the whole edifice rests. Swedenborg expresses this truth concisely when he says, "It is by means of truths in a man that the Lord has power to save him."

There is nothing that the world can say about the value and use of secular education that the

New Church cannot say as comprehensively in regard to spiritual education. With its knowledge of the material and spiritual planes of life and of their correspondence, with its deeper insight into the truths of the spiritual plan, and with the clouds of former false conceptions cleared away, it is in a position to see more clearly than others can the importance of knowing spiritual truth. It can look back over the ages that are past and see not only the false beliefs and the evil that they engendered, but also the truth that the Church then possessed and the good that resulted wherever this truth was obeyed in simplicity and humbleness of spirit.

To others, the backward view is one that seems almost to disprove the good of trying to know spiritual truth. They see that what was once firmly believed is now denied, and they know that what they now formulate as true may be seen to be equally false in future times. They cannot disentangle in their minds the two distinct things—Truth as it comes from the Lord, and truth as man receives it. Man's distortion of the spiritual truth that the Lord has revealed during past ages has destroyed man's belief in it, and unless a new revelation of truth had come into the world we would now be in the thick darkness of unbelief. But the Lord has come again, the clouds are cleared away, and spiritual truth can shine upon us and show us the way to a life of love and usefulness.

We are banded together with the common bond of love and thankfulness for this New Revelation, and with the common desire to do all that we can to bring others to the brightness of its shining. It is possible for us to find reason for discouragement in all our efforts toward this end, for the light is not always wanted. It is equally possible to find reason for encouragement in all our efforts, for the light is wanted and welcomed oftentimes. There is no place in the world where the truth finds a better welcome or a surer resting-place than it does in the minds and hearts of children. We all know how close the angels are to them, and how willingly they receive truth at this time of their lives, when later on they may turn from it. This knowledge, and the realization that, if we let them grow up in ignorance of spiritual truth, we are depriving them of the means by which the most precious things in life may come to them, makes our responsibility to teach them these truths very definite. Sometimes this task is minimized, and is thought to be fully covered by the work of those who have volunteered to teach in the Sunday Schools. We have a clearer vision when we see the Sunday School as only one organ in the body of the Church, and when we realize that, although it is an important organ, fitted to do an important work, it can only do its specific work well when the whole of the Church and every individual in it is helping. In secular education parents and friends are often asked not to help the children

with their lessons, as a different angle of approach often confuses rather than simplifies the child's conception of the subject he is studying. In spiritual education we can ask for the help and interest of every one in the Church, and the more the help that is given, the better the lessons are learned. This is because nature is further removed from the source of all life than is spirit, and consequently its truths are not to the same degree alive. Its lessons are sometimes hard and matter-of-fact, and it is no wonder that the day schools have to keep the children busy for so many years of their lives even to give them but the foundation of this knowledge.

Spiritual truth, on the other hand, is living truth, and it can best be taught in simple, living ways. We can teach the children what love of the Lord is by loving Him ourselves, and by showing in everything that we do that we put Him first. We can teach them what love of the Church is by loving the Church and by showing them how glad we are to have them there. We can teach them what love of the neighbor is by loving the neighbor, and showing them that we do consider his peace and comfort in what we do. We can teach them what love of truth is by reading with them each day, a little of the Lord's Word. Then of course there must be the verbal instruction that crystallizes these living truths, and that gives the children the power to think about them and to store them in the conscious memory for future use. These truths must also be written on their lives, must become a part of the routine that is called habit; for the lessons are only well taught when they are inscribed on the hearts, the minds and the lives of the children. Is it any wonder that we must look to the Church as a whole to perform this task—the Church in the home, the Church in the Sunday School, the Church in its Divine Worship, and the Church working through all the bonds of friendship, all uniting to give to the children what it can of all that has been given to it by the Lord?

Short as its sessions are, the Sunday School can do a great work for the children. I have seen spiritual truth given in the New York Sunday School in such simple, forceful and interesting ways in just a few minutes' time that I have looked at each child present in glad thankfulness that he was there that day, knowing that he could not fail to receive something very precious. It does not take long to plant a seed, but when it is planted it has possibilities of growth and development to fruitful maturity. The living truth planted in the minds of the children has equal possibilities, though those who plant the seeds may never witness the harvest.

If our national educators should let their minds rest upon the thought of how little the education they give to the children is used by some of them

in later life, they might find reason for discouragement. All along the pathway of knowledge people may be seen by the roadside, encamped there, content to stay where they are, and feeling that they have progressed in knowledge as far as it is worth while for them to go. You can hear them telling each other that they do not need to know more in order to get more from life, or in order to do more in life. They compare their lives with the lives of others and, because they have but limited vision, they do not know how much they are missing that others enjoy. They are willing to settle down by the side of the road, because there they can find a certain kind of contentment and companionship, and they do not realize that further knowledge would bring to them greater power of living.

The pathway to spiritual knowledge is similarly peopled. Here, too, are those who are encamped by the wayside, feeling that they already have enough spiritual truth to carry them through life and to help them to be useful. More and more people are stepping aside from the road nowadays—people from all the different churches, even including our own—because they feel that love has the power to carry them onward to the useful life that they want to lead. The people who are doing the useful work in the world are not the ones who stopped their education on leaving the schools or universities. Every bit of work that they have done has shown them their need of greater knowledge and has spurred them on to attain it. The same need is present in our work for the Church. Each one of us can, of course, get along with the knowledge that he now possesses, but if we desire to become progressively useful we shall find ourselves seeking and welcoming new enlightenment that points out the way, and that enables us to do our work with less chance of failure and with fewer mistakes.

We speak of the strength and virility of the Church in former years. We also speak of its love for the doctrines. Do we put the two facts together and draw a lesson from them? Does it help us to see the truth in Swedenborg's statement:

The Divine Truth that goes forth from the Lord has all power, and angels have power to the extent that they are receptions of the Divine Truth from the Lord. But angels are so far receptions of Divine truth as they are receptions of Divine good, for truth has all of its power from good, and none apart from good. So too, good has all of its power from truths, and none apart from truths. Power springs from the conjunction of these two.

We are all here today because we love the Church. May our love for it be strong enough to keep us always on the pathway of knowledge, and may it help us to do our best to start the children on the same pathway, that, with love as the incentive and wisdom as the guide, their power and our power to serve the Lord may continually increase!

The Sunday School and the Church

By John V. Horr

WHEN I think of the Church and the Sunday School and their efforts to produce good New-Church men and women, I think of a good cup of coffee—a cup that is produced from water and properly ground coffee, heated in some kind of pot or percolator; a drink that stimulates and strengthens and becomes part of our everyday life.

It is our aim to produce good New-Church men and women. We take the scholars, the beans, and grind them through our schools, preparing them for the percolator, the Church, where association with the truths from the Word and the warmth of the Lord's love produce a New Churchman,—the cup of coffee.

Our family enjoys a good cup of coffee. We believe that the best coffee is made when the beans are ground just as needed. It is my daily job to grind the coffee, while my wife cares for the making of it. A few years ago we were presented with an electric percolator. Up to that time we had been using a French drip coffee pot and the coffee beans had to be ground to a powder, but this new percolator caused me to readjust my grinder. My wife is the judge as to the correct grinding, for it is up to her to make the good cup of coffee.

Now what governs the grinding, as to fineness or coarseness? Not the coffee-maker, surely, nor the coffee-grinder. It is the pot that is used.

We have given us the doctrines of the New Church, and it is our desire to produce good New Churchmen. We are given valuable helps by Convention. I believe the best New Churchmen, however, are produced when they are freshly ground through a good Sunday School, and the Church, cooperating, oversees the grinding. I believe that the Church needs to make sure that the candidates are properly prepared to make them good churchmen. The Sunday School cannot work independently of the Church and its doctrines any more than the coffee-grinder can work separately from the maker and the pot used and produce good coffee. Do you not feel that the Church should do everything it can to produce for the coming generations a type of New Churchmen who are *true* New Churchmen and know and can appreciate the doctrines and will live them?

How hard it was for the Children of Israel when they started from Egypt to become used to the new life, the new food; to form new habits of life! Many times they wished to return, and would have done so, had Moses allowed them to. How much easier it was for the child born to this life and brought up in it, knowing nothing of Egypt except from hearsay! It is just as hard for the

New Church to make New Churchmen from those who have lived according to different beliefs. There are always things coming up which they do not understand; they hesitate to accept everything, and often desire to return to old thoughts and ways. I wonder how true the old saying is, "You cannot teach an old dog new tricks." There are many who think it applies only to dogs, but as for myself, I am going to play safe and direct my efforts to children. Then, too, it is really the line of the least resistance. Think how hard it is to put up a new building where once an old building has stood. It costs so much to tear down the old building and is such a dirty, dusty job! To be sure, you can use the old brick, but how little that means! Let us build with our children, at the start.

For years our Convention has directed its attention to church activities and has left the Sunday School and League to their own efforts, helping if asked, but always holding itself back and never directing. I believe that the Sunday School and the League are so vital to the Church that it is wrong for Convention to hold back and not take an active interest in them.

The future Church is in the making and should be cared for, guided, and provided for. Make sure that the grinding is right, the mill adjusted, so that everything is clear for future New Churchmen. You cannot plant the seed in your garden and go off and leave it to grow by itself; it needs weeding and watering and care, or the crop will not be worth the planting.

I have been in Sunday School work a great many years and have seen my little scholars grow up. I am sorry to say that the number who have joined the Church are few compared to the number who have grown up outside. What is wrong? Have we been teaching our children incorrectly? The School blames the Church, the Church the School. It is time that Convention should take hold and endeavor to find out what can be done.

Where the pastor takes an active part in the Sunday School, the church has been built up. I am about convinced that the pastor should be responsible for the Sunday School as well as the Church, leaving the detail work to an assistant superintendent, perhaps. He should also regularly teach a confirmation class. Convention would then look to the pastor for reports of his activity in the Sunday School. I look forward to the day when the President of the Sunday School Association is elected by Convention, when all the religious instruction is in Convention's charge, leaving to the Sunday School Association only the government and general details of the school work.

Let Convention, through the pastor, keep careful watch on the activity and growth of the Sunday School. Let it study how the Church may assist the School in making better New Churchmen. I believe the summer schools in Maine and Michigan are going to be a great help to teachers in our Sunday Schools. (The idea that the Sunday School is to amuse children on Sunday is all wrong.)

Another wrong idea is that Sunday School is only for children and church only for adults. Why should Sunday School be distasteful to adults? A Bible Class for adults should be part of every Sunday School. Again, why should the children be kept out of church? I have heard of many who have tried to keep the children out of church, saying, "They disturb me so." If you want to spot this type of church-goer, just start taking your Sunday School into the Church every Sunday. In the early days children were used in church work—remember Samuel. I have seen the time when, on the day of the Children's Day Service, many of the adults stayed at home. This attitude is not New-Church; the idea is prompted by selfishness. If you want a child to grow up in the Church you must make him welcome. Meet the children half way! Try the Blessings on them, and less of the "Thou Shalt Not," and see what results you will have. Mr. Alden, in charge of the Philadelphia Sunday School, tells me they start using the young people in church work from fourteen years old. The taking of the collection by the young men at the morning service yesterday is a regular feature every Sunday, not a special performance for Convention's benefit.

I have had the pleasure of attending a number of our churches, and have been surprised at the few children and young people who attend church services. Some of our pastors have wonderful talks to the children, too, but you see very, very few, if any, there to hear the talks. Insurance companies say that the average length of life today is fifty-five to sixty years. I believe the trouble with many of our churches is that the average age of their members is too near the fifty-five years. Where this is so, you will find new ways and ideas greeted with remarks like this: "Why, we have done this for years. No one has objected, so why change, when everyone is happy?" Why does not the Church grow? The average age is too high! Most of our churches could stand lowering their average age.

Now don't begin by killing off the old members. But do something to bring in the young men and women. We might pay more attention to the people in the 'teen age and less to those in their fifties. I do not believe we will be successful in building up the Church until we do. The Church should encourage the young people to attend Convention. Do you not think that the average age of the Convention delegates could stand a little lowering, too?

Convention is a wonderful place for our New-Church young people to get acquainted with each other. The future New Church will be benefited by their attending. I do not understand why, but marriages outside the Church as a rule result in the children from these marriages not remaining in the Church, but drifting to where greater Church activities are to be found. Think this over carefully and check up on your own Society. Let us make sure that our young people attend Association and Convention meetings.

Convention and the Church must take a special interest in all church activities in which the young people are interested. Do not wait for the young people to settle down and lose their "pep" before you feel they are ready to become useful church members. The day is past when religion requires the laying aside of all worldly pleasure and happiness. You do not need gray hair as a sign of church fitness. We should endeavor to awaken the interest of the church-goer in the Sunday School. There are many who do not know what the School looks like.

I do not feel we are making our coffee right—either the Sunday School grinder needs adjusting, or the Church coffee-maker is not working correctly. We are not getting all the good from the scholar coffee bean. Make it stronger, please!

In closing I will make the suggestion that Convention appoint a committee to investigate Sunday School and League work and report on ways and means for more united activities that will create greater interest in church attendance and church work among the young people.

As there was no time for discussion of these papers, since the hour for the noon religious service had passed, the Convention then adjourned its business session. The Rev. Louis A. Dole of Fryeburg, Maine, conducted the service. After singing Hymn 288, "Holy Offerings, Rich and Rare," the congregation listened to the tenth chapter of *Jeremiah* and then joined in the repetition of the Lord's Prayer. Mr. Dole's address, illustrated on the blackboard, followed. This paper, which was entitled, "The Growth of Religious Freedom," will appear in full in *The New-Church Review*, and we are therefore unable to present it here. At its conclusion, the Benediction was pronounced, and all proceeded to the Girard Craftsman's Club for luncheon.

Summer All the Time

We carry our own weather with us, whether we will or no, and we can bring winter into the middle of summer by flinging God away from us, and summer into the midst of winter by grappling him to our hearts.—ALEXANDER MACLAREN.

THE NEW-CHURCH MESSENGER

MONDAY AFTERNOON, MAY 17TH

CONVENTION re-convened in business session in the church auditorium at 2.15, the President, the Rev. William L. Worcester, in the Chair.

The tellers reported a total of one hundred and twenty-four votes cast, and the Chair declared the following officers, Boards and Committees duly elected:

OFFICERS FOR 1926-27

For the general offices of Convention: *President*, Rev. William L. Worcester of Cambridge, Mass.; *Vice President*, Mr. Ezra Hyde Alden of Philadelphia, Pa.; *Secretary*, Mr. Benjamin A. Whittemore of Waltham, Mass.; *Assistant Secretary*, Mr. J. Woodruff Saul of Chicago, Ill.; *Treasurer*, Mr. Albert P. Carter of Boston, Mass.

For the *General Council*, whose members are ineligible for immediate re-election (for the full term of four years): Rev. Louis George Hoeck of Cincinnati, Ohio; Mr. George C. Warren of Brookline, Mass.; and Mrs. Edwin A. Munger of Chicago, Ill. (The Rev. George E. Morgan, whose name was presented by the Ohio Association and his election urged in a printed slip distributed in the pews, received twenty-eight votes; Mr. Winthrop Sargent received one vote and Mr. Robert Alfred Shaw one vote.)

For the *Board of Home and Foreign Missions*, for the full term of three years: Rev. William H. Beales of Chicago, Ill.; Rev. John W. Stockwell of Frankford, Pa.; Rev. Arthur Wilde of New York City; Mr. Harold Boericke of Philadelphia, Pa.; Mr. Oswin J. Mills of Brooklyn Heights, New York City; and Mr. J. Millar Nicol of Paterson, N. J. (Mr. John F. Seekamp of Brooklyn Heights received one vote and the Rev. E. M. Lawrence Gould two votes.)

For the *Board of Managers of the New-Church Theological School*, for the full term of three years: Rev. John Goddard of Newtonville, Mass.; Rev. Louis G. Hoeck of Cincinnati, Ohio; Mr. Robert Alfred Shaw of Brooklyn Heights, New York City; Mr. John R. Swanton of Washington, D. C. (The Rev. Arthur Wilde received two votes, and the following received one vote each: Rev. Messrs. W. H. Beales, G. H. Dole, E. M. L. Gould, C. E. Ritter, H. C. Small, John Whitehead, Arthur Wilde, and Mr. B. A. Whittemore.

For *Trustees of the Building Fund*, for the full term of three years: Mr. Gideon Boericke of Philadelphia, Pa., and Mr. Edward H. Nutter of Berkeley, Calif.

For *Trustees of the Pension Fund*, for the full term of five years: Messrs. C. Jasper Cobb of Chicago, Ill., John H. James of Urbana, Ohio, and Mrs. Charles Whittemore of Newtonville, Mass. (Mr. Fenton Lawson received one vote.)

For *Trustees of the Orphan Fund*, for the full term of three years: Rev. Fred Sidney Mayer of Baltimore, Md., and Mr. James P. Stiff of Brockton, Mass.

For the *Augmentation Fund Committee*, for the full term of four years: Messrs. John M. Schneider of Toronto, Ont., Canada, Fenton Lawson of Cincinnati, Ohio, and Mrs. Frederick Lawrence of New York City. (The Rev. Walter B. Murray also received one vote.)

For *Editor of THE NEW-CHURCH MESSENGER*, for the coming year: Rev. E. M. Lawrence Gould. (The Rev. Messrs. E. K. Bray, E. C. Hamilton and Arthur Wilde received one vote each, the Rev. William H. Beales two votes and the Rev. George E. Morgan three votes.)

The Program Committee assigned this time for a discussion of the papers in regard to the Sunday School, and, after a vote to limit each speaker to three minutes, the following discussion took place:

MR. PHILIP W. CARTER.—I should like to make one comment and three concrete suggestions. The comment is that I would endorse heartily everything Mr. Horr said, and I hope his paper will be published in THE MESSENGER. I would also like to see the General Council read his paper and discuss it. Now for my three suggestions based on his theme: (1) I would like to recommend that every year at our Convention the Sunday School work be given a place on the Convention program. That has not been done in past years, as I understand. (2) I suggest that arrangements be made for a representative of the Sunday School Association to sit on the General Council. (3) My third and last suggestion is even more radical. I would suggest the advisability of having on the General Council each year in an official capacity a representative of the American New-Church League. It might be the President of the League, or it might be better to have some older person, like the Assistant Secretary of Convention, Mr. J. Woodruff Saul, who still has the fresh, vigorous young point of view. But I do feel that the Sunday School and the League should have official representation on the General Council each year.

REV. E. M. L. GOULD.—I should like to move that the Program Committee of Convention be recommended each year to provide a place on the program for the Sunday School work, this to stand as a recommendation until further action by the Convention. [This motion being duly seconded, Mr. Gould proceeded to discuss the papers under consideration.] I want to use my three minutes in another way. Neither of the speakers brought out a practical point deserving our consideration, that of the missionary value of the Sunday School. We ministers must like the sound of our own voices—presumably if we didn't

we should not have gone into the ministry. And we are inclined, and the church is inclined, in so far as it is run by the minister, to place undue importance on the spoken word.

In my sixteen years in the ministry I have seen a number of new members brought into the Church. I cannot recall a single instance, however, in which these were brought in by missionary sermons or lectures, or by any other form of public speaking. It seems to me now that there are only three effective ways of bringing people into the church: the Sunday School, the Young People's League, and whatever is the local equivalent of the sort of thing which in Brooklyn we call "neighborhood work." If you will remember even as far back as when Mr. Barron took his census of the people of the Church to discover how they came into it, he found that the overwhelming majority of them came in through personal contact. When the adult is a parent we have an avenue into his heart through the children in the Sunday School which never fails, if it is properly used. Let a minister or a church get the children of a family thoroughly interested in their Sunday School and the parents will follow them, "as the night the day."

We are looking always for new fields to conquer. One half and more than one half of the children in the United States are not receiving any systematic religious instruction, whereas I dare say the majority of the parents of these children would be perfectly willing to have them attend a New-Church Sunday School. The best missionary work I know of is to go after these children, get them into our Sunday Schools and by so doing bring their parents later on into the church.

MR. WILLIAM R. BLANCHARD.—My observation is that one of the great difficulties of the Sunday School is to get teachers. New-Church people simply will not teach. At the Lynn Neighborhood House we have a great many children, but we cannot find New-Church teachers for them. I had to go to a neighboring church the other Sunday and get a teacher to take a class for me. I have tried in every possible way to get New-Church teachers. The teachers I have got from other churches like our Neighborhood House Sunday School—one Baptist lady said she liked our Sunday School better than her own. That is all right, and that may be of missionary value to the teacher. But it is a shame that, although here are the children, we have to go outside and get teachers from other Sunday Schools because, with all the effort we can possibly make—Mr. Alden and Mr. Daboll as well as myself—our New-Church people won't teach. If we can't get teachers, what can we do? To my mind this is the greatest difficulty we have—New-Church people are not inclined to put themselves out to present New-Church teachings to children.

MRS. CHARLES S. MACK.—The suggestion has been made, I think, before, but I think has never been carried out, that in *Sunday Afternoons* we have a little thought of the New Church, perhaps some short quotation from Swedenborg, that the parents might get some idea of the Church. It seems to me that this might be an admirable thing for the children of parents who are not in the New Church.

MR. AWBREY N. SHAW.—Mr. Horr's paper was very interesting to me because I thoroughly believe in having Convention and the Sunday School Association made closer together. We in Brooklyn have found difficulty in getting trained teachers. For that reason I should like to say a few words to see if something cannot be done at the Theological School toward furnishing training that can be used in the Sunday School. We in Brooklyn have the

older children act as teachers of the younger classes. Now if I could say to them that they could get by correspondence training in some special grade from the Theological School, I think I could get them to handle their classes very much better, and the scholars would be very much more interested in the Sunday School. I think the Theological School can help us in this way, although the teachers in our Sunday School may not be able to take a long course.

REV. WILLIAM H. BEALES.—I should like to see some kind of a committee formed, or something done by Convention to arouse the enthusiastic support of the Sunday School in the minds of the New-Church parents. It is all right to have trained teachers. But in the week of waking hours the child is placed in front of a young woman or young man for twenty minutes out of one hundred and five hours, and that young man or woman is expected to train that child in spiritual things. It is not fair to the child or to the teacher. What is needed is an awakening among the parents of our children, so that they shall see when the child goes home that the lessons and the verses are learned, and that everything possible is done to carry on the work of the teacher.

Let me give illustrations. In Buffalo there was a young lad of New-Church bringing up who married, but whose little child was not going to any Sunday School. I went to see him and told him that he and his wife, humanly speaking, were responsible for giving that child every possible spiritual advantage. That child is now four years old and can repeat verses better than any other child in the Sunday School. The mother and father find the verses first, and learn them, and then they teach them to the child. Then we had two children about fourteen, and there was danger of their leaving because their father objected to their coming home so late that it put their dinner back. I was worried, thought it over, and went to that man's house and we had a chat together. I did this: I told him that I was glad he was letting his children go to Sunday School; that there were not many fathers who would do that; that it is a fine thing when a father is awake to the fact of his responsibilities for his children. And if you will believe me, I think his chest swelled about an inch—and those children stayed in Sunday School.

MRS. FREDERICK SCHOFF.—That is the very thing that ought to be brought home to the parents. We are trying our best to have Parents' Associations put into every church. It is being done in other denominations, and it should be done in this one. The church should say to the parents: "We only have a child two hours a week. We want help. The responsibility of the spiritual guidance of the children is in your hands, not in ours." I have been to a great many churches in this matter.

One of our ministers said that we should teach the Ten Commandments as related to the lives of little children. The Methodist Church has put out a book called "The 'Salvation of the Little Child' Movement," with lessons for every Sunday to parents. If you will only bring the parents together and show how they can give the spiritual guidance to the children, can teach them about the Heavenly Father and keep them in touch with heaven! It is the time when children are open to all those influences of heaven. When the child goes to Sunday School the most propitious time has already gone by in his education. We should bring the parents together and make them realize this. Some who have no children might help the others. Teach the children yourselves when they are little, and don't depend on these young teachers! By so doing you will do the greatest work for the children of this day that could be done.

MRS. JOSEPH MILLS.—I like what the last speaker said, except about teaching the Ten Commandments to little children. I wish we could teach the two Great Commandments to the little children. Then we can say to our little children—and our larger ones—“Don’t do that, you’ve got a kind and loving Heavenly Father and He doesn’t want you to do that.” You know the story about Josie: how when she went to school and her name was asked, she said “Josie Don’t.” Will the time never come when we shall make positive demands rather than negative ones?

At this point a motion was made by Mr. John V. Horr to the effect that the President of the Sunday School and the President of the League be made members of the General Council *ex-officio*. This was ruled to be out of order, because contrary to the constitutional provision for the membership of the General Council.

MR. EDWARD F. WUNSCH.—Speaking to the point raised by Mr. Horr’s paper of closer cooperation between the various bodies of the church, it seems to me that one of the best suggestions that has come on the floor was that made by Miss Elizabeth Worcester the other evening that a real use to be performed by the League members would be to enroll for the Religious Education Course in the Theological School. Let League members take up that course with the idea in mind of preparing themselves for our Sunday Schools. It would be a real use to be performed. I think also that the motion that Mr. Gould has made looking for a permanent place on future Convention programs for the Sunday School Association will form another connecting link. Mr. Shaw’s resolution last year looked to even closer co-ordination of the meetings of the Convention and the Association; he intended that they should be made a unit. I think Mr. Gould’s motion might be the initial step to that end, and I hope it will prevail.

Mr. Gould then offered as a substitute for Mr. Horr’s motion a resolution that the Convention draw the attention of its nominating committees, now and hereafter, to the desirability of representation for the Sunday School Association and the Young People’s League in the personnel of the General Council. Mr. Whitehead felt that it would be wrong to change the make-up of the Council in this way, since it was a representative body of the Convention, and he felt that the Sunday School Association and the League should work out their own problems in their own way. The matter was, upon a question of order, referred to the Business Committee for a place on the program, as the time for discussion of the papers on the Sunday School had passed.

The Rev. Adolph Roeder of Orange, N. J., called the attention of Convention to the illness of the Rev. Thomas A. King of Lakewood, Ohio, and upon his motion, seconded by the Rev. John Whitehead, it was voted that a telegram expressing the sympathy of Convention be sent by the President to Dr. King.

It was next voted to accept the Advanced Re-

ports presented in print by the reading of their titles, which was done by the Secretary, Mr. Whittemore.

The report of the Board of Managers of the New-Church Theological School, as read by the Secretary, the Rev. H. Clinton Hay, was accepted as follows:

MANAGERS OF THE THEOLOGICAL SCHOOL

The Board of Managers met as usual at the close of Convention last year and organized by re-electing the Rev. John Goddard as President and the Rev. H. Clinton Hay as Secretary, and the same Executive Committee and Board of Visitors. Arrangements were made to employ the Rev. F. R. Crownfield as Instructor in Church History and Librarian, and to have Miss Garber return to the assistance of Professor Winter in the department of Elocution. It was also voted that the Principal receive the endorsement and encouragement of the Board in arranging to have certain promising students combine work at Harvard or Boston universities with our courses.

The Board of Visitors reported favorably upon the condition of the School after visiting it in January, and also at a later date in a visit by one of its members.

The joint report of the President and Principal of the School has been received, and at a recent meeting of the Board it was voted to embody it in this report, as follows:

“Joint Report of the President and the Principal of the New-Church Theological School to the Board of Managers, for the Year 1925-1926:

“The student body has numbered eight this year. Mr. Henri de Geymuller discontinued studies at Christmas time, but shortly afterwards Mr. Philip Steinbuch entered the School. Five students go out into the ministry in June. Their fields of work are ready for them. Mr. Yonezo Doi goes to assist Mr. Watanabe in Japan. The other four take work in the United States: at Bridgewater, Mass., Preston, Md., Pretty Prairie, Kans., and Buffalo, N. Y.

“Studies by letter have been carried on with a good number of men and women in the United States and abroad.

“Mr. Crownfield has entered with energy and capacity on his work as instructor in Church History. Miss Garber’s work in Voice and Public Speaking has called forth expressions of lively gratification.

“Mr. Worcester has taken from the Department of Homiletics courses more accurately described as Religious Education, and begun building them into a Department of Religious Education. One of these courses he offered to teachers and prospective teachers in our Sunday Schools, and had a very encouraging response in attendance and interest in a series of Monday evening classes.

“At the request of the students, Mr. Wunsch has outlined in five extra hours a course of study in the Doctrine of the Glorification of the Lord, a specially concentrated and detailed course to which available time does not always extend. Eventually it is hoped that this Outline of Study may be had in leaflet form for any graduates of the School or others to use. It may serve to initiate Ministers’ Reading Courses which graduates may care to take up with the School by letter.

“At present three new students are in prospect for next year; three students hold over.

“Generous friends have formed a new fund for use at the School. This fund is meant to enable selected

students at the School, or recent graduates to extend their education by travel abroad, to Europe, or Palestine and Egypt, or elsewhere, and to New-Church centers. The first beneficiaries of this Travel Fund are the Rev. Frederic R. Crownfield and the Rev. Horace W. Briggs, both recent students of the School. They expect during the coming summer to visit Cairo, Palestine and various places, including New-Church centers, on the continent of Europe.

"The School has responded with deep interest to THE MESSENGER's thought for its increased usefulness, and to the project of possible new buildings in the future. Steps will soon be taken toward an expansion of the School's work and for increasing its endowment, so as to make this expansion possible. The School hopes that any new buildings which some day may house it more adequately, will serve to inspire the prospect.

"An exhibit of the work and place of the School in the Church is included in the "Messenger House" exhibit conducted by The New-Church Press at the Hotel Rittenhouse, Philadelphia, during the Convention of 1926.

"About a hundred accessions have come to the library of the School. The Rice Fund, Dr. Louis C. Ager and the Rev. Jacob E. Werren are among the donors. Among the accessions are unique copies of rare editions of *True Christian Religion* and *The Doctrine of Charity* from the library of the late Rev. John Curtis Ager; rare original editions of some of Swedenborg's earlier works, from the library of Dr. J. J. Garth Wilkinson; and some rare editions of some of Swedenborg's Theological Works, including some unknown to Hyde. The numerous new titles in the Department of Religious Education are also of interest. The Librarian is proceeding with a distribution of the books in the building which will give the readiest access we have had to them, and also make easy the oversight of the issuance and return of books.

Respectfully submitted,

WILLIAM L. WORCESTER, *President.*
WILLIAM F. WUNSCH, *Principal.*"

The Board of Managers resolved to add to this report a tribute of affection for the Rev. Jacob E. Werren, who passed into the other life on November 9th, 1925, in the eighty-third year of his age. He served our Theological School as Professor of Sacred Languages for some thirty years. His zeal and devotion to his work and to the interests of the School and of the New Church were constant and inspiring, and he was held in the highest esteem and affection by his pupils, by the faculty and by the Board of Managers, as by all his brethren of the Church.

The Board also desires, in closing this report to the Convention, to express its deep appreciation of the renewal of interest awakened by THE NEW-CHURCH MESSENGER in the fuller equipment of the School, both in buildings and endowment, by securing plans of construction and setting them forth in a special number devoted to this purpose.

Respectfully submitted,

JOHN GODDARD, *Chairman.*
H. CLINTON HAY, *Secretary.*

The Rev. John Daboll read a report from the United New-Church Book Concerns, a committee formed some years ago for the purpose of coordinating the work of the various New-Church publication agencies. This body has arranged for joint exhibits of New-Church books at each meeting of Convention since 1921, has cooperated in arranging for public sales by colporteurs in

Seattle, Wash., and Akron, Ohio, has secured missionary literature for various mission centers, and has arranged for the opening of a New-Church book center in the Philippine Islands under the management of Mr. Baltazar B. Bunag.

The report of the Joint Committee on New Tracts was read by its Chairman, the Rev. John W. Stockwell. Under the auspices of this committee an examination has been made of the stock of existing tracts to determine those which seemed suitable for reprinting. The renewed publication of eight of these has already been decided on, and others are under consideration, although there is a decided problem involved in the great advance in printing costs since the tracts were first issued. Besides these, a series of four-page leaflets (already referred to in THE MESSENGER) is in preparation.

The Secretary of Convention read the report of the Committee on a New-Church Edition of The Word. This report stated that Mr. George Marchant of Australia has placed in trust with the Australian Conference of the New Church the sum of twelve thousand pounds to be used in the preparation of such an edition. By the terms of the trust the Australian Conference will divide the interest on the capital sum between the translation committees of the British Conference and the American Convention while the work of preparation is in progress. These committees are now at work on a new translation, the Pentateuch, Gospels, and *Apocalypse* having been assigned to the British committee and the rest of the books in the New-Church Canon to the committee in America. The Convention committee has employed the Rev. John Whitehead, who is now engaged on a new translation of the Book of *Joshua*.

Full accounts of the meetings of the American New-Church League and of the American New-Church Sunday School Association, whose reports were next read, will appear in an early issue of THE MESSENGER.

The report of the New-Church Evidence Society was read by its Secretary, the Rev. Warren Goddard. This report noted four major references to Swedenborg in contemporary literature, with three of which (Mr. C. W. Barron's interview with Madame Galli-Curci in the *Dearborn Independent*, Mr. Edgar A. Guest's article, "What My Religion Means to Me" in the *American Magazine*, and the Rev. S. Parkes Cadman's reference to Swedenborg in reply to a question at his Brooklyn Y. M. C. A. Conference) readers of THE MESSENGER may be presumed to be quite familiar. The fourth was an

extended and highly appreciative reference to Swedenborg in an Easter sermon by the Rev. Ashley A. Smith, D.D., of Bangor, Maine, which appeared in the *Christian Leader* (Universalist). Reference was also made to numerous contributions to the press on New-Church subjects by Mr. Leslie Marshall of Akron, Ohio, and the Rev. Theodore Stevens of Chicago; to the article by Garrett P. Serviss, which was reprinted in THE MESSENGER of May 12th, and to other matters with which we have kept our readers acquainted. The report closed by urging New-Church men and women to wider activity in bringing the truth of the Church to public attention through the secular press.

Upon motion of the Rev. John Whitehead it was voted that Convention subscribe for a copy of the photostat manuscripts for the library of the Theological School.

Also upon motion of Mr. Whitehead, it was voted to refer the report of the Committee on Publication of Swedenborg's Manuscripts to the General Council.

Mr. Robert Alfred Shaw, President of The New-Church Board of Publication, inquired where the material referred to in the Evidence Society reports was kept, and emphasized the importance of its availability and order. He spoke of the expected re-publication of a little booklet called "The Testimony of Genius," for which new quotations such as those furnished by the Evidence Society material might furnish would be of use.

The hour then being past at which the Rev. Louis A. Dole of Fryeburg was to speak about the Summer School held yearly in that village, Mr. Dole was given the floor and spoke as follows:

Fryeburg Summer School

REV. LOUIS A. DOLE.—I have been given an opportunity to give a brief notice about our Summer School. It will be held in Fryeburg, August 8th to 22nd. The general purpose of the School this year is to give instruction which will be helpful in Sunday School work. It has been said in this Convention that we should teach children. That implies something. You can't teach children what you don't know—and you can't teach unless you know children. The subject matter should be so thorough in mind that the attention can be placed upon the child. Unless you have something to teach, you can't teach it, and that also implies that you must know how to teach. So in this course of lectures to be given at Fryeburg the psychology of the child, and of the young man, and of adults is to be considered. I am looking forward with a great deal of pleasure myself to what I shall receive from the Summer School this year. It will be useful, not only to teachers, but to all those who are interested in our young people, and that is all of us, I am sure.

As to the rates, they are \$1.35 a day. A new plan in regard to rooms is to be adopted this year, and that is that those who room will bring their own bedding

(linen and blankets)—and be sure and bring sufficient blankets! You may send this matter to me by parcel post in advance if you wish, and I will see that it is placed at your disposal when you get there. Arrangements can be made for those who cannot send or bring their blankets, etc., to be provided with them at Fryeburg, but it is hoped that they will be brought if in any way possible. Arrangements will be made for those who cannot take care of their rooms, but everyone is expected to take care of his own room if he can.

Following a notice of the annual meeting of the Board of Missions, the Rev. George Henry Dole of Wilmington, Del. introduced a resolution of appreciation, as follows:

"Messenger House" Appreciated

REV. GEORGE HENRY DOLE.—We have had something of unusual interest and appeal at this session of Convention. I refer to "The Messenger House." We have had nothing like it in any New-Church undertaking in this country, or in any other so far as I know. I have heard several expressions to the effect that this was one of the most useful undertakings of our Church—the most interesting feature of this session of the General Convention, or of any. I know that we have all been impressed by the splendid conception, the masterful way in which it has been carried out, and the wonderful perfection of the numerous details which have been included. It has been most helpful to many in presenting to them the broader undertakings of our writers and workers, and particularly of our specialists who have labored in private fields not generally known. Therefore I offer this resolution: That the General Convention of the New Church hereby expresses its most feeling appreciation to Mr. Robert Alfred Shaw, President of the New-Church Board of Publication, for "The Messenger House," of unique conception, so complete in its numerous details, of surpassing interest and excellence in the promise of usefulness.

This motion was followed by cordial applause and, being duly seconded, was unanimously adopted.

Convention then adjourned after listening to the address by the Rev. Albert Diephuis of Kitchener, Ont., Canada, which appears on the following page.

Pretenses

Those who try to appear what they are not would make a better appearance by being what they are. Most people who try to appear better than they are, are really better than they appear to be—if they only had common sense enough to know it. No amount of pretense can improve on the original. What a man is proclaims itself, no matter how he tries to conceal it. Character subtly makes itself known through every disguise; and this is a very comforting fact, since the character is usually so much better than the caricature. Be yourself. It will not be a comedown from your pretense; it will be an ascent into original freedom.—HENRY FORD, in *The Dearborn Independent*.

The Bystander at the Window

By Albert Diephuis

IT is generally admitted that there is an intimate relation between the history of religion and the history of the secular world. In this respect the point of view that is accepted by most religious people is this: When the world is growing very bad, God reveals Himself anew, and then a new Church, a new dispensation begins. The badness is viewed and stated in various ways. The Book of *Revelation* describes it in the symbol of sun and moon losing their light and of the stars falling from heaven.

Many Christians have searched out from secular history cataclysmic events such as wars, revolutions, earthquakes or other striking horrors which, upon Biblical grounds, they hold to have announced and synchronized with the changing of a religious era. Are there any outstanding catastrophes chronicled at or about the time of the beginning of the New Church in America? No! On the contrary, one frequently hears it stated, even in our own circles, that the New Church was readily introduced into America because of the high-minded tolerance, the true godliness of the Builders of this Republic, who embodied that fine religious attitude in the fundamental document of this country. They solidly imbedded freedom of conscience at the basis of the new social structure, and their descendants kept it there! So goes the patriotic text-book.

That sounds very beautiful, but is it so?

To answer that, I would first see what the state of things was when the *First* Christian Church came upon earth, for I may presume that the circumstances at the First and at the Second Coming of the Lord must have been identical, at least in their main features.

Nineteen centuries ago Rome was the leading power of the civilized world. Every Sunday School scholar knows what was the attitude of the Roman government toward religion. The Roman rulers did not care! What *did* they care about? The vision of the Romans was the subjection of all the world, in order that the wealth of all lands might flow into their coffers. "And it came to pass in those days that there went out a decree that all the world should be taxed"—that was the vision of Rome nineteen hundred years ago! Not that Rome did not have religions! There were perhaps as many different varieties of religious persuasions then, as there are Christian denominations in America today. There was the God Baal, there was Astarte, there were Mithras, and Cybele, and Isis, and many others of less notoriety. Yes, Rome had many competitive religious factions in the field, but they all bowed humbly before the supreme gods of

Wealth and Power. The youth of Rome was slaughtered upon a thousand battlefields for the god of Tribute. Wherever the Roman eagle was carried, from there flowed back to Rome a stream of wealth. The only universal religion, if so it may be called, insisted upon by the Great Republic, was the worship of the Emperor, who was at once the symbol and the protagonist of Latin wealth and power. Further, the conquering empire was quite willing to leave every man to his own religion. The Roman victors never wished to disturb any form of worship in any conquered nation as long as they received its wealth. "For," said the Emperor Tiberius upon one memorable occasion, "if the Gods think that they have just claim for grievance, they can surely take care of themselves."

Is it not plain that that tolerance, that graciously granted freedom of conscience, was at bottom nothing else but a sublime apathy for all true religion? The First Christian Church was born because of, and born into a world of utter religious indifference. All the persecutions suffered by the early Apostolic Church can be traced to the conflict between this Roman indifference and the Christians' zeal. The First Christian Church never succeeded in moving this mountain of indifference. It never grew to any large dimensions. It made common cause, about 300 A. D. with the Emperor Constantine the Great, who forthwith cut out its heart.

Now what about the birth of the Second Christian Church, particularly in respect to this modern Republic of America, which holds today a position in our civilized world that is analogous to that of the Roman Empire of nineteen hundred years ago?

This American Republic started indeed as "the new world"—new, in the sense that it was different from the customary ways and social outlook of the "old world." In Europe the people had for centuries been divided and shaped into classes, pressed into social moulds which gave stability and immovability to each social stratum. The artisan, the trader, the professional man, the lord of the manor—none expected to leave his class and enter another social caste. Those familiar with Europe speak, even today, of the historic working class. Trades were inherited, passed on from father to son. One's economic status was pretty well determined at birth, and so one's worldly lot was usually accepted as a matter of course. After working hours, the economic considerations were dismissed from the mind, leaving at least some time and thought for matters other than those bearing on one's material welfare. Men sang, painted, argued; they discussed things religious; they pondered over God's heaven and hell. Religion was a

matter of deep concern. Of course these things have gradually changed, but even when I was a child in Europe these conditions still prevailed, at least in a measure.

But here in the new world, after the Puritans had had their sway and the Republic was reared, free from European trammels, all this soon disappeared. The possibilities for social and economic advancement were soon found to be limitless. The European artisan, landing on American shores, quickly dropped his historic class-consciousness and began to strive for a wealth and station never dreamed of in his motherland. Endless acres of virgin land, slumbering in unawakened fertility and literally bursting with latent wealth, a total absence of feudalistic government—these new circumstances threw open the doors of opportunity to anybody who dared. The old European sophistication and effiteness wore off. With it went the former touches of culture. The spirit of acquisitiveness was thoroughly aroused. The hunt for wealth was the sport of life, and all the other human provinces suffered by comparison.

"The pursuit of happiness" meant the pursuit of earthly goods primarily, and the founders of this great Republic, true to the new color of the new land, wrote this vision of material grandeur in the original document. So was freedom of religion proclaimed, but not as a result of religious persecution experienced in the old world, not as the result of the conception of tolerance, not as the result of magnanimity of thought. Freedom of conscience was declared as the policy that would best fit the newly born giant of prosperity. Although the surface of things remained unchanged, although the presidents of the colleges remained for a long time eminent divines, although formal church worship did not fall off, the leaven of the economic urge was working under and through it all, and today, now that the new principle has come to its full fruition, America stands as the commercial master of the civilized world. All the currents of currency lead to its shores. To picture Uncle Sam as a lean, middle-aged Lincoln type is not correct; rather a youthful giant, vigorous, full cheeked, broad of girth, crushing the earth in his eager, smiling embrace. Youth was always thus. Today wherever the American eagle flies, from there leads back to this country the wealth of all nations.

The New Church sprang up in this Republic practically unhindered, not because of the high love for religious liberty prevailing, but because this nation was then, as now, too busy with the pursuit of worldly happiness to care much about any real religion. Religious *indifference* was the soil in which the New Church fastened its tiny roots.

The First and the Second Christian Church began under much the same conditions. The Roman

military empire was and the American commercial empire is at bottom indifferent to religious culture as such. Rome was, America is too busy for such an impractical thing.

At this juncture I foresee that you will demur. You will say that I have selected from the historic page only such facts as are expedient to my own bias, that the window through which I look as a mere bystander is most unfortunately warped. You would bring up statistics of church membership and attendance and prove the steadily growing religiosity of this nation.

Indeed! The average American churchman is no doubt a sincere man. Americans are the least hypocritical people of all the world, I hold. But what the American calls religion is not that at all. What he understands by religion is a certain mode of living, an accepted form of individual or group conduct, a set of rules of life which he and his have formulated under the supervision of their material welfare. After he has made or chosen that program, he cheerily labels it with the name of God or Christianity. He sincerely strives to live according to the tenets of his program and admonishes others to do likewise at the peril of their souls.

At the best this so-called "practical religion" may be called reformation. America is Protestant at heart. That type of religion looks to *mankind* as the prime consideration. It leaves man with the ordinary consciousness with which he is born. It calls a good-living man a religious man.

But we know that true religion means something else. Religion has *always* meant something else! Religion means not reformation but *transformation*. Reformation aims at the humanization of man—transformation aims at the spiritualization of man. The professing churchman may hold that reformation leads inevitably to a transformation, that humanity leads to Divinity, but that is not true. Reformation holds to the faith that the improvement of man, measured in terms of happiness, health, prosperity and well-being produces religion consequentially. But all religions have declared that transformation may come even if those other things do not follow. Looking at the popular cults, including Christian Science and psychoanalysis as well as some of the obscure ones, you will find that their real aim, as proved by the criterion applied to the results, is the immediate attainment of a superior degree of health, or happiness, or prosperity, or respectability. If these do not come, the so-called religion in question is condemned, this proving in brief that all along the object was betterment of the existing state.

We know that this is not religion at all. Religion is a transformation of the human consciousness brought about by the mystic communion with God. Man is brought into that communion by being *converted* into it. It is impossible to describe fully that communion; that is why we dare call

it mystic. The Bible pictures it in various ways. It is the communion that sometimes comes from seeing God as the Man of War, dogging man's footsteps till he finally surrenders, lock, stock and barrel—surrenders worn and frazzled from the uneven battle. Another way, this communion comes from seeing God as the Shepherd of man, gently steering man to the fold that is His own. Another way to communion the Bible pictures is of God as a Father welcoming His spent son back under the paternal roof. Again another symbol of this communion shows God as a loving Husband embracing His Bride, or as a generous Host lavishly feeding His guests: "Take, eat! . . . Drink ye all of it!" And many more are the gripping ways in which the Bible tells of that mystic communion which is the heart of religion.

Swedenborg dryly and philosophically calls it "conjunction with the Lord"; but all these symbols and words taken together do yet not tell fully what this transformation is. The experience of actual religion cannot be put absolutely into words, or music, or pictures. Religion is the utter intimacy of man and God that defies all outward expression. It involves stepping over into another life; it involves a new consciousness; it involves conversion! The convert to Christianity sees God projected before his eyes, sees God in the face of the risen Gospel-Lord. That intimate God the true Christian feels so near that sometimes he will look instinctively around, surely expecting to see God standing close in the transfiguration garments of Jesus! *Maranatha!* All our church teachings have one central aim. It is to convert man, intelligently and most intimately, into that mystic union with God. Where that inexpressible communion is, there is religion, and nowhere else.

If this organization is a body of such men and women, then indeed it is through us, at least in

part, that God is in His world. Then this organization has nothing to fear. This specific church then hangs as a funnel between heaven and earth, a funnel small at the top, opening, broadening, spreading out over all the earth at its lower outlet. Weak and timid as this body may be, if it is true to its mission it will yet move this mountain of American religious apathy and indifference under whose shadow it had its birth.

The tradition of the true religion lingered in Europe like the warm ashes of an old fire. God made Swedenborg to catch a new flame from it, and gave us the torch, which we must carry through the land. We are all impatient with the slow progress of this work. We fret about it day and night. We discuss it endlessly in our councils. But what, I would ask, is the normal growth of a true church? There is no precedent in the history of the world. We have nothing to compare it with. The Adamic and Noatic Churches have left no trace behind as regards their progress or their numbers. The Jewish Church never extended beyond the twelve tribes of Israel. The First Christian Church had but little recognition in its first two centuries, and when it finally made its influence felt it sold out to the Roman God of Prosperity. Where do we get our standard of comparison? Are we not forgetting that the Lord's Final Church is unique, that it is a spiritual church purely, and that the things of the spirit do not necessarily come with observation?

Remembering the fate of the First Christian Church, there is one danger against which we must guard. We must keep our banners clean from the touch of the modern Constantines. Beware of the blandishments of worldly prosperity! We must continue to stand on our own feet, working, praying and fasting with the best that is in us, and for the rest joyfully trust the Church to God.

MONDAY EVENING, JUNE 17TH

THE Monday evening session of Convention opened with a brief religious service at eight o'clock, conducted by the Rev. John W. Stockwell of Philadelphia. Hymn 77, "Praise the Lord, ye Heavens Adore Him" was sung as a processional while the choir took their places in the stalls. The order of evening service from the *Book of Worship* was then followed through the repetition of the Lord's Prayer. After singing Hymn 24, "Lord of All Being, Throned Afar" the Convention listened to the first nineteen verses of the seventeenth chapter of *John*.

The subject of the evening was next introduced by the President, the Rev. William L. Worcester, who spoke as follows:

REV. WILLIAM L. WORCESTER.—The subject of our conference this evening is "Consecration." Many of our conferences are occupied with thinking what we can do for the Lord or what can be done in and to His work. Now we are taking a little different point of view. We know that a situation such as this sometimes exists in a home: A man provides a beautiful even luxurious home for his family and means to make them happy. Still they are not happy, for the wife complains and all the gifts make no difference. He has given everything except himself. So with the children sometimes, although they are provided with the best education and given everything, still as they grow older they seem to drift away from their parents. Again everything has been done except the giving of self.

It may be that, in the service of the Lord, we have done this same thing. Tonight we shall try to look a little deeper, so that we may be giving *ourselves* to the Lord's service—not simply ourselves as we are, but the bigger selves that we may be. So may we give to the Lord a larger and better service.

Social Consecration

By Louis G. Hoeck

PERHAPS I may be pardoned a few personal remarks in opening my address for the evening. It struck me as being rather singular, when I was asked to take this address, that I should be succeeded by Mr. Hall. It is just thirty years ago since I took up my pastorate in my own native country, Paisley. I was there four years, until I was called to this country again to take up the pastorate in Brooklyn, to be succeeded at Paisley by the Rev. Mr. Hall. He was my successor then and he succeeds me again tonight. I don't suppose he will talk for nineteen years after me, but I am perfectly sure that he has added at least nineteen years' experience to whatever he says on this beautiful subject of consecration.

I have been asked to discuss the social aspect of consecration—the consecration of the nation as a whole, or of the world as a whole to the Lord. Consecration implies that there is an object to which mankind should devote itself, and it implies that there is a quest. Even in the old days this was realized. You know that beautiful legend of the quest of the Holy Grail, and of the knights errant who went forth, in armor clad, seeking the power of the perfect life, in quest of the cup that held the blood of the Lord Himself. We have various stories of those consecrated lives in that quest. Some of them found the Grail and others failed to find it; but it has passed away and we have no relic to take its place. Instead we have a lost life to regain and to consecrate, one and all alike.

We turn to Holy Writ to give us a picture or a series of pictures that may help us. Take the generation at the present time in this country, for example (to make it practical) and imagine the nation that is to hold the reins in the future. Let us say that roughly twenty years ago every boy and every girl in this country had heaven around him and her. Heaven lay about them in their infancy, and the picture I take from God's Word that helps us to realize what was taking place in the little infant soul is that of Abraham. Indicating the three periods of infancy, childhood and youth in each individual, you have three personalities that are representative of the different forces at work. These represent certain elements of character that are removed from the consciousness of the boy and of the girl in infancy, childhood and youth.

First you have the story of Abraham and Isaac, then you have Lot separated from Abraham, then you have Ishmael separated from Isaac, and later on you have Jacob separated from Esau. Lot's character is indicated by his association with those in Sodom and Gomorrah—not that he was of that

character, but there was a tendency there. Abraham did not come into his possession until Lot took his place in Sodom and Gomorrah. Even so the Heavenly Father separates from the infant those influences that would mar the heavenly presence with the child. He plants in its impressionable nature the heavenly gifts which remain with it throughout life. You can see it in the picture of Abraham in the land. Heaven lies about us in our infancy. Every boy and every girl born into this country has heaven there in the ingenuousness of the infant that touches the human heart so deeply, and in the joy that the infant has in the little toys that are given him or her. It does not matter whether the toys are very costly or whether they cost nothing; whether the child is playing in the palace or in the gutter—heaven is there! Heaven is in that imagination, and the presences that make those things alive to the child. So heaven is also with the infant when you see it throw its arms around father or mother when danger is present, or when this is only a simple expression of love. Heaven, *heaven* is there in all these things!

Later on you see the influences that were removed from the child until heaven could get a hold on it. The child begins to manifest self-consciousness, begins to differentiate between those things that are of value and of little value, begins to assert itself. Then Abraham has passed from the scene and is buried in the land. The infant has gone into childhood. Heaven is there pictured to us in the life of Isaac, and Ishmael is removed from him, Ishmael whose hand was against everyone, with everyone's hand against him. That spirit of independence is removed from the child, and heaven is there in the child's obedience, his looking up with reverence and respect to parents and teachers—that wonderful "affirmative spirit." Everything that is given to him in the way of knowledge from God's Word, of all the things of nature; and knowledge of all things in the world is accepted on authority from the respect that the child has to those who are teaching. Gradually heaven recedes; Isaac dies and is buried. The child recognizes few in authority above self; begins to feel that he has all knowledge. We can no longer tell him anything.

With youth, heaven comes to the boy or the girl in a different form. We have the picture of Jacob and Esau, whose implacable enmity had so much effect. The boy and girl enjoy running things, forming judgments about things; they come in touch with the world of religion and of life. There is born and flourishes a feeling for the sufferings of humanity, the ideal embodied in Joseph,

the savior Joseph. The boy or girl sees vast possibilities of doing things for humanity through self sacrifice. Then that in turn dies out, until nothing remains save the bones of Joseph in Egypt, and those bones in Egypt were preserved throughout the years when the Children of Israel were in bondage and wandering, their most precious possession, to be taken out of Egypt and placed in the grave in Canaan, in the Promised Land. The significance of this is the resurrection of that ideal through all the suffering and sorrow that enable the young man or the young woman to realize his or her land of Canaan—the preservation of that vision, that dream that they had of the possibilities of life for others, for uplifting humanity. Yes, Joseph's bones in Egypt are as the mere memory of these things in the young man or woman steeped in the world, and of that comes the realization of the larger life. This world or this nation can only achieve consecration as its young men and young women awaken to the realization of the responsibilities of living a life for something that is greater, immeasurably greater than self. That is what the race and the nation must consecrate itself to. If the Church of God realizes that, it will permeate

the whole community. It will start from there and will realize itself. Everyone can come to realize the possibilities of a life far above self, can regain this deeper vision of heaven, given in youth and childhood and infancy. Consecration is a matter of individual experience, individual life, individual sacrifice.

Following the singing of the anthem, "Praise the Lord" by the choir, the President introduced the second speaker of the evening, in the following words:

REV. WILLIAM L. WORCESTER.—When we visit other countries, or when we have the pleasure of receiving in our home country friends from abroad, we are always surprised at the great amount of life which we have in common, with the interests that we have in common, and the duties and problems and pleasures which we have in common. We have appreciated this anew in these pleasant days in which we have been sharing our meetings and our considerations with Mr. Hall, but the deeper we go, the deeper the things which we are concerned about, the more closely in common we find ourselves. So when we come to those deepest things of the Lord and of consecration of ourselves and our lives to the Lord, we are absolutely in common, at one. We have then very special pleasure in listening to Mr. Hall's words on this deepest subject of consecration.

Personal Consecration

By Charles A. Hall

THERE is an old tradition that, after the Lord Jesus Christ completed His work on earth, He passed into the spiritual world and was there met by the gate-keeper. The gate-keeper examined Him and asked Him if He had done all He set out to do, whether He was satisfied with His work. He said, "Yes, He was satisfied." "Well, what did you do?" "I preached the Gospel to a handful of fishermen and a few women." "And you claim that enough?" "Quite enough," He said.

I think perhaps we might elaborate that story by saying that if He had only done one thing, that which was described to us in the chapter we read this evening, if He had only "sanctified Himself," that would have been sufficient. By sanctifying Himself He became the Truth, and when we read of His becoming the Truth, we immediately begin to appreciate the fact that truth as interpreted in terms of the Lord Jesus Christ is human. And when we get to the value of truth in Jesus' glorious personality, then we don't think in terms of scientific things, or mathematics, or even the terms of theology; we put it in terms of humanity. I take it that we should be sanctified if we would be successful in our mission, if we are to attain to the ideal that is laid down for us in the nature of things—the moral endowment and spiritual capacity to realize the image and likeness of the Lord Jesus Christ. We must be sanctified through the

living Truth, the Truth as it is in Jesus Christ. He is the Way, the Truth and the Life. We are not going to accomplish anything of our great mission in the world unless we are thoroughly consecrated to that glorious ideal.

And before we can be really consecrated, it is necessary that we understand that ideal, that we see the reality itself—that reality manifested in the glorious, transfigured Person of our Lord and Savior, Jesus Christ. I am satisfied that when we see Him perfectly, that is, when we see Him with the understanding heart, we shall not be able to do otherwise than consecrate ourselves to His service. We must see Him in touch with humanity, as the Man that is God, in whom we live and move and have our being, and who indeed lives and moves and has his Being in our midst, who is the inspiration of our thoughts and affections. We discover evidences of Him in nature, in the flower that blooms and the bird that sings. We discover evidences of Him in all the lives of heavenly promise, in all the loving sympathy which understands, all the mothering and fathering and all the spirit of brotherhood that is exhibited in humanity.

When we look at these evidences of love in our experience, we are looking, not just at something which we ourselves portray or manifest or express, but at the presence of Reality itself. For

there is no love in the heart of man that does not exist infinitely in the heart of God. There is no wisdom that is not essentially one with the infinite Wisdom of the Divine. There is no noble impulse, no fine instinct in human character or nature but somehow portrays the strength and power of the Infinite. The Divine Spirit of the Lord has expressed Him in humanity, even in our finite and physical humanity. We may express Him in what seems to be a feeble and very ineffectual manner, but nevertheless the Lord is manifesting Himself in everything that is good and true, noble and beautiful in human action, human desire and human thought. In all the artistry of man there is a manifestation of the artistry of the Lord Jesus Christ. Whenever we see a good man or a good woman, we see something of Jesus. We see Him in the tender affection and sympathetic action of those who live among us and work to the glory of God.

I sometimes think that we look too much for God in the hereafter. Like those who went to the sepulchre, we think that He is shut away there in the grave. We have shut Him in the grave, the grave of memory. We have embalmed Him as men have thought of Him in the past. We have held Him there in the sepulchre. The instruction comes to us, as it came to the women: "He is not here, for He is risen, as He said." The disciples were told that He would go before them. He was not going into Jerusalem, where the Temple was, but into Nazareth, where He had wrought as a boy, where He had worked and won respect among His fellow men. The significance of the Lord's being in Galilee is an indication to you and me that we are to find the risen Lord Jesus Christ in His Glorified Humanity where men live, where they work, where they pray, where they love, where they marry, where they sorrow, where they are happy and where they die. There it is that we find the risen Lord in all His glory.

And that, I think, is our ideal. We must find the Lord Jesus Christ, not so much in the leaves of a book, but in human experience; must realize that, wherever life is, there the Lord is. Whether that life is perfect or not, the Lord is trying to express Himself in it, trying to make it what it ought to be. We ought to consecrate ourselves to this glorious ideal of the Lordship of Jesus. We need to surrender ourselves to it. And when we consecrate ourselves to work, to usefulness; when all our thoughts, our desires, our impulses go into the business of life in the spirit of the Lord Jesus, that is true consecration. Then the Lord may be in all our affections, our thoughts and acts.

But we cannot have Him there unless we consecrate ourselves in heart and soul by means of prayer and meditation, those two valuable accessories of spiritual vision.

Now it is impossible to persuade New-Church people that mere prayer and meditation are the

whole of the religious life. We know that is not so. From what has been said already it will be gathered, and perhaps even too strongly gathered, that we are to find the spiritual life, and even the Lord Jesus Christ, in the common affairs of men. Nevertheless, we cannot realize His presence in the common affairs of men unless we go through the exercises of self-examination, of prayer, of meditation, and of repentance. It is necessary sometimes that we should go apart from the world—we know that the Lord Jesus Christ Himself did this. And He tells us as He told His disciples, "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." There are times when we have to shut the door upon all our selfish influences, shut out problems we have in our worldly affairs, so that we may meditate in silence, with the open Book upon our knees—meditate in the presence of the Heavenly Father. So we may see Jesus rising from the printed page—the Lord God Himself in His glory and truth and righteousness and wisdom. It is no use to take to the reading of the Word of God always in sequence and mechanically. It is necessary that we turn to it in sorrow and in joy, when we are worried, when we feel that there is disloyalty in our souls, when we are up against a crisis in our existence. It is an excellent habit for us to go to it every evening before we retire to our couch, that a moment of quiet and meditation and thought may enable us to see the Lord in His Word. There He is revealed to us in His glory, and may speak to us the "spirit and life" of His wisdom.

All this is necessary—this reading and this meditation—and there is that self-examination which is also essential to consecration because it is impossible for us to do a real thing for God until we know our own hearts. Look into your hearts at the end of the day in the light of the Two Great Commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself," and in the light of that most wonderful of all precepts in the New Testament, the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them." In the light of these three things, at the end of your day, look into your hearts! Just recall the actions that you have done and the words that you have spoken, the bargains you have made, in the light of these revealing truths. Have I expressed kindness, charity to my neighbor, affection for the service of the Lord Jesus Christ? Have I glorified Him by my actions and my bargains?

I think we need some of these aids to consecration. I think sometimes when we get tangled up in our discussions in Convention or Conference,

or on other occasions, that it would be a good thing if we had the old Quaker habit, stopping and some kind friend saying, "Let's take this to the Lord in prayer," then waiting perhaps five minutes. Then perhaps in that silence there would come to us a revealing from the Lord Jesus Christ to guide us. We must keep an even keel, be properly balanced in what we do. It seems to me that unless we bring in the forces of meditation and prayer with the open Word before us, it is impossible to have a vision of the truth, to act always in and moved by the spirit of Jesus in the ordinary issues of life.

Personal consecration involves not only the giving of our hearts sentimentally to the Lord Jesus Christ, not merely praying to Him and meditating on His Word, not just entering into the services of the Church, into singing the hymns and psalms and partaking of the Sacrament: these are means toward the great end. The consecration of one's self to the Lord involves the consecration of everything that we have and are and do—and not merely that, but all that we experience. It means that, if a sorrow comes to us, we take it to the Lord and ask Him to consecrate it for us, so that we may receive the consolation that is in the heart of every sorrow, the joy of heaven that is there. It means that when some great gain comes to us, we must ask the Lord to guide us in the use of that gain to the greater good of all humanity. Consecration is not merely a sentimental thing; it is not feeling a mystic ecstasy; it is far more than that. It is a thing that has got to come down to earth, to everything that we touch. It means that the world in which you live and move and have your being, your little world, your little microcosm has got to be dedicated and consecrated to the service of the Lord Jesus Christ.

People say it is all impractical—you know, "a wonderful idea." But it is sound sense, the only sound sense that exists. You think it impractical when you don't see the Lord Jesus Christ, when you don't see that He is in His world. Whether you are beset with industrial crises or with intellectual difficulties, these would not exist if the Lord Jesus Christ were recognized as present and powerful.

Of course someone must start this. You must adapt yourselves to existing conditions. Somebody must begin with a really consecrated life, a life according to the Golden Rule and those two fundamental laws of love to God and to all mankind. And such a life, such a demonstration, such a sanctification of the truth as the Lord Jesus Christ Himself exemplified, would be enough. As in the old legend the Lord said that He had preached the Gospel to a handful of fishermen and a few women, was not that enough? That life has lived throughout the centuries. Rome tried to kill it and failed. I believe that some of the reformers

tried to kill it, and they failed. I even venture to say that I have known some Swedenborgians who tried to kill it, and they failed. They will always fail, because the Lord is the Lord. If we would only realize that, and get His spirit into all our thoughts and actions!

That wonderful service in which we engaged yesterday, crowned by the Sacrament—what does it mean to you? What does it mean to me? It only means that, in His truth and His light, we are to go out into the world and live a life. And all that life is to be a sacrament, never fully consecrated until everything in our work, our church, our pleasure, even in our duty—every detail of our daily lives—is used in His service.

Hymn 17, "Jesus Calls Us," was then sung, and Mr. Worcester summed up the evening's consideration in the following words:

REV. WILLIAM L. WORCESTER.—They are very tender words, those from the seventeenth chapter of John to which we listened this evening: "For thy sakes I sanctify myself, that they also might be sanctified through the truth." How very clearly that same chapter warns us against the thought that we can sanctify and consecrate ourselves by withdrawing ourselves from the active uses of the world, by seeking seclusion, by escaping all those things which might bring us damage, which might defile. "I pray not," He said, "that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." "As thou hast sent me into the world, even so have I also sent them into the world,"—showing us so plainly that the real sanctifying, the real consecration is in taking the Lord with us and going in the Lord's spirit into the world and facing all the experiences of the world.

Such an ideal of life comes to us with great force if it comes from one who has been a real figure in strenuous experiences of the world and has met temptations and difficulties in the world. It was with that thought that we looked forward with great pleasure to having with us to take part in this service this evening Mayor Nichols of Boston. He is perhaps known as a member of the New Church in Boston and of our New-Church Club in Boston, and when recently he entered upon his active political duties the love and sympathy of all his church brethren went with him. A word from him, had it been possible for him to be here, would have been an added inspiration. His duties doubtless keep him.

It is for us to go out in the world in the various paths in which we are led, and to take the Lord with us, to find our consecration in doing our work, shunning all evils and doing the good uses of the world in His spirit and in His strength.

After singing that well-beloved evening hymn, 97, "Savior, Again to Thy dear Name we Raise," Convention's service closed with the Benediction, pronounced by the Rev. Charles A. Hall.

(To be continued)

News Items

Miss Elizabeth Burchenal of New York sailed for Ireland on the *S. S. Arabic*, June 9th. Miss Burchenal is attending the International Fetes now

being held in Dublin and is the guest of Lord and Lady Aberdeen.

The Rev. and Mrs. Isaac G. Enns stopped for the night with the Rev. and Mrs. Allen T. Cook in St. Louis en route from Cambridge to Pretty Prairie, Kansas, where Mr. Enns is to take up his work.

Mr. and Mrs. L. Brackett Bishop of Chicago sailed for Europe on the S. S. *Mauretania* on June 9th, planning to arrive in England for the British Conference of the Church of the New Jerusalem.

The Rev. William R. Reece, Pastor of the Portland, Ore. Society, sails June 30th for a three months' tour of Australia.

A son, David, was born to the Rev. Walter B. and Mrs. Harriet (Flanders) Murray at Chicago on May 7th last.

The Rev. Dirk Diephuis and the Rev. Allen T. Cook, Pastors of the New-Church Societies in St. Louis, Mo. will spend the summer in the Rocky Mountains of Colorado.

The annual meeting of the Western Canada Conference of the New Church will be held in the Church of the New Jerusalem, Herbert, Sask., July 4-5. All who are interested are cordially invited to attend.

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| Goal | \$1,000,000.00 |
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OBJECTS

To increase income of poorly paid ministers; and weak Societies; to augment support of Theological students and otherwise "support and extend the work of the New-Church ministry and missionary fields."

Sustaining Fund Subscription (Aside from Permanent Fund) Available for current uses together with income from Permanent Fund investments.

ANNUAL EXPENDITURES

| | |
|---|--------------|
| Aggregate of ten years prior to April 30th, 1922..... | \$118,735.37 |
| " " " " " fiscal year ending April 30th, 1923..... | 21,007.67 |
| " " " " " April 30th, 1924..... | 22,416.51 |
| " " " " " April 30th, 1925..... | 24,988.61 |
| " " " " " April 30th, 1926..... | 29,184.74 |

TOTAL OF FOURTEEN YEARS..... \$216,332.90

ANNUAL ASSISTANCE GIVEN TO SOCIETIES, MINISTERS AND STUDENTS

| | | | | | | | | | | | | | |
|------|------|------|------|------|------|------|------|------|------|------|------|------|------|
| 1913 | 1914 | 1915 | 1916 | 1917 | 1918 | 1919 | 1920 | 1921 | 1922 | 1923 | 1924 | 1925 | 1926 |
| 14 | 23 | 24 | 24 | 30 | 26 | 21 | 22 | 25 | 25 | 35 | 34 | 32 | 31 |

HELP THE AUGMENTATION FUND BY EITHER

- 1.—A contribution to "Permanent Fund."
- 2.—A contribution to "Sustaining Fund".
- 3.—A contribution under "Giving While Living" Plan.
- 4.—A contribution by bequest in Will.

