

The
NEW-CHURCH
MESSENGER

*A Weekly Journal
of the New Christianity*

SECOND COUNCIL OF MINISTERS NUMBER

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M a r r i a g e

By André Diaconoff

A Program for the Kingdom

By William R. Reece

T h e R e a l C h r i s t

By Adolph Roeder

In the Doctrines, From Our Readers, News of the Church

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The NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

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THAT MOST OF THOSE who attended the 107th Session of the General Convention gained both pleasure and profit may almost go without saying. It is doubtful whether—except, perhaps, for the British Conference—there is anything on earth quite like these annual meetings. Certainly no church we know of gets together so large a proportion of its membership at one place and at one time. The result is an almost unique sense of organizational solidarity, which gives to Convention much the atmosphere of a family reunion.

There is also, of course, a program of meetings and addresses, the latter as interesting as the church can afford. A special attraction this year was the presence of two notable visitors, the Rev. H. Gordon Drummond, who came as the President and official representative of the British Conference, and Miss Helen Keller.

Possibly the most important item of Convention's business was the choice of a new President; the Rev. William L. Worcester of Cambridge, who had held this office with distinction for the past seven years, having felt that the pressure of other duties made it impossible for him to accept renomination. As, however, Mr. Worcester remains President of the New-Church Theological School, General Pastor of the Massachusetts Association of the New Church, and Pastor of the Cambridge Society, he clearly cannot be said to have retired from active service, and the Church is certainly unanimous in hoping that he has still many years of usefulness before him.

The newly elected President of Convention is the Rev. Paul Sperry, Pastor of the National Church and for many years the able and efficient Secretary of the Board of Home and Foreign Missions. Probably no one man is as widely acquainted with the problems, needs, and people of the New Church the world over as is Mr. Sperry, and we are sure that all our readers join in wishing him a most happy and successful term of office.

Another important election was that of the Rev. Fred Sidney Mayer of Baltimore, until now the Secretary of the Council of Ministers, as the Chairman of that body, the Rev. William H. Beales of Chicago being chosen for the post of Secretary. There were also a number of changes in the personnel of the Convention's boards and committees, all of which will be told in detail in this and the following issues of **THE MESSENGER**.

The Council of Ministers

A Report by Frederic R. Crownfield

WEDNESDAY AFTERNOON, MAY 9TH

AFTER THE RECESS for luncheon, the Council assembled in public session in the Church auditorium.

THE CHAIR.—The first of our papers this afternoon is on a subject of eternal interest and importance, Marriage. It is to be presented by the Rev. André Diaconoff.

Marriage

By André Diaconoff

MARRIAGE as a reality of the inner life of man is the most precious jewel of Christian religion. Let not the young man and woman think, however, that marriage as a civil or religious contract holds the spiritual marriage complete and perfect. This idea is dangerous. It causes much of the distress and confusion in the marriage situation of today. The wedding is not a conclusion, by which the bride and groom are forever to abide. It is a pledge for the future, to which they have promised before the Lord and with His help that they will always be true. Always more true! The New-Church outlook on marriage is that it is part of the life of man—the inmost part—and that it is to be achieved through the married life. The old idea is that the wedding is something like a purchase, a transaction complete in itself. What then would you call the life that follows? In the light of the new outlook, a man is ever more married as he goes along living a Christian life with his wife. In the old, common idea, the bridegroom and the bride as they walk down the aisle after the closing benediction has been pronounced are as married as they will ever be. They have then acquired a capital of love that will have to do for the rest of their lives. Blessed, in such a case, are the wise investors, but woe to the generous and the improvident, who believe in using this capital from the first.

The claim of this paper is that, as you go inward and upward in the study of marriage, you enter into problems increasingly definite and practical. Any attempt to improve marriage conditions in this world should go directly to the marriage philosophy, whether in the individual or in the public, through individual cases. The first and most important realization is that of the distinction we have just made between the wedding and marriage. The wedding service must be a gateway and a servant of the real, inner marriage, but must not be confused with it. If the marriage contract is marriage, then the experience that follows

through the first months or years of adjustment comes as a baffling challenge. Where is the perfection that was conferred by Church or by State? What is the reason for this daily routine together? Why the rub of different characters? And how can the occasional quarrel take place, when they are no longer two, but one? Too often there follows the pathetic conclusion in the minds of bride and groom that they have made a failure of it. They have chosen wrongly. Frequently such conclusions actually break the marriage tie, and real marriage is made impossible, when right along the trouble has lain in the unmarried nature of one or the other, which should have been curbed and brought into the marriage relationship. How inevitable, then, the disastrous opinion which some hold that marriage is a fiction, and that only the unmarried believe in such a thing as marital happiness.

Whenever you hear such a view, ask the person who expresses it what he means by marriage, and I believe in most cases the answer will be directed to the contract, to the obligation to live together—all surface things that fall short of what marriage really is: a union of love and minds and energies. In other words, if the success of marriage be immediate and arbitrary, coming from the contract, then the early years will hold many a puzzling experience of apparent falling away from this first perfection, and all these experiences will furnish fresh material for the cynical arguments and the bad jokes about marriage. They will also cause much personal suffering and discouragement in the minds of the bride and groom when, after some difficulty in their life together, they should go on with renewed care and thoughtfulness and love to avoid the same obstacle next time, and in the end to make a success of their marriage.

The question may arise in some minds: "What, then, of the marriage service? Are not the young man and the young woman husband and wife after they have gone through it?" Of course they are!

They have taken each other in love and have agreed to the pledge, which the Lord Himself has given, that "A man shall leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh." Of course they are married; that is, they have entered on the road where they two, and only they two, can walk. Once they have entered on it, they have thereby promised to keep each other in love and faithfulness through the journey; but the journey is ahead of them. They have made a start on marriage, a start which comes from their deepest hearts, which the Lord and the angels respect and help, and which all men should respect and help; but it is a start, and no more. There is in them a beginning of marriage love. They put it together and vow never to put it apart, but their whole life is ahead of them and it must be made over in the image and likeness of the marriage love. The married life is a venture of achievement. To Christians, who accept the word of Jesus Christ the Lord on it, it is an achievement that only two can realize. The marriage service is, then, a holy choice of him or her with whom your heart and your mind tell you that you want to enter the journey and reach the achievement of love, not only in feeling but in the whole of life.

The marriage service is a beginning. Nothing is ended then; everything is started—in a definite direction. We may picture it as a journey along a road with the precious jewel at the further end of it—the precious jewel of the Christian religion, marriage love. And yet the jewel is to be had all along the road, but it is to be had more and more as the couple goes on. Rather, it is to be had by them, not separately as at first, but as one person. But let us remember that it is not to be had for nothing, but at a price. The road of married life is a toll road. How else could it be? We are accustomed in this world to the idea that we must pay for quality. This has called forth the pointed saying from many a wise housewife: "I cannot afford to buy cheap." But then neither is the most precious jewel of marriage love to be bought cheap. It is to be paid for in the currency in which all spiritual possessions are to be paid for: renunciation of self-sufficiency and self-centeredness—in one word, selfishness—and here, naturally, the renunciation of those forms of self-sufficiency and self-centeredness that are most clearly opposed to love for one marriage partner.

Many, I am afraid, do not realize the necessity of the sacrifice. They do not anticipate it. They may think that the fee they pay the minister or the officiating officer will be almost their one and only expense. As to the expenses that their life together will entail, they go on the comforting assurance (which some bachelor must have coined) that "two can live as cheaply as one." But it is the harder for us young married people to realize

that we shall have to pay for the increasing possession of this most precious jewel because in this case the money with which we part is not dead metal or paper. The money is that of many of our comfortable celibate conclusions, our pet ideas, our bits of superiority and scorn, our judgments of value, ways of seeing things. It is living money, and it is painful to part with it. Some of these expenses call for a minor surgical operation on the mind of either husband or wife.

Does the wedding service foresee the payments, and does it forewarn the two who stand at the altar to be united? It does in its instruction, in the emphasis laid on the promotion of one another's eternal welfare. What this eternal welfare connotes is told there in so many words: "Moreover, to enjoy the blessedness of this estate, it is necessary that those who enter it should be delivered from self-love, and become established in the supreme love to the Lord and in mutual love to each other." And the instruction continues to point out the progressive character of this venture that is marriage, in the attainment of marriage love, and the importance of the payments in selfishness: "For self-love disjoins and separates husband and wife, first in their affections and thoughts, and afterward in their acts: while love to the Lord and love to each other conjoins and unites them more and more, first in their affections and thoughts, and afterward in the outward conduct of life." The same warning light is thrown in the wedding prayer that the service contains, and lastly in the pledge: "I take thee to be my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish so long as we live . . ." But even then some couples do not seem to be aware of the sterner note therein sounded, which is that if self-denial is called for, they will accept it, and pay, that marriage may live. In one case I had a couple deliberately refuse to consider this aspect of marriage, by refusing to repeat the second part of the twofold statement after me. This was, of course, an exceptional situation, but in the majority of cases I believe the nature of those payments is not realized. How else can it be, for as they come to be married the hearts of man and girl are full of love for each other, and their minds tense with the strangeness of their dawning new life.

The need to spend one's selfishness till there is not enough left of it in the one or in the other partner to endanger the married relationship comes to several climaxes, where the need is most sharply felt. It is right that it should be so. It is in the journey. The occasion for those climaxes where both man and woman must choose whether they will save their life or lose it, is twofold: on the one hand, it requires mutual acquaintance and appreciation; on the other hand, cooperation. These elements are like will and intelligence: they make

a unit, but are distinguishable components of the unit. I shall consider them as a unit at this time: mutual acquaintance and appreciation—and, cooperation.

To put it more graphically, though perhaps in too matter-of-fact a way, I believe there comes a time in the very early married life when the bridegroom sees his bride for the first time as an independent individual, who has grown separately from him for years and years and developed certain tastes and ambitions for life, and he tacitly asks her then, "Who are you, anyway?" and, "What shall I do with you?" Here you have the two elements of acquaintance and cooperation, in the seed. The same happens to the bride. She realizes that the man whom she has married is "a man for a that," and asks the same tacit questions of him. Don't misunderstand me: these questions that I find in their minds do not mean to me that once they come to their senses they have any bitterness over what has happened and turn it against each other. They have simply entered on their married life. They have seen and recognized the partner, and they are anxious to stride neither too fast nor too slow, and to know when to stop, that the walk together be as harmonious and delightful as their inner feeling for each other.

The bride has asked the groom, "Who are you?" and the groom has asked the bride. They have mutually asked, "What shall we do with one another? What of our long cherished life ambitions?" They will, in most cases, perceive a difference between them that may baffle, or even distress them. The man will find that the girl has a different way of feeling and thinking from his. The girl will find this of the man. Now they may have the same ambition in life. If they have learned to know each other during their betrothal and have talked over life plans and have been married on a general agreement, they probably do have the same ambition. If they have the same religion—and it is to be hoped very much that they do—they give their ambition the same value in relation to the neighbor and in relation to the Lord. Yet, at their first cold glance at each other they will discover that each seeks for the goal in a strangely different way. I did not say "method", but "way"; that is, the elements of thought and feeling are differently mixed in the feminine and the masculine characters. The husband wills differently and thinks differently from his bride. They discover, in a word, that they belong to two different sexes. They discover also that sexes were created into the spiritual world, that they involve differences in the respective distribution of heart and of intellect. With man, the heart is at the core of his nature; with the woman, the core is intellectual. The other, the complementary power, is on the outside: with the man, the rough intellect; with the woman, the emotional nature.

"Who, then, are you?" asks the bride of her husband. "I am a being to whom my will and my

energy are very dear. My ambitions are my life. On the surface you may find me hard sometimes, cold and matter-of-fact. It is because my heart nature is clothed in intellectual garb. I have business plans, schedules, research work, and planning to do, but it is to carry out the schemes that I have created in my will. Scratch the surface and you will find me a being ever ready to like and dislike, you will find me emotional. I fall very easily for popular melodies and sport contests and heroes of all kinds. With all my business and scientific abilities, I love to dream dreams. Don't try to hold me to schedule too much, dear. And let me make mistakes. They are in the game of life. It is not in the nature of the heart to be too punctual. But who are you?"

"I am a loving wife and a tender mother, seemingly a character of whims and fancies and emotions. But there is method in my madness. My powers to plan and to order the things of this life are very dear and close to me. I love to understand. I love to grasp intelligently what you are after. I love to see into complex situations and to unravel character. I have emotions a-plenty. They are the front that I offer to the world. Perhaps they are a sensitive plate to me, that allows me to study unsuspecting manhood. For within me I love to study, to understand, and to organize; my inmost nature is intellectual, and, dear, if you would have me happy, please do not rush my schedule, and do come home to supper on time. No, I don't think much offhand of your idea of having a lion farm in Africa or of mining copper in Central Asia."

In marriage, two—one from either sex—are brought together for the life journey. There is a falsehood abroad that marriage is a monotonous business. To meet with the same person three hundred and sixty-five mornings in a year on the other side of the breakfast table, and to love her and cherish her, and to think the world of her is an utter impossibility. So say the self-appointed critics. But once we have realized that this world is not monosexual—as in the cheaper fiction where men and women are alike except in body—but bisexual, and that in each case two differently constituted spirits meet and choose each other for life, to become one spirit, it becomes obvious that marriage is a great and delicate adventure. It is difficult so to live with a different character that you not only have peace but grow into one personality; it is very difficult, yet it is written into the charter of the Universe, that men and women must seek to achieve this feat.

They can achieve it only in cooperation, once they have learned the general outlines of one another's character. It must be cooperation in character in the field of daily practical life. The characters must change so that each allows and helps the growth of the other. What husband has not at some time stood in surprise and part anger, part remorse, with his wife in tears over some

outburst of his natural feelings? A fellow man would have exploded back at him, but, behold, she cried instead. What to do? What to do? Evidently he must learn to distrust his own masculine explosiveness. Some men have loved their business so much that they have let their wives starve for companionship and love. Some have let the roving spirit take hold of them and have ruined their home. In all cases they have been men without any consideration for the feminine character, with its feminine needs, by their side. They did not make any allowance for the woman by their side, and so forfeited the marriage love that was meant for them. But again, many men have suffered from their wives. The woman may be over-critical, or over-careful, or may make of the home a prison instead of a happy haven. For the wife must learn to make allowance for the man. She is no longer alone. Neither does she live merely juxtaposed to another character. Much of the life of this other character depends on her making room for it in her life. "They twain must become one..."

So the woman must learn to become venturesome along the lines of her husband's adventure in life. She can help him so much to understand his condition, to plan, and to organize his powers, that he may make the best use of them. In our Church Writings it is said that the wife must be in the affection of her husband's wisdom, that she is that affection. I like to think that her work is to love that wisdom into existence. A good wife can do more than anyone else to build up a man's mind. And in turn the husband, as he learns to make an orderly use of his mental possessions and of his opportunities in this world, can bring untold happiness to his partner in the life journey. Every husband that is at all a man should see that his wife has food for her intellectual curiosity and her intellectual ability, besides pots and pans, for they will be victims of rust, even besides children, for they have a way of growing up into independent bodies, and then where is the wife? The wife cannot go into the technicalities of the man's work, but she can understand the non-technical, human situations in it very well, and are they not a majority?

As a crowning condition for this cooperation and the attainment of the precious jewel that is marriage love, there is the value that husband and wife put on the success of their life. So long as man believes that what good he does is his, he also thinks that it is his right to withdraw it. So long as man believes that marriage love and happiness, whether in his life or in the lives of those whom he knows, is pretty, but naive and self-induced, he will give it but superficial attention. He will put other success above it. He will take it for granted that he must attend to business, or to politics or any other masculine job, whatever his wife's need of him, and the woman will put her independence first—for what is marriage but a

limitation? But marriage love and happiness is, like charity, a fresh creation in those who are born again. It is from the Lord and it is His. This raises marriage above the relative, the useful to society, the healthy to the human body, into absolute goodness. It also makes married life a vital element of religion in man. When married, a young man and a young woman must set all their hearts, all their thought, and all their strength to reach marriage love at the cost of their other likes and dislikes. Before they give up, they must have tried every way with the courage of despair; but when happy they must be thankful to the Lord alone, from whom their happiness is, and in whose presence they met and were united. This is one condition which we must not compromise.

I wish our wedding service could express more of the interest there is in marriage as an adventure for ever more marriage love, in heart, but also in thought and in practice. But I see this in our religious teaching on the subject of marriage: that marriage must be a purpose in itself. Too often men think that its success is a by-product of their success in social, business, or professional life. Too often men think of marriage as a static relationship, and there begins all trouble. It is the idea that by living next to each other, married in the eyes of the world and the Church, man and wife out of twain become one. Let them know that never yet have parallel lines been known to meet. Marriage is a purpose in itself to which other purposes in life must be bent, that ever more out of two hearts, out of two minds, out of two energies created individual, there may be the one heart, the one mind, the one energy born of true love.

Discussion

THE CHAIR.—I am sure that we have all recognized in this presentation not only theories and exalted ideals, but a clear statement of some of the practical steps leading to their realization, which give the subject its bearing on the theme of Convention: the eternal principles of the Sermon on the Mount. Nowhere else in the field of human relations is the contrast between those principles and the actuality so great or so unnecessary; for it is not due to ignorance, but to unwillingness to pay the cost.

In welcoming our guests and in opening the subject for discussion, may I say that this is a subject on which we shall be particularly glad to hear from the ladies as well as from the men. These public sessions of the Council are our attempt to reach out for contact with all. We hope that you will respond.

REV. ARTHUR WILDE.—I want to thank Mr. Diaconoff for an admirable paper. Its real purpose was to throw light on the question of "how to be happy though married," and I am sure my wife was glad to have me hear it. I know I was glad that she did.

This, however, was not my purpose in coming forward. I have a question which I should like some of our theologians such as Mr. Dole to consider. There are two distinct ideas as to the ideal marriage. One is expressed in the Greek legend to the effect that man and woman were created together and then separated, and

that the ideal marriage is between these two only. Is there another basis: that two people reasonably alike may fall in love, marry, and so grow together that the ideal marriage is achieved?

REV. G. H. DOLE.—I am rather reluctant to try to answer the question. Hasn't Mr. Wilde given the answer himself? However, there are some points which I shall try to bring out. The Writings state this: that if a man shuns evils from his youth up and looks to the Lord, He will lead the man to his partner in this life, and to continued happiness in the next.

This is based on the interior fact that the Lord's power organizes the spiritual atmosphere into truths. It is said in the *True Christian Religion* that truth has a species of body. It clothes itself with the lower spiritual atmosphere and becomes seed. God in this way creates man. From man God took the rib and created woman. The rib operates the lungs. God took out this living principle to form woman. Then love flows from the Lord into the woman and the corresponding truth into the mind of the male. By marriage the stream which is thus divided coalesces. It is impossible for it to be otherwise than that men and women are created in pairs. In regard to the perfect marriage—there is no perfect marriage; we are all imperfect. If someone destroys completely the possibilities of true marriage then the Lord provides for the other partner as best He can. The true marriage must be sought here. When it is found, nothing can separate the partners.

REV. E. M. L. GOULD.—It is a great satisfaction to us members of the older generation to hear from the younger a discussion of marriage so successful as that given by Mr. Diaconoff.

There is a minor question as to one point. I think we should be very cautious about saying that two people are "married" simply because they have gone through the ceremony. I have a little question which I like to ask when two of my young people come to me and tell me that they are to be married. I ask them, "Who is going to marry you?" "Why, you are, of course!" "No, I can't," I tell them. "Why not?" "Because all I can do is to perform the ceremony. Only the Lord and you yourselves can marry you."

REV. NORMAN GODDARD.—Who knows when two people are truly married? Is it true that true marriage means that the couple have one heart and one mind? You may have a true marriage of opposites. People must learn to "give and take," for the sake of love and marriage, and for those eternal principles on which it is based.

MRS. JOSEPH MILLS.—We have in the New Church distinctive teaching on marriage, yet when we speak of it we use Old-Church terms. We still exalt the man above the woman in our collateral writings, when to attain any approach to true marriage they must stand on one plane. We still divide responsibility—saying, "The hand that rocks the cradle is the hand that rules the world"—forgetful that love without wisdom is not love, and that we should say that the man and woman who stand together by the crib rule the world. And finally, only when we come to think of marriage apart from the idea of possession shall we form any true conception of it.

REV. H. GORDON DRUMMOND.—I rise, not with the idea of adding anything to the paper or to the discussion, but because I feel bound to say how much I approved of the paper. I congratulate Mr. Diaconoff warmly. He has treated a great and difficult subject in an original and impressive way. He brings before us a rational conception of marriage as contrasted with the sentimental. There is an idea there that is of great value. The sentimental idea of marriage is largely responsible for people's disappointment in marriage. Mr. Diaconoff reminds us that the ceremony is simply the gate through which a couple passes, and has emphasized the fact that marriage is a journey and an adventure. I would carry that a little bit further. Marriage is also of necessity a discipline. Young people should realize that fact, for the sentimental idea is a great danger. We should stress the fact that marriage is a discipline. I confess that I have found it so, and I think it was intended to be so.

As for the statement that there are no ideal marriages, that is true on earth. But marriage on earth is intended to lead to the ideal marriage in heaven. Any two people who want to be truly married can be. Mr. Diaconoff brought his paper to a fine climax by saying that the issue of such a marriage as he described was the creation by the Lord of one life, one heart, one mind. In that marriage the Lord is working through all that happens. Young people, however, even in the New Church, are too much obsessed with the sentimental idea of marriage and the inevitable issue of that idea is trouble and disappointment. It would have a good effect if that could only be impressed on young people.

As for people being one heart and one mind, I think that a man should think as a man and a woman as a woman.

THE CHAIR.—We turn next to Mr. Reece, who will present to us the longest subject on the program.

A Program for the Kingdom Fundamental Policies Guaranteeing New-Church Growth

By William R. Reece

WHEN I WENT to Portland nearly twelve years ago at about the beginning of my ministry, there was always a question in my mind as to what to preach about. I did not know what should be emphasized, what was most needful. I was casting about. But that is changed today. I know, I feel, what can be done and what should be done; and if it is done, it will certainly make for a growth in the future that we have not known in the past.

Friends, nothing succeeds without a definite policy and program. It is true in business, and it is true of the individual. If there is a goal to strive for, efforts are better focused and greater energies are available for the main task. The Lord emphasized that at the beginning of His ministry in the parable of the two houses, one built on the rock and the other built upon the sand. You know the conclusion—the house built upon the rock was the one which stood. Every one of the Lord's

parables has a definite point which can be expressed in a very few words. The point of this parable can be expressed in six: Fundamental policies determine success or ruin. With the parable before us, the fact needs no argument.

Now I have some very disconcerting news for you. How many of you honestly can say that they think the New Church is thriving? Well, the facts are these: In our Sunday Schools, at Urbana, in subscriptions to THE MESSENGER, in the activities of our young people, we are showing a decided falling off. We are not doing anything like as well as we were a quarter of a century ago. All along the line there is a decline. I wonder if you are concerned about what is going to happen to us?

Why is it? We are doing the Lord's business, the most important business there is, and yet we are not growing, or even holding our own. Is there some way out? Isn't it time to adopt some definite policies, so that we will know what we are working for and can concentrate our efforts on getting it? I find that one of our chief difficulties is that we don't talk with our neighbors about the New Church because we don't know where to begin; and those who are born in the Church are the least capable of all. Yet others—Scientists, Adventists—can. Why can't we?

Because we should, because our responsibility is greatest, we are being beaten with stripes, the stripes of discouragement, of despair, of "muddling through," of not knowing where to go. Through it all runs the feeling that we are going somewhere, but we don't quite know where. But there is a way out. I know there is. That way is to adopt a definite policy, to advertise it, to repeat it to ourselves until it is so clear that even a five-year-old will know what the New Church is. The *New Christian Life* was an attempt to formulate such a statement of the fundamental policies of the New Church. It set forth seven fundamental policies, which are these:

- 1.—Be MISSIONARY.
- 2.—Exalt THE WORD.
- 3.—Revere MARRIAGE.
- 4.—Value the CHILDREN.
- 5.—Work for HEALTH.
- 6.—Practise TITHING.
- 7.—Follow SWEDENBORG.

I ought to have an hour for each one of these, so that I could impress it thoroughly, but I will do the best I can in the time I have.

1.—Be MISSIONARY. I have said before and will continue to say that the purpose of organization in the New Church should be missionary work, first, last, and all the time; that the whole purpose of our associating together should be to augment and unite the individual efforts into a force and power which shall make for highly effective sharing of the light and life given so freely to us. We want the New Church to grow, we want to see it bring blessing into the lives of others, and we

can do this, friends, by adopting as a policy missionary work first, last, and all the time. Do you not know, friends, that the church or movement which exists simply and solely for itself, and any individual who exists solely for himself, loses the light he does have; that you cannot appreciate what is given to you unless you seek first of all to share it with others? "It is the delight of everyone in heaven," it is said in *Heaven and Hell*, "to share his thoughts and blessings with others."

In heaven there is a sharing of all with each and of each with all. This comes from the two heavenly loves, which are love to the Lord and love to the neighbor, and to share their delights is the very nature of these loves. Love to the Lord is such that it is a love of sharing everything it has with all, because it wills the happiness of all.

Friends, if we should adopt as a policy of our movement the principle that missionary work should come first, last, and all the time, and if our sermons were constructed from that point of view and our publications were written from that point of view, and our young men in the seminaries were taught from that point of view, and our business done from that point of view, we would begin to grow as never man has in the past.

2.—Exalt THE WORD. In the New Church we are taught that the Bible is in a very real sense the Lord's Word: that it is a Divine work for the salvation of man. We place it in the very inmost of our sanctuary, and when we draw the curtains aside we symbolize the fact that the sense of its letter is drawn aside that the inner glory may shine forth. We see and think these things, but in the New Church as an organization the real purpose and meaning of these teachings in regard to the Bible has not, I feel, been fully appreciated. This is none other than to lead us back to the Bible itself as the very Word of the Lord! And it is not merely the Word of the Lord, but in a very real sense it is the presence of the Lord Himself among men. But how many of us feel that we are deprived of something if we do not get a chance to read the Bible every day, a chapter or two chapters?

Here we are at fault as an organization. We have not learned to appreciate the meaning, the direction of the teaching of the New Church in regard to the Word. A basic, fundamental policy—really the fundamental policy of all—ought to be that the Word stands first, and that all our sermons and all our preaching are only to lead us back to it with a newer and deeper understanding, making it in truth a meeting place of God and man. I will read you some statements on this from New-Church teaching:

The Word is the real foundation for those who live well and acknowledge it as holy and Divine.

A thing so Divine never was in the world where the Church is or where the Church is not.

Nothing is necessary for souls when they are entering heaven and enjoying bliss but to know and receive what

is relative to the Lord and is from the Lord. These are the things to communicate which the Word was given, and these are the things which the Word in its entirety contains.

3.—Revere MARRIAGE. I am very glad to have heard Mr. Diaconoff's paper. It emphasized a great principle, the third policy which should be stressed in presenting the New Church, the principle that we should revere marriage and that the New Church has a vision of the possibilities of marriage superior to anything now known. True marriage can result only from true religion; marriage is not a thing of the flesh but of the spirit. In the soul dwell light and life from the Divine, and when you bring about a union between husband and wife on this high plane you have the supreme state of life. I want to say to you, friends, that the New Church carries in its heart the restoration of true marriage—a marriage which shall mean unutterable blessings to those who are worthy.

The marriage of one man with one wife is the jewel of human life and the storehouse of the Christian religion. It is the jewel of human life because the quality of a man's love is according to the quality of this love with him. Marriage love is the fundamental love of all loves. It is holy, pure and clean above every other love imparted to man on earth or to angels in heaven.

One of our policies should be to uphold the idea that marriage is the supreme state of human life and that one of the chief purposes of the Church is to bring to husband and wife an understanding of the nature of marriage not attainable elsewhere. Heaven only knows the need of the world today for light on this subject. You cannot measure the state of the church by its buildings, its institutions, or its wealth; *the state of the Church is indicated by the state of marriage*. Where there is no marriage there is no Church. The regeneration of man and woman to the highest degree is possible only in and through marriage, and not outside of it.

4.—This brings me naturally to my next point: Value the CHILDREN. What has been our attitude as an organization toward the children? I feel that we have been very derelict in this respect. The children have been crowded out. The Church should center about the children, and this should be another policy of our organization. The children of today are the men and women of tomorrow. Do you not know that the hope of the Church for the future is in the boys and girls of today? Did you ever stop to think that when you speak to a child you are not speaking merely to a child—that only tomorrow that boy or girl will be a man or woman in your place, and that the things you have said to him are the things which will rule when he is in a position of authority? When I speak to children I try always to keep in mind that I am speaking to a future man or woman, and that I am planting in his mind the things which would be best for us all if he could do them when

he grows up. I say again, that one of our fundamental policies as an organization should be that the life of the church should center around the children. I do not know any policy which, from a practical point of view, means as much as this.

5.—Work for HEALTH! One of the things which impress me most when I come to Convention is the number of sick preachers. The New Church has teaching on the health of man both as a spirit and as a body which is unexcelled by any teaching in the world. The principles are there, the principles our New Thought friends have, the principles our Christian Science friends have; they were first written out in the blaze of truth given for this New Age. But you do not find them worked out in the New Church as an organization. They should be. They can be. I often wonder why it is that we New Churchmen call ourselves new in the things of religion but are quite orthodox when it comes to matters of health. We ought to be new on every plane of life! *There have been given to us the laws and principles which make for health of the body corresponding in every respect to the health of the spirit*. This is something which should be worked out and can be worked out and made a fundamental policy. One of the reasons our Christian Scientist friends grow as they do is because they have something definite to offer in respect to health. It is perfectly legitimate for man to desire health of body. God does not want us to be ill and incapacitated: that is not the order of life he intends for us. Religion itself means wholeness, and wholeness means health, and wholeness and health should be on the bodily plane as well as on the spiritual. The policy of working for health is one of those which, if adopted, will make for the growth of the Church.

6.—The sixth policy is to practise TITHING. It is not definitely brought out in the teachings of the New Church that tithing—actually giving one-tenth of one's resources—is a spiritual duty, except by implication. It is taught, however, that the reason for the institution of tithing among the Jewish people was to represent the fact that everything man possesses belongs really to the great Giver of all. The ancient tither acknowledged in this way that his possessions were not his, but the Lord's. It is said that this is the meaning of the number ten. If we adopted tithing as a policy it would make for unparalleled growth of the New Church, for it would be taking into partnership the Divine, the Lord Himself.

When I went to Australia I had an Adventist as a cabin mate. They tithe, saying that the tithe belongs to the Lord and that any offering must be in addition. My friend told me that the congregation of which he was a member consisted of 630 people and that they had raised in one year \$20,000 from the tithe, with an offering amounting to

\$10,000 in addition. We are too smug to do anything like that. We're afraid! But if we did, it would bring home the meaning of our Church and our religion in a way that nothing else possibly could. We would be constantly on the watch, we would pull our forces together better than we have been doing. As individuals we would cut out wastefulness and extravagance. We would come into helpful contact with men and women the world over who are doing things for humanity. If we should say, "This one-tenth is not mine; this is for the larger service," there would never be wanting sufficient funds to carry on the work of the Church. The promise through *Malachi* would be fulfilled: "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

7.—The last policy is this: Follow SWEDENBORG. I do not want you to misunderstand me on this point. We should never think of ourselves as, or allow ourselves to be called "Swedenborgians." It has sometimes been felt that in some respects Swedenborg was a finality, that his writings to a degree displace the Bible. I feel that it should be our policy to regard Swedenborg as a man Divinely prepared to mark out the pathway of an ideal life, a life filled full and rounded out on every plane; that he was in the truest sense of the word a "trail-blazer"; that he never intended his writings to take the place of the Bible. He never intended that men should stop with him. *The whole purpose of his writings and of his work was to lead us back to the Bible and through the Bible to the Lord Jesus Christ.* When we forget that, we become Swedenborgians. If we remember it, we are Christians, New Christians, with a new understanding of the Word and the Lord.

I have now given you seven principles which I feel would make for New-Church growth. If they were clearly outlined and kept ever in mind we could not but reap results. I have been thinking these things over, not merely for this last week, but for months and years. They are not the conclusions of a night or of a day; they have gradually formulated themselves in my mind as a result of experience, study, and observation. I say that the time has come when we should no longer consider ourselves as a mere association for doctrinal study. We should solemnly covenant together as a band determined to live a new life. It can be done, and I urge you to join in and try it. We are at the turning of the ways. We can go on being intellectual and doctrinal, and fail; or we can adopt definite principles calling for sacrifice and action, and succeed. When we do this, I say, the New Church will grow, and grow with power.

Discussion

REV. JOHN W. STOCKWELL.—I want to express my appreciation of both addresses. It is not enough to say, "Let's do it." The change must come *in us*! We need to know more, and with the knowledge to love our fellow men more. Studying in the Theological School under James Reed I was taught that the use of a New-Church minister was to save souls. When I went to Chicago I learned that the people there thought that the business of the minister was to teach doctrine. Now both were right. We are wrong when we forget either. We mustn't be mentally lazy, but we must have the experience in the inner life too; and then love with knowledge will win.

REV. HIRAM VROOMAN.—I am an optimist! What Mr. Reece has said challenges careful attention, but we must not forget that we have promises, assurances of the future. We may give due emphasis to what Mr. Reece has said, but we must not neglect the importance of the work done in past years. We are prepared for any kind of tribulation. We are now going through a transition period and there is much we do not understand. Still, we know that the Lord and His Providence are at work also. We should do our part, but without forgetting that the Divine Providence is at work. The two together are bound to get results.

REV. E. M. L. GOULD.—The situation with which Mr. Reece has faced us is a life and death matter. We certainly need to adopt a definite policy and stick to it. But why should we try to go in seven directions at once? There is only one Gospel in the New Church, and that is that the Lord Jesus Christ reigns. There should be only one "fundamental policy": to live and help others to live in His Spirit. All else is comparatively incidental.

REV. CHARLES S. MACK.—We ought not to be discouraged. The Lord has said, "Not as the world giveth, give I unto you." There is a lot more of the New Church today than there was twenty-five years ago and it is all around us. I often remember what Dr. King used to say: "There is only one church that is growing, and that is the Lord's New Church."

MRS. GILBERT ANDERSON.—One of the reasons we are not more successful in our Sunday School work is that we have no suitable literature for boys and girls such as the Christian Scientists, for example, have. Some of that is very good, but we ought to have our own.

Mr. Reece spoke of the discouragement of seeing so many sick ministers. There is a number in *The Apocalypse Explained* which says that during man's regeneration, when the *proprium* is being put aside, the body is broken. I am glad to see so many sick ministers.

MRS. E. B. SWINNEY.—I want to express the thrill that came from hearing Mr. Reece. It was wonderful that a minister should have pointed out these things. Why do we let him go to Australia when we need him so much here?

MR. MASON MANEY.—I don't think that the New Church is dying. It is growing gradually everywhere. I sent a tract to a friend a while ago and by and by I got this message: "Tell Mr. Maney that I always thought that way." The New Church doesn't need numbers alone or bushels of money alone, and it is growing all the while.

REV. DONALD R. GUSTAFSON.—Mr. Reece ought not to forget that statistics alone do not tell the whole truth. Take Urbana. It was killed by the Civil War and has never recovered. People have no faith in it. As for the drop in League membership, there is now a

per capita tax on each member. In Bridgewater our League has an attendance of about twenty, but they are not all members and are not reported as such, as they might have been a number of years ago. As for THE MESSENGER, if the price were put back to three dollars the subscription list would take a big jump. The membership of Convention has also fallen off due to the *per capita* tax of a dollar. When I went to Bridgewater the Society was reporting a membership in the seventies, many of them being people who had not been heard from for years. It even included the name of the Rev. Russell Eaton, who has been the minister in Brockton for a number of years. Now we report fifty-five members, and have an average attendance of forty-six.

REV. ANDRÉ DIACONOFF.—I want to thank Mr. Reece with all my might. I think he slandered himself in calling himself a pessimist. He has offered us direct, unsparing criticism of a critical situation. Only the optimist has the courage to do that. The heartening thing is that he meant it. He has brought out all our endowment; but I don't think that he has broken it into seven parts. He has opened a window on something which is not ours. Others have glimpses of it. Our blessing is that we are endowed with the clearest window.

REV. FRANK A. GUSTAFSON.—I want to say to Mrs. Anderson that she is going to get into trouble with her minister when she gets home to Detroit. [Laughter.]

As to what Mr. Vrooman said in relation to Mr. Reece's paper, it is true that we do lack a policy, but we lack the practice most of all. The Lord is supervising it all and in the end it will all come out, but the Lord needs our cooperation. The Lord needs the stream of truth to meet the stream of good which proceeds from Him. Unless we do the things which Mr. Reece suggests, He cannot work with us. We need to aim at a policy and walk in the way.

REV. ABRAHAM SIMONS.—In our mission in Chicago we found that our appeals for aid were almost unanswered. We solved our problem by tithing, and now we support nine missionaries.

I have found in our work that you must not start at the top, where most people start, but at the bottom. If you start at the top, without an adequate foundation, you will land at the bottom. We are told that the erudite will not receive the teachings of the New Church, but the common people will. Propaganda is much more successful among the lowly. There are forces at work today grinding into powder, but there will be the greater blessing later on.

MRS. M. C. L'HOMMEDIEU.—It has been proven that the Word works for health, not only of the spiritual body, but of the civic body and the material body. We should be not hearers of it only, but doers also.

MISS LINA D. MILLER.—It seems to me that there are two kinds of New Church. Mr. Reece was speaking of the organized New Church and presents a practical program which he knows will work because he has tried it. When the soul is thoroughly New Church, then the body will be.

REV. CHARLES W. CLODFELTER.—Mr. Reece's program works for Mr. Reece, but that doesn't signify that it will work for the whole body. Each of us has to work in his own way. Not everyone using Mr. Reece's program would get the same results that Mr. Reece does.

The first part of it is all right, but I break with him when he comes to health. I don't think we should make health an end. I don't believe in tithing, either. When it says in Scripture that one-tenth should be given to the Lord it means that we should surrender everything to Him, not that we should give one-tenth of our income to the Church. Follow Swedenborg—yes. I love it and talk about it till people are disgusted. I have a little son who has his milk in a rabbit bowl, and he just loves that bowl. If he doesn't eat as much as he should, he is told to eat some more so that he can see the rabbit. But he doesn't love his milk any less because he loves the bowl. So it is with Swedenborg. We don't need to love the Lord and the Word any less because we love Swedenborg.

REV. E. K. BRAY.—We ought to rejoice in Mr. Reece's spirit. If we adopt that, then we will adopt as much of his program as is best. If we will but let the Lord take us and set us on fire, there will be no limit to what can be accomplished. But unless we let Him take hold of us and mean more to us than He does to others outside the New Church, we shall be worse off than they. I thank Mr. Reece for the spirit of his address.

REV. LOUIS RICH.—I want to say a good word for Mr. Reece. When we say that the Lord Jesus Christ reigns, that must mean that He reigns in our lives. The fact is that we are lagging as to individual work.

I think that Mr. Clodfelter took what was said of health too literally. Tithing is, as he says, the giving of all our strength to the Lord. By following Swedenborg, Mr. Reece meant really to follow the Lord. Swedenborg always disclaims his work as a personal thing.

THE CHAIR.—I am sure that the net effect of the paper has not been discouraging. It has given us a keener sense of responsibility and a basis of courage to meet it. The New Church can get results. We need to remember that there are three aspects to an army. There are those at the rear, pointing out the stragglers and urging them on. There are those in the middle, who say "Here is something to do, let's do it." There are those on the advance guard, whose eyes are on spiritual realities. They see unlimited opportunities, a world waiting. They say "Come on!" We have been all guilty of closing our eyes to these things, and it seems to me that the man who points them out is the real optimist. We need all to join in the real forward movement.

The meeting closed with the members of the Council and its guests joining in the recitation of the benediction, "The Lord keep our going out and our coming in, from this time forth, and even forevermore."

WEDNESDAY EVENING, MAY 9TH.

THE Wednesday evening public session of the Council was held in the church auditorium beginning at 8:15. The meeting was opened with

the singing of Hymn 355 from the *Magnificat*. The Chairman then introduced the Rev. Adolph Roeder of Orange, New Jersey, who read a paper on "The Real Christ."

The Real Christ

By Adolph Roeder

WHEN ONE FIRST faces so large a topic, he is immediately and primarily impressed with the bewildering mass of material that clusters about the central image, the Christ. Volumes innumerable have been written about Him and are still pouring from the presses. Channels of unceasing thought pour out their endless masses of the "waters of Life" into the "sea of Life."

In such a case it is wise to begin with any one of these channels and see what it does and whither it leads. For our study tonight, let us begin at a point theologically and technically called the *Diaspora*. In the vernacular of today, this word means the dispersal or scattering of the Jews throughout the known world. This dispersal is preceded by the historic evolution of the Hebrew dynasty, beginning with a nomadic patriarchate under Abraham, Isaac, and Jacob; then gradually changing into a theocracy, a church-ruled state, in which the High Priest is the central and commanding figure, which occurs under Moses, Aharon, and Joshua. This is followed by a peculiar governmental experiment untried elsewhere, so far as I know—a judicial government under "The Judges," as pictured in the Old Testament in the book bearing that title. Three prominent figures develop under this government: Gideon, Jephthah, and Samson. Then arises a distinctly retroactive tide or current harking backward toward the original theocracy, where the judgeship unites with the prophet idea as it does in Samuel, and this tendency is later carried into the Kingdom under Elijah and Elisha. Finally arises the Kingdom itself, under the three great kings, Saul, David, and Solomon; and at the end of that stage of evolution come secession, rebellion, and the break-up. Judah carries forward the traditions; on the shoulders of Levi is placed the burden of the ceremonial Church, and the ten tribes are scattered—scattered despite the efforts of three great prophets—Isaiah, the prophet of God; Jeremiah, the prophet of Man; and Ezekiel, the prophet of the God-Man—besides twelve minor prophets. Israel is scattered to the winds.

Here occur two rather quaint phenomena. Many of the Israelites drift into the Graeco-Roman area. They become Hellenized Shemites and Roman citizens. And into their new citizenship they carry many of their traditional ideas and thought-images. Among these is the "Messiah" idea. The Messiah to them is the Savior. Gradually this idea by a mental osmosis (which is perfectly intelligible and yet exceedingly bewildering and in many cases annoying) seeps into the other ethnic stocks that come in touch with the immigrant Jew. The Greek calls the Savior, "*Soter*," and he adds that name to several of his deities and even of his

kings. Jupiter or *Zeus Soter*, Apollo *Soter* and the "*Tritos Soter*" (the third *Soter*, who remains unnamed) are usually apostrophized, prayed to, and made subjects of sacred ceremonies. The same idea naturally seeps into the Roman mind, which is inherently inclined toward a Pantheon, and therefore toward Pantheism generally. Thus the groundwork is laid for a Messiah, who is to be the Savior.

And so the Savior appears, and the marvels of the Gospel begin. The Jews divide again. Some believe; others do not. And now arises the second point. The presence of the Jew has so far moulded the Graeco-Roman mind, and other minds further afield—the Hindoo, the Egyptian, the Parsee mind—that the scene enacted on the first Day of Pentecost becomes possible. People of all lands hear their own language spoken in that amazing "outpouring of the spirit," and are prepared to join the first group of believers and followers of Jesus the Christ.

There is a period of incubation, beginning with the remarkable events of the twelfth year of the boy Jesus and running along towards the close of that century. Slowly the Gospel story grows under the hands of loyal believers, and into that story is woven every thought of which these believers are capable. Under the Divine Guidance of the Cosmic Spirit, which can roll a thought world in its course as readily and easily as it can roll a physical ball of matter, called an earth, these stories cluster and crystallize about a mystic figure—a symbolic Christ.

By an odd twist of the human mind, this symbolic Christ has been adopted as the Historic Christ, and to this odd twist of the human mind no serious objection can be raised. Nor do I raise it. I am content to believe in this historic symbol Christ on the same ground and for the same reason that I believe in the letters of the alphabet, in the circle of the Zodiac, or in any other thought-form handed down to us from the world's childhood.

But the Jews brought with them into this novel experience called Christianity, several other mental tendencies. Paul, Peter, John, and other contributed to this new religious experience of theirs their customary habits of thought. Paul, for instance, the most insistent of the three great early evangelists, is and remains a Pharisee. He has brought with him into his Christianity all the legalistic difficulties of the Pharisaic concepts; he labors diligently with them, and his words cheer and hearten later generations who have inherited similar trends of thought. So strong is this "theology" of Paul's, that it simply sweeps the plain, simple, sweet, historic, symbol Christ out of his

mental vision. Dazzled by the Resurrection, he begins there, and in doing so he begins just where he ought to begin, to keep the Christ thought moving. He says so little about the Gospel Christ that many a learned theologian concludes that he knew nothing about Him. All of which may be quite so; but this impression does not preclude the conviction that even learned theologians may and do jump at hasty and therefore erroneous conclusions. Neither does it prevent Paul's preaching the Risen Christ in spite of the inclination of the slower and more logy minds of the time to preach the Crucified Christ.

At this point there arises a marked division. Many of the early Christians turn all their love and loyalty to the Crucified Christ; many to the Risen Christ. Since there are two directions in which people may look, namely, backward and forward, it naturally follows that some will do one thing, others the other. Nor is either of these thought habits devoid of foundation, either in the world of that day, or in the Gospel Story. The Lord *was* crucified and the Lord *did* arise. And, no matter how we interpret them, both facts are in evidence.

The reason why the crucified Savior appeals so strongly to so large a group of believers is due to two generic causes: one, the actual fact still within the memory of some of those living; and the other, the peculiar thought habit called the "dead God" idea. It requires no large mental effort to understand that the Crucifixion occupies a central position in early Christianity. A reasonably large group had been disillusioned by the event. They had hoped that this wonderful Christ would be King of all the world; would break the Roman yoke from Jewish shoulders; would make of the Jews once more the "chosen people," which Jehovah had promised to make them. And lo! He goes meekly to the Cross. This throws the mental mass back into a reminiscent mood, and into that background there has been for centuries woven the idea of a dying God. If it be remembered that the group is composed of men of many ethnic stocks, it will be evident that here again we have a case of mental osmosis. If by such seepage the "Messiah" or "Savior" idea could creep into the surrounding nations from the Jewish mind, then by a logical parity of reasoning the idea of the dead God could creep from its heathen backgrounds into the Jewish mind. And it did so. The Egyptian remembered the death and partition of Osiris at the hands of his arch-enemy Typhon-Set. It was easy for him to think of a dying God. The Roman knew his story of Castor and Pollux; the Greek, his story of Attis, of Adonis, of Narcissus, and a host of others. Even the story of Baldur the Beautiful may have been hovering in the air, although the Norse nations had not yet formulated it. So the crucified Savior was accepted on a traditional basis, and he and the images of Him that have been handed

down even to the present generation may be called the Traditional Christ. And He is a very real Christ to many people. He appeals to a vast multitude of loyal and loving hearts because of the utter pathos of such a Divine sacrifice. The Crucified Christ and the Mother of Sorrows who bore Him can never be eradicated from that great mass-mind. It would be a tragedy, indeed, if that should ever happen: He is the only real Christ they have.

So the Crucifix drifts on down the ages, even to this day.

So much for the backward-looking mind. Now as to the Pauline Christ. He too is intensely real—perhaps even more so than the traditional Christ. He is close to the culminating tragedy and its weirdly supernatural sequel that the accent naturally falls upon the verity, the historic verity, of the transaction. But a few brief months or years ago He was walking and talking with many of those in the group. More or less vividly do they remember His doings and sayings, and they write them down into Gospel history. Even though Paul accentuated the legalistic aspect of the Christ life; even though Peter emphasized the human elements of faith; even though John is thoroughly impregnated mentally with the gnostic mysticism of the Essenes, yet back of all their joint labors there stands an intensely real Figure—the real Christ; the Historic Christ—and He is carried forward even to this day. He is the only real Christ for those who are inclined toward the bare acceptance of facts, or the acceptance of bare facts. And again it would be tragedy if for any reason this Real Historic Christ were to fade from the minds of the people. He is the only Christ they have.

The figure of the Historic Christ occupies the foreground of Christian thinking until the Master has deeply buried His Real Christianity in the heart of the race and has permitted Constantine to take hold of the outer ecclesiasticism of the Church and turn it into a "Church and State policy" or, in more modern language, into a political machine.

This event lies somewhere between 312 and 340 A. D. From that date on, the student of history is following the development of the Theological Christ. This thought-form passes, like everything else, through its three stages. There is first the development of the theologian's attempt to understand the Christ as it is made in the Catholic Church, and this holds its own until Luther's day. The Church has given its interpretation up to that point. Through all the bickerings of Arius and Athanasius, through all the restlessness of the strife between Rome and Byzanz and its consequent Graeco-Roman scission, through all the storm and stress of the struggle between the Cross and the Crescent, the one rock always stands. The Pope is the Vicar of Christ. Utterly childlike and trustful in its credulity, this idea gives the people

a reality, a real person. Despite the fact that the Vicar is human and may have human faults and frailties, he stands for the Real Christ to many millions of believers, and tragedy indeed were it if this basic thought were entirely eradicated, little as it may appeal to other millions of minds.

Then the movement reaches its second stage. Luther, Melancthon, Zwingli, and others thunder vociferously against this form of thought. They raise the cry of "Back to the Bible" for their day, just as Swedenborg later raises his cry of "Back to Christ" for his. And they substitute the Book and its marvel-story for the man in the seat of the Papal See.

But, again, the Bible restored to the people for their own reading and explanation, there arise bickerings and quarrels; sect splits from sect, denomination from denomination, and the acrimonious discussion rages and waxes high from about the middle of the twelfth century to the middle of the eighteenth. But, as in the Papal Church the human figure stood through it all, so in the Protestant Church the Book stands firm through it all.

Then comes Swedenborg, and purifies the thought concerning the Theologic Christ. He labors assiduously to make Him clear, and he succeeds in a marvelously efficient way. Swedenborg's Theologic Christ is simplicity itself. He returns to the Real Christ of the primitive Christian Church. He explains the mystery of the Trinity—with a simple re-statement of the doctrine of the Gospel of *John*. The Father is the soul of the Divine Man: "The Father that dwelleth within me." The Son is the Humanity He assumed in order that he might experience all the joys and vicissitudes of a human life, and do so as a Divine Being. And the Holy Spirit is the intense Divine Love pouring through the Human *Logos*, after the latter has been purified, glorified, deified. So, within the outer shells of the Traditional Christ, the Historic Christ, the Theologic Christ, he gives his readers a Christ more real than either of these: the third Real Christ.

And here we pause a moment, for we stand at the threshold of a New Revelation—a New Church. Thus far we have placed before you Swedenborg's vision (or perhaps revision) of the Theologic Christ. We see him laboring with the problem; we follow him and are delighted with his final deductions. We feel that now we understand the Christ that was. Stop! The Christ that *was*? Yes, the Christ that *was*; and far away in some secret recess of the soul the question stirs: "What about the Christ that *is*?" And lo! we stand on the threshold of Swedenborg's supreme gift to humanity—the Religious Christ, the Christ of all the world, the Christ of the Indian Road, the Christ of the coming Conference Table, the Soul of the Church Universal, the Christ of Today, the All-Father—the Religious Christ, to whom all hearts are flocking, "even as it is this day."

For look you, it is evident that all three of the

Christs—the Traditional, the Historic, and the Theologic—were Christs of the Christian world, Christs who only vaguely reached that ultimate analysis of "one flock and One Shepherd"; that "they all may be one, even as Thou and I are one"; that "I, if I be lifted up will lift *all men* to myself."

And the picture shapes itself under the pains-taking care of the genius of Swedenborg in peculiar ways and along strangely novel lines.

First, there are subdued notes of amazement in his books as he discovers "law upon law, precept upon precept."

He catches definite glimpses of the fundamental fact that "the world of spirit is the world of causes, and the world of nature is the world of effects." This means that things transpire on the mental side first, before they take shape outside. The author thinks his book before he writes it. The musician feels his music before the first black dot goes down on paper. The architect carries a house about with him in his mind before the sun creates his first blueprint or the contractor drives the first shovel into the soil.

Next Swedenborg realizes the startling proposition that "the revelation of the Internal Sense of the Holy Word" constitutes the Lord's Second Coming. The most Real Christ, the Religious Christ, lies concealed in the mystic depths of the sacred Record, somewhat as the "body of Christ" lay in the sepulchre and presently issued thence a risen Savior, on the spiritual planes of life, with access to its lowest depths if so He chose to reach them through His Humanity.

Next he realizes the peculiarly disturbing effects of all this upon the spiritual world he has thus far pictured. As the Inner Word is revealed, so is the Inner World revealed. All things are laid bare, and men can no longer assume a character they have not, but drift as naturally into their places in the other life as leaves drift before the autumn wind, as iron filings shape themselves about the magnet, or as snow crystals dream themselves into beautiful hexagons. The picture of a Last Judgment unfolds before him in the spiritual world. The old is passing away. Old heavens are rolled up and tossed aside—as one throws aside an old and much-torn garment. The hells are reduced to order. Marvelous and magnificent things take place before the startled eyes of the seer.

And now remember that the things done in the world of spirit presently develop in the world of nature. We may not be vitally interested in the cause that lay back of the "rolled-up heavens" and their being tossed aside, but *we are* vitally interested in the results on earth. We gasped when the Lord did precisely the same things in this world of ours. When, during the World War, He gathered up forty-one different, more or less significant empires, kingdoms, and lesser princi-

palities and simply, quietly, and logically laid them aside, such a thing had never been done before. It was a new thing—part of the New Heaven, of the New Earth, of the New Church. Even Lemuria-Atlantis and Ragnarock pale into insignificance beside the Great Transition that took place when the French Revolution started; when Priestley discovered oxygen; when our forefathers signed the Declaration of Independence. Out of these various throes of parturition was a New World born: the strangely new world we are living in today—the world of airships, of skyscrapers, of telephones, of radios, of television. Never was there *such* a world before. This surely is a new world.

And before Swedenborg was able to recover from the spiritual amaze of his own seership, he was able to glimpse the logical results of the philosophic concept of a world of spirit, without space or time. Of course, together with other philosophers before him and contemporaneous with him, he had always known that there was really no space or time in either world, natural or spiritual. But the concept had only reached its very primary stages: namely, that space is frozen time and time is liquid space; or that time is space in motion and space is time standing still; or, in our most modern parlance, that space is creation static, and time is creation dynamic. But on that foundation he was to build an entirely new conception, hitherto unknown in both worlds, and in either world. It was not really so very new, for it had been laid down by the Master ages ago and reaffirmed by Him during His sojourn on earth. The Master condensed it into the sentence: "The Kingdom of Heaven is within you." In the vernacular: "Heaven is not a place; it is a condition of mind. Every one carries Heaven about with him in his heart, as he carries health about with him, as he carries happiness about with him, as he carries character and manhood about with him." Or in more modern parlance: "Heaven and Hell are noumenal originally and phenomenal secondarily." Here was a startling thing, and when first Swedenborg wrote it out his search for words, for explanatory phrases, for illuminating pictures (en-vision-ment) ended in apparently flat failure even after he had picturized it or visualized it in such statements as these: "The Lord appears to the angels as a Sun, usually at forty-five degrees above the horizon; to angels less near to the Lord, as a moon; and to angels yet more remote as a star or a light." But the peculiarity about it is that, turn where he will, the angel always has the Lord before him.

Swedenborg well knew that impatient readers would throw that all aside as utterly unintelligible. He knew that a logical thinker, willing to admit his beautifully logical angels, would immediately be confronted with the query: "Well, then, if two angels are talking together face to face, where

is the Lord?" Knowing this, he evidently relied upon the fundamental law, "Where two or three are gathered together, there am I in the midst of them," thrusting itself into the foreground of consciousness in the mind of that logical thinker. He also relied upon the fact that the analytical mind would presently reach the conclusion that "Heaven is Heaven by reason of the Lord's presence therein," and that, as man carries Heaven about with him, so he carries the Lord about with him. He could safely rely on this conclusion with and in thinking minds, because he had already demonstrated the fact that the Lord dwells in the inmost heights of the human soul: that that part of a man's manhood and a woman's womanhood is "The Lord's in man." One can almost see him looking over that last sentence, and then drawing his quill pen through that "s" and re-writing it: "is the Lord in man." Doubtless he did so hesitatingly and tremblingly, for none could be more keenly aware of the fact that in penning this last sentence he hovered dangerously near the sequential and potential misconception of Pantheism, which he dreaded to the verge of abhorrence, knowing that it leads to perverted naturality and not to converted spirituality. But he could not tell his story otherwise, so he ventured into this strangely new territory while from the inner depths of his childlike and beautiful faith he knew that the Lord would take care of His own, as He always had done.

This position gained, the next step was to elaborate the age-old law that "like attracts like." He unfolded this along two lines:

"Thought produces presence."

"Love produces consociation."

His picturizations of the former sentence were incomprehensible to men on earth until the Lord revealed to some of His scientific children how to build a telephone and a radio and a television apparatus. We can understand it in a fairly reasonable way now. The latter sentence, being a matter of feeling, does not fall into either words or pictures. But presence and consociation being proven, it naturally followed that the group mind follows the same laws: that groups of people are consociated on earth and in the other world by their loves and likes. Musicians, artists, teachers, physicians, scientists, financiers, and several hundred other kinds of functioning mentalities have associated (or consociated) themselves into local, national, and international bodies or organizations until we begin to see that we call such groups "bodies" because they are all animated by the same "soul." A "body" of musicians has music for its "soul"; a "body" of scientists has science for its "soul." Hence by a parity of reasoning a "body" constituting a "universal Church" has Christ for its "soul"—and if the Humanity of that soul is really the dwelling place of the Divine Humanity, the picture of the "Religious Christ" rapidly takes shape.

The Cosmic Force that makes people human is a "Divine Humanity." In thought take off the outer layers of any man or woman, the layers of nationality, of race, creed, condition, and the inner kernel is just plain human. Jew or Gentile, Orthodox or Heterodox, white, yellow, brown, red or black, learned or illiterate, rich or poor—deep inside they all live and love alike. They love wife or husband, children, home. They love their country, or nation, their church, their institutions, their neighbor, their God, with the same kind of love. They are loyal to all these things with the same kind of loyalty. They have faith in them with the same kind of faith. The human of their humanities is everlastingly the same Humanity—somehow, by some means a Divine Humanity.

Nor is this ever-present Christ, this real Christ of today (the real Christ that *is*) hard to understand. One can almost see Him at work. Surely, it is not difficult to see that, in the course of reconstructing the larger humanity, that "Race Salvation" upon which He has been at work from the first opening of His earthly awareness to the "Father's business," about which He must be, is an ultimate goal of Deity. Even without the help of Swedenborg's remarkably clear picture of the "*Maximus Homo*" (the Greatest Manhood, the only really intelligible picture of a "Church Universal," a "Holy Catholic Church," a "Communion of Saints") we can see that some of these days "Society, as a Redeemed Form of Man" (as Henry James, Senior, puts it), will be, even on earth, a "Church Universal," a "body of Christ" in the supreme sense. And the Christ in that body today, Jesus, the Emanuel, or "God with us" is the Christ of utmost Reality.

For, again, surely we can see Him at work upon that gigantic purpose. Take one instance only, the "Radio Church." For centuries we have been going to church and now, lo—the Church comes to us. He has inverted (or shall we say converted) the process. This would not be significant if it were not one of a series of logical steps. For He began this process of inversion (or conversion) when He first taught His children that the sun stands still and the earth moves, whereas they had believed the converse of that, namely, that the earth stood still and the sun moved. Then came various steps in swift evolution. Men changed their minds about prayer. They thought prayer changed God's purposes. Now they see that God's purposes cannot change or be changed. Prayer changes man's attitude toward God's purposes—an entirely different and opposite thing. They thought that education was a process of pouring things into the mind of a child. It took them some time to learn that that is "instruction." "Education" is the opposite process, namely, to "bring out" (*e—ducere*) what is in that child mind; that is, the ultimate and latent manhood which God stored up there in the first place. And

so through many steps up to the almost miraculous inversion (conversion) involved in the "Radio Church." Is it very difficult to see that all the struggle involved in church union and similar matters will solve itself through that miracle? The solution lies, in fact, so near at hand that we may almost take for granted that it is solved.

It is quite possible to go on at almost any length to show that there is a "Church Universal," and that it is the "Body of Christ," and that Christ *is* its soul, and that consequently the final formulation of thought as to the Real Christ is this "Soul of Our Race," this Inmost Humanity, which is not only "the Lord's with man," but is "the Lord with man."

L' Envoi

So, as we have gazed down the lengthened vista of life and history, we have seen four "Real Christs."

The first, the Traditional Christ, built into a mystic and symbolic Gospel story—pearls of miracle, parable, and tradition strung on a golden thread of historic fact. And the picture of the Gospel Christ has been and is still the "Real Christ" to minds traditionally inclined.

The second, the Historic Christ, a "Real Christ" to those who, forward looking, need the traditional and symbolic Gospel Christ as a basis for thought—those whose minds crave a firm, historic foundation for their faith.

The third, the Theologic Christ, a "Real Christ" to those who are trying to understand the meaning of the symbol picture, as historically verified and confirmed.

All three of these concepts concern themselves with and group themselves about the Christ of the Past—the Christ of twenty centuries ago; and they are real in the sense in which the sequence of things is real.

And for the fourth, the Religious Christ, the Christ-Emanuel of today, the Soul of the Race, working in and through a Universal Church, and the "Real Christ" to those, who, admitting the values of the lessons of the past and of the sequence of things, are anxious to learn of and understand the things themselves; who are striving to see the Reality of Christ in the things He is doing today—the Real Christ of today and of the future—the vision of the Real Christ which Rudyard Kipling saw when he sang:

And only the Master shall praise us
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame,
But each in the joy of the working
And each, in his separate star,
Shall draw the Thing as he sees it,
For the God of Things as They Are.

At the conclusion of the paper it was voted to adjourn without discussion after singing from the *Magnificat* Hymn 222.

THURSDAY MORNING, MAY 10TH

THE COUNCIL assembled in executive session on Thursday morning, May 10th, at nine A. M. The Rev. William L. Worcester opened the meeting by reading from the twelfth chapter of *John* and leading in prayer. The members joined in singing from the *Hosanna*, page 152, "Hail to the Lord's Anointed."

The Rev. George E. Morgan gave a report on the parish paper, *Religion in Life*, published by him under the auspices of the Lecture and Publicity Bureau. He called attention to the fact that the official report of that body was made to Convention and was to be found on page 57 of the Advance Reports to that body. The members of the Council listened with interest to the experiences of several of its members who had tried the use of the paper, and to their expressions of appreciation of the work of Mr. Morgan. It was

VOTED: That the Council express its satisfaction and approval in the accomplished results of the Editor of *Religion in Life*, and that it commend to its members a more extended use of the publication.

The Rev. John W. Stockwell of the Group Study Committee of Convention called attention to the work done under the auspices of that Committee by Dr. John R. Swanton in collating the results of modern science and Swedenborg's scientific writings. The discussion which followed showed the interest of the members of the Council in this work, and on Mr. Stockwell's motion the following resolutions were passed:

VOTED: That the Council of Ministers recognizes the value of the filing cards of reference on scientific data compared with the principles in the works of Swedenborg, and prepared by Dr. John R. Swanton, and hereby expresses its appreciation of the skill and the devotion to the New Church which he has brought to bear on this labor of love.

That the Council recommends to the General Convention the reimbursement of the Committee on Group Study for expenses of stenographic work in preparing filing cards of reference on scientific data compared with the principles in the works of Swedenborg, by a sum not to exceed \$125, covering the period from January 1, 1928, to May 1, 1929.

The following nominations for the office of President of the Council of Ministers were made:

Rev. Fred Sidney Mayer

Rev. William F. Wunsch

A ballot was taken, resulting in the election of Mr. Mayer, whereupon Mr. Wunsch moved, and it was voted, that the election be made unanimous.

For secretary of the Council the Rev. W. H. Beales and the Rev. F. R. Crownfield were nominated. The result was the election of Mr. Beales, and on motion of Mr. Crownfield it was made unanimous.

After calling attention to the fact that the ordinary activities of most churches were looked on by persons outside them as primarily selfish, and reminding the members of the Council of the success of the humanitarian efforts of the Society of Friends, the Rev. E. M. L. Gould offered the following resolutions looking to some such effort by the Convention, suggesting as a specific field that called to the attention of the Council by the Rev. Louis G. Hoeck's paper on Tuesday afternoon.

1. RESOLVED: That the Council of Ministers recommend to Convention that the New Church adopt for a period of three years as the special and concrete expression of its love for mankind the cause of the mentally sick.

2. RESOLVED: That a tentative program of the method by which this plan shall be carried out be presented to Convention at its present session by a special committee of the Council; this committee to consist of five members to be appointed by the Chairman of the Council.

In seconding these resolutions, the Rev. E. K. Bray spoke of the need for such work that he had met in his own experience.

The Rev. J. B. Spiers expressed his sympathy with the purpose of the resolutions but felt that Mr. Bray's experience was exceptional. The Rev. L. F. Tafel said that he was unable to recognize in Mr. Bray's description the institution in which he had once been employed. Obviously patients in such a hospital could not be allowed to run in and out at will, but access was always easy, for ministers, at any rate. The Chairman reminded the members of the Council that a discussion of conditions would not be valuable at this time.

The Rev. Bjorn Johansson was interested in the proposition, especially in its spirit, but felt that there had already been a good deal of bungling in such matters by well intentioned people, and thought that the matter should be given careful study before a definite program was formulated. Mr. Gould explained that his motion only contemplated bringing the matter before Convention for study, not the immediate formulation of a definite program.

The Rev. John W. Stockwell reminded the members of the Council that the Friends' reputation did not emanate from resolutions, and expressed the fear that the resolution would tend to minimize the other work of the Convention along humanitarian lines. The Rev. John Whitehead was much impressed by the proposed move. He felt that the New Church had a message in this particular field, and called attention to the belief of Dr. Hyslop that there were thousands in asylums who were not insane, but obsessed.

The Rev. Joseph Höllrigl stated that the duty of the New Church was to preach the Lord in His Second Coming, and felt that an effort was being made to get Convention away from its main business. When that business was done, we could take up other matters.

The Rev. André Diaconoff felt that here was an opportunity to do a great work of a specifically New-Church character. The Rev. Lewis F. Hite favored the proposal, but called attention to the fact that efforts would be futile if they were directed only to alleviating conditions and not to removing the causes which produced them. The Rev. Adolph Roeder said that he had been interested in this matter for some time and had been waiting for the New Church to take it up. Now that it was going to do so, he offered the machinery already built in "Civics" for the collection of certain kinds of information. The Rev. Norman O. Goddard expressed his sympathy with the project. Dr. Mack mentioned the fact that it was not necessarily a curse to be insane; that the Lord might be making use of that condition to accomplish results which could not be accomplished in any other way.

The Rev. Franklin H. Blackmer was in sympathy with the action contemplated by the resolutions, but was doubtful as to whether their purpose could best be served by bringing the matter before Convention this year. The Rev. Charles W. Harvey also felt that it would not be well to "go off at half cock," and offered a substitute for the resolutions providing for the encouragement of efforts to help the mentally sick by the formation of Leagues to render such service as they could on the model of the "Social Service League of the Longview Hospital of Cincinnati." The substi-

tute was lost, after some further discussion. The original resolutions were then put and adopted unanimously. Mr. Harvey's resolution was referred to the Committee for consideration.

The report of the Committee on the Revision of the Roll was then heard and adopted.

On behalf of a member of his congregation, the Rev. E. K. Bray raised the question as to the proper use of the Divine names. He suggested that it would be well for the members of the Council to think the matter over.

The Rev. Charles W. Harvey moved a hearty vote of thanks to the Washington Society and especially to the ladies for the entertainment that they had provided. The motion was carried by unanimous rising vote.

The Rev. Louis G. Hoeck moved a vote of appreciation to Mrs. Pyle, who had served the lunches. This was also carried unanimously.

The Council voted its thanks to the retiring President and Secretary. In turning the Chair over to the new President, the Rev. Paul Sperry thanked the members for their cooperation and remarked that, as far as he knew, it was the first time since he had assumed office that he had ever been called "retiring".

REV. FRED S. MAYER.—I do not believe that your vote electing me to this office was a personal compliment. You felt that someone familiar with the work should be continued in the office. Mr. Worcester is responsible for anything I may have accomplished in the work of the Church. I believe that no finer body of men exists than the members of this Council. But it has serious problems before it, and I hope I may have the support of every member.

After the Council had joined in the 121st Psalm, the Rev. H. Gordon Drummond pronounced the Benediction, and the Council stood adjourned.

IN THE DOCTRINES

Anticipated by Swedenborg

4—PLACING THE SPIRITUAL LIFE IN THE CIVIL AND MORAL

In order that a man may receive the life of heaven, he must needs live in the world and engage in its businesses and employments, and then by moral and civil life receive the spiritual life. In no other way can the spiritual life be formed with a man, or his spirit prepared for heaven.—*Heaven and Hell*, n. 528.

The moral and civil life is the activity of the spiritual life.—n. 529.

The spiritual is in the moral and the civil. If these are separated, there is no conjunction with the Lord.—*Divine Wisdom*, nn. 98, 99.

DID ANY religious teaching ever contemplate the imbedding of the spiritual life in the

world's life as a whole as does the teaching of the New Church? It is one of the outstanding features of that teaching that it sends us to realize the spiritual life and work it out in the moral and civil. Except as wrought out there, it is profession, and aspiration. Wrought out there, it becomes an actuality. Or put it this way: Church life and activity is not, to the teachings of the New Church, the "ultimation" of the spiritual life. In the whole of the ecclesiastical world one has at best only "signs" of the life of charity. Not there, in worship or belief, but in the world's work, in factory, and in home, is the Christian

spirit and mind that we actually possess "ultimated," and to be found.

Sometimes we seem about to drive a wedge between these two, but there is no line of separation between the spiritual life and the civil and moral. These are "discrete degrees," it is true. But nothing is more intimately bound together ever than things that are discrete degrees, like soul and body, or spiritual world and natural. Then one has the closest and an indis severable intimacy.

The advance a civilization can make over a previous one spiritually consists in the larger area of life which it is willing and able to commit to the Lord's spirit. Where does our Christianizing stop? With the home? With the private integrity of the individual Christian? Or is Christianity to be allowed to cover more territory in the civil and moral life? Shall the Christianizing extend to corporate problems in the industrial life? Can the standards of the spiritual life be pressed in the domain of political interests? The Christianity which Swedenborg foresaw in a "New

Church" apparently was to push more largely into the complex of the world's moral and civil life.

In thinking it would, Swedenborg only anticipated a tendency which has grown strong in Christianity since his day, and indeed only latterly. Christianity today, where it departs from the traditional, makes exactly this demand, that it be allowed expression in all our life, whether in the world of scientific enterprises, in the region of industrial motives, or in the area of international adjustments. The "Old Gospel" by contrast was an individual salvation in the sense of a safe lot hereafter; the "New" is the redemption of life, beginning here, and whether on the scale of personal integrity, or of our social needs and interests. This apprehension of Christianity is sometimes called "The Social Gospel," but by whatever name it goes, was its essential effort not anticipated by the Seer in his firm and unconditional imbedding of the spiritual life in the world's work and in the complex of our civil and moral existence?

WILLIAM F. WUNSCH.

FROM OUR READERS

Some Friendly Criticisms

To the Editor of THE MESSENGER:

There are several things on which I would like to comment briefly, and, though unrelated, they may be suffered to go in together.

First, I would note Dr. Louis C. Ager's idea that it is presumption and even "blasphemy" for a minister to pretend to set forth the will of the Lord as revealed in His Word. What would Dr. Ager have the minister strive for in preaching? To my way of thinking the effort to do what Dr. Ager condemns is the only thing that can *prevent* preaching from becoming real blasphemy. Unless the preacher presents the Word, he presents his own fallacious opinions as a substitute for Divine truth, and thus usurps the place of the Lord and profanes the pulpit. To avoid this, the minister must try to discern the true import of the Sacred Scriptures, and must give the product forth, not as his own message, but as the message of the Lord. His interpretation may indeed be faulty through lack of knowledge or of clearness of perception, and upon this the listener is permitted to sit in judgment; but just in the measure that the listener perceives or believes that the Word is being truly set forth, in the same measure must he regard the voice of the minister as the voice of God, and hear and worship the Lord therein. No worship of God can

transcend the imperfect understanding of him who offers the worship, and this limitation and imperfection apply to all other parts of a church service quite as fully as to the worship through the sermon.

Second, the Rev. Peter Peters, in THE MESSENGER of May 16th, in a wholesome effort to distinguish between the living body of religion and its external clothing, makes this rather startling and unwholesome assertion: "Our religion is not what we believe, or what we know, or what we do; but is what we would, from the bottom of our hearts, like to believe, like to know, and like to do." As ministers of the New Church we ought to be more careful than we are, not so to over-emphasize one aspect of truth as to extinguish another, as Mr. Peters has very successfully done in this instance.

It is impossible for me to believe that Mr. Peters does not know that the first part of his statement contradicts every principle of the New Church, and indeed empties religion of all meaning. To know, to believe, and do comes very near to summing up all human powers; and if none of these constitutes religion, what is it anyhow?

For are not the plain facts these: that while religion is not in merely what we know, since knowledge may be false, or if true may be unheeded, nevertheless truth known, believed, and obeyed is religion itself, and the only religion possible to man. Belief *alone* may not constitute religion, for it

does not engage the will, and religion is primarily a matter of will. Again, deeds that do not represent our real belief are not religion, because hypocritical. But *doing* what we really *believe* to be true is the very soul of religion itself. How absurd, then, to say, "Our religion is not in what we believe, or what we know, or what we do"!

What "from the bottom of our hearts we would like to believe, and to know, and to do" may be religion, too, provided the objects of such heartfelt desires are true and good—and of course not otherwise. Yet a man who is ignorant of essential truth has no religion, and can have none, however much he may wish for such knowledge. He has the capacity for religion, receptivity; he is "good ground," but the "seed" of Divine truth is lacking, and religion is the development of Divine truth in the mind of man. Besides, these desires or likings for good and truth are fallacious except when tested by belief and action. The only real evidence that we love good things is our knowing, believing, and doing them.

Third, Mr. Gould in an editorial paragraph in the issue of May 16th assumes that anger is always a mark of evil or ill will. He says, "The angry man is a spiritually *sick* man, no matter how much of what we call 'justification' his feelings may have." Mr. Gould should know, and probably does know, that this statement and the underlying assumption contradict whole pages of Swedenborg's teachings. Anger is only the flaming up of some love that has been opposed; it corresponds to the heat that is generated in natural things by friction. Hence there are as many different kinds of anger as there are loves. In general, there is heavenly anger, and we know that the angels display it, and there is infernal anger of evil men and devils. The quality of any anger is according to the quality of the love which has been excited. Many people should be angry with things that stir them not at all, because they have none of the good loves that would normally produce anger; others are often angry when they have no good reason to be, since they have improper loves.

Attention to Scripture language will also prevent us from making this mistake about anger. In *Matthew* v. 22 we have the Lord's teaching as to unrighteous anger, which is the wellspring of hatred and murder. It is anger that exists "without a cause," that is, a cause grounded in truth and love. Anger *with such a cause* is therefore plainly recognized and not condemned, because inherent in the righteous love itself. Hence all anger is not a sign of "spiritual sickness"; anger in some cases may be a real symptom of spiritual vitality.

HERBERT C. SMALL.

For Better Sermons

To the Editor of THE MESSENGER:

Many of us will have read with interest Mrs. Southland's letter to you about New-Church preaching. No one could be more interested in the subject than the Theological School at Cambridge, the work of which is reflected (among other ways) in the efforts of our pulpits. We probably would all agree that much stronger work needs to be done than is done in our pulpits. Certainly, as your correspondent said, it is the Word of the Lord that is to be preached, and no mere human wisdom.

As an earnest of its interest, the School herewith extends an invitation to our ministers to take one or two sermons which they consider among the best they have preached recently, and to send them to the School. The Faculty will study them all, and from them, and from others published in THE MESSENGER and elsewhere, will select not more than six and put these out in a leaflet. The Department of Homiletics (in the care of Mr. Worcester) will accompany each sermon with a brief statement of its strong points. These sermons will serve for study in the School's department of sermon writing and delivery. We shall value them for this purpose. Made available to the Church generally, they will indicate what is being done and in what directions we might all be exerting ourselves to make our pulpit utterances more serviceable. Any readers will be invited to send their own comments on the sermons to the School in such a leaflet, and we can come to some appreciation of what is found effective by our people generally and really reflective of the message of the New Church. Will the ministers of the Church take note of this invitation? If, before their summer vacations begin, they will send one or two sermons representative of their work, it will be possible to have the proposed leaflet in the early fall when we are resuming activities. Sermons should be addressed to the New-Church Theological School, 48 Quincy St., Cambridge, Mass. All manuscripts, used or not by us, will be returned to the writers at request. A gift made to the School some years ago for the promotion of work in Homiletics makes possible this enterprise to speed and also to make better known the pulpit effort of the Church.

For the School,

WILLIAM F. WUNSCH, *Principal*.

Gladness must be now with us, or never. He who lives in hope lives not . . . Hopes are shifting horizons advancing with the journey—CLARENCE LATHBURY.

NEWS OF THE CHURCH

The Children

June 10th will be Flower Day for the Sunday School of the Cambridge Society.

The Philadelphia Sunday School picnicked at Grenlock Park on June 2nd.

The Children's Sunday Service, with baptism of children and presentation of memorials will be observed in the Boston Church on June 10th. The closing exercises of the Sunday School will take place at this time.

The Sunday School pupils of the San Diego Society are trying to win Bibles. These are given to all children over seven years of age who attend Sunday School for twelve consecutive Sundays.

Children's Sunday will be observed in the Society of Brockton, Mass., on June 17th. Children who are seven years old will receive Bibles; those who are fourteen, Books of Worship. Story books will also be given for good attendance. The Sacrament of Baptism will be administered to three infants, and the Rite of Confirmation to one adult. The morning service will be followed by the Most Holy Sacrament of the Lord's Supper.

The Sunday School of the Boston Society enjoyed its annual picnic at Nantasket Beach on June 2nd. The neighboring New-Church Sunday Schools were cordially invited to attend. The party took a boat from Rowe's Wharf to Nantasket, and a program of games and sports began promptly upon their arrival. Prizes were awarded at one o'clock, when the basket luncheons were opened. At 2:30 the group was admitted to Paragon Park; later a visit was made to the schooner "Nancy" on the beach.

Personalities

Mrs. E. Zinkann of the Buffalo Society is ill at her home.

The Rev. H. Gordon Drummond of England occupied the pulpit of the New York Society on Sunday, May 20th.

Miss Ruth D. Loring was hostess to the Cambridge Young People's League at its last meeting of the spring on May 24th.

Mr. Howard Laskey, a new student at the Theological School, conducted the morning service at Cambridge on Convention Sunday.

Mrs. H. Gordon Drummond of England was the guest of honor at a Silver Tea given by the Massa-

chusetts New-Church Woman's Alliance in Boston on May 25th.

The Rev. and Mrs. William R. Reece of Portland, Oregon, were guests of the Brooklyn Heights Society on Sunday, May 20th. At the morning service Mr. Reece preached on: "After Radio—What?"

On Sunday evening, May 27th, Mr. Rollo F. Maitland, organist of the Philadelphia Society, gave a complimentary recital to members of the Philadelphia Fraternity of Theatre Organists. On Monday evening, May 28th, pupils of Mr. Maitland gave a recital of organ music, assisted by Mrs. Herman Hahn, soprano.

By the Way

An attractive Masquerade Dance was given on the evening of May 25th in the Brooklyn Heights Church under the auspices of "The Neighbors."

The monthly meeting of the Board of Managers of the Swedenborg Foundation, Inc., will be held at 18 East 41st St., on Monday, June 11th, at 4:00 P. M.

On Convention Sunday the Roxbury, Mass., services were conducted by Mr. Kilborn Whitman, Jr., who read a narrative discourse by the Rev. Walter B. Murray.

On Sunday, May 27th, members of the three Chicago parishes assembled at a quarterly "Get-Together-Meeting" in the Sheridan Road Church. The program included reports and reminiscences of Convention.

A May Tea Party was given on May 17th in the church at Elmwood, Mass. An operetta and Maypole dance were the special entertainment of the young people, under the direction of Mrs. Justin Hall and Miss Marline Andrews.

"The Palace Without a King," a religious story, was read by the Rev. John W. Spiers at a meeting of the Young People's League of Newtonville on May 27th. Mr. Donald Rust, 147 Highland Avenue, was host.

Our British Friends

The S. S. "Aquitania" on May 30th took the Rev. and Mrs. H. Gordon Drummond back to England. The last formal reception in their honor was given in the Neighborhood Club of Brooklyn Heights, New York City. It was with sincere regret that their American friends, remembering so happy a Maytime visit, bade Mr. and Mrs. Drummond *au revoir*.

Mr. Harold Pownall, Treasurer of the English Conference, sailed with Mrs. Pownall from Quebec for Liverpool by the S.S. "Calgaric" on Saturday, May 26th. Mr. and Mrs. Pownall arrived in America in the company of the Rev. and Mrs. H. Gordon Drummond, and, in addition to attending the meetings of the General Convention in Washington, have visited New York, Orange, N. J., Cambridge, Boston, Bryn Athyn, Philadelphia, Buffalo, Niagara Falls, Toronto, Montreal, and Quebec. They were indeed welcome guests and brought an added interest to Convention's meetings.

The British Conference will open its sessions on Saturday, June 16th, at Failsworth, near Manchester. It will be remembered that the Rev. W. T. Stonestreet was nominated at last year's Conference for the presidency in succession to the Rev. H. Gordon Drummond. Unfortunately, his health is such that he has been obliged to withdraw from the proposed office, and it will therefore be necessary to make another appointment. The Rev. W. A. Presland will in all likelihood be elected. Mr. Drummond's term of office expires on Monday morning of the Conference, when the new President takes his seat. Mr. Drummond will almost certainly be elected Vice-President, as is customary.

The Swedenborg Phototypes

The American Academy of Arts and Letters is to be the medium for the distribution to the great libraries of America of forty sets of the Swedenborg Phototypes. Announcement to this effect was made at the recent Washington Convention. Eighteen volumes constitute a set. The Swedenborg Phototypes represent the consummation of the work of the late Alfred H. Stroh and the expenditure of some fifty thousand dollars contributed by the American Convention, the British Conference, and other groups interested in the preservation of the manuscripts in phototype form. The work was authorized at a conference held in London in 1910, and the completed volumes, since arrival in this country, have been awaiting placement. The American Academy of Arts and Letters numbers fifty members and the officers are: William Milligan Sloane, President; Robert Underwood Johnson, Secretary; Nicholas Murray Butler, Chancellor; Thomas Hastings, Treasurer. It was organized in 1904 and the first seven members were William Dean Howells, Augustine Saint Gaudens, Edmund Clarence Stedman, John La Farge, Samuel L. Clemens, John Hay, and Edward MacDowell.

MARRIAGES

FOSTER-THEBERATH.—In South Orange, N. J., on May 5th, Miss Ruth Imogene Theberath became the bride of Henry Alden Foster, the Rev. Adolph Roeder officiating.

BEAMAN-WORCESTER.—Elizabeth Worcester of Cambridge and George Burnham Beaman of Waltham, Mass., were married in the Chapel of the New-Church Theological School on May 22, 1928, the bride's father, the Rev. William L. Worcester, officiating.

OBITUARY

HOTSON.—Eleanor, little daughter of Mr. and Mrs. Clarence P. Hotson of Cambridge, Mass., passed away on April 29, 1928. Resurrection services were conducted by the Rev. H. Clinton Hay in the Walnut Hills Cemetery, Brookline. She was a great grandchild of the Rev. Willard Hall Hinkley, and thus a descendant of the Rev. John Hargrove, the first ordained minister in the New Church in America.

CALENDAR

June 17.

Third Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 67: "Great is the Lord, and greatly to be praised."

Lesson I. Joshua vii.

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

Lesson II. Rev. v.

Gloria, Benedictus, and Faith.

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

585: "My God, the spring of all my joys."

Sunday School Lesson: "The New Jerusalem" (Rev. xxi).

Our Authors this Week

André Diaconoff was born in Russia and educated in Europe, except for his theological training. He is Pastor of the Sheridan Road New-Church Society in Chicago.

William R. Reece, who for the past twelve years has been the Pastor of the New-Church Society in Portland, Oregon, will sail on July 1st for Brisbane, Australia, where he has accepted a call.

Adolph Roeder is Pastor of the Orange Society and President Emeritus of the New York Association.

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The New-Church

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Pastor: Rev. A. Wilde

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The
NEW-CHURCH
MESSENGER

*A Weekly Journal
of the New Christianity*

FIRST CONVENTION NUMBER

June 13, 1928

A Review of Seven Years

By William L. Worcester

The Blessed State

By H. Gordon Drummond

The Challenge of Missions

Full Report of the Saturday and Sunday
Meetings of Convention

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Vol. CXXXIV, No. 24

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Whole No. 3802

The 107th Convention

Reported by H. Durand Downward

SATURDAY MORNING, MAY 12TH

THE One Hundred and Seventh Annual Session of the General Convention of the New Jerusalem was held in the beautiful National Church, at Sixteenth and Corcoran Streets, Washington, D. C., from Saturday, May 12, through Tuesday, May 15, 1928. The opening meeting began at 10.30 on the former day with a religious service, which was conducted by the Rev. Louis G. Hoeck of Cincinnati. Hymn 223 was sung, "Triumphant Zion, Lift Thy Head," after which the Order of Morning Service in the *Book of Worship* was followed through without sermon. Other musical numbers were Selection 241, "O Zion that Bringest Good Tidings," and Hymn 219, "Light's Abode, Celestial Salem." Psalm 130 was read in unison. The Scripture lessons were from *Isaiah lxi* and *John xiv*.

The Convention having been called to order by the President, the Rev. William L. Worcester, the Rev. Paul Sperry, Pastor of the Washington Society, made a brief but very cordial address of welcome, in the course of which he referred to the cloud of sadness cast on the occasion by the serious injury on the evening previous of one of the Washington Society's most active and eminent members, Mr. John Joy Edson, to whom Mr. Sperry paid a heartfelt tribute. At that time it was felt that there was little hope of Mr. Edson's recovery, but he has since made very remarkable progress and now (May 30th) appears likely to regain his strength in a manner quite surprising for one of his age of eighty-two.

At the suggestion of the President, the Convention rose as an expression of respect and sympathy for Mr. Edson, and remained standing while Mr. Worcester offered a prayer befitting the occasion.

Next in order was the welcoming of foreign representatives.

THE CHAIR.—One of the pleasantest experiences in recent years, and one which marks a real advance in Convention's position and usefulness, has been the establishment of the custom of exchange of delegates, especially between Convention in this country and the British Conference of the New Church. The practice has served to bring these two bodies closer together; and there is so much in common in their work and so many opportunities arise for cooperation, that it is not only a pleasure but almost a practical necessity that the two bodies shall be brought into this closer union. This year it is the turn for a messenger to come to us from the British Conference. We feel greatly honored that the Conference has sent to us its President, the Rev. H. Gordon Drummond, and that Mrs. Drummond is also here, representing the ladies of the British Conference. To some of you, Mr. Drummond's name will recall scholarly work of his you have seen; to some also it will recall his many activities in the Church in Great Britain, and delightful visits to him and his church in Manchester.

Mr. Drummond, it is a great pleasure to welcome you and Mrs. Drummond to the Convention. [Mr. Drummond now came forward and the two Church Presidents clasped hands warmly.]

REV. H. G. DRUMMOND.—I have first of all to thank you for the warmth of your reception, for the kind words that have been spoken by your President. It is a great joy to me to be here. It may be of interest to some of you to know that the British—visitation, shall I call it?—consists of more than the President of the British Conference. We form a party of six. Half of us are English and half of us are Scotch. Which is the better half I leave to you to judge. We are a

very distinguished body, I would have you know; for if there is one person before whom the President of the British Conference must occasionally sit down, it is the Chairman of the Conference Council. Now the Chairman of the Conference Council is not here, though he fain would be, but he is represented by his two daughters. And if there is one person before whom even the Chairman of the Council must close his mouth when questions of finance are forward, it is the Treasurer of Conference, and the Treasurer of the Conference, I am very happy to say, is present. Mr. Pownall has come and he has brought his wife with him. And so we have a party of six.

The Chairman of the Council lives in Glasgow. He is a Scotchman, and he is very anxious that your indebtedness to Scotland should be emphasized at some point in the proceedings of Convention. I have received a letter from him since my arrival here, in which he gives me a number of notes bringing out the debt of the New Church in America to Scotland. He points out the fact that the establishment of the New Church in this great land is largely due, under the Divine Providence, to Mr. James Glenn, whose name is familiar to you, and who came to Philadelphia long, long ago—1784 is the date—bringing with him a number of New-Church books. He gave some public lectures which did not seem to have much effect, but he left the books behind him, and they formed the seed of the New Church in this land. My friend also points out that just one hundred and ten years ago you had another Scot sent as a delegate—a New-Church delegate to the American Convention one hundred and ten years ago! His name was Sterling, and I am his successor. I am the second Scot to whom the privilege has been granted of attending a meeting of your Convention. [Applause.] I was complimented the other day by one of your number on the fact that I was not so English as some of the people who have come over here from England. That meant, I feel very sure, that you were able to understand me better. And I suggested that probably the reason was that I wasn't English at all, but Scotch! I hope I have sufficiently emphasized that note, and so satisfied Mr. Andrew Eadie, the highly respected Chairman of our Conference Council.

Mr. President, it was felt by some of our brethren at home that it would be well to maintain the tradition of a written address to this Convention, and with your permission I will read what I have written, in order that the tradition may be continued and that you may have something definite to reply to next year.

To the General Convention of the New Jerusalem in the United States of America, in Annual Meeting Assembled.

Dear Brethren:

The unavoidable circumstance of our British Conference being held a month earlier than usual last year deprived us of the pleasure of receiving from the General Convention the accustomed address of fraternal greeting and esteem, and also of including it as a well appreciated item in the Appendix to our Minutes. Consequently, in preparing this address to you now I am in the position of having nothing to reply to.

The loss, it is true, proved less serious—or should I say, was more than made up for?—at the time, owing to the happy fact that we had with us on that occasion your esteemed delegate, now our dear brother, the Rev. Paul Sperry, whose winning personality and inspiring discourses not only gave us joy in himself, but brought the sphere of the Convention strongly into our midst, and kept the thought and affection of it alive in our minds.

Mr. Sperry's visit, I may say, was an outstanding feature of one of the most useful and enjoyable Confer-

ences we have yet held; we were all greatly stirred and uplifted by it. It served especially to widen our interest in missionary movements, and to increase our sympathy with the workers of the Church in other parts of the world, and also very greatly to strengthen our sense of relation to the universal Body of the Lord's New Church.

We in England—in common, it may be, with others abroad—are too often disposed to the insular, parochial, and purely local view of things. We stand in need of deliverance from the narrowness and consequent enfeeblement of this position. There is perhaps no movement in which the remembrance of the familiar truism, "United we stand, divided we fall," is more urgently required than in the Church. The Unity of the Church, on earth and in heaven, wants continual emphasizing and proclaiming among us; and, along with the Unity, the Extent. The Church of the Lord can be no merely local institution; it is more than national, it is international; it is universal. It takes in the round world; yea, the World of worlds. It extends through space and time, and reaches to eternity. And everywhere it is *One Thing*. Of this great "One Thing"—this Body whose soul is the Lord Himself—we are privileged to be members, integral parts, each vitally connected with and necessary to the whole; each dependent upon the whole; held and sustained in place by our association, rendered inviolably secure.

Because you and I are parts of this One Great Thing—the Church of the Lord, both Universal and Specific—the possibility of feebleness, inadequacy, or failure in any effort or undertaking should be unthinkable to us.

Let me remind you that the "day of small things," of which we have so often heard, is never the "day of the Lord." Of this we may be confident. The day of small things may be your day; it may be mine. But, if so, that is our affair, and He cannot be held responsible; it is certainly not His will that it should be so. The day of the Lord is the day of great things, wrought in and through us. All that is wanted to change our small things into His great ones is the faith that He is with us, both to will and to do.

It has been said that the Church is "in the wilderness" today. Where, then, I would ask, is that wilderness in which it may be found? It cannot be in the world outside, for the Church is manifestly not there. The wilderness in which the Church exists can only be within; it is the unfruitful state of its people. The wilderness is here in us, if it is anywhere; and it is in us, not by any necessity or circumstance of the time, but solely and simply because of the lukewarmness and indifference of our spirits, our want of the restoring and energizing faith, the faith that dares.

The world, alas, with its material estimates, is still "too much with us"; and the "inferiority complex"—if one may adopt for the moment the phraseology of the psychologist—holds the field. We keenly feel our insignificance in the eyes of the world, and are apt to yield supinely to the world's view. Contrasted with its "men of great stature," "giants, the sons of Anak," we see ourselves as mere "grasshoppers." We need a strong "superiority complex" to overcome, and take the place of this, a spirit of God-reliant confidence, as far removed from the conceit of personal sufficiency as heaven is from earth. Brethren, we must get rid of the foolish thought of inadequacy to the task before us, and make our soul's boast proudly in the Lord. Our sufficiency is of Him. "He who wills the end wills also the means." His support is certain, if we are in the effort to do our part; He will not fail us nor forsake us. His influx comes into our effort; and the issues are with Him. He is seeing to the issues now. The Word that has gone forth from His mouth will not return to Him void, but will successfully accomplish that to which He has sent it.

In this high faith let us be mutually encouraged to press forward with our work in His name; praying, with singleness and devotion of spirit, to be kept from the temptations of discouragement and doubt; knowing only that He has given us the work to do, and His is the kingdom, the power, and the glory for ever.

That it has fallen to my lot, brethren, not only to write this message to you, but to deliver it here in person today I count among the great privileges of my life. If I have seemed to speak to you somewhat too proudly and confidently, let me hasten to confess that I know, alas, too well, where faith falls short and vision ceases; I am not always on the mountain tops any more than you are. But, with the apostle of old, I seek to "follow after, if that I may apprehend that for which I am apprehended of Christ Jesus." And with him I say, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark of the high calling of God in Jesus Christ"—your calling and mine—that with the prophet we may hear together "the voice of mighty thunders saying, Alleluia: for the Lord God Omnipotent reigneth."

I subscribe myself, brethren, yours in the love and faith, the hope and service, of the One Great Thing, the Church, in heaven and on earth,

H. GORDON DRUMMOND,
*President of the General Conference
of the New Church in Britain.*

THE CHAIR.—We are indeed grateful for the very true and uplifting word that Mr. Drummond has given us. It will be strengthening to us through all our meetings to realize that he is sitting, thinking, and working with us; and we hope to hear from him from time to time.

The President next welcomed the other members of Mr. Drummond's party—the Misses Eadie and Mr. and Mrs. Harold Pownall. He also read a telegram conveying to Convention the greetings and best wishes of Mr. and Mrs. George C. Warren, who at the time were in Spain; and one from the Rev. and Mrs. John Goddard expressing greetings and warm thanks for the telegraphic message that had been sent to them by the Council of Ministers, and praying that loyalty, harmony, and usefulness might inspire all Convention's activities.

At this point Mr. Ezra Hyde Alden, the Vice-President of Convention, arose and said that Convention would appreciate hearing a word from Mr. Pownall, who accepted the invitation and spoke as follows:

MR. HAROLD POWNALL.—It is a great privilege and honor for me to have this opportunity of saying a word or two. I am not, like our revered President, Mr. Drummond, a man of letters, but only pretend to a very limited extent to be a man of figures; and figures are rather dry things.

As we entered New York harbor on the "Aquitania" last week we had to undergo a great many formalities, having passports examined, etc., and I began to feel that I had really arrived in a foreign country. But last Sunday morning I had the opportunity of walking over Brooklyn Bridge and standing in front of your church on Brooklyn Heights; and when I gazed into the shop window and saw the names of the Rev. Chauncey Giles and the Rev. Julian K. Smyth, and even of our own Rev. Charles A. Hall, I began to feel that I

was among friends. And when I entered into the church service, I felt profoundly thankful that there are no barriers and no frontiers in the kingdom of the spirit.

Perhaps I may be allowed to take this opportunity of expressing greetings from my friends in the British Conference with whom many of you are familiar. Mr. Goldsack asked me to remember him to all the friends he met when he visited your Convention five years ago—also the Rev. Charles Hall. He has very happy recollections of coming over to the Convention. I was also asked by Mr. David Wynter to express his cordial greetings.

There is one thing I would like to say in appreciation of Convention, and that is in regard to the work you are doing on the continent of Europe. Since I have had the honor of being Treasurer of the General Conference, I have tried to become acquainted with some of the New-Church efforts in other lands. Last year I had an opportunity to visit Berlin, and there I had the pleasure of meeting the Rev. Eric Reissner and Mrs. Reissner; and I would like to tell you how much impressed I was with the work you are doing there. I know Mr. Reissner studied at your college in Cambridge, and he has warm recollections of the days he spent there.

After visiting Berlin I went on to Prague, and there met that most delightful New Churchman, the Rev. Jaroslav Janacek. And I felt it was very much owing to the support, financial and otherwise, of the American Convention that these centers are springing up in various parts of Europe.

I should like also to mention the benefit the Church in Britain has received from the publication of the beautiful book, "My Religion," by Miss Helen Keller. In Manchester we have made an effort to circulate this book, and I was quite proud to hear on leaving that we had disposed of 450 copies. Personally, I very much appreciate that work, because the time I have to spare from my duties on behalf of the General Conference is spent in work for the League of Nations, and I work alongside various leaders of the different churches of Manchester. Sometimes they come to me and ask me to tell them a little about my religion, and when they have done so, I have always taken the opportunity of asking them to accept a new work just published in America, "My Religion," by Miss Helen Keller. Everyone to whom I have given the book has very much enjoyed and appreciated it.

I thank you for this privilege of speaking at General Convention. I have come here to learn from the business side, and I have also come expecting to receive a spiritual uplift from the beautiful text you have chosen, the Sermon on the Mount.

It was voted, on motion by Mr. Alden, that the privilege of the floor be extended to Mr. Drummond, Mr. Pownall, and the ladies of their party.

Convention now turned its attention to matters of business, first among which was the adoption of the program as printed, subject, however, to such changes as might seem necessary from time to time during the session.

To serve as a Committee on Credentials the Chair nominated Mr. Lloyd A. Frost, Mr. Philip M. Alden, and the Rev. Frederic R. Crownfield. These nominations were confirmed by vote.

The report of the Council of Ministers was read by its Secretary and received by Convention. As four of the ten recommendations contained in the

report required immediate action, they were taken up separately and approved, as follows:

Recommendation is made to the General Convention that it sanction the ordination of Charles Herman Kuenzli and Jedediah Edgerton into the ministry of the New Church, and that these ordinations be performed at its service on next Sunday.

Recommendation is made to the General Convention that the ordination of Jeremiah Ezekiel Jackson, sanctioned by the New York Association, be performed at the same time.

Recommendation is made to the General Convention that it sanction the investiture as General Pastor of the Rev. Thomas French, Jr., granting the request of the California Association, and that provision for the investiture be made at the service next Sunday.

Recommendation is made to the General Convention that it sanction the investiture as General Pastor of the Rev. Arthur Wilde, while serving as the Presiding Minister of the New York Association, thus granting its request, and that the investiture take place at the same service.

Action on the remaining recommendations was deferred until a later time.

The report of THE MESSENGER Advisory Committee, which is given below, was read by the Chairman of that body, the Rev. H. Clinton Hay, and received:

"THE MESSENGER" ADVISORY COMMITTEE

It may be well to remind the members of the Convention that this Committee was appointed in the first place to help the Editor to improve THE MESSENGER, by receiving and giving suggestions as to what would make the paper more acceptable to its readers, and more fully the organ of the Convention. The Editor, in making his annual report to the Committee, called for more help of this kind; and reminded the Committee that scarcely any suggestions had been received through it, during the past year, from the Church at large. Therefore the Committee invites correspondence, through its Chairman, at all times.

Later, to remove discussions of the paper from the floor of Convention, where they could not receive adequate attention, the Convention ordered that they be presented to this Committee, and that in the light of them the Committee make its annual report to the Convention and nominate the Editor.

The Committee has to report that only one suggestion has come to it in this way during the year. It has held two sessions of considerable length, at which suggestions have been made by its own members and carefully discussed; and these will be handed on to the Editor, who will doubtless, as in the past, welcome them, and make the best possible use of them in his conduct of the paper.

We nominate for the Editor of THE NEW-CHURCH MESSENGER for the ensuing year the Rev. E. M. Lawrence Gould, whose report for the past year follows.

Respectfully submitted,

FOR THE MESSENGER ADVISORY COMMITTEE,
H. CLINTON HAY, Chairman.

Report of the Editor of THE MESSENGER to THE MESSENGER Advisory Committee

There have been no material changes in the editorial conduct of THE MESSENGER during the past year. Careful and systematic planning of topics, along with the ability to contract for specially written articles, seems to me to have resulted in a steadily improving paper,

by which the Church may feel it is creditably represented in the field of religious journalism. The system is also developing by degrees a group of experienced writers who may be of wide and varied service.

Ten "missionary" issues, of which nine have so far appeared, have been so planned that each of them should draw attention to a special work of Swedenborg, and these issues, through the aid of the Swedenborg Foundation, have been sent out to a large list of new purchasers of the Writings. The result is as yet undetermined, but I feel that the experiment has been of considerable value. On the paper as a whole there has been perhaps more than the usual amount of favorable comment, with but little adverse criticism.

I should like to emphasize the fact that THE MESSENGER is still glad to receive unsolicited articles and sermons, as well as communications and verse. The Editor is also particularly anxious to know of new writers capable of furnishing material of the high standard which THE MESSENGER now attempts to set.

It is worthy of note that in Miss Margaret Russell, who took the position of News Editor and editorial assistant last fall, THE MESSENGER has in my opinion acquired one of the most valuable and competent helpers that it has had in a long while.

So far as I know, all of the suggestions made by the Advisory Committee at its meeting last June have been followed, and further suggestions will be welcomed. There has not, however, seemed to be occasion to refer to the Committee in the meantime.

Respectfully submitted,

E. M. LAWRENCE GOULD, Editor.

Next came the report of the Augmentation Fund Committee, which, in the absence of its Chairman, Mr. George C. Warren, was read by the Secretary of Convention. It was voted that the report, which follows, be received:

THE AUGMENTATION FUND

The Augmentation Fund has maintained its activities. The number of societies and missionary fields assisted, twenty-seven, has been greater than in any previous year. The number of students assisted, eleven, attending the Theological School and preparing for the Theological School, is about the average, but is only two-thirds of the number reported in some years.

During the year the Fund has been consulted about initiating missionary undertakings in certain fields. We have not regarded it as our work to initiate, but to co-operate with societies, associations, the Board of Missions, and other agencies of the Church. If the Fund aids a work within the bounds of an association, it looks first for the endorsement of the work by the association, for its moral support, and if possible for some degree of financial support. Then the Fund can co-operate and augment.

The Augmentation Fund has been relieved of the payment of \$1,000 a year, which for some years it paid toward building up the Pension Fund, the Convention itself having now assumed the whole of this responsibility, increasing its contribution to the Pension Fund from \$2,000 to \$3,000.

Contributions to the Augmentation Fund have been well sustained. Beginning the year with a somewhat reduced balance, it closes the year with balance restored to normal size. It must be noted that figures in this report cannot be strictly compared with figures in the reports of previous years, for the reason that the change of the date of closing the fiscal year of the Convention from April 30 to March 31 has made the "year" for which we are reporting one of only eleven months, and in the matter of income one of little more than ten months.

The Augmentation Fund has had a year as active as any in its history, and it hopes for a continuance of your support to carry forward its use.

In the absence of Mr. George C. Warren abroad, this report has been prepared by the Chairman of the Advisory Committee.

WILLIAM L. WORCESTER,
ALBERT P. CARTER, *Secretary*.

The Rev. Paul Sperry, Chairman of the Business Committee, announced that a place would be provided on the program at three o'clock Saturday afternoon for receiving invitations for the 1929 Convention.

Mr. Robert Alfred Shaw, President of the New-Church Board of Publication, called attention to the fact that the United New-Church Book Concerns had an interesting book exhibit on the first

floor of the Cairo Hotel, and invited everyone to visit it and to purchase such volumes as appealed to them. In this connection, Mr. B. A. Whittemore announced that sheets of the late Professor Frank W. Very's new book on "Swedenborg's Science" could also be seen there, and that from them some idea as to the nature of the book might be had.

The time had now arrived for the delivery of the annual address of the President of Convention, the Rev. William L. Worcester. As a preface thereto, Mr. Worcester remarked that it was seven years since Convention had asked him to assume the office of President, and that therefore it seemed appropriate to look back over that time. His address follows:

A Review of Seven Years

By William L. Worcester

LOOKING BACK over seven years of Convention work, I am grateful in the assurance that the Lord's care is with His Church, that He has borne kindly with our mistakes and our weakness, and has been able to use us poor instruments in His work.

Some changes have come in the life and methods of the Church during seven years. To speak first of external changes, at the meeting of the Convention seven years ago a change was made in the manner of electing members of the General Council, providing for the election annually of one minister and two laymen for a term of four years, the members whose terms expire being ineligible for immediate reelection. The purpose of the new manner of election was in an orderly way to secure change in the membership of the Council with a view to increasing its efficiency.

In 1922 the "Budget Plan" was brought into use, with the purpose of presenting each year to the members of the Church in one pamphlet a few of the leading activities of the Convention, lessening the number of scattering and independent appeals for church uses. The Board of Missions, the Augmentation Fund, the Theological School, and the Pension Fund appeared for the first five years in the budget. In the sixth year the Theological School was omitted, as its needs were for the time met by income from endowment. The combined appeal made by the budget has proved its usefulness in six years' experience.

Seven years ago the drive for endowment of Urbana University was reaching successful completion, about \$155,000 having been subscribed, matching an equal amount from an individual donor.

In 1921 the Convention authorized a campaign to increase the endowment of the Theological School. Active effort in this direction was delayed till 1926, when payments on Urbana subscriptions had been completed. The campaign was actively launched in 1926 for the endowment and building fund of the Theological School. At the same time attractive plans for ample buildings for the School were exhibited. The campaign has made good progress and has attracted substantial gifts and bequests. Its benefit is already felt in the School.

One other financial matter: much study has been given to a group insurance plan for the ministers of the Convention, but such a plan has been set aside in favor of the simple program of building up the permanent Pension Fund by adding to that Fund from Convention sources \$3,000 each year till the income of the Fund together with yearly contributions is sufficient to provide adequately for pension uses.

Interest in the New Church in other countries has increased in seven years, feeling the impulse of the general increase in acquaintance and sympathy among all people. Such acquaintance and sympathy in the New Church has been promoted by the attendance of students from abroad in our Theological School, and by official and unofficial visits. During the seven years under review, it has been my privilege to visit Japan and the Philippines, with the special purpose of renewing personal touch with the Philippine New Church after the death of our missionary, Mr. Pulsford. This was in 1923. The following year came the rare privilege of attending the British Conference as delegate of the Convention, and the same

summer the privilege of visiting nearly all the centers of the New Church in Europe.

The attendance at the British Conference marked the beginning of the custom of the exchange of delegates between the Conference and the Convention. Mr. Sperry has since been our representative abroad, and the custom has given us the delightful and most profitable visits of Mr. Goldsack, Mr. and Mrs. Hall, and Mr. and Mrs. Drummond. The work of these two bodies of the Church has so much in common and gives opportunity for so much cooperation, that this new strengthening of the bond has become not only a pleasure and encouragement but a necessity.

Interest in the New Church abroad passes into interest in missions. Time was when missionary committees of the New Church met to consider in what direction they might extend their effort. Now they meet to consider how in any adequate way they can answer the demands made upon them. The last years have seen a large outlay in Japan, friends in America and Great Britain supplying \$31,000 for the erection of the main school building of the new School of Music in Tokyo. A new and interesting development is in Burma, where we have active native missionaries, four of whom are studying by correspondence with the Theological School.

The President of the Convention also travels extensively in our own country. The custom of attending when possible the meetings of state associations of the Church was established by Mr. Smyth, and it has been continued. This has meant, within the last seven years, two visits to the Pacific Coast, besides visits to most of the associations and societies of the New Church in the territory of the Convention. These visits have been to me delightful and useful in giving acquaintance with the members of the Church and the circumstances of the Church, east and west and north and south. Acquaintance promotes sympathy and unity.

It was in 1922 that the generous offer of £12,000 was made to the British Conference and the Convention by Mr. George Marchant of Brisbane, Australia, to provide for the preparation and publishing of an edition of the books of the Divine Word. The income of this fund is each year available, half in Great Britain and half here, and is at present encouraging the work of translation committees. We hope that in the future it may in broader ways stimulate reading and studying of the Scriptures.

The years under review have seen a revival of carefully planned publicity for the New Church. In this the Convention's Lecture and Publicity Bureau has had part. Private enterprise has also achieved the widest advertising of the Works of Swedenborg which has ever been undertaken. The years have seen progress almost to realization in the long cherished plan for a home for aged peo-

ple under care of the New Church on a beautiful property in California. They have seen the erection of a memorial church in Stockholm, Swedenborg's native city—an accomplishment to which a memorial fund in the hands of the Convention contributed. They have seen the completion of the colossal task by a group of New-Church agencies, of which the Convention is one, of phototyping Swedenborg's manuscripts. The work was begun by the photolithograph process, and has been continued by the more perfect phototype process, under the genius and indefatigable energy of Mr. Alfred H. Stroh. The result is a set of eighteen magnificent volumes; besides photostat reproductions of many papers of less importance. A suitable distribution of the volumes to leading libraries of this country is now being arranged for and will soon be accomplished. This work of photographic reproduction of the manuscripts is of unique importance.

A review of Convention activities during seven years reminds us of many changes in the band of workers. Some of our strongest ministers and laymen have passed on, and the work has been taken up and carried forward by younger hands. The consciousness of this change from year to year binds us closely to the spiritual world and keeps us mindful of the heavenly companionship and the Divine help on which progress and success depend.

I wish that I had wisdom to include in this survey of seven years of Convention life a just and constructive reference to our spiritual development and accomplishment. Our ministers and people, including many of our young people, have worked for a better knowledge of the truth of life revealed by the Lord in the new opening of His Word, especially for a more rational understanding of this truth; there has also been an earnest effort to gain a true and sympathetic sense of the religious interests and needs of those about us, to whom we should be helpful. Yet we hesitate to say that we have succeeded and are succeeding as we should in making our message felt. If we look to reports of membership, we find 6,523 reported in 1921, and 5,789 in 1927. The apparent loss is in part due to revising of rolls and stricter accounting of membership; still the evidence from these figures is not favorable. In the field of books, there have been small visible results from extensive advertising, and hardly more than two or three new books in the seven years which have attracted wide attention. Of these we must put first Miss Keller's "My Religion"—a message of personal experience, spoken from the heart as an expression of gratitude and with the hope of helping others to find the strength and the joy, the new life, which the author has found in the New Church.

Has Miss Keller here taught us an important lesson? In this quality of Miss Keller's book do we not recognize in modern dress something

of the quality of the preaching of the first followers of the Lord, which made Christianity with them living and contagious? Was it not this same quality which gave the New Church power in its early days? Have we today in sufficient measure the living experience of the New Church, and are our preaching and teaching inspired by the desire in the Lord's Name to share the strength and the joy of it, where strength and joy are needed in the world about us?

To illustrate: The central and essential truth of the New Church is that of the Divine Humanity. Are we to value this as a doctrine and learn to prove it from Scripture and to confirm it from reason? This is not enough. Do we know it as a matter of experience—the saving help of the Lord Jesus Christ who hears our prayer; who gives instant help to say “no” to evil in a moment of temptation; who gives a sense of forgiveness and power to go forward with life, when we go to Him repentant; who gives guidance when we go to Him with our questions; who gives strength to face a hard duty, and to do what we could not do alone; who puts a joy into being useful even in a small and monotonous task; who touches our souls with peace when those dearest to us are called by death, and when we too are called? Do we know that the Divine power which is so real to us is making new the world? Does the Divine Humanity mean this to us? Can we tell others of it? or can we take them by the hand and help them to feel the strength, the joy of it?

We look back to the first followers of the Lord and to the ministry of the apostles. They had an experience to impart—that of personal association with the Lord Jesus Christ, and of vivid consciousness of His presence with them; and we believe in a mild way that something of that Divine presence still continues, something of that power is still available for us. In fact it was not the climax of Christian experience when men walked with the Lord on earth; He was preparing then for richer experience, for “greater works.” The climax of Christian experience was yet to come, and it is yet to come, when the Divine Humanity is a living experience, and is passed on with the

contagion of a holy fire, not so much from mouth to mouth, as from hand to hand and from heart to heart. May the next seven years mark for our Church great increase in this Christian experience, experience of the holy fire.

We need both consecration and preparation for this task. We need in personal life to keep nearer to the Lord, and to walk more humbly with Him. If we are fruitful it is because we are branches in the vine; without Him we can do nothing. And we need unity among ourselves. A house or a city divided against itself is brought to desolation. We recognize this truth, yet it is so hard to rise above the natural idea that unity means sameness of thought and understanding, and that unity must be attained by bringing others to our point of view! Both Scripture and doctrine plainly teach that the unity required is on the higher plane of love. Near the beginning of His ministry the Lord said, “Ye are the light of the world. . . . Ye are the salt of the earth”; and He added, “Have salt in yourselves, and have peace one with another.” And again near the end of His ministry He said, “A new commandment I give unto you, that ye love one another: by this shall all men know that ye are my disciples, if ye have love one toward another.” It is easy to have love for others as a sentiment; there is no power in this; but to love with the love which the apostle describes in the Epistle to the Corinthians, with love which “suffereth long and is kind, which envieth not, which vaunteth not itself, is not puffed up; which doth not behave itself unseemly, which seeketh not her own, is not easily provoked; which thinketh no evil, which rejoiceth not in iniquity, but rejoiceth in the truth; which beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth”; to love with the love which can feel no contempt for others, but can trust them; which can be truly willing to let them hold views different from our own, and to work in ways different from our own, and to work with them in all ways of service that we can—there is power in such love, because the Lord is in it.

The meeting adjourned at 12.40 for luncheon, which was served in the Parish House.

SATURDAY AFTERNOON, MAY 12TH

THE Convention was called to order at 2.15, the Vice-President, Mr. Ezra Hyde Alden, in the Chair.

The first item of business was the hearing of the report of the Committee on Nominations, which was presented by Mr. Forster W. Freeman. Opportunity was afforded for additional names to be placed on the ballot. Nominations for the general offices of Convention were made, as usual, from the floor. As these various names will appear later

in the report of the election of officers and committees, they are not recorded here.

It was voted that various advance reports already in print be received upon the reading of their titles by the Secretary of Convention. It was also voted that certain other reports in the Secretary's hands be received without reading them.

The three o'clock assignment was for the receiving of invitations for the 1929 Convention. The Rev. Fred Sidney Mayer asked whether anything

had been done with reference to the proposal to hold Convention in the fall. The President informed him that the General Council had considered the matter, but had made no definite recommendations.

In answer to Mr. H. Gardiner Perry's inquiry as to whether Convention was entitled to reduced railroad rates, Mr. Alden explained that he thought not less than three hundred paid railroad fares would be required to make a reduction possible. He could see very little prospect, he said, of Convention's getting reduced rates.

The Rev. Arthur Wilde, on behalf of the New York Association, extended a very cordial invitation to Convention to hold its 1929 session in Greater New York. It was voted, on motion by Mr. Walter O. Rodman of Philadelphia, that the invitation be gratefully accepted.

Some discussion now ensued as to the possibility of holding a meeting at Chautauqua, New York. The Chair explained that the grounds there were admirably adapted to the purpose, and that Convention could have the use of the Assembly grounds either just before or immediately after the Assembly meetings, without charge. The ac-

commodations, he said, are entirely suitable, and all visitors could be taken care of. If it seemed to be the sentiment of Convention that a trial be given Chautauqua, it was planned, he continued, to have a committee go there and make a thorough investigation as to its adaptability. Convention, while there, would have to act as its own host, but Chautauqua has a corps of workers whom Convention could call upon for such services as might be required of them.

Mr. L. H. Kunhardt asked whether any effort had ever been made by the Church to compile a list of the isolated members of the Church at Convention time, with the special purpose of getting in touch with them and urging them to attend the meeting. Something of that nature, he felt, might profitably be done. It was voted to refer the matter to the General Council for consideration.

The question of reduced fares was again raised, and the Rev. Fred Sidney Mayer moved that the President of Convention appoint a committee of two, to consider reduced railroad rates to Convention. The motion was adopted.

As the hour for the bus ride to the Columbia Country Club had arrived, it was voted that a recess be taken until Monday, at 10:00 A. M.

EXCURSION AND SUPPER

SHORTLY AFTER four o'clock, the big motor coaches that were to carry Convention on its outing to the Columbia Country Club at Chevy Chase, Maryland, drew up in front of the church to receive each its quota of passengers. Loading was accomplished without delay, and shortly we were speeding northward on Sixteenth Street in the general direction of Rock Creek Park, which is, we understand, a Federal reservation. Thence we turned down a long, steep hill, and rather sharply around several plots of ground or islands—designed, evidently, for the purpose of compelling venturesome motorists to slow up or take the consequences, since they were strategically situated right in the middle of the road. Soon we swept into the Zoological Gardens, but for just a moment only. Turning back from the Gardens, we chugged up a charming road that skirted the edge of the wood; then plunged into the midst of its beautiful lights and shadows, and struck westward over a glistening road into the declining sun. Now Rock Creek, a friendly little stream, was on the right; now on the left, as we crossed and re-crossed it; but always through this lovely part of the ride was it

somewhere to be seen. A few blossoms yet clung to the branches of the dogwood trees, as if reluctant to cast their glory into the dust. Out of the wood the buses roared—onto Military Road, as a sign informed us, but we saw no soldiers guarding its long descent save the trees that occasionally brushed the side of the buses, perhaps to salute our passing. A certain splendid building on our right was, we learned, the Egyptian summer embassy, and as it disappeared in the rear we could not help thinking that being the Egyptian ambassador to the United States is not without its compensations, especially in the summer time.

In a few more minutes our ride was over. It was only a trip of about eight miles, but it was a most exhilarating one. The Columbia Country Club seemed to us to be ideally situated. The grounds were wonderfully beautiful, clothed as they were with the fresh luxuriance of May in Maryland. After our party had been photographed in front of the clubhouse, its members dispersed to amuse themselves in ways to their liking. Some strolled out over the golf course; others gathered in friendly groups on the spacious verandas and talked of various things; and some

went indoors to escape the rather cool breeze that had but recently sprung up.

At five o'clock a delicious buffet supper was served, after which there was ample time for that

social intercourse which makes a Convention outing a pleasure long to be remembered. The return trip was made by trolley, taxi, and private car.

SUNDAY MORNING, MAY 13TH

A WONDERFUL DAY for Convention's religious service! Not a cloud even the size of a man's hand crossed heaven's blue dome. It might have been a clear March day in New England, but with a June temperature. By 10.30 the church was filled to capacity—at least five hundred being present. Palms and roses decorated the chancel, and calla lilies the altar. Roses also lifted their beauty from two vases that stood upon the pulpit. In the choir stalls at the left of the church sat the various ministers who were to assist at the Communion service, and also the candidates for ordination and investiture. The choir sat in the stalls at the right. In the chancel were the Rev. Messrs. William L. Worcester, Frank A. Gustafson, Louis G. Hoeck, Charles S. Mack, Charles W. Harvey, and Paul Sperry.

The opening service was conducted by the Rev. Paul Sperry. After an organ prelude by Miss Maud G. Sewall, organist of the National Church, Hymn 217 was sung, "Awake, awake, O Zion!" The Order of Morning Service from the *Book of Worship* was followed. The selection was n. 199, "I was glad when they said unto me: Let us go into the house of the Lord," and the responsive

reading from *Psalm* cxix, sections 175 and 176. The first Scripture lesson was *Psalm* i, and the second, read by the Rev. H. Gordon Drummond, was from *Matthew* v, Responsive Service n. 17, "The Holy City," intervening. The *Benedictus* was sung, but the prayers following it were omitted.

The candidates for ordination now stepped into the chancel and were duly ordained into the ministry of the New Church. They were Messrs. Charles Herman Kuenzli, Jeremiah Ezekiel Jackson, and Jedediah Edgerton. Mr. Worcester officiated at this service, and was assisted in the laying on of hands by the Rev. Messrs. Charles W. Harvey, Charles S. Mack, and Louis G. Hoeck. After their ordination the three ministers were received into the chancel and given the right hand of fellowship by the President of Convention and the General Pastors. The investiture of the Rev. Arthur Wilde and of the Rev. Thomas French, Jr., with the office of General Pastor followed.

Following the singing by the congregation of Hymn 452, "O Guardian of the church divine," the Rev. H. Gordon Drummond delivered a sermon on "The Blessed State," taking as his text *Matthew* v. 11.

The Blessed State

By H. Gordon Drummond

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.—Matt. v. 11.

THE SERMON delivered by Jesus on the Mount begins, as everyone knows, with the Beatitudes, which are the laws of happiness for every land and world. The opening word is, "Blessed."

Now "blessing" is a note of frequent occurrence in Scripture; it might almost be called the keynote of the Book. The aim and essence of Divine Revelation are in it; Creation's purpose is involved. It affords the all-sufficient reason why the Lord came into the world, and why He comes a second time; He comes to bless us. We also

come, we live, we die, we live again, that we may be blessed by Him.

To be blessed is plainly to be made happy, the attainment of heart's desire.

The Beatitudes not only declare the Blessed State, but show the way to it; they are the conditions of angelic peace and joy.

We are intended to be happy people: "It is the unceasing effort of the Lord's Divine Providence to bestow upon man the happinesses of eternal life." (*Divine Providence*, n. 102.) We were made for enjoyment. Every capacity with which we are endowed declares the fact. Our senses are gateways of delight. Seeing, hearing, tasting, smelling, touching; the exercises of walking, running, breathing—what are these but so many ways by

which the blessedness of physical being may be experienced? True, the same doors of sense may open to pain; but only that we may be apprised of danger, and know when things are going wrong. Jesus said to His disciples: "Blessed are your eyes, *for they see*; and your ears, *for they hear*." Blessing comes in making use of capacity; it is felt in what we *do*!

Even the blessedness of rest involves activity of another kind; we spend our leisure most happily in strenuous pursuits; our recreations are changes of employment.

That man was created for blessing, the Divine Word teaches, reason confirms, and the frame testifies. Nevertheless, much experience of life in this so-called "vale of tears" suggests a doubt. Why is there so much misery in the world? How shall we account for the unrest, the suffering, and the discontent so prevalent? What of the numerous trials and disappointments that enter into every lot? "Man never *is*, but always *to be* blessed," we are reminded. Is happiness, then, after all, only a fond delusion, a phantom we pursue?

If life were shorn of the prospect of something brighter and more satisfying further on, it would be a dull business for many. We are dependent for present contentment upon the expectation of things to come, the hope of easier circumstances yet to be enjoyed, more adequate rewards for our labor. Anticipation plays a greater part in most lives than attainment. Attainment, indeed, rarely if ever quite satisfies one. However much you may have of this world's wealth, of influence or power, you would fain have more. When Oliver Wendell Holmes sang, "O, had I but one thousand more!" he was speaking broadly for the race. For we are made that way. No matter how good one's present circumstances here may be, he finds it possible to picture better ones hereafter. What man is there among us that does not feel competent at any moment to suggest improvements in the existing order of affairs, in the government of the country, in the proceedings of Convention, in missionary and Sunday School methods, in forms of worship?

There are some, I verily believe, who as soon as they get to heaven—if they ever do get there—will proceed forthwith to propose amendments to its management. And it may be that, even among the angels, there is room for betterment. Those of the celestial type will be the first to admit it, I am sure. But whether the critics, newly from the earth, will be the most likely ones to bring the improvement about is another question. Probably we shall all have to learn, in the first place, lessons of a quicker humility, of appreciation of the rightness of what is already being done; and to put a check upon that critical spirit that is so active among us, and so much less nearly omniscient than it imagines itself to be.

Yes, heaven must be capable of improvement; not even it is perfect in the Lord's sight. But part at least of its loveliness and its blessedness consists in the fact that it is all the while advancing, individually and corporately, towards perfection—towards the perfection it never can reach—as the Church on earth should be, and as we should be along with it.

Now the Bible, whatever else one may have to say about it, is certainly a book of great anticipations; it deals largely with things to come. The future it depicts for the obedient is an enticing one, a promise of much joy. We as members of the Church are encouraged in the forward view. Reading the glowing pages of the Word, the believing heart is warmed, and meek thoughts go out to the bright procession of good things on their way. Desire is kindled within us; one may grow at times even a little impatient and sigh for the fulfilment:

My thirsty spirit faints
To reach the land I love,
The bright inheritance of saints,
Jerusalem above.

But anticipations are not the whole content of the Book. There are also definite realizations declared. I am afraid we do not always pay as much attention to these realizations as they deserve.

It is well to have a careful regard for the future, to look prudently ahead and make timely preparation for that which must shortly come to pass. Looking ahead is, or may be, a fascinating pursuit. It may help you to face the present with courage and determination; it is altogether good when it heartens one to the immediate task. But hardly otherwise. If I am to be saved from becoming a mere dreamer of idle dreams, I must not forget that the actualities of life are here and now. Now is the moment in which I really live. The things that matter, and will matter to all eternity, are already with me; I am in touch with them now. Today's decision, the present choosing, will determine that of tomorrow, and affect all the to-morrows that follow. It is written, "Behold the hour cometh, and now *is*." The hour that cometh, and the hour that now is, in a sense are one.

We are accustomed in undertakings of special importance to pray that our labors may be brought to a successful issue, our efforts crowned with blessing. We ask the Lord to "establish the work of our hands." And it is of course a very proper thing to do. But it would help us more, I am persuaded, if, while we do this, we could also see and confess the truth that *Divine blessings are not deferred experiences!* The rewards given to faithful laborers in the vineyard are given *in the labor of the vineyard*, rather than in what is to succeed it; the real crown is the joy of the work; the "exceeding great reward" comes with the grateful sense of privilege in being permitted, and enabled, to share the immediate task.

Instead of praying so assiduously for results to follow what we do for the Church and Kingdom of the Lord, our petition should rather be to be sustained in the effort, that we falter not nor fail by the way; that we may not yield to weariness or despondency, but press steadily on to labor more zealously, devotedly, and joyfully from day to day, with less complaining of its hardships and difficulties, and very much less concern for its outward results.

Surely it is want of faith on our part that cries out so loudly for outward evidences of success. We do not sufficiently believe in the value of the work itself, or in the truth that every heaven-inspired effort must succeed, whatever the appearance. The forces of heaven are behind it. And the all-in-all of heaven is the Lord Himself who, having willed the end, provides the means, and thus secures the issue.

What is needed is prayer for strength to keep on doing the right thing; for patience in continuing; for the wisdom and skill to work thoroughly and well, whatever the apparent issue; and that the thought of self, and its glory, reputation, may be no factor in the effort; that the Lord's light may so shine in and through us as to glorify its Source; that we may be content to be nothing, while He grows to be everything in us.

Brethren, if only you and I were moved to plead from our hearts for the spirit that makes industry a joy and service a delight; that finds its fullest satisfaction in the countless little opportunities, constantly recurring, to help, and not to hinder; that seeks, not to escape the given task, but to fulfil it; to do justly, to love mercy, and to walk humbly with the Lord, happiness would be our realized and abiding lot.

We speak of this world sometimes as a lonely desert, a dreary wilderness—"here we suffer grief and pain." We think of it as a realm in which disorder and injustice reign, and evil everywhere prevails. Do the facts ever really justify such a description? That distressing things are met with in it, no one will deny. Socially, politically, and commercially there is corruption, there is certainly much to lament. We are meeting with dishonest people, it may be, daily; we are encountering evidences of wrong-doing at every turn. But surely, these are not the only things, the only people we meet with. Are we not apt to get our proportions wrong? There are other people; there are better things. Goodness and mercy follow us; gentleness and mutual love appear; friendship is shown, beautiful and gracious things both natural and spiritual are to be seen daily, even in this world, by those who seek them. There is surely more happiness around—welfare is more widespread—than our cynics and pessimists are willing to admit. Personally, I am disposed to believe the sum of earthly bliss is in excess of all the wretchedness; that simple faith, honesty, and

goodness in the world are more than the falsity and the evil.

This at least to me is certain; it is from what is good, and not from evil, that the world is kept going. Evil has no sustaining power. Only when it appears in connection with, or relation to, something good, has it any standing or respect. Evil is a parasite always. The lie that stabs you to the heart has a handle of truth to drive it home else it would be powerless to hurt. All real power in heaven and on earth is in the hands of Him who made us and sustains us. He created all things in the beginning and saw that they were good. He wills blessedness for all. It is written: "*The unceasing effort of the Lord's Divine Providence is to bestow upon man the felicities of eternal life.*" "*He who wills the end, wills also the means.*"

Abundant means are with us, and the urge is surely strong: "Yea, I have loved thee, with an everlasting love; therefore with loving-kindness have I drawn thee." "*Blessed are ye.*" Amen.

Mr. Drummond concluded his sermon with this prayer:

O Lord, we pray Thee to keep us in the way of life, the way of humble service and patient endurance to the end, the way of shunning our evils as sins against Thee, the way of doing justly, loving mercy, and walking humbly with Thee, the way of blessedness for all. Amen.

Mr. Sperry now drew attention to the flowers in the chancel, and said that they had been provided by Mr. John Joy Edson, Jr., and his daughter, in affectionate memory of Mrs. John Joy Edson. Next came a beautifully rendered contralto solo, and after it the offering, which was taken up by four young men and which will be devoted, as heretofore, to the uses of Convention.

The Communion service, which was conducted by the Rev. William L. Worcester, began with the order found on page 557 of the *Book of Worship*. The prayer at the bottom of page 558 was used; then that for absent brethren, on page 559, and that for the youth of the Church on the same page, concluding with the prayer at the bottom of page 560. Next the selection on page 561 was sung, after which Mr. Worcester read the passage from *Isaiah* on page 562. All joined in repeating the passage on page 563—"our Lord's own doctrine concerning His flesh and blood," and the prayers on page 564. The elements were distributed by the Rev. Messrs. George E. Morgan, Russell Eaton, John W. Spiers, Donald R. Gustafson, Arthur A. Huxman, Horace W. Briggs, Peter Peters, and Frederic R. Crownfield. There were about four hundred and fifty communicants.

THIS MEETING, which was held in the Sunday School room, was very well attended, especially by adults, though there was a fair representation of children, too. Mr. Sperry called the gathering to order by a vigorous tap on the Sunday School bell, which, he said, would make the Washington members present feel at home. Then he held the bell up, catching by that act the interest of young and old alike, and explained that it was the only thing, or nearly the only thing, salvaged from the fire that destroyed the old church some forty years ago.

The sweet little song on page 3 of the *Hosanna* was now sung, "Happy hearts, children bring," after which Mr. Charles Maginn, of Orange, N. J., the first of the three scheduled speakers, gave a talk on "Symbols and Stories from the Bible," with blackboard illustrations. He told how, to the people of very ancient times, nature was an open book in which they read heavenly lessons. Today we have also a printed book—the Bible—which tells us about spiritual things in symbols or pictures. As we must learn to understand the Bible by the spiritual things that are within it, so must we learn to understand man by the things that are in his mind. You cannot measure the mind with a rule or weigh it with scales; nor can you take a photograph of it. Yet it is there—the vital part of the individual.

Mr. Maginn now drew a horizontal line on the blackboard, and explained that it resulted in an "above" and a "below," in a division of things. Things above this line, he said, pertain to heaven; things below, to earth. He then drew a vertical line intersecting the horizontal line and forming a cross, whose duty it was to represent the various divisions of the mind. In the upper left-hand section of this figure he wrote the letters "SL," standing for spiritual love; in the upper right-hand corner, the letters "SW," meaning spiritual wisdom. In the lower left-hand corner, he wrote

the letters "NL"—natural love; and in the lower right-hand corner the letters "NW"—natural wisdom. Then, said he, "The next time you see a cross, think that you have a natural part and a spiritual part, and that the natural part looks down and the spiritual part looks up. This is the story of the cross in brief."

In the latter half of his talk, Mr. Maginn spoke of the importance of teaching the children the literal stories in the Bible, and showed how the whole story of the Exodus, the Wilderness Experience, and the entrance into Canaan could be pictured by an emblem known as the star of David, which he drew on the blackboard. It consisted of two triangles, drawn the one over the other, but in such a way as to form a star. At the top point of the star, he placed the letter "C," which represented Canaan. Then at the successive points, from left to right, he drew the letters "F," "E," "RS," "W," and "J," meaning, respectively "Famine," "Egypt," "Red Sea," "Wilderness," and "Jordan." Here was the entire story in a nutshell.

Mr. Maginn's talk having ended, "two little fairies," as Mr. Sperry aptly described them, stepped lightly to the platform and proceeded forthwith to answer, with unusual readiness and grace, the questions in the *Catechism* on pages 327 and 328 of the *Hosanna*, as these were put to them by their teacher. One of the little girls, Mr. Sperry said, was a granddaughter of the Hon. R. Kenna Campbell, and the other a granddaughter of Admiral Sigsbee. Mrs. Sigsbee was a life-long and devoted member of the Washington Society, and took great delight in her little grandchild. The children well deserved the hearty applause their efforts received.

Again a song, the one on page 113 of the *Hosanna*, "Summer Suns Are Glowing"; and then a talk by Miss Lillian E. Rogers, of Philadelphia, on "Citizens of Christ's Kingdom," which appears below:

Citizens of Christ's Kingdom

By Lillian Rogers

DID YOU EVER think that we are all citizens of Christ's Kingdom—you little ones? You see, you have to be twenty-one to be citizens of a republic, but you begin being citizens of Christ's Kingdom when you first come to Sunday School.

Now what does a citizen do? Well, first of all, he obeys the laws; and you have been told very clearly what the laws are—ten of them—the Ten Commandments. But those are pretty hard for some little citizens to remember, and so our King

summed them all up, which means He made them very clear—brought them together in the form of the two which the children have told us today: Love the Lord with all your heart and all your soul and all your mind and all your strength, and your neighbor as yourself.

Are those laws hard to obey? Very hard. How shall we love the Lord, we who are eighteen—we are all eighteen except you children—how shall we love God whom we have never seen?

Mr. Maginn told us we have a story book, a picture book, and there God is pictured as the Lord Jesus Christ. The picture is beautiful—four times it is drawn for us clearly. The picture is so beautiful that you can't help loving Him, if you study it. If you keep looking at the picture, if you keep reading those four Gospels, you can't help loving Him.

But there is another way, too. You see, if you are going to love your mother and father and your friends, you must do something for them. It works every time. If you don't love anybody, go and do something for some one; and then you will love him. You see, if there is any time when you don't love your mother, it is when you are not doing something for her. You are saying, "I won't," and then you are not loving her; but as soon as you say, "I will, Mother," you begin to love her. It is just the same with the Lord. If you say, "I won't," you are not loving Him; but if you say, "I will, Thy will be done," you are loving Him. You see there are two ways—look at the picture, and do something for Him.

And "love thy neighbor as thyself." Well, that is particularly hard when you are eighteen. I can remember that in Swedenborg which was very hard to accept at eighteen—that there wasn't anything good in me that was my own. What? Those things that I was doing of myself, weren't they any good? But, you see, a boy can't lift himself by his own boot-straps. He must have strength from God. Everything comes from Him, doesn't it? So it is not so hard after all, when you begin to think about it. The self isn't good. It is because of God's goodness flowing into us that we seem to

be doing good ourselves, but we are really doing it from His strength, His power, His righteousness. To know this frees you, because any truth makes you free. You no longer have to think what the other person will think about it. You don't have to measure up to somebody else's thought about you. You just think what Christ thinks about it. But it's not easy. Mr. Reece was right: "It isn't easy, but it can be done."

And to love everybody—black and white, and rich and poor, and intelligent and stupid—to love them all! How can an eighteen-year-old do that, I'd like to know? Well, "It's not easy," but there is this about it: Who is your neighbor? In the Story Book it says that he's the man you meet by the roadside who needs you. And the way to love him is to do something for him. Perhaps he is hungry for your good will, or thirsty for your truth, or anxious, or in prison to something that is holding him down, or sick with something you can help. And every one of you—even the eighteen-year-olds—can help him. And then you begin to love him, just as the Good Samaritan loved the man whose wounds he bound up. You see, the priest met him by chance, and so did the Levite and the Samaritan; and the Samaritan helped him. And the "by chance" of course, was by God's Providence or permission. And we're always meeting somebody by that kind of chance; and he's lonely or sick or wants us in some way, else the Lord wouldn't have provided that we meet him.

If you know that you don't have any goodness from yourself, but that it is all from God, why then, you see, there is no pride; you couldn't despise anyone, no matter if he was more ignorant than you.

And so all along, although it is not easy, the King helps and we obey His laws, if we can. O, yes we can! Follow the King. What a King to follow! The old knight used to say, "Serve God and follow the King"; and you citizens will say, "Serve our neighbors and follow Christ."

The remarks of the third and last speaker, the Rev. H. Gordon Drummond, appear below:

Your British New-Church Cousins

By H. Gordon Drummond

I WOULD FOLLOW the second speaker this afternoon by telling you a little story. A little girl was asked in Sunday School the question, "Who made you?" She had not been taught to answer that question as New-Church children have been taught, so she said this: "God made me so big (measuring with her hands the size of a baby), and I grewed the rest myself." Now New-Church

children, when they are well taught—as of course they are in Washington—know that the Lord not only makes them "so big," but He makes them all the way along; and that they cannot "grow themselves" the rest, but have to look to Him for all the growing; and that they have to pray to Him to make them grow like Him. That is what the Sunday School is for—to teach them that—the

Sunday School here in Washington, and the Sunday Schools in all the great cities in America, and the Sunday Schools in England, where I come from.

When I was a very little boy I was familiar with the phrase, "our American cousins," and I was brought up to believe that in America both the children and the grown-up people were very like ourselves; that they were just the same kind of people; that they were closely related to us in every way. I was given to understand that when I was very little, and I grew up with the idea—that the American people are just like ourselves. Now that I have come to see them face to face, I find that it is really true. Believe me, there are children in Britain just like you! And there are grown-up people in Britain just like some of the people who are here this afternoon—so much like them that I sometimes think they are the same people, exactly.

When I was traveling through Scotland a few months ago, I went through a town that I had never before visited. As we were going through one of the main streets in that town, I happened to see over a shop window a name that arrested my attention, a name that was so like my own that at first sight I thought it was exactly the same; and it was the same except in one letter. Now, if you have noticed my name in the Convention program, as it occurs several times—through Mr. Sperry's fault—you will see that it begins with the letter "H." That stands for my Christian name, and you don't know what that Christian name is, and I am not going to tell you. But the second name is Gordon, and the surname is Drummond. Over the shop window was the name, "R. Gordon Drummond"; and Mrs. Drummond said, "That must be somebody belonging to you." I took one of my visiting cards and wrote on the back of it, "Are you a cousin of mine?" and put it into the letter-box. A little while afterward I heard a voice, and I finally learned that that man's father was a brother to my father—my father and his father were brothers, and I had never known about it! Don't you think that was very strange? It seems so to me. I am almost ashamed to tell you that I have cousins that I have never met. But so have you. You have all those cousins across the water, and you have never met them; but they are your cousins. I want you to think of them as more than cousins.

If you took a journey across the water, you would meet those cousins. But I want you to see people who are not only like you outwardly, but like you inwardly. And what is it that makes them so like you inwardly? It is that they are being taught the same things that you are being taught here—taught the same kind of lessons, taught to answer the same kind of questions that have been answered here this afternoon; taught to worship the same Lord Jesus, taught to look forward to

going to the same heaven. I want you to think of the children in my country not merely as your cousins, because cousins can get far away from one another; I want you to think of them as brothers. Believe me, they come closer to you—because they are being taught to believe the same things, to live the same kind of life—than your brothers and sisters sometimes do here. That is a tie that will endure through time and through eternity. They will always belong to you. Remember that those who belong to the Lord's New Church are not only cousins; the relationship is closer than that. And I can only speak of it as the relationship of brothers and sisters. Do we not love to realize, when it is brought home to us as it has been brought home to me during my stay among you, that you are, indeed, closer to me than any national relation, closer to me than any family relation? You who believe in the things that are taught in the Lord's New Church are my family, and we shall meet hereafter, even if we never meet again on this side. I love to think of it.

The relation between the two great nations—the great American nation and the great British nation—is so vital that the peace of the world and the freedom of the world depend upon it. And I want to think that the children in our New-Church Sunday Schools here are being brought up to realize that, because the future is with them—not only the future of the Church, but the future of the country and of the world. We in the New Church have the great privilege of knowing those principles which are needed to establish international peace and to preserve it. The peace and the freedom of the world depend upon the friendship and upon the sense of unity between our two great nations, and they depend also upon the principles that have been entrusted to us as members of the Lord's New Church on earth. If we do our part in disseminating those teachings, and if we teach our children the principles that are involved, and if we encourage them to think of themselves as so closely related with the people across the water as to be one family, we shall do our part towards preserving that peace. We shall be lovers of peace, lovers of the Lord, and we shall be His children, indeed.

Now was sung the song on page 147 of the *Hosanna*, "Children of Jerusalem," after which Mr. Sperry pronounced the Sunday-School benediction, "The Lord keep our going out and our coming in from this time forth and even for evermore." With that, the meeting came to a close, at the hour of 6.30. A buffet supper was served in the Parish House, by courtesy of the Washington Society.

SUNDAY EVENING, MAY 13TH

The Sunday Evening meeting, which as usual was a missionary one, was preceded by a half hour of organ music, played by Miss Maud G. Sewall, organist of the Washington Society. The numbers were: "Choral Variations on 'Thou Christ who art the shining day,'" by J. S. Bach; "Gymnopédie", by Erik Satie; and "Chorale in A Minor," by César Franck.

At 7.45 P. M. the Rev. Louis G. Hoeck of Cincinnati conducted a brief religious service, which began with the singing of Hymn 41, "Lord of our life, and God of our salvation." After reading a Scripture lesson from the tenth chapter of the gospel of *St. Luke*, Mr. Hoeck offered a prayer, and led in the Lord's Prayer, which was said in unison.

The President of the Board of Missions, Mr. Ezra Hyde Alden, presided. His opening remarks follow:

MR. ALDEN.—It is a great pleasure to me to see this church filled this evening for this presentation, in part, of the work of our Board of Missions and to hear our speakers on the subject of "The Challenge of Missions." The New Church may not always have been looked upon as a missionary church—our work has been perhaps more intensive than extensive. But I myself was surprised in looking through the advance reports which the Secretary of Convention handed to us yesterday, to find that no less than thirty-eight pages of the volume are occupied by the report of the Board of Missions. From that point of view, there is not a single interest in the Church which calls for so many workers, for such extensive work all over the world, as does that of this Board.

It would be a great pleasure to me to feel that every one of you had a personal interest in this work. I cannot say what percentage of you are here tonight solely from an interest in the work of the Board of Missions, or what proportion may be here because they expect to hear some interesting addresses, or what proportion may be here because they have nowhere else to go. But I take it for granted that most of us have at least some interest in this great work of the Church,

which it has been carrying on for years and which it is supporting in a most generous manner.

I wish that all of you would take the time to read through the reports of the Board of Missions. They would give you, I think, an entirely new view of what we are doing. I am going to take the liberty of looking through this report very briefly so as to give you a little better idea of the extent of the Board's work. [Here Mr. Alden went over the report and pointed out certain features that seemed to indicate promise for the future, such as the "follow-up" work, the colporteur work of Mr. Edmiston on the West Coast, and that of Mr. A. B. Francisco in Texas. Mr. Spiers, he said, continues his work in the southern states—a work which is appreciated. He spoke also of the work at the North Cambridge Community Church, and of the work in Saskatchewan.]

This is our domestic field; it is a large field, and is one which we can only touch.

Then we go across to the other side of the ocean. People sometimes ask why we in America take so much interest in these European missions. They seem to feel, some of them, that Europe should be left to herself: that it is a little too much to ask of us to send our money abroad to help keep these circles and societies going. But so long as we have the means to help them, it seems to me that our duty lies very definitely in those directions. We may feel sure that these societies in Europe, and on other continents, not only look to us with confidence, but appreciate what is being done for them.

During the last few years the Treasurer of the Board has had pass through his hands for missionary work nearly \$25,000 a year. It was not so long ago that the Board thought it was doing well with \$5,000 a year. We have had help from the British Conference at many points. We have had large help from the Augmentation Fund. But the work is done by the Board of Missions for the Church; and every year at these meetings we come with our report, and we trust that our work will merit, in part at least, the praise of having been well done.

The first speaker of the evening will be Mr. Lloyd A. Frost, Treasurer of the Board of Missions. I should feel extremely sorry if I thought that Mr. Frost had simply the reputation of being a money collector. Our Committee thought that tonight we ought to present him to you in another role—in a role in which I am sure he will be more attractive than simply as a treasurer. He is going to speak to you on what ought to be a stirring subject—"The Challenge of Missions."

The Challenge of Missions

By Lloyd A. Frost

OVER nineteen hundred years ago, there was a young man walking along the shores of an eastern lake. He saw two men in a fishing boat, and he challenged them to a piece of service, with the promise that, if they would come with him, he would make them "fishers of men." You may read this account in the Gospels, as well as that of the calling of the other Disciples. This was the first summons of the Master for the work in His Kingdom. The results of that first missionary

call made Christianity the vital force and power that changed the history of the world. In this way began the spread of the truth, as told in the Gospels, the Book of *Acts*, and the Epistles.

If these followers of our Lord had a motto or slogan, surely it must have been "Service and Self-Sacrifice," the guiding principle of all successful missionary endeavors. The early explorers were of the imperialistic type, but the cause of religion was not overlooked. Edward VI, in his

order to the early explorers in America, said: "The sowing of Christianity must be the chief interest of such as shall make any attempt at foreign discovery, or else whatever is builded upon other foundation shall never attain happy success or continuance."

James I, in the Letters Patent for Virginia, the first English colony in the area of what is now the United States, directed that . . . "the Word and service of God be preached, planted, and used as well in the said colonies, as also as much as might be among the savages bordering about them." The Catholic explorers, La Salle and Champlain, were both ardent missionaries, fully intending to spread the faith of Rome wherever they set up the banners of France. Champlain was the founder of a college for the Indians at Quebec in 1630. And Oliver Cromwell, in 1649, was the founder of the first Protestant Missionary Society for the new world, "The Corporation for the Propagation of the Gospel in New England." Under this Society served John Eliot, who made the first translation of the Bible for the North American Indians, and Thomas Mayhew, both of enduring fame in the early settlement of Massachusetts Bay. David Livingstone, regarded by many as a great explorer, was a missionary of the London Society. He always regarded himself as a pioneering missionary whose proper work was the opening up of new fields, leaving native agents to work out the details of the centres of his labors. Read his "Missionary Travels and Researches in South Africa," published in 1857. He exposed the horrors of the slave trade in such a compelling way that England eventually took steps abolishing the traffic. Livingstone is honored by his burial with England's great in Westminster Abbey.

The essential elements of organized work of Missions are preaching and teaching the doctrines of Christianity, and the spreading of the Gospel by practice, as well as by precept. The work takes various forms under different names; for example, the American Bible Society, founded in 1816, which publishes the Scriptures in over eight hundred languages and dialects. It has distributed nearly two hundred million copies. The American Tract Society was founded ten years later. Schools and colleges followed; also medical missions—that of Dr. Grenfell in Labrador being very well known as an outstanding example of work here at home. Our New-Church Missions began in 1845, at the Convention held in Boston, when it was "RESOLVED: That a Board of Missions be appointed by Convention, whose duty it shall be to take measures to raise funds for the support of Missions, and to pay them over to the Treasurer, and to determine the plans for missionary labors." Its first year's budget was \$225.00! (We did better last year.)

For an interesting account of the work at that time, read "The Early History of the New Church in the Western States and Canada," by the Rev.

George Field, one of the three ministers who divided that \$225 for their services.

Missions hold a prominent place today in all church work, and in the thoughts of earnest people everywhere. "The Christ of the Indian Road," by E. Stanley Jones, a Methodist Missionary, is one of the best selling books of the day. His later work, "Christ at the Round Table," is equally notable. Missions are under scrutiny, and self-examination, as never before. In such constructive criticism lie all their hopes for future progress. The tendency of all organizations is to become set and unyielding. To go on, there must be continual readjustment and renewal. Missions are no exception. We are prone to set up systems which we and no one else can operate, and then call others "incompetent" who cannot run them because they fail to express their own genius. There is danger of too much "overhead." Committees, boards, conferences, and conventions are for certain definite purposes, and within such limits are indispensable. Edward Everett Hale is reported to have said: "Meetings never accomplish anything." He was, nevertheless, an inveterate convention attendant. What he meant was that they were of no lasting value until the emotions stirred and the policies determined had translated themselves into definite actions in the days and months after the meetings.

Organization is needed of course. There are the various boards and their affiliations, women's and students' movements, denominational, undenominational, and independent. These have to do with the collection of funds and their apportionment, selection of missionaries, giving information, holding property, and the decision of the broader questions of policy. They include in their directorates men of the highest types, used to handling large affairs, and having the full confidence of their constituent bodies.

There will always be those who maintain that missions as at present conducted, especially foreign missions, are not worth while; and that in any event the energy should be put on the home work. Ultimately, *home* and *foreign* will disappear. Robert E. Speer says:

The aim of the foreign missionary is to make himself unnecessary, like the doctor. If the doctors should eliminate disease, which they are trying to do, there would no longer be any need of their existence. Foreign missions are not permanent agencies. Their work is to plant the seed of Christianity, to help its growth in the form which its living principles take in a new field; then to depart and to do the same work elsewhere, or to change their forms. They are the founders and helpers. It is not for them to settle down permanently. Their duty is to plant a church and to launch a new power, not to establish themselves as a permanent institution. Some day the work will be complete. The sooner, the better.

The one essential factor in the work is the spiritual and practical efficiency of the individual

missionary. There lies its greatest power, and its greatest peril. The Catholic Church *makes* its missionaries; the Protestants *choose* them. And the choice is difficult indeed. To many the great Livingstone seemed uncouth and diffident in speech. He would doubtless fail to pass the scrutiny of the "personnel committees" of today; yet he had few equals in winning the friendships of those in darkest Africa, where he spent so many years, and where he died for the cause of Christ.

Personnel requirements are moving towards higher standards. Listen to the "qualifications of the new missionary," as set forth at the World Student Conference, held last year at Princeton University:

The missionary must have a deep personal experience of the Christ he strives to share, willingness to play second fiddle and to work *with* and not *for* nationals, teachableness, sympathy with the country to which he goes, cheerful temperament, refinement, culture, and education, outstanding character and personality, good health, broadmindedness, a sense of justice, tact, an understanding of, and a conviction about the major social, economic, and political problems.

In other words, he should be a combination of a college president, a captain of industry, and the Apostle Paul. Think how few men have all these qualities, desirable as they are. But which of them will you omit from the list? Our Church is beginning to meet the challenge for trained men in the new general rules of our Theological School that only men who have the necessary collegiate education are hereafter to be admitted as students at the School.

The task is not only to prepare men and women here, but to find the suitable type of native workers. The responsibility is ours of establishing native churches under native supervision. That is a fundamental factor. That is what our New Church is trying to do in Japan and in the Philippines, with the ultimate goal of these missions getting away from financial dependence upon the Home Board, and the formation of independent church bodies in due time. This, of course, will take many years; but there is no other way in which permanency can be achieved. Because of the rising tide of nationalism, it becomes absolutely necessary that Christianity should as little as possible have the characteristics of a foreign religion. Already there are National Christian Councils, composed of all Protestant faiths; and these councils are gradually becoming native controlled and organized. This is particularly true in India and in China, the centers of the nationalistic movements of today.

The early methods of missionary work were confined largely to preaching the Gospel, gathering converts into the churches, and placing these churches under foreign-educated missionaries. There was but little effort to develop local Christianity into self-direction. But upon the entrance of the English and German Societies into the work,

there came the new idea of the utter impossibility of reaching in any way the unnumbered hordes of the heathen, and of the necessity of relying upon native talent. People came to realize that strong churches grow from within; and that, for them to do so, there must be a larger and larger degree of independence. Other developments were Bible and other translations, education, and medical work. Schools followed the missions, their primary object being to teach converts to read and understand the Bible. As the churches grew, there came the need for a complete system of education, including higher schools and theological seminaries, and industrial training. To be sure, there are sharp conflicts of opinion. Some insist that only the more elementary subjects be taught. But the stronger view is that the Christian missionary spirit means Christian communities and ideals as well as the salvation of souls—surely a much wider field, with tremendously increased responsibilities.

Results may be measured by the numbers of converts, native churches, native workers, schools and scholars, books distributed, etc. The real test of foreign missions is the degree of Christian life developed, the growth in self-support, the regard had for the work in the surrounding communities, and the general effort to spread the truth from such established centres. Some of the great achievements have been the opening up of China, Japan, and Africa, the breaking down in some degree of the caste system in India, and the abolition of slavery and the slave trade. In all of these, there have been many other influences; but missions have taken a leading part, due to the personal character of the missionaries, to their influence with the government, and to relief rendered in times of famine and distress, as well as to the direct effects of preaching and teaching. The greatest apparent advances have been among the more ignorant and down-trodden. Among the thinking men and women there has been a decided giving way of the power of the great Oriental religions. There is now the challenge, whether they shall turn to Christianity or to atheism. They may admit the superiority of Christianity, but very often such people throw away all religion. Missions are a far greater thing than trying to make converts. They have done volumes for civilizations, freedom, the broadening of the horizon of Christian thought, and the bringing of distant peoples into the family of nations. These are results impossible to be put into cold figures and statistics.

The Christian church bases its missionary work upon the spirit, example, and commandments of the Lord Jesus. Its duty is just the same, whether results are large or small. "If the Lord came to bless mankind, all men have a right to know it." We of the New Church believe that we have a priceless teaching, which the world needs, as revealed to us by Emanuel Swedenborg, which in the Lord's own time will prevail. The responsibility of belief

may rest with the individual. But the responsibility of the *telling* of it to the world is that of our Church. That is the great challenge which we must answer. What are we going to do about it?

Before the next address, that by the Rev. William R. Reece, on "The Challenge at Home," which is reported below, Hymn 218 was sung, "Glorious things of thee are spoken, Zion, city of our God."

The Challenge at Home

By William R. Reece

PERHAPS THE BEST way to begin, in dealing with the subject which has been assigned to me, is to begin with my own home in Portland, Oregon. Not many of you, I am sure, have had the pleasure of visiting the great Northwest. If I should begin to tell you of the advantages of that section of our country, I am sure that you would feel at once that I was an escaped real estate agent; for I could exhaust the hours between now and morning telling you of the big trees, the vast expanses of territory, the balmy climate, the unparalleled men and women that are there.

It is now some twelve years since I was chosen to go to Portland. A little group had been meeting there since 1884, but for the larger part of the time its members had been without a minister. They had meetings in their homes, in various halls, and in other convenient or securable places.

The Society had its ups and its downs, but, due to the persistence, love, and loyalty of just a small group, it hung on in the face of the most discouraging difficulties. Mr. Charles W. Cottrell, whom some of you may recall, devoted his life, time, and money to holding the group together.

We have passed today out of the wilderness stage. After forty years of existence in Portland as a small society, the church now has its own home, and we are coming to feel that we are no longer a mere aggregation, but are really and truly an organism, and have begun to take our place in the life of the community.

Our first experience in missionary work was the giving of public lectures in the Public Library. Three years or so ago a hall was assigned to us which seated about 125 people. I hoped to find twenty-five or thirty when I got there; but to my surprise the hall was completely filled, people were standing on the outside, and some were going away. Then we were assigned the largest hall in the building, seating some 400 people. The lectures were continued from October to March, and the attendance varied from 100 to 250. They came every Thursday.

Since that time the lecture activities have been extended. It has been my custom, on the last Sunday of each month, to visit the original New Church in the Northwest. This is situated in a little town about fifty miles from Portland—a town

named Ballston, after a man by the name of Ball, who when he arrived there years ago decided it would be a good place to camp. He was a New Churchman, and he began, of course, to plant the seed of the New Church along with his wheat and his corn. One of his earliest converts was a Dr. Jackson—an eccentric individual, who nevertheless accepted the New Church heart and soul; and who, when he went to bring his patients physical healing, never failed to make known this spiritual healing also. [At this point Mr. Reece told an amusing story of a certain Methodist preacher, who, fearing for the welfare of Dr. Ball's soul, set out on a mission to save it, with the result that Dr. Ball converted him to the New Church.]

These activities have been further extended to the city of La Grande, to Walla Walla, and to Spokane, in the northwestern corner of Washington, and also to the city of Seattle. The work in La Grande is unique in that it is conducted by Mrs. Harriet R. McDonald, who is also an early Oregon pioneer. She is doing the most remarkable missionary work of which I have any knowledge. She gathers at her home once a week women from every denomination in the community—a city of 10,000. She has Methodists, Baptists, Presbyterians, and even one Mormon woman. They all come, and Mrs. McDonald is so gentle and tactful and understanding, and at the same time possesses a heart so filled with love for the New Church, that those women go away, not only inspired, but carrying with them knowledge and help which they pass on to the classes in their own churches. She has been carrying on this work for some fifteen or twenty years, and she has leavened the thought of the community. Her example is an inspiration to those who feel sometimes that the field is not ripe. It reminds me of an incident in E. Stanley Jones's "Christ of the Indian Road." Mr. Jones was speaking about a local mission in Bombay, when an educated Hindu gentleman spoke to him and said:

"How long has your mission been in this city?"

"About forty years."

"Why haven't you come to us?"

"We thought you didn't want us to come."

The Hindu answered: "We do want you to come if you come in the right way."

That answer was the inspiration for the work which Mr. Jones is now doing among the educated Hindu people in India. Mrs. McDonald has apparently found the right way. They do not resent her approach; they are grateful for it.

The work in Walla Walla is just at its beginning. I had a remarkable experience when lecturing there two weeks ago. A gentleman who sponsors the meetings, who always entertains me at his home, who pays for the advertising in the local papers and secures the meeting-place and also the music that precedes the lectures, introduced me to a minister of the United Brethren Church in the garage where we were standing at the time. This gentleman was told about the lectures. I was to speak on Helen Keller. He was interested at once. We took the opportunity to tell him something of the secret of Miss Keller's life—what it is that has enabled her to overcome that triple handicap of blindness, deafness, and lack of speech and today to see with joy, and to cause *us* to see. And you know, if you have read her book, that it is not propaganda, but the outpouring of a triumphant and humble heart. This gentleman was, of course, interested. He came to the lecture that night. And two others came, young men, one of the "Church of God" persuasion, the other a "Nazarene"—a missionary returned from India and in a short time to go back there. Would you believe that those young men remained until eleven o'clock at night asking questions about the New Church? And I thought it well worth while to spend the time with them; for if those men can find the answer to some of the questions which have been disturbing them, they will not keep it to themselves; they will surely share it with others. I find in these younger men a new openness of mind, a new attitude. They are not dogmatic, as some of the older generation are at times. They are searching; they are eager; they are glad if light can be thrown upon some of the problems that were raised in their theological school days. But I find chiefly this: that they are interested in new light for purposes of practical life. They want to know how to solve the problems of life.

[Mr. Reece told next of the work in Seattle, but unfortunately your reporter was unable to follow him in strict detail, owing to the poor acoustic conditions in the Washington church. He spoke of the splendid missionary activities of a gentleman who had once been an itinerant Methodist preacher. This man has a sister in the little town of Sherwood, south of Portland. She began working on her brother—this same Methodist preacher—some thirty years ago, with the idea of converting him to the New Church—not dragging him into it, but helping him to see more clearly some of the realities of a rational religion. She told Mr. Reece again and again of her labor and despair with regard to this brother. But she never gave up, and some four years ago he announced to her that

he had seen the light.] Here's the proof: In the last three years this gentleman and his wife sold over 17,000 volumes of Swedenborg's writings in the city of Seattle. He is a healthy gentleman in his seventies, and he works eight hours a day and thinks he has done a poor day's work if he sells less than thirty-five copies of New-Church writings in those eight hours. As yet, there has been no tremendous visible result from the sowing of this seed, but we cannot tell what, in the Lord's Providence, will some of these days come to pass. I had the pleasure this afternoon of looking over the Journal of the very first Convention of the New Church ever held in America, at Philadelphia, on May 5, 1817. It was interesting to go over that old record and find that in Philadelphia at that time there were perhaps less than twenty-five who were interested in the New Church. Reports came from Boston that it was rumored that there was a group there of as many as seven, and there was word of various other New-Church centers which we know today have much increased in membership. They were just then in their very beginning. What shall we say will be the result in the next one hundred years of the activities of the Mission Board of which Mr. Frost has spoken tonight? We cannot tell. It is our part to sow the seed; the Lord gives the increase.

In conclusion, I feel that we are passing today through a transition period, if not one of vastation. It is just a truism to say that the old beliefs are breaking down and passing away. May it not be that this apparent loss of faith on the part of the mass of the people is simply a clearing away of the rubbish and a preparation for the seeds of eternal life—the seeds that our Lord is sowing through the revelation given for His New Church? Let us pray that it may be so, and let us be earnest and faithful in taking advantage of every opportunity to share with our neighbors and friends the life which has so largely blessed our own minds and hearts.

At this juncture, Mrs. Edward Burr Swinney, President of the National Alliance of New-Church Women, came to the front of the church bearing in her hand a little slip of paper. "It gives me great pleasure," she said, "to present, on behalf of the women of the Church, this check for \$400 for your missionary work." Mr. Alden received the check, and, when the burst of applause that greeted its presentation had subsided, acknowledged the generous gift in the following words:

THE CHAIR.—I am sure that you who are here will join with me, speaking on behalf of the Board of Missions, in our very grateful appreciation of this check which Mrs. Swinney has handed me on behalf of the National Alliance of New-Church Women. The size of the check is impressive, but the spirit behind it is even greater.

It would not be fair not to mention a somewhat similar action, taken by the American New-Church League, which has voted the sum of \$300, to be applied partly to the work in Burma and partly to the starting of the proposed International New-Church Bureau in Geneva. The help of these auxiliary bodies testifies to their great interest in this important work of the Church. [Applause.]

Next on the evening's program came an anthem, which was charmingly sung by the Washington choir. At its conclusion, Mr. Alden said that its repetition of the word *gospel* should bring to mind the meaning of that word—gospel, the good word, God's Word.

It was now time to hear the third and last speaker of the evening—the Rev. H. Gordon Drummond. Mr. Alden introduced him in the following words:

In the nine days that Mr. Drummond has been in this country, he has not seen all of it, but he has seen something of Philadelphia, and I understand he has seen quite a good deal of Washington. He has met our people and we have met him. I feel that there is no need to introduce Mr. Drummond. Those of us who have met him, and I am sure we all have, have grown to look upon him, as Mr. Sperry said this afternoon, as a brother; and in asking him to speak to us this evening on the subject, "The Challenge Abroad," we want him to bring it home to us.

The Challenge Abroad

By H. Gordon Drummond

IN THE OPENING remarks of our Chairman, he gave us an all too brief sketch of the work that has been done by this Convention along missionary lines abroad. I do not think that there can have been one listener here who did not feel something of a thrill in realizing to some extent the vast area of ground that has been covered by missionary work undertaken in connection with the New Church in America.

Two things appeal most strongly to the brethren in Britain in connection with your American activities; two things have served to fill us with admiration for your work. One is the excellence of your publications, which always please us, except in price. We admire the way you turn out your books, but we are sorry we cannot purchase more of them, because they seem so dear.

The other is the zeal, generosity, and efficiency which you display in connection with missionary work. I am glad to have the opportunity of standing here and congratulating all who are especially engaged in that work, and all who have been privileged to do their part in supporting it. I believe that zeal in missionary work is not only useful in the various countries and to the various groups to which you send out your missionaries, but in its reaction upon the people at home. I think you gain great strength at home by your work abroad. I am sure of it. You have done a great deal more, it seems to me, of that kind of work that we have done in Britain. But we are waking up to it more and more. We are coming to realize the importance of it, and I think we are emulating something of your zeal, and we are trying to the best of our ability to follow you in your generosity. I am very glad and very proud to think that the British Conference has been able to cooperate with you in some of those efforts.

It has also done some good work by itself. You

may know that we have been active in India, in sending missionaries there, in maintaining a bookshop, and in doing a good deal in a small way toward the conversion of that great country, so promising a field, so wonderfully promising a field, for New-Church missionary enterprise.

But the cause that appeals to us perhaps more immediately at present is that of which you have been informed through a pamphlet written by the Rev. James Frederic Buss, who has been especially active in the South African mission. You have the pamphlet, "The Romance of New-Church Missionary Work in South Africa"; and if you have read that pamphlet, I think you will admit that it has been well called, "The Romance." There is a good deal of romance involved in missionary work abroad, but I think it has been especially evident in the story of the establishment of the New Church in that country. I am not attempting to go into that story tonight; you have it in print. But I want to tell you a little of the latest development of it.

An offer has been made—you will, I am sure, be interested to know—to the British Conference of a tract of land, a farm, covering an area of 2,500 acres, with a substantial stone house included, for the establishment of a training center for African natives. Some further land is also offered prospectively. The owner of the farm is a woman who lives in London. The offer has been considered to some extent by our Overseas Mission. It is to be further considered upon the arrival in England of the Rev. E. J. Pulsford, who, as you know, has been maintaining the work in South Africa for several years. I expect he is now in London meeting with the Overseas Missions Board and discussing the details of the scheme. It is proposed to establish a kind of labor colony there, to make the South African New-Church natives a

self-supporting community. It is proposed to settle as many white people on the farm as can be got to settle there, and to undertake the instruction of the natives in farming. It is thought that the community may in a very short time be made self-supporting. Meanwhile, it is estimated that the sum of £5,000 will be required to erect the necessary buildings and to provide the equipment, the implements, and the stock needed. But it seems to me that if that scheme can be faced—it is a very big one—and if it can be carried out, then the missionary work that has already been done in South Africa will be placed upon a sure foundation and will go on. But if something of this kind is not done, then I think the continuance of it is somewhat doubtful. It requires, of course, a committee of business men to go thoroughly into the matter before it is actually taken up. But I think that something of the kind will be done, and it is quite possible that our American brothers and sisters will hear more of it, and will be appealed to to support the scheme. The farm is considered very suitable for farm work and quite capable of producing, not only sufficient for the community itself, but a surplus for marketing, and thus bringing an income that will meet all expenses. But of course it cannot be self-supporting to begin with. You will be interested, I am sure, in hearing this, as we all are at home, and will hope with me that a way may be found by which the scheme may be carried out.

We are all anxious to see a strong church, both here and in Britain. I have been impressed with the strength of the New Church during my short stay here. I have not gone at all into statistics. I do not want to reckon your strength in numbers. I do not believe in counting heads. I do not believe that the Lord counts His Church in that way. He counts us as individuals; He counts us one by one, and He counts the strength of His people in the strength of our faith, our individual zeal, our love for the truth, our willingness to live it out. I say I have been impressed with the strength of the Church here because it seems to me that you have that faith, that zeal, that love for the truth, and that willingness to live out the life of the Church—the life that leads to heaven. And if I am right in my impressions, then I congratulate you all individually and collectively.

One essential of a strong Church, I believe, and many of us believe in Britain, is that it shall consist of readers. The strong Church must be a reading Church. It must consist of readers of the Word and of the doctrines of the Church. We believe that there is no strength to be obtained apart from that. Are you readers of the Word and readers of the Doctrines? We are afraid at times that the readers are decreasing. And when we think that to be the case, we are saddened by the reflection. We feel certain that the strong Church must consist of readers.

But even more essential than the reading member of the Church is the thinking member. You may read much and think little, and therefore read to little effect. You may read comparatively little and think much, and so read to good effect. We want thoughtful readers of the Word and of the Writings.

We want more than that for the Church's strength. We want a *working* Church—a Church that is in the effort to carry out the Doctrines into some ultimate effect, to carry them out in definite, practical ways. I believe you are in the effort to do that; I have evidence of it. And I have been very glad to see that evidence.

We want more than readers, thinkers, workers. We want men and women who will pray, who will look in prayer for the increase of their faith, of their love, and of their zeal. We are sometimes accused, alas! of not being a praying Church. I do not know how it is with you in that respect in America. We have been accused of it in England. And I say that a Church that is not a praying Church is a decaying Church, inevitably. We must learn to value the efficacy of prayer—not necessarily prayer in words, but always prayer in spirit—the prayer that involves continuous looking to the Lord for light and leading. The Church that prays is a strong Church.

Yes, I would go just a little further than that and say that the strong Church must also be the missionary Church; and it must recognize itself as in the fullest sense international. You are realizing the international spirit. I congratulate you on it! We are coming to realize the international spirit. And I believe with all my heart that the New Church will never come into its own until it has fully realized the international spirit—the international commission that has been given to it. It must be the Church of all the world, and the specific Church must also be the Church universal. That you are realizing this, again let me say, I feel, and gladly feel, and gladly stand here to congratulate you on it, and to encourage you in the thought of it, in the spirit of it, in the determination of it.

Keep on with your missionary work abroad. It will strengthen you at home. Realize that the Church of the Lord is not a local body, is not even a national body, but is truly international, universal, world-wide; that it takes in not only this world, but also, as a matter of course, the whole human race.

And so we here, and all who have labored before us, all who have passed on before us, are in the one persuasion, and we are one body, indeed. And it is a countless body. We are not a few. We are not a feeble folk. We are strong because the Lord is with us. He is with us in His Second Coming, and in His Second Coming He guarantees us all success.

There was no discussion of the addresses, since it was felt that the meeting might well end on the high note struck by Mr. Drummond. Following, therefore, the singing of Hymn 227, "The Church's One Foundation," and Mr. Drummond's pronouncing of the Benediction, this interesting and profitable meeting came to a close at the hour of 9.30 P. M.

(To be continued)

The Convention Speakers

William L. Worcester gives his final address as President of the General Convention, which office he has held since 1921.

H. Gordon Drummond is President of the British Conference of the New Church and Editor of *The New-Church Magazine*.

Lillian E. Rogers is a teacher in the Friend's School, Penfield, Pa.

Lloyd A. Frost is a Boston banker and the Treasurer of the Board of Home and Foreign Missions.

William R. Reece is the minister-elect of the New-Church Society in Brisbane, Australia, for which country he expects to sail from San Francisco on July 1st.

Mr. J. Gifford Thompson, Collector of the Roxbury, Mass., Society, who plans a summer trip abroad, asks that during his absence all contributions for the work of the Society be sent to the Treasurer, Mr. H. T. Stiff, 1 Ashburton Place, Boston.

BAPTISM

WATTERS.—Harold John Watters, infant son of John W. Watters and Jean (Keppen) Watters, received the Sacrament of Baptism on May 6, 1928, at the Church of the New Jerusalem, Toronto, Ontario, the Rev. Norman O. Goddard officiating.

CALENDAR

June 24.

Fourth Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 86: "O God, thou art my God."

Lesson I. Joshua xv to v. 19.

In place of Responsive Service, Sel. 177: "Deal bountifully with thy servant."

Lesson II. Rev. xi.

Gloria, Benedictus, and Faith.

Hymns (Mag.) 453: "Praise the Rock of our Salvation."

60: "Jesus, our true and only light."

Sunday School Lesson: Review.

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The
NEW-CHURCH
MESSENGER

*A Weekly Journal
of the New Christianity*

SECOND CONVENTION NUMBER

June 20, 1928

A Vision of Service

By Helen Keller

The Salt of the Earth

By William F. Wunsch

How the Lord Fights

By E. M. Lawrence Gould

News of the Church

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The Church will be closed from June 17th and will reopen on Sept. 9th. In case of need the Pastor can be notified at his home address, Warburton Avenue, Bayside, Long Island, N. Y.

New York City

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Brooklyn Heights

Rev. E. M. Lawrence Gould
Pastor

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The NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

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Whole No. 3803

The 107th Convention

Reported by H. Durand Downward

MONDAY MORNING, MAY 14TH

CONVENTION RESUMED its sessions on Monday morning at 10.00 o'clock with a brief religious service conducted by the Rev. Charles W. Harvey of Philadelphia. Hymn 566 was sung, "Jerusalem, thou city bright," after which Mr. Harvey read from the fifty-fifth chapter of *Isaiah*, offered a prayer from the *Book of Worship*, and concluded with the Benediction.

The President then called the business meeting to order and asked the Secretary to read the minutes of Saturday's sessions, which were duly approved.

Noticing that Mr. H. R. Hyatt, a visitor from Auckland, New Zealand, and President of the New-Church Society there, was present, as he had not been when the other visitors from abroad were welcomed, Mr. Worcester invited him to come forward and receive official welcome and to speak a word of greeting.

Mr. Hyatt.—I thank you for this very hearty welcome you have given me as a representative of the Auckland Society. I have traveled far to get here, and I have been treated very well by my American friends, and have had a delightful time. I am always pleased to be among New-Church people; I find them good and sociable. I have traveled a great deal, and am now on my fourth trip around the world.

But perhaps you would like to hear something about the Auckland Society. We have a very nice little church, entirely free of debt, and plenty of funds to carry on with. Our only trouble is that we can't get the people. But we have twice the congregation we had a few years ago. Our minister is the Rev. R. J. Strong, who was ordained here in America. We like him very much. We do all we can in the way of missionary work, supplying books throughout New Zealand.

A deceased friend of the Society left us a bequest of £10,000—about \$50,000—and we feel the great responsibility of making a proper use of it. We have an average attendance of about thirty or forty, but we correspond with members all over New Zealand.

As Mr. Hyatt returned to his seat in the pews, Mr. Worcester said: "Please take our best regards back to the Auckland Society, and our love to Mr. Strong."

The report of the Committee on Credentials, which was to have been presented at this time, was postponed until just before the Convention election, which was scheduled for 11.00 A.M. of the same day.

The report of the General Council was read by Mr. B. A. Whittemore, the Secretary of that body, and was received and placed on file. Its recommendation with regard to the assessment of the "per capita tax" of approximately one dollar a member was adopted. The Chair explained, in answer to a question asked by Mrs. Alice Thacher Post about certain apparently burdensome features of the tax, that the recommendation would be interpreted with lenience wherever the situation seemed to demand it.

The report of the Board of Managers of the New-Church Theological School was read by the Rev. H. Clinton Hay, Secretary, and received.

MANAGERS OF THE THEOLOGICAL SCHOOL

The resolution received from the Maryland Association suggesting that a summer school be provided at Cambridge in connection with the Theological School, re-

ferred to the Executive Committee with full power, after careful consideration was returned to the Board with the report that, in the judgment of that Committee, it is not expedient or practical to undertake to provide such instruction in summer until the teaching force of the School is stronger, and the demand for it is greater. The Faculty work hard during the winter, and should not be deprived of their vacations in summer.

The Board of Visitors, who visited the School in a body, made a favorable report on the instruction being given; but regretted that more students were not enrolled to receive the benefit of it. The joint report of the President and the Principal, which follows as a part of this report, shows that there is prospect of improvement in this respect.

During the year the Rev. A. Prescott Hiller, Instructor in Sacred Languages, returned to his former home in England, leaving that department vacant temporarily.

Joint Report of the President and the Principal

"The School reports a year with the attendance which has been usual now for some years past, and no especial changes in curriculum.

"Five students have been in regular attendance during the year. A sixth student has come from his parish every two weeks, and pursued certain studies during a second year at the School. Toward the end of the year a seventh student was provisionally enrolled. Correspondence studies have been kept up, chiefly in the two departments of Theology and Scripture Interpretation, with about a score of students, men and women, in many parts of the world. One woman is studying with a view to possible platform work in the interests of the Church. Other correspondence studies aid in the development of our mission fields.

"Two young men are being aided by the Augmentation Fund in college studies preparatory to coming to the School.

"This coming June two students will leave the School for work with some society. Three students will be re-enrolled in the fall, two for their third year in the School, one for his first full year. Of new applicants it is too early to know at the present writing.

"The School's campaign for endowment and building funds has been quiet, but not inactive. A large gift comes to it from the will of the late James G. Wentz of New York City.

"The School keeps up its membership in the Conference of Theological Seminaries in the United States and Canada, and expects this year to have a representative at the biennial meeting of the Conference in New York in June.

"About fifty volumes have been added to the Library of the School during 1927-1928. Among donors are the late Louis F. Post and his wife, Mrs. Alice Thacher Post, and Mrs. C. H. St. John. The Library has continued to receive the volumes of the photostat edition of various codices of Swedenborg manuscripts. This acquisition has been made possible by the generosity of the Rice Trustees. An important accession has been a set of duplicates of the new Swedenborg documents discovered by Miss Odhner. These the Academy of the New Church gave in exchange for duplicates of certain of the Stroh papers.

Respectfully submitted,

WILLIAM L. WORCESTER, *President*,
WILLIAM F. WUNSCH, *Principal*."

Respectfully submitted for the Board of Managers,
CHARLES W. HARVEY, *Chairman*,
H. CLINTON HAY, *Secretary*.

The first of the six remaining recommendations contained in the report of the Council of Ministers was now taken up for consideration and action.

(No. 5.) Recommendation is made to the General Convention that the New Church adopt, for a period of at least three years, as the special and concrete expression of its love for mankind, the cause of the mentally sick; and that it grant opportunity at this session for a committee from the Council of Ministers, of which the Rev. Louis G. Hoeck is Chairman, to present a tentative program for making this plan operative.

Mr. Hoeck reported that his Committee had held a meeting at the Columbia Country Club on May 19th, and had the following recommendations to make:

1.—That copies of the paper, "A Neglected People," by the Rev. Louis G. Hoeck, be printed and circulated at the discretion of the Committee hereinafter referred to.

2.—That New-Church Societies approach directly superintendents of state hospitals in their neighborhoods and establish contacts.

3.—That a tryout be made in the state of Ohio, where a beginning has already been made.

4.—That a committee of seven be appointed by the President of Convention to carry out these recommendations.

In seconding the Council's recommendation, the Rev. John W. Stockwell explained that the phrase, "for a period of three years," had been employed in the recommendation with the idea that the work would, if successfully prosecuted by the special Committee, be turned over at the expiration of that time to the Social Service Committee, and be made one of its regular activities. He therefore moved an amendment to that effect, and the motion was seconded.

The Rev. Fred Sidney Mayer did not favor the adoption of the amendment. It would seem inadvisable, he said, for Convention at this time actually to commit itself to so definite an action so far in the future. Mr. Stockwell withdrew his amendment.

Mr. Ezra Hyde Alden took exception to making the cause of the mentally sick the special and concrete expression of the Church's love for mankind, and moved that "a" be substituted for "the." There ensued a brief discussion, which ended in Mr. Alden's calling for the order of the day, and in Mr. Worcester's suggesting that Mr. Hoeck and Mr. Gould re-word the recommendation.

Mr. Alden now took the Chair. The order of the day was the report of the Committee on Credentials, which was then presented and, after certain corrections and additions had been made to it, was approved as follows:

PERSONNEL OF THE 107TH CONVENTION

CALIFORNIA ASSOCIATION: *Minister*, Rev. Thomas French, Jr.; *delegate*, Mrs. E. B. Swinney.

CANADA ASSOCIATION: *Ministers*, Rev. Messrs. Albert Diephuis, Norman O. Goddard; *delegates*, John M. Schneider, Mrs. John M. Schneider, Miss Louise Ahrens, Wm. H. Law, Miss Onnerene Hagen, Russel Hachborn.

THE NEW-CHURCH MESSENGER

ILLINOIS ASSOCIATION: *Ministers*, Rev. Messrs. Charles S. Mack, Louis Rich, Hiram Vrooman, Abraham Simons, Wm. H. Beales, André Diaconoff, Dirk Diephuis; *delegates*, Mrs. L. Brackett Bishop, Mrs. Esther Rich Riley, Mrs. Charles S. Mack, Miss Florence Kristan, J. Woodruff Saul, Frank B. Fletcher, Charles E. Copeland, Mrs. Charles E. Copeland, Miss Adelaide Copeland, Mrs. H. H. Lane, Mrs. I. J. Hibbard.

KANSAS ASSOCIATION: *Minister*, Rev. Henry K. Peters; *delegate*, Daniel Krehbiel.

MAINE ASSOCIATION: *Ministers*, Rev. Messrs. Louis A. Dole, Harry C. How, Bjorn Johansson; *delegates*, Mrs. Anna D. Kimball, Edward W. Larrabee, Mrs. Harry C. How, George H. Thomas.

MARYLAND ASSOCIATION: *Ministers*, Rev. Messrs. Geo. Henry Dole, Junius B. Spiers, Paul Sperry, F. Sidney Mayer, Arthur A. Huxman; *delegates*, Ralph P. Barnard, Mrs. A. E. Brickman, Mrs. Geo. H. Dole, Lloyd Fooks, Mrs. F. Sidney Mayer, Mrs. George Pausch, Mrs. Alice Thacher Post, Mrs. S. Schultz, Mrs. Lucy R. Swanton.

MASSACHUSETTS ASSOCIATION: *Ministers*, Rev. Messrs. Wm. L. Worcester, John Whitehead, H. Clinton Hay, Lewis F. Hite, Russell Eaton, Warren Goddard, Wm. F. Wunsch, Joseph Hoellrigl, James Priestnal, Harold R. Gustafson, Horatio W. Dresser, Thomas L. Nugent, H. Durand Downward, John W. Spiers, John Daboll, Frederic R. Crownfield, Horace W. Briggs, Donald C. Gustafson, Jedediah Edgerton, Charles H. Kuenzli; *delegates*, Clarence W. Barron, Miss Elizabeth Randall, Wm. C. Richardson, Dr. Charles H. Taft, John C. Moses, Richard B. Carter, Miss Mary Edwina Warren, Lloyd A. Frost, Benjamin A. Whittemore, James P. Stiff, L. Henry Kunhardt, Reginald L. Capon, Asa E. Goddard, E. Donald Robb, Mrs. Herbert M. Warren, Mrs. Walter B. Warren, Mrs. Edward O. Woodward, Stephen E. Bistran, Albert P. Carter, F. Gardiner Perry, Mrs. Philip M. Alden, Mrs. Richard B. Carter, Mrs. Charles H. Taft, Mrs. John C. Moses, Miss Velma Bates, Theodore C. Morrill, Mrs. John Daboll, Mrs. Asa E. Goddard, Henry T. Stiff, Mrs. Walter C. Reed.

MICHIGAN ASSOCIATION: *Minister*, Rev. Frank A. Gustafson; *delegates*, Gilbert Anderson, Fred L. Borgman, Arthur T. Hallett, Andrew J. Brandau, Johann Fatlund.

NEW YORK ASSOCIATION: *Ministers*, Rev. Messrs. Arthur Wilde, Adolph Roeder, E. M. L. Gould, Peter Peters, Jeremiah E. Jackson; *delegates*, J. Millar Nicol, F. W. Freeman, Charles N. Mason, F. R. Lawrence, Starling W. Childs, Mrs. Joseph Mills, Robert Alfred Shaw, Mrs. Adolph Roeder, Charles Maginn, Miss Lina D. Miller, Mrs. Samuel L'Hommiedieu.

OHIO ASSOCIATION: *Ministers*, Rev. Messrs. Louis G. Hoeck, Clarence Lathbury, George E. Morgan, Franklin H. Blackmer, Paul D. Hammond; *delegates*, Fenton Lawson, Mrs. R. Paul Scudder, Mrs. F. J. Claussen, Mrs. Louis G. Hoeck, Miss Charlotte Wayne, Samuel Hawkinson, Mrs. Wm. C. Boyle, Mrs. G. Y. Anderson, Mrs. Franklin H. Blackmer, Mrs. Vivian M. Kuenzli, Leslie Marshall, Mrs. Leslie Marshall, Geo. D. Cornell, Mrs. George E. Morgan.

PENNSYLVANIA ASSOCIATION: *Ministers*, Rev. Messrs. Charles W. Harvey, John W. Stockwell, Earl C. Hamilton, Charles W. Clodfelter, Leonard I. Tafel; *delegates*, Ezra Hyde Alden, Walter C. Rodman, Gideon Boericke, Louis I. Matthews, W. L. Rogers, Percy McGeorge, Mrs. Henry T. Kent, Miss Helene Boericke, Miss Mildred Willcox, Mrs. Lillian Rogers, Miss Emily L. Hibberd, J. Wm. Lee, Mrs. L. P. Homiller, R. W. Groezinger, Mrs. C. M. Moody.

CONNECTICUT ASSOCIATION: *Delegates*, Mrs. Helen C. Rounds, Mrs. Gertrude Concklin.

PORTLAND (ORE.) SOCIETY: *Minister*, Rev. Wm. R. Reece; *delegates*, Mrs. Wm. R. Reece, Mrs. Max W. Lorenz.

ST. PAUL SOCIETY: *Minister*, Rev. Everett K. Bray; *delegates*, Miss Lydia A. Cutler, Wm. W. Cutler.

TEXAS GENERAL SOCIETY: *Delegates*, Mason Maney, Mrs. Mason Maney.

TOTALS: 57 ministers; 114 delegates. (As compared with 46 ministers and 101 delegates last year.)

The next business to be given attention was the election of the officers and members of the various boards and committees of Convention. This election was an especially important one, inasmuch as a new President was to be chosen to take the place of the Rev. William L. Worcester, who, after filling that office for a period of seven years, expressed a wish to be relieved from further service. Doubtless no previous Convention election was as long-drawn-out as this one, it being necessary, in one instance at least, to cast a fourth ballot before a majority of votes was achieved by any candidate. Balloting was not completed until the Tuesday morning meeting. The delay and confusion attending the transaction of this business may be attributed to the fact that the ballot, which was as long as a transcontinental railroad ticket, was somewhat more complicated than usual, owing to Convention's having voted last year to instruct the Nominating Committee to present a choice of candidates for each office. For the sake of convenience, the results of this extended balloting are brought together as follows:

OFFICERS FOR 1928—1929.

President, Rev. Paul Sperry (103 votes) of Washington, D. C.

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 Newtonville, Mass. (Rev. Arthur Wilde of New York City received 51 votes for President.)

For the General Council, for the full term of four years: Rev. William L. Worcester of Cambridge, Mass.; Mr. Richard B. Carter of Newtonville, Mass.; Mr. F. Gardiner Perry of Boston, Mass.

For Editor of THE NEW-CHURCH MESSENGER, for the coming year: Rev. E. M. Lawrence Gould of New York City (88 votes). (Mr. B. A. Whittemore received 67 votes.)

For the Board of Home and Foreign Missions, for the full term of three years: Rev. Charles W. Harvey of Philadelphia; Rev. Adolph Roeder of Orange, N. J.; Rev. William L. Worcester of Cambridge, Mass.; Mr. Ezra Hyde Alden of Philadelphia, Pa.; Mr. Lloyd A. Frost of Cambridge, Mass.; Mr. Charles N. Mason of New York City.

For the Board of Managers of the New-Church Theological School, for the full term of three years: Rev. Russell Eaton of Brockton, Mass.; Rev. William H. Beales of Chicago, Ill.; Rev. Fred Sidney Mayer of Baltimore, Md.; Mr. Charles N. Mason of New York City.

For Trustees of the Building Fund, for the full term of three years: Mr. Harbourn D. Belcher of Chicago, Ill.; Mr. William W. Towle of Boston, Mass.

For Trustees of the Pension Fund, for the full term of five years: Rev. Paul Dresser of San Diego, Calif.;

Rev. Charles W. Harvey of Philadelphia, Pa.; Mrs. Paul Sperry of Washington, D. C.

For Trustees of the Orphan Fund, for the full term of three years: Rev. Adolph Roeder of Orange, N. J.; Mrs. Winthrop Sargent of Philadelphia, Pa.

For the Augmentation Fund Committee, for the full term of four years: Mr. Ralph P. Barnard of Washington, D. C.; Mr. Clarence W. Barron of Boston, Mass.; Mr. Starling W. Childs of New York City.

While the tellers were occupied with the task of counting the ballots, Convention continued with other business matters.

Of the following recommendations of the Council of Ministers to Convention, the first was referred, by vote, to the General Council, and the others were adopted without discussion:

(No. 6.)—That Convention appoint a Committee on New Methods, to cooperate with the Committee on Study of Fields of Activity, with special reference to radio-broadcasting opportunities; also to investigate probable cost of purchase, operation, or lease of stations.

(No. 7.)—That the following appropriations be made: A sum not to exceed two hundred dollars for the Committee on New Tracts, to help defray the cost of new publications; a sum not to exceed one hundred and twenty-five dollars for the Committee on Group Study, to meet the expense of stenographic and tabulating work on the scientific notes of Dr. John R. Swanton, covering the year 1928 to May 1, 1929.

(No. 8.)—That the names of the Rev. Adolph Roeder and the Rev. André Diaconoff be added to the membership of the Social Service Commission; that the names of the Rev. John Daboll and the Rev. Jedediah Edgerton be added to those of the Committee on Study and Translation of the Word, and that the names of three inactive members of the latter Committee—the Rev. Messrs. C. E. Ritter, H. S. Conant, and A. P. Hiller—be removed.

(No. 9.)—That Convention give place on its program for the reading of two Memorials: that prepared on the Rev. Franklin P. Baxter, deceased, to be read by the Rev. Junius B. Spiers; and that on the Rev. Hoxsie Y. Smith, deceased, to be read by the Rev. Wm L. Worcester.

The tenth and final recommendation in the report was taken up later.

The report of the Committee on the Publication of Swedenborg's Manuscripts was read and received. Arrangements are nearly completed, the report stated, for the distribution of the eighteen volumes of the phototypes to libraries and institutions. The photo-facsimile reproduction of Swedenborg's manuscripts, running to over 21,000 pages, has been completed.

At this point, Mrs. Alice Thacher Post of Washington called attention to the fact that Convention was soon to hear the results of its election, and suggested that they be received prayerfully and silently, without any applause. The Chair thought her suggestion an admirable one, and expressed the hope that it would be observed. It is in order to say here that it was.

The Rev. John W. Stockwell spoke of the interesting book exhibit which the United New-Church

Book Concerns had at the Cairo Hotel, near the Church. Mrs. Elizabeth Scheiner, Manager of the New Church Press, who was in charge of the exhibit, outlined certain features of it, and invited everyone present to come over and see it.

The matter of New-Church publications being thus to the fore, it occurred to the Rev. Albert Diephuis to ask whether it would not be advisable for Convention to have a single address—an official headquarters—to which all inquiries about books might be sent. He had often been asked where the Church's official headquarters were located, but had never been able to give a satisfactory answer. There was, however, no discussion, nor was any action taken on this point.

The Rev. George Henry Dole moved that the By-Laws of Convention be so amended that the President of Convention shall be elected for one year, and shall not be immediately eligible for reelection. The Chair suggested that the motion, which was not seconded, be presented in writing; and this Mr. Dole said he would do.

The plan, thought the Rev. John Whitehead, might be given a trial, to see how it would work out.

It was then suggested that the Rev. H. Gordon Drummond explain the method of the British Conference. Its President, Mr. Drummond said, is elected for only one year, and though he is not relieved of his pastoral duties, considerable help has of late been given him in filling his pulpit during his absences on official business. At the end of his year in office, the President is elected Vice-President, and serves the Conference a second year in that capacity. This arrangement affords the incoming President a chance to work with an experienced man.

The Rev. Frederic R. Crownfield asked if he was right in his impression that, while the President of the British Conference presides at meetings, and visits, encourages, and stimulates interest throughout the country, the executive work is done by a permanent secretary, the Rev. S. J. C. Goldsack. We have no officer, he said, who corresponds to Mr. Goldsack, since our President is an executive as well as a visiting and presiding officer.

Mr. Alden said that it was difficult to draw such fine distinctions, but that it was his impression that Mr. Goldsack has additional functions which Convention's Secretary has not. He appealed to Mr. Drummond for further explanation.

Mr. Drummond said that Mr. Goldsack is permanent Secretary of the Conference and of the Conference Council, but that he holds a number of other offices. He is at present the President

of the College. He is also honorary president of two Societies, and in fact is "everybody's man." While some of the work undertaken by the British Conference is carried out by Convention's Council of Ministers, the work covered by the meetings of the latter organization is much more extensive than that done by the meetings held prior to the Conference. Whether that was an advantage or a disadvantage, Mr. Drummond was not prepared to say. He was inclined to think that Convention's method was a good one. He did not want to draw comparisons, but only to realize the differences and to see where the balance lay. If Mr. Crownfield would make his question more definite, he would try to answer it.

Mr. Crownfield then said that he felt that Convention's whole procedure was organized on a basis quite different from that of the British Conference, and that if Convention should adopt the British method of procedure, it should do so in its entirety.

Mr. Drummond recognized the advantages of the British system of annual election, but thought also that Convention's system was not without its merits. In England, he said, great difficulty would be experienced in finding a minister whose acceptability to the Church at large would be such as to make him eligible for the permanent presidency of the Conference. Militating against the adoption there of such a plan would be the further difficulty of relieving a permanent President of his pastoral duties.

He spoke also of the rather extensive visiting done by their President, and emphasized the need for an official who would be at liberty to go about continuously among the small Societies, to advise and inspire them and to suggest better methods of carrying on their work.

There was, he added, a great advantage in having a layman for Secretary, as Convention has. Mr. Goldsack's energies were being largely wasted,

he thought, since they would prove more valuable if directed to matters strictly spiritual. Convention's methods were good, and he would not recommend the adoption of the British methods.

Mr. Richard B. Carter reported verbally for the Trustees of the National Church. He pointed out that at the 1924 Convention it was decided to ask the Church at large to make a contribution of \$10,000, which sum was to be used for finishing the building and for making necessary repairs. The original temporary lighting system has now been replaced by a permanent one. Substantial needs, however, still remain. Water running into the church from leaking gutters has badly marred the walls. This damage must be repaired and the gutters fixed. Experiments must be made to improve the acoustic properties of the church, which at the present time are far from perfect; and such experiments, it has been estimated, will cost a good deal of money. The heating system is inadequate.

It did not seem fair, he said, that the entire burden of the National Church should fall upon the Washington Society. The Church at large should help. For every three dollars contributed up to the ten thousand dollars required, a certain gentleman, Mr. Carter stated, has promised to give one dollar.

The tellers announced that they were ready to report the results of the election of officers. When they had done so, Mr. Alden said that it would seem fitting to induct the new President, the Rev. Paul Sperry, into office at the beginning of the afternoon session; and since that plan was agreeable to Mr. Sperry, it was so decided.

The names on another section of the ballot were then voted on, and after the tellers had collected the ballots, Convention took a recess to hear an address by the Rev. William F. Wunsch entitled, "The Salt of the Earth," which was given following the singing of Hymn 220, "Jerusalem, arise."

The Salt of the Earth

By William F. Wunsch

Ye are the salt of the earth.—Matthew v. 13.

HOW MANY of the common things of life the Lord glorified in His allusions to them! He touched uncounted commonplaces with uncommon meaning. Every follower of His expects Him to transform the ordinary life. Is it not a considerable evidence of the Lord's power to work this change in human life that, when He takes up

some familiar object in talk, He gives it a look and an appeal that it did not have before? A bit of verse runs:

He spake of lilies, vines and corn,
The sparrow and the raven,
And words so natural yet so wise
Were on men's hearts engraven.
And yeast and bread and flax and cloth
And eggs and fish and candles—
See how the most familiar word
He most Divinely handles.

We shall have to include in the list that very widespread and commonplace commodity, salt. To that ordinary object, too, He gives a rare significance. And never more than when He looked out on the multitude that had heard the Blessings, and cried, "Ye are the salt of the earth!"

Of whom did He mean the words? Of the men and women who stood before Him? Of all His auditors? Just as they were? Here were all sorts. Here were fine citizen and influential leader, who in our own use of the phrase might have been considered the salt of the earth. They maintained the activities of the community. They represented the respectability and fine things of life. But there were also poor fishermen, there were nameless household drudges, there were beggars, there were rough if honest vinedressers and shepherds. There were many whom we ourselves would not call the salt of the earth exactly. True, there stood in His audience then men, too, who were beginning to be moved by His spirit, who were beginning to catch the savor of His life. But was He not idealizing any at all in His audience? As He idealized the impulsive and uncertain Peter as a man of a rocklike steadfastness? Just as He was ready to regard Nathanael as already the Israelite without guile that he only dreamed of being? The Lord must have been looking beyond the people gathered on the mountain-side. As he looked out over them, were they not changing in His sight into the blessed, into the poor in spirit, into the merciful, the meek, the hungry and thirsty for righteousness, into the peacemakers, of whom He had been speaking? Some such there must actually have been there. Others by little effort of insight on His part seemed capable of becoming such. To an audience beyond the audience before Him, to an audience within that audience, to the men and women He could make of them, He must have spoken the words, "Ye are the salt of the earth." Certainly He did not mean to set them up in their own estimation.

And if He looked beyond them, they, too, at least the best of them, looked beyond themselves. The very last thing which any of them could do was to repeat after Him, in affirmation, "*We* are the salt of the earth." How impossible it is to read the words in that way! Let the mere thought occur, let the first breath of such self-congratulation light on a man, and the salt has lost its savor. Can we not imagine the Lord's hearers responding in their hearts much more surely with an inquiry, "*We?*" "*We?*" With a surprised lift of the inward voice? The best of His listeners, those who were at all committed to the ways and spirit of the kingdom of heaven, the meek, the poor in spirit, could hardly have glowed with elation at His words. They must have heard with misgivings. They must have taken in what He said with searchings of heart. "*We?*" How can

we ever be anything of the kind? How can we be all that this amazing Man expects of us? It terrifies us that He sees us in any such light. It can only be a charge to us. This is what we must try to be. He lays a charge on us. Yet it can be hardly that, either. The fact must be that if we are at all what He has pronounced His blessing on, it will turn out that unconsciously we will serve as salt, too. On what we can consciously strive to be, it must happen to attend that we serve the world as salt. It is an effect unintended by us, the secret work of Providence.

In what, then, does this incidental but vital service consist? Directly strive to serve as the salt of the earth, men cannot. The savor of the salt is so easy to lose, by a trick of self-consciousness, by a glide of mood into self-congratulation. No wonder the Lord added at once a warning against the evaporation of all the salt's power. But incidentally to what we can consciously seek to be, members of the kingdom, how shall any of the children of men be the salt of the earth?

The commonest use we have for salt the world over is, of course, for seasoning food. And food is seasoned with it by nature, even when we do not season it so, or human life dies. Little thought do we give this self-effacing quantity, that melts into the food we take, that serves us so unobtrusively!

Of all the rare possessions of the early disciples, and of early Christians generally, the chief was the very spirit of Christ. Now they had it. Again they failed to show it. A selflessness like that of salt marked their actions indefinitely, and they had marvelous power over the sick, over the victims of evil influence, over the attention of hostile listeners. But let them come into a certain self-consciousness and self-dependence, and they were weak. They said flat things. They acted with no inner, compelling authority. One day Peter comes on a man lame from birth who begs at the Beautiful Gate of the Temple. Peter fixes him with his gaze. The apostle's words flow with no least reflection on himself. Christ only seems present. "Look at us! I have no silver or gold, but I will give you what I have. In the name of Jesus Christ of Nazareth, walk!" Centuries later, so a story goes, the great Catholic teacher Aquinas is in talk with the Pope at Rome. The Pope points to some rich gifts which have just been made to him, and says to Aquinas, "Peter could not now say, 'Silver and gold have I none.'" With a fine courage, and a self-criticism which is salt, too, Aquinas answered, "No, nor could he say, 'In the name of Christ, walk!'" The old single-mindedness was not there. The imperceptibly imparted spirit of the Master had escaped. The selflessness which gave the Gospel its pungency was lost. One of the things that makes the Lord's disciples at any time the salt of the earth is this selflessness. It is losing one's life in the cause, as salt

does its service in vanishing into the meat it flavors. The salt is an indefinable grace of being un-awares, and in secret, Christ's. His spirit, passing so subtly into life, gives it the full savor of the kingdom.

But seasoning is not the only use of this common commodity. Talk with any purveyor of food, with the butcher, or with the fish-dealer, and the good of salt with which he is most impressed is that it keeps food from spoiling. It holds off corruption.

On this use of salt, too, the Lord's thoughts are running when He speaks those exacting words, "Ye are the salt of the earth." None knew as well as He how easily and quickly life deteriorates. Pleasure turns stale. High purpose goes rank with soft sentiment. Worship bereft of the sense of mystery is flat. Love without fear turns impertinence. By what a quick turn righteousness is corrupted into self-righteousness! Loyalty turns into smugness and intolerance. The love of truth degenerates into a sterile adherence to one's own dogmatic opinions—and then what is it good for? Even without reckoning in vice and crime and active evil influence, there is plenty to spoil life, to affect it for the worse, to spot and foul it. We can never be too grateful for those who push along the heights. We can never be thankful enough for the high-minded citizen who gives the tone to public service, to the disinterested patron of the arts, to the creators of music, to pioneers in education, to inventive geniuses who create what we only use and often destroy.

In much the same way, there are those who keep ideals of the spiritual life strong in the race. They may give themselves too exclusively to it for their own whole good, but they are the saviors of mankind. They no more over-emphasize than we over-neglect. They may know little else than their religious truth, like some of those humble men who first followed the Lord. They may harp on some one truth, as George Fox did on enlightenment of the spirit by the Spirit. They may be disregarding of human ties as the average man cannot be, like St. Francis or Brother Hermann. But the fact remains that, martyr, mystic, saint, they serve to keep the spiritual ideals from being lost. They preserve the life of mankind from the corruptions that are always creeping up on it. These men refuse compromises. They know scruples the crowd cannot feel. They are "not of the world." Speaking of the salt's losing its savor, the Lord uses a word of novel currency today. The salt, He says, is "moronized." It loses its savor when life is dropped to the level of the crowd, of the spiritual moron.

From even a church the salt is gone when it occasions the world no discomfort, as salt bites a sore spot. So the savor is gone where a love of mankind is affected, but no work of human betterment attempted. But the Lord saw a company

going out in His day that in a sense would not give the world peace, but would lift uncomfortable standards, of meekness where the world paraded and strutted, of mercy where men were cruel proudly, of hunger and thirst after righteousness where most sought possessions and power, of humility when the Roman was in love with imperiousness, and only the imperious man had the look of a man. That company like salt would purify the bloodstream of the world's life. And such a company He saw in the earth from then on. Early or late, if only it was true to itself, it would be the means of preserving the world's life from corruption. Everywhere it would hold off what spoiled and rotted life. "Ye are the salt of the earth."

A third use of salt was present to the Lord's mind, though it would not occur to us today. His hearers were well aware of this further use. Every Jew knew of it. All sacrifices were salted. The salt was then a token of covenant between God and man, and was called the salt of the covenant. There is no reason to think that the Lord was not mindful of this use of salt, too, when He said to the audience which He saw in the people before Him and in the ages ahead, "Ye are the salt of the earth."

The very same spirits who, pitching their ways and aims high, hold the race up and push corrupting tendencies down, these same people must, however unaware they will be of it, bind God to the race, and the race to God. They are the salt of this covenant. They are like Noah in the days of the Flood. The ten righteous who might have saved Sodom would have played the same role. To them the saying applies which we quote so often from the teachings of the Church, that it is enough that there be a company, however small, that possesses the Word and that knows the Master. By its means heaven is conjoined with the human race. By its means life is kept devoted to its eternal ends. These spirits are so obviously those, not who possess the Word only, but whom the Word possesses and animates. They have not something at hand, merely, which may be the world's spiritual well-being, theoretically, but in heart and mind they are devoted embodiments of that of which they speak. They are the salt of the world's fellowship with its Lord and Maker.

These things the Lord dared to look for among disciples: a selflessness that would let His spirit pass imperceptibly into life and give it Christian savor; a non-worldly standard that would keep the world's life from corruption; an intimacy of devotion to the things of the spirit in which was the power of binding earth and heaven, God and man. If any were puzzled to hear the words spoken to them, "Ye are the salt of the earth," that was eminently right. They could be giving the words little weight if they were not astounded. More than that, those who are the salt of the earth know nothing about it. That is the salt's

self-effacing way. It thinks not at all to be something itself. Selflessly it melts into the food of the world; it loses its life so agreeably, and gives full savor. Wise Lord in the delicate ways of the spirit, who knew that in the very moment the salt is called to mind, in that moment it is best forgotten, else losing its savor! "Ye are the salt

of the earth; but if the salt have lost its savor, wherewith shall it be salted?"

The meeting closed with the singing of Hymn 225, "Built by Jehovah's hand, the Holy City see," Mr. Wunsch pronouncing the Benediction. Luncheon was served in the Parish House.

MONDAY AFTERNOON, MAY 14TH

THIS BUSINESS session of Convention was called to order at 2.25, the Vice-President being in the Chair.

At its morning session Convention had voted to induct its new President, the Rev. Paul Sperry, into office at this time. Mr. Alden asked the retiring President, the Rev. William L. Worcester, to bring the new President to the platform, "in order," as he said, "to see the two together, and to see our actual President for the coming year."

When the two had reached the platform, Mr. Worcester clasped Mr. Sperry's hand, and while holding it, said:

It is a very real pleasure to welcome you to this Chair, and to promise you personally my loyalty and support; and I think I can say from experience that you will have the affectionate and constant support of all the Convention—that has been my experience. And it is an especially happy thought with me that you will have the constant support of Mr. Alden as Vice-President; for no one could possibly be more careful and faithful with all kinds of details than Mr. Alden. And with these good wishes and the assurance of the support of all of us here, we can also have the prayer for the Divine blessing upon your work and upon the Convention under your care. [Applause.]

Mr. Sperry responded as follows:

Mr. Worcester and Members of Convention: You will easily understand the difficulty of my saying anything quite fitting at this time. I do want to thank you and to thank your honored President, Mr. Worcester, for these words of assurance. I count upon them; they shall be indispensable and encouraging, and especially the friendship which you will be willing to show me. I know how many of you are aware of my shortcomings, and I assure you you will discover many more within the next few weeks. And as you do, be patient and be friendly, if you will.

It would be impossible, I am sure, for anyone to work effectively in this field of service without friendly cooperation; and if I were not sure that you as individuals were big enough and your love for the Church strong enough to set aside any individual feelings of disappointment for the sake of a larger cooperative service, I should be unwilling to stand here and accept this trust.

Very tender feelings come to me at this moment. The first person who shook hands with me after the announcement by the tellers this morning said, as he did so, "Wouldn't Frank Sewall be happy?" It's that affectional side that touches me more than anything else; and I link with it in my own mind the thought that our good friend, Mr. Smyth, would be happy. If I didn't think so, I should be ashamed to be here. And now I am trebly gratified to have the assurance that Mr. Wor-

cester himself is happy. For the moment he passes from the place as head of the Church officially. He has been, he is, and he will be, without interruption, I assure you, always at the heart of the Church. [Applause.]

Let me, then, in a final word beseech you to give me what help you can and to do your part not to make my efforts any more of a failure than they must of necessity be—to give to the Church as much of efficiency as you and I together can accomplish. Thank you. [Applause.]

Mr. Sperry now took the Chair, but only long enough to make an announcement, since he had to hurry off to meet Miss Helen Keller at the train. Mr. Alden then resumed the Chair.

Letters of greeting to Convention were now read from the Swiss New-Church Union, the New Church in Czechoslovakia, and the Federation of French-Speaking New-Church Societies. Convention agreed with the Rev. Fred Sidney Mayer that Mr. Worcester was the proper person to make suitable replies to these communications, and also to the written report that Mr. Drummond had read from the British Conference; and it was so voted.

The letter from the French Federation contained a matter that seemed to call for action. On motion of the Rev. John W. Stockwell, it was

VOTED.—That the General Convention, having heard the inspiring communication from the Federation of French-Speaking New-Church Societies, notes with special interest the project to establish a New-Church International Bureau of Information at Geneva, Switzerland; and requests the General Council to take steps for an adequate and practical cooperation with the movement.

The Rev. Paul Sperry, who had been asked to speak a word on this subject, said that he saw no reason why plans for the establishment of the Bureau could not go forward; and that a splendid stimulus had been given to it by the American New-Church League's having just voted one hundred dollars to the project. It was the thought, he continued, to have a suitable room at Geneva for books, and a room for guests—a place where those visiting the city might have their attention drawn toward the New Church. The Bureau would be supported, it was hoped, by contributions from all over the world. Its operation would probably cost about \$1,000 a year.

Mr. Robert Alfred Shaw thought the matter of sufficient importance to merit hearty support. The plan could be enlarged, he felt, with a considerable gain in effectiveness. It offers a great opportunity for the establishment of a book shop specializing in books printed in English. There is no such book shop in Geneva, he had learned. A prominent publisher with whom he had discussed the idea had commended it highly.

It was next

VOTED.—That the General Convention authorizes the investiture of its President, the Rev. Paul Sperry, with the office of General Pastor, this office to continue during his term as President; and that the Chairman of the Committee of General Pastors provide for his investiture at a suitable time before the close of the present session.

Mr. Worcester said that the investiture would probably take place as a part of Convention's closing service on Tuesday afternoon.

The tenth and final recommendation of the Council of Ministers to Convention was adopted, as follows:

(No. 10).—That the following names be added to the roll of ministers: Jedediah Edgerton, Charles Herman Kuenzli, and Jeremiah Ezekiel Jackson.

That the following names be added to the roll of general pastors: The Rev. Arthur Wilde and the Rev. Thomas French, Jr.

That the following names be transferred from the roll of ministers to the roll of deceased ministers: The Rev. Franklin Pierce Baxter and the Rev. Hoxsie Y. Smith.

That the following name be dropped from the roll of ministers by reason of resignation: The Rev. Gould J. Brown.

It was voted, on motion of Mr. Worcester, that Mr. Sperry's name be added after his investiture, to the roll of general pastors.

It will be recalled that the recommendation of the Council of Ministers with regard to the mentally sick had, at the morning session, been referred back to Mr. Hoeck and Mr. Gould for rewording. It was now again presented to Convention in the following form:

Recommendation is made to the General Convention that the New Church adopt, for a period of at least three years, as the special and concrete expression of its love for mankind in the field of social service, the cause of the mentally sick; and that it grant opportunity at this session for a committee from the Council of Ministers, of which the Rev. Louis G. Hoeck is Chairman, to present a tentative program for making this plan operative.

Some discussion ensued, but no action was taken until Tuesday afternoon, when the recommendation as worded above, together with the four recommendations of the committee referred to therein, was adopted.

CONFERENCE ON URBANA UNIVERSITY

The hour having arrived for the conference on Urbana University, the Rev. Franklin H. Blackmer, President of that institution, presented the following report:

TRUSTEES OF URBANA UNIVERSITY

Urbana University is having a progressive year. While the student body numbers the same as at the end of last year, 31, there is significant improvement in the constancy of application and earnestness of these young people. We have made an advance toward the type of student body which will give our college standing.

We now meet all conditions in the definition of junior colleges by the North Central Association except one: that of the number of students. The accrediting agency expects at least 60 students, of whom one-third should be sophomores. Twenty-one of our present students are in the college. The remaining ten are not counted toward accrediting because they are in the Elementary Normal School. (The Normal Department is being discontinued at the end of this year because there are so many teacher-training institutions in Ohio, while at the same time there is an over-supply of grade-school teachers.) Definitely measurable requirements for being accredited, other than enrollment, are in terms of equipment, financial security, and preparation of teachers for their particular subjects. Through the addition of 2000 volumes to our library, which has been in progress this year, and for which we are indebted to the Hon. T. Coleman du Pont and so many other friends, we meet all these other standards. In other words, Urbana University has everything that the educational world looks for in judging a first-class secular school of junior college rank, except a sizeable student body.

We look forward confidently to getting these students. There is encouragement in the fact that the junior college meets a local need. Ohio State University has been very friendly, and seems ready to commend the college to people who inquire as to our academic standing. But we also need students from New-Church homes, young people who will approach Urbana with interest in the principles for which it stands.

Urbana has also the many advantages of the small college. There is unusual opportunity for individual instruction, and we mean to preserve this as the college develops.

Our Faculty consists of men and women who are well prepared in their subjects, and who are imbued with the principle of progressive education—of true education from time immemorial—that the most important part of teaching is the development of a student's own interests and capacities, according to the laws of that student's mind.

There are three members joining the Faculty next year, each of whom will contribute much to the academic standing of the college, and to effective teaching. Miss Margaret B. Church, of our Washington New-Church Society, who possesses a doctor's degree and who has become well known for her work in research for the government, is to be our teacher of botany and zoology. The other two are young men; they are cultured gentlemen who have a very broad background in literature and travel. Indeed, one of them, a German, received much of his education in Europe. He is a linguist thoroughly familiar with life across the water, who has made special studies of French, German, and Russian literature, and is writing a book on Russian literature which is to be published by the University of Chicago Press. The other young man, a teacher of English and Latin, comes from a college professor's family and has taken an active interest in the advanced methods of education at the University of Wisconsin.

A new course is to be added next autumn which will be of great importance. It is a systematic study of the history, and especially the literature, of the Greek and Roman civilizations. The course will include discussions of the significance of past civilizations, and of the criteria for judging art and literature. A similar study of the period since the Renaissance is to be given in 1929-30.

Urbana University is going forward toward the fulfillment of its highest use: that of creating in our young people the powers of critical thought which are prerequisite to a group of first-rank scholars who can carry the New-Church principles into all fields of the arts and sciences.

Through Mr. James G. Wentz's recent bequest of \$100,000 to our endowment, our work has a financial backing which amounts to half a million dollars.

Respectfully submitted,

For the Board of Trustees,

F. H. BLACKMER, *President*.

Mr. Blackmer announced that he would be glad to answer any questions about Urbana.

The Rev. Hiram Vrooman asked what percentage of the scholars and of the faculty were from New-Church families. Mr. Blackmer said that at the present time Urbana has three New-Church students, or about one-seventh of the students of the College. He himself is the only New-Church instructor.

The Rev. André Diaconoff inquired whether a student could live at Urbana University but attend the town high school. That, said Mr. Blackmer, could probably be arranged, provided the student could fit in in a way beneficial to all.

The Rev. Charles W. Harvey called attention to Urbana's offer of a scholarship to some one of the Church's young people from each Association, and urged that it be taken advantage of. The Junior College, he said, compares most favorably with any other junior college in the country. Its main need is students. The scholarship should prove an entering wedge.

Mr. F. Gardiner Perry believed that the training given to students at Urbana would be an excellent antidote for the current atheistic propaganda with which they are sure to come in contact. It would help them also to meet and solve many other problems of life.

The Rev. Louis A. Dole said that Mr. Blackmer had failed to mention that the President of Urbana was held in high personal esteem by the authorities of Ohio State University. They have expressed confidence in his ability. But students are the main need at Urbana. More would go if they could afford to do so, Mr. Dole felt. We should look forward to the time when we can make it possible for any of our young people to study there, regardless of whether or not tuition expenses can be met.

The Rev. George C. Morgan, reporting verbally for the Urbana Visiting Committee, said that,

while the Committee had not functioned as efficiently as it might have done, it had, nevertheless, "kept an eye on the School," to see what was being done there. He read from a letter written by one who had visited the School last April, in which the writer expressed the belief that Urbana was living up to its ideals.

Convention approved the nomination of Mr. George C. Warren and the Rev. Allen T. Cook to serve on the Urbana Visiting Committee.

The hour was now at hand for the main feature of the afternoon—the presentation of an address by that most remarkable woman, Miss Helen Keller: "A Vision of Service." The meeting was turned over to the President of Convention, the Rev. Paul Sperry. Miss Keller, accompanied by her Secretary, Miss Polly Thompson, entered from a door in the rear of the chancel, and sat down at the left of the platform, near the front. The church was packed. Mr. Sperry introduced Miss Keller in the following words:

THE CHAIR.—When Miss Keller was with us nine years ago, our dear friend, Mr. Smyth, was in the church, and he chose a special hymn for us to sing on that occasion—one which he felt especially fitting—and he reminded us of the physical handicaps of its composer. This afternoon, coming from the train, Miss Keller asked what hymn we were going to sing in opening, and I asked her to guess, to see if she remembered what hymn we sang nine years ago here; and, without a moment's hesitation, she said, "O Love That Will Not Let Me Go."

What Miss Keller has said and what she has written have proved that the love that will not let her go, and will not let us go, but ever keeps binding us closer to each other, has been doing its constructive work through these years.

I remember that at that time, nine years ago, as we sang the hymn, Miss Keller's wonderful teacher, Mrs. Macy, sat beside her, and spoke with the manual alphabet into Miss Keller's hand the words we were singing; and, to my astonishment, when we had finished singing the four verses, they had been transmitted by deft fingers into the listening hand. It seemed remarkable to me.

Those who have had experience with the radio tell us that there is a certain shrinking that comes when facing the microphone for the first time. I have had no such experience, but I confess to a feeling of shrinking as I realize that these impromptu words are passing through the agile fingers of Miss Polly Thompson, this faithful Secretary of Miss Keller's. We are all regretting exceedingly that illness has prevented Mrs. Macy from coming this afternoon, as we had hoped.

Miss Keller arrived only a few minutes ago, and she is obliged to return on the 5:30 train, which makes it impossible for the large number of friends who wish to shake her hand and to talk with her to do so. But I am sure, from what she said upstairs, that she expresses her love to you all, and especially that she might shake hands with so good a friend as Mr. Lathbury, and with that good friend who is using his voice in behalf of her message in the Northwest—Mr. Reece—and with this good friend who is to play the organ today, Mr. Maitland. May I venture on her behalf to express her personal greetings to them; and I hope the time will come more conveniently for the handclasp.

Hymn 386 was sung, "O love that will not let me go." As its words and music filled the church with their appealing tenderness and beauty, they seemed also to fill the soul of Miss Keller; for radiant smiles of joy would illumine her face with what seemed to us to be heaven's own light, and her arm would now and again spontaneously beat out the rhythm of that joy, as it rose or fell with the fluctuation of the music and meaning of the hymn.

Now Miss Keller was assisted up into the pulpit,

that happy light and smile still playing over her features. Some roses stood in a vase upon the pulpit. Her quickened faculties detected them, and, bending over, she paused for a moment to drink in their fragrance. Then she began her address, printed copies of which had been distributed in the pews. With the help of these, it was comparatively easy to follow her every word. She spoke slowly and carefully, and with a clearness of enunciation that seemed like a triumph over the impossible. Her address follows:

A Vision of Service

By Helen Keller

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, . . . shake thyself from the dust."—Isaiah lii. 1, 2.

SINCE THE PUBLICATION of my book in which I acknowledge my profound indebtedness to Emanuel Swedenborg for a richer interpretation of the Bible, a deeper understanding of the meaning of Christianity and a precious sense of the Divine Presence in the world, I have been asked a great many questions which trouble my heart, and awaken disturbing thoughts in my mind. What I am going to say to you today has been suggested by these questions, and my reflections upon the state of mind they reveal.

An earnest friend asks me, "What is the attitude of the people who believe in Swedenborg's 'Doctrine of Charity,' which you explain in your book, toward the practical problems of our day? What are they doing to promote peace and good will among men?" A college student writes: "I do not find the New Church which embodies the teachings of Christ so powerfully elucidated by Swedenborg leading any movement for world betterment." A zealous worker for universal peace and brotherhood inquires: "Did the followers of Swedenborg stand together in an effort to uphold the principles of their Seer and of our Lord and Saviour in the *débauché* of the World War?" A radical writes: "It seems to me that your New-Church variety of Christians is not very different from the other churches—like the Episcopalians, Roman Catholics, Presbyterians, and the evangelical denominations; they confess the Lord in the sanctuary and deny Him in the market-place." A young man says: "The acquiescent, conciliatory attitude of the Christian Church towards a corrupt, cruel, and acquisitive society is a repudiation of the Christ-Gospel."

These are only a few of the questions which have been brought to my attention during the past six months. They indicate the feeling of many thoughtful people that Christianity is receding rather than growing in power. Some of the churches realize that their people are leaving them, and, without understanding the cause, they try all manner of expedients to hold their flocks together. They say, "We are living in a materialistic age; we must give the people material attractions in the churches." As a result, we see preacher-actors, concerts, motion pictures, "jazz," and frenzied acrobatics in some of the churches. Still the exodus continues, and the people murmur, and the light of faith grows dimmer in men's hearts.

What is the cause of this ever increasing darkness in the tabernacles of God? Why is humanity losing its belief in the liveableness of Christianity? While seeking the answer to these questions, I opened Swedenborg's *True Christian Religion*, and there I found the answer: "Where there is no good of life, there is no longer a church." Where people cease to apply their beliefs to practical living, there is no faith. Is not that what has happened to the Christian Church? No church can inspire noble ideals in the people if it does not follow the aims laid down for us by our Lord.

My friends, we have let very different aims choke the seed He would plant in our hearts. We have pursued vain things. Possessed by ambition for earthly power and dominion, we have sought to subject others to our will and law. To satisfy our desires we have profaned our faith and desecrated the Holy of Holies in the lives of our fellowmen. By word and deed we have denied the Lord and betrayed Him to His enemies.

Two thousand years ago He clothed himself in flesh that He might walk with men, and show them how to live together in peace. Through poverty, through persecution, through betrayal He

lived His life before their eyes, going about His Father's business, healing the sick, comforting the sorrowful, opening the eyes of the blind and setting free captive minds. He dwelt among the poor and despised of the people and ministered to their physical needs. He never told them it was an advantage for men to live in horrid, unwholesome dwellings, nor did He tell them it was a disadvantage for men to live under healthy, pleasant, and decent conditions. Neither did He ever say that impoverished people were necessarily good. That would not have been true. The poor must perforce think more than they should about external necessities. That is a part of the misery of being poor. What Jesus did say was that accumulating, or possessing external things is not an advantage. Happiness and virtue are inside of us. If we could only realize that, we should not want to be rich. When the rich young man came to Him asking what he should do to be saved, Jesus said, "You should give up hampering possessions. They prevent you from realizing the best that is in you."

He said the same thing to His disciples. He told them to go out into the world and preach His gospel of service. He said that the world would not welcome them; but this was not to trouble them. They were to be calm, and speak boldly. If a man took their cloak, they were to give him their coat also, just to show that material things were of secondary importance. Even if people used violence against them, they were warned not to be violent in turn. "They who take the sword shall perish by the sword," He told them. Love is the power that saves. "Love ye one another as I have loved you, and ye shall be blessed of your Father which is in Heaven."

How, then, can deliverance come through churches which begin their deliberations by banishing love? Love carries away the light when it departs.

My friends, we have wandered very far from the teachings of our Lord. We have lost our way in the maze of an evil system which makes a lie of Christianity. We can not have a Christ-like civilization until we have a Christ-like church. If the people are to find spiritual joy in the Church, the Church must establish upon earth practical Christianity. It must make of human life something more than a battlefield of ruthless competition. When Christians live by the Golden Rule, there will be no empty churches. The Church will then in very truth be the home that our hearts yearn for.

It seems to me that the New Church has a great mission in the world. The people are in need of just the message which Swedenborg gave for mankind. Instead of merely listening to that message, we should go out and teach it. We have a precious treasure in the vessel of the New Church, and we

must be careful not to value the vessel more than the treasure.

I sometimes think that the withdrawing attitude of the New Church keeps people from knowing what a glorious message it has in trust for those who are lost in the fogs of materialism. With all its abounding humanity, Swedenborg's message does not reach the ears of all sorts and conditions of men. If the message does not reach them, it is due not to any narrowness in the Christian ideal which it foreshadows, but to lack of zeal on the part of those who possess it. I want to see the New Church put on its beautiful garments and shake itself from the dust of aloofness.

It is understood by some today that religion must not be treated as an elemental force, but as a "good form" diversion, somewhat tiresome and conventional. The one point agreed upon by all, or nearly all cautious, discreet preachers is that no pulpit reference should be made to any controversial topics. "Let not such problems as politics and war and industrialism be touched upon in the sanctuary." We assume that the powers that be are ordained of God. We belong first to the State, and must have no will of our own. We may discuss *ad infinitum* evidences of Christianity; but most of the evidences are in the past. It occurs to very few people that God still speaks to His children! May it not be the mission of our little band of New Churches to spread over the kingdom of the world the astonishing fact that the religion of Jesus Christ is a contagious reality—that there is still in the lowliest men and women something called faith which will respond to men speaking with the greatest of all authority—the authority of an inward conviction of the truth of His message?

Then society will be so completely transformed that in nothing will the new order resemble at all the old. Christianity will yet inundate the world like the ocean at flood-tide; it will overwhelm, submerge, and regenerate mankind. No man-built barrier of warships, armies, and fortifications shall stay the oncoming of the mighty waters. Sex, color, races, and creeds shall be washed and purified in the tidal waves of fraternal transformation.

When that day dawns, a man will walk with the Sun of Love before his face, and it will shine wherever two men look at each other. For the Sun of Love is of all created things the substance and the life. In its bosom lies the future of all things. It is from the Sun of Love that wisdom springs, and through its potency man develops whatever in his nature is patterned after the Divine.

THE CHAIR.—You have heard these words spoken; you have read them in type. Take your copy home with you; read it over again. Let your interest in having heard this wonderful friend speak give way to the meaning of what she writes. She has said that which needed most to be said. "Love carries away the light when it departs."

A strange lady whose name we do not even know brought these lilies of the valley to the church this morning. Some others have thought of another way of expressing our sense of gratitude and affection to Miss Keller. When it fell to my privileged lot to ask that important question upon which so much depended for the Church—whether Miss Keller would consider writing a book about Swedenborg—many thoughts passed through our minds. We knew of her interest and absorption in other writing. We knew of her contract for a book upon which she is now working day and night and which necessitates her return upon the next train. But, throwing aside that work, and throwing aside every other calling, she set herself to what proved to be the thrilling task of writing a book about religion. When some of us hoped to give her more freedom, more time, and more facility in preparation, she earnestly and continuously refused any such assistance. She longed to make her contribution to the Church this gift of love—this book—and she poured herself into it. Two or three times we have tried to express to her in some tangible way our appreciation, and today we have the privilege of expressing it in a way which we earnestly trust may be not only pleasing but satisfying to her, principally because it expresses the affection of the New Church, and its gratitude for this book, which means much for the spreading of our Gospel in the world; and for this address today, which will mean still more, as we use it among our friends. It is in this feeling of affectionate gratitude that we are asking Miss Keller to receive this very small piece of paper, which is signed by the Treasurer of Convention—his signature made possible by the generosity of individuals unnamed—a check made out to Miss Keller for one thousand dollars.

Mr. Sperry handed the check to Miss Keller, who in receiving it said, among other things: "I thank you for this generous gift. I am more touched than words can express."

Mr. Rollo F. Maitland, F.A.G.O., organist of the Philadelphia Church, then came forward and said he felt that the New Church is starting and

is doing at least the beginning of the work that Miss Keller had spoken of. In all his twenty-seven years of experience as an organist in different churches, he had been asked to join only one of them—and that was the New Church. It had made a deep impression on him, and he would never forget it.

Mrs. Alice Thacher Post asked whether it would be possible to convey to Miss Keller "our dearest heart's love," and Mr. Sperry informed her that Miss Thompson was transmitting her words to Miss Keller even while she was uttering them. It was a moving moment, deeply charged with an atmosphere of love. And so stirred was Miss Keller by the affection that was being shown her that, said Miss Thompson through Mr. Sperry, she was on the verge of tears. And your reporter thinks that others were, too.

The Rev. H. Gordon Drummond asked that the greetings and good wishes of Miss Keller's many friends in Great Britain be conveyed to her. Similar messages were transmitted from representatives from New Zealand and the Pacific Coast.

Miss Keller has three favorite hymns—"O love that will not let me go," "Lead, Kindly Light," and "Nearer my God, to Thee." The second of these was now sung as the closing hymn, being No. 358 in the *Magnificat*, after which Miss Keller said: "I wish I could express to you the happiness you have given me, and I send my love to all my friends and fellow-believers."

The President of Convention then pronounced the Benediction.

MONDAY EVENING, MAY 14TH

THIS PUBLIC meeting of Convention was preceded by a half hour of organ music, played by Mr. Rollo F. Maitland, organist of the Philadelphia Church. His program was: "Hosannah" (Chorus Magnus), by Dubois; "Cantabile," by César Franck; Choral Prelude, "We all believe in one true God," by J. S. Bach; "Canzonetta," by S. Marguerite Maitland; "Concert Overture in A," by Rollo F. Maitland. It is needless to say that the numbers were effectively and beautifully rendered.

The recital was over at 8.00 o'clock. As a prelude to the theme of the evening, Hymn 364 was sung, "Go forward, Christian soldier."

The Rev. William R. Reece of Portland, Oregon, served as presiding officer. He, therefore, having been fittingly introduced by Mr. Sperry, took the Chair, and opened the meeting with a

few brief remarks. He presumed, he said, that all felt as he did—that the further along the meetings went, the better they got. Yet it did not seem that anything could be better than Miss Keller's visit and talk at the afternoon session. To have had her present, and to have seen in her person the triumph of the principles of the Lord's New Church—of the truth and power He has made available to men—was a priceless experience. She has been a fighter, he continued, and the Lord has fought in her and through her to a triumph no other has achieved. And now Convention was to have the pleasure of hearing a further treatment of the subject by the Rev. E. M. Lawrence Gould, who was to speak on "How the Lord Fights."

There follows a verbatim report of Mr. Gould's address:

How the Lord Fights

By E. M. Lawrence Gould

VERY SIGNIFICANTLY, it seems to me, has this Convention chosen as its principal topic during the present session a question much in the public mind just now—the question, “Can People Be Christians?” It is a fine thing that men are beginning to ask that question, because a few years ago the answer would have been taken for granted. Now we are coming to see that being a Christian is not the simple matter we once supposed it to be. We are taking it, please God, more seriously, and are asking ourselves questions about it that need to be asked, and need even more to be answered.

But, of course, before we can give any intelligible answer to the question, “Can People Be Christians?” we must first of all decide what a Christian is. There is, it is true, a definite and authoritative answer given by the Founder of Christianity Himself in His New Commandment, “By this shall all men know that ye are my disciples, if ye have love one to another.” But, clear as this is, and all-embracing as it is, it is, unfortunately, susceptible of misunderstanding. It does not quite cover the ground—not in itself, but in men’s comprehension of it. I suppose, for example, that the leaders of the Inquisition would have said, and a good many of them would have meant it quite seriously, that they loved their fellow-men and were acting out of a sincere desire for their eternal welfare. At the same time the leaders of the Inquisition were not what the modern world would consider to be typical Christians. On the contrary, while the modern world accepts love, as indeed everyone must, as the central principle of Christianity, it wants to be more specific than that. It holds that, to be a Christian, one must follow not just this one precept, but the whole body of the teachings of the Lord Jesus; and especially that one must follow that particular portion of it which is coming more and more to be regarded as the essential and characteristic part, embodied in the Divine discourse which we know as the Sermon on the Mount. When people ask nowadays, “Can we be Christians?” what they usually have in mind is, “Can we keep the precepts embodied in this marvelous discourse?”

Now the moment one identifies Christianity with the observance of the teachings of the Sermon on the Mount, he is apt to run into difficulties. For example, it has generally been held that it is an essential of Christianity that one should accept the teachings of the Scriptures as a whole, including the Old Testament. There is every evidence that our Lord Himself regarded that Book as Divine and holy, and that He inculcated its observance upon His followers. And yet, as we study the Sermon on the Mount, we find at the very outset,

and over and over again, an apparent series of complete contradictions between the teaching of the Lord Jesus and those of the Old Testament; and this seeming contradiction is being very much emphasized in the Christian world at the present time.

The ordinary disposition in the Christian world is perhaps to say that, if the teachings of the Old Testament disagree with the teachings of the Lord Jesus, then we will, and we must, to be Christians, disregard the teachings of the Old Testament and hold to those of Jesus only.

But, unfortunately, that is not being Christians in the full sense; for in this very discourse, upon which so much emphasis is laid, occurs the strong and unmistakable warning, “Think not that I am come to destroy the Law and the Prophets [the Law and the Prophets being the names by which the Old Testament was known in those days] I am not come to destroy, but to fulfil.” It is true that immediately thereafter our Lord goes on apparently to draw vivid contrasts between the old teaching and the new teaching which He had to offer. “Ye have heard that it was said by them of old time, but I say unto you;” and what He says appears, upon the surface of things, to be the almost identical opposite of what went before. And yet, if we take note, He always says, “It was said by them of old time,” not, “It is written in the Law,” or, “It is written in the Prophets.” Is it an unfair inference from that to assume that the external and physical, the immediate and literal significance of the passages in the Old Testament represents the understanding of Divine truth which the men of that day had—represents that which is to be *seen through*; and that underneath and within that lies a body of Divine truth which is true forevermore and which the Lord Jesus came into the world to fulfil?

From the standpoint of this suggestion, let us consider that point at which there seems to be perhaps the most vivid contrast between the Sermon on the Mount and a great deal of the Old Testament. Let us take that passage which has been perhaps the greatest stumbling-block to a complete acceptance of Christianity on the part of the men of today and of many other days: “Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil.” More and more the conviction seems to be growing upon men that somehow in this doctrine of non-resistance we have the real keynote of the Christian message; yet the doctrine itself seems to be in conflict alike with what we call common sense, and with a good deal of the teaching of the older part of the

Scriptures. The Bible is full of passages such as "The Lord teacheth my hands to war and my fingers to fight," "The Lord is a man of war," and so on. Indeed, there are few names used for the Lord more consistently in the Old Testament than *Jehovah Sabaoth*, which literally means "the God of armies." Have we here a definite contradiction, a case in which the Lord is rejecting consciously the teaching of the Old Testament? Is there some method by which the two teachings may be synthesized and made to agree one with the other? Or, better still, can we find a way in which the Old Testament need not even be explained away, but may be seen to be not only the supplement but the actual basis and foundation of the teaching of the New?

The teaching of the Sermon on the Mount, taken by itself and in a literal sense, may lead and does lead in modern thinking to a good many of the fallacies involved in the extreme popularity of the virtue known as "toleration." Of course, toleration in a strict sense cannot possibly be called a virtue, since it is a negation, and consists in not doing rather than in doing something. But let that pass. We know what people mean by it in a general way.

We shall not need much time to dispose of one or two of the common fallacies associated with this word: for example, of the fallacy that all we need to do in religion is to attend to our own affairs—to secure the salvation of our own souls—and leave the rest of mankind to its own devices. It is precisely at this point that Christianity differs from every other religion. Christianity teaches definitely and conclusively that individual salvation is to be attained only through the effort to share with our neighbors whatever gifts of grace and virtue the good Lord may give us.

Similarly is it impossible for the Christian to argue that we must be tolerant because we cannot know any real distinction between good and evil and are incapable of forming moral judgments. A Christian not only recognizes that there is a definite and complete distinction between good and evil—howsoever humble he may be as to his ability to discover that distinction in specific cases—but he must recognize also that, with the best will in the world, it is not possible for us to live at all in association with our fellowmen *without* forming moral judgments. In every person with whom you are associated, you inevitably and unconsciously decide that there are traits and characteristics which you like and which you will encourage. And there are traits and characteristics which you like less or actually dislike, and which you try to disregard as much as you can. In other words, you are forming moral judgments. You are encouraging good and discouraging what seems to you to be evil in every human being with whom you have dealings.

And finally, if we think of evil, as we should

think of it in the Christian Church, as something the very essence of which is to bring sorrow and suffering upon everyone who lets himself fall into it, it will no more be possible for the Christian, the lover of mankind to sit by and see evil being practised or taught than it would be for him to sit by and watch the little child he loves putting its hand into a flame. Indifference to evil—intolerance in that sense, certainly—is an impossible ingredient in Christian life. Whatever the Lord meant when he said, "Resist not evil," it certainly could not have been that.

And we know there is evil enough in the world around us, if we are but willing to admit it. Modern society is full of institutions and ideas by which we see the happiness of our neighbors being damaged and their characters blighted and weakened. Consider the daily press, or the press generally, and you will find a tragically large proportion of it given over to the encouragement, at least by description, of the worst qualities in human life and society. The stage and the screen are full of abuses; full of elements, the moral effect on the average beholder of which must almost undoubtedly be bad. We have, what is more, such evils as the apparently increasing spread of divorce. We have, if not present war, at least the ever-present menace of war, which somehow or other must be faced and met if human life is to be worth living. And within and behind all these we have the philosophies and the pseudo-religions from which they spring and by which they are justified. We have militarism; we have materialism; we have rationalism.

As we look about, I say, and see these things, as we see the harm they are doing, the suffering they are causing, the lives they are wrecking, it is not to be wondered at that there sweeps over us the feeling that we must do something definite about it; that we must get out and fight them; that we must preach a new crusade. "The Lord is a Man of War," and He wants us to fight His battles for Him. Let us go forward and attack the evils of our day in His name. "The Lord wills it!"

But, "I say unto you, that ye resist not evil!" The meaning of this phrase must depend for us on our understanding of what evil is. And it is a somewhat new view—new at least to all but those who are students of Emanuel Swedenborg—that I want to try to present as part of our thought this evening.

The idea of evil that has been commonly current is really a form of that dualism, or Manichaeism as the students call it, which was brought originally by the Jews from their association with the Babylonians and Persians during their captivity. To the Babylonians, and especially to the Persians, as you will remember, there were really two gods—a good and a bad god—approximately equal in power; and experience in the world consisted in the struggle for mastery between these two

eternally opposing forces. I think it is fair to say that out of this Persian conception of a god of darkness there arose the idea of a personal devil, which has done so much to confuse the thought of Christian people for a number of generations. The Adversary or the Satan that we read about in the Scriptures may fully as well be interpreted impersonally, and I of course believe should be so interpreted. But the idea of a devil approximately equal in power to the Almighty, and waging an unending and quite frequently successful conflict with Him, is one which, coming from the source that I have outlined, has been highly influential in Christian thinking through the ages, and has had a great deal to do with the attitude the Christian has thought it necessary to take toward evil generally.

The first thing to remember about evil is that *there is no such thing*. Now I know that when I make that statement a good many of you will be surprised, and some will be shocked, because you will be interpreting it in the light of that modern philosophy which makes the same statement, but with an entirely different connotation. To say that there is "no such thing" as evil is not to say that evil must not be taken seriously. There is no such thing as cold, and yet great numbers of our fellow men have perished from time to time through the lack of heat. And it is to the lack of heat that we give the name of cold. Cold is a name for a *condition*, but the condition itself is negative. There is only one real substance in the universe, and that substance is the Divine Good—God's love, His goodness, His power, His life. Evil—which is dangerous, or may be under certain circumstances; which is certainly "real" in a good many meanings of that much-discussed word—evil, as we now know or should know, is either the absence or else the perversion of good. It has no independent existence; it is a condition, not a reality, or a *thing* in the absolute sense. And this, as we shall see, has an important bearing on the way in which we ought to regard it.

Evil, I say, is either the absence of good or the perversion of it. Take some of the evils which we think most common and most serious—fear and cowardice, for example—and what are they but perversions and exaggerations of the perfectly good motive, the necessary instinct of self-preservation? Without it, and the other basic instinct, that of generation, mankind would cease to exist. And yet, how large a proportion of all human ills is due to the perversion of the instinct of self-preservation, our Heavenly Father alone knows. The very will to live itself becomes, when perverted and misdirected, the love of self, which, as every New Churchman is aware, is the root of every evil.

Yet we may say even of these perversions that they represent a lack of the right channel of expression, of the normal outlet for the instinct

which is so perverted. And I would call your attention to the fact that, when we find the course of a river inconvenient to us, we do not attempt to solve the problem permanently by damming the river. We know we must dig another channel. Or, to come back to the original illustration, we do not banish cold with more cold. There is only one way in the world to banish cold, and that way is with heat.

Now, if you will remember that analogy, you will find yourself at once in a position to realize how the Lord fights evil. He *does* fight evil; he opposes it; He does everything He can to put it out of the measure of existence that it has. And yet He does so without employing any evil in the process. He fights evil always, uniformly and consistently, with good. He does not hate hate; He loves hate out of existence.

Another thing we should remember—and this is the other of the two great principles involved—is that not only does God hate no one, and in consequence punish no one, but He also never employs force. The first consideration of God in dealing with men is the preservation of human freedom, which He never violates. He permits force to be used by the evil—in hell, for example—but He never uses it Himself; and although He brings good out of the use of it, as He does out of everything in the long run, He would prefer to achieve the same good results by other means. The Lord fights evil with good. He is never angry, and He never uses force.

Suppose we apply these principles to ourselves. They involve facts which every one of us needs very deeply and very contritely to remember. It is at this point more than at any other that it is difficult for us to be Christians—that it is difficult for us even to understand what being Christians means. Someone attacks us. The attack may or may not be justified. Immediately fear ensues, and upon fear, anger. Presently we may call it "righteous indignation," but it is still anger, and it still comes from the same place. I doubt very much whether righteous indignation has any existence, except as what men nowadays call an "alibi." We are attacked, we are afraid, we are angry, and we try by force to insure the success of that which we desire. And it may be that we are satisfied that the thing we want to insure is the Lord's will, but that makes no difference. I can see, I think, the Lord meeting us in a situation like that and saying to us—not so much sternly, because I think that the sternness that was attributed to Him existed mostly in the minds of the beholders—I can see Him saying to us, with infinite concern and with infinite pity, "How can Satan cast out Satan? How can you expect to accomplish the purposes of heaven by the methods of hell?"

I know, and you know (God forgive us!) that we have all been guilty of trying to do this; and we have all been guilty of it in the last few days.

because we have been afraid, because we haven't believed that the Lord could take care of His truth and His good, or of us. We forgot that nobody ever "wins" a quarrel, any more than anyone ever wins a war—that everybody loses. There is only one way to conquer evil, and that is with goodness. There is only one way to conquer an enemy—even suppose you kill him, if you happen to be a Christian, you don't think that is the end of him, do you?—there is only one way to conquer an enemy, and that is to conquer his enmity, to love it out of him, to make him a friend by being his friend first. There is only one way to fight evil, and that is with goodness.

Remember, too—for this is a point of very considerable importance—whose goodness it is, and where it is, with which you must fight; because if you start doing the fighting with *your* goodness, heaven help you! It isn't your goodness; it's the Lord's goodness, and it is the Lord's goodness *in the other man* that you must conquer him with. If you try to conquer him by the force of a good example, by standing back and letting him see how fine and how noble and how virtuous you are, you know what will happen. If you try to conquer him by ignoring him, you make him angrier than you do by fighting him, for when you fight with him, you at least attribute some importance to him. Hidden away deep in every man, where even he himself cannot destroy it, in this world at any rate, there is a potential love for the Lord, a potential love for mankind, a potential appreciation of that which is fine and beautiful and noble; and it is *that* that you have got to conquer him with. Let your heart go into his mind and heart and touch that, and take hold of that, and you've got him; and neither man nor devil can get him away from you.

The same is true of the false opinions that our neighbors have and that we think are so important. You can't conquer them by fighting them in the ordinary sense. "Resist not evil!" Basically in every man there is somewhere a sincere desire to know the truth, and you cannot tell me that, in a universe where God rules, that desire is going to go completely unanswered in any single instance. If anybody wants to know the truth, then in his sincere convictions, whatsoever those convictions may be, there must be some truth; and you can find that truth and work it out of him and build upon it, and by that truth and by no other win him. And let me remind you that, the further that truth is from the point of view to which you are accustomed, the stranger it seems to you, the greater the likelihood that your finding it in him may by so much enrich your own store, so that you will be even more benefited than the man you are trying to help.

Let us see how this principle works out in a few definite, concrete situations. The Lord is never angry and never uses force. The Christian, so

far as he is like the Lord, is never angry, and—well, what are we going to say about that? I am going to leave that with you in part as a question. I don't know. It isn't quite the kind of thing that the Lord usually tells us. I think He leaves it to us to find out for ourselves. For my part, I am perfectly ready to do away with most kinds of force. I am about ready to do away with armies, since I was in one. I am not quite ready yet to do away with the police force. I realize that this world is hell, in part, and that possibly the methods of hell and the form of government of hell are necessary. But I do know one thing—that the use of the methods of hell never can bring this earth one step nearer heaven; and I know that the fact that we have got to use the methods of hell is something every one of us should be ashamed of, because we are responsible, after all, for the fact that this earth is hell. And I know one thing more, and that is, that if the Church is going to become that heaven on earth that we believe it should become, then the methods of hell have no place in it. The Church had better get out of the police business; it doesn't belong there. "Resist not evil!"

Take these various and sundry evils that we talk about—the bad pictures, the dirty plays, and the rotten books. What is the duty of the Church about them? To set up a censorship and try to ban them and say people can't read them? What good has that ever done, anyhow? It is to the eternal disgrace and failure of the Church that those books, pictures, and plays exist, because it was the business of the Church to develop the kind of people who wouldn't buy the books or go to see the pictures and plays. It is to the eternal disgrace of the Church that divorce exists, but the Church can't cure the situation by tightening up the divorce laws. The Church's business is to grow the kind of people that don't want divorce; then there would be no divorce, and you would have accomplished something.

It isn't the Church's business, either, to stamp out false philosophies or heresies, by persecution or otherwise. Read your history! Was any heresy ever stamped out by persecution? Were any man's beliefs ever changed by standing him against a wall and telling him he would be shot if he didn't let them go? Hell arouses hell in every man, inevitably. That's not the way to fight; that's not the way the Lord fights. The heretic wants to know what is true just as much as you do, and it's your own fault you haven't shown it to him. He is ready to see it if you go to him like a man and a brother and tell it to him. The Christian Church, in the days when it was really a Catholic Church, lost its soul and lost its chance to be the spiritual leader of mankind because it did not obey the commandment, "Resist not evil"; because it thought it could put down heresy with fire and sword.

It is the same way with war. I won't say very much about that, because it is a subject about which honest men have honest differences of opinion. But I will say one thing: whether or not we are to defend ourselves when we are attacked, we have got to come to the point some day when we shall realize that we ought to be ashamed to be attacked. No nation will ever attack the United States so long as it is convinced of the pacific and just purposes of the United States; and if any nation is not convinced of the pacific and just purposes of the United States, it is because the United States has fallen down on its job of international friendship. It is not only our business to feel kindly toward our neighbors; it is our business to make them know that we feel kindly.

Please do not imagine that anything I have said this evening involves a plea for indifference toward evil. No one should know quite as well as a New Churchman the tragedy that sin brings. All I am trying to do is to drive home the fact that there is only one way to fight evil—that there is only one thing in the universe that is so hostile to evil that the two cannot coexist for an instant in the same soul, the same mind—and that is, goodness, love. Bring good to bear on the situation; bring kindness to bear, bring sympathy to bear, and you have done the only thing in all the world that will ever have any permanent effect.

Most of us in this Church have got into the habit of using the word "faith" in a false sense, a sense we took over from a set of poor, misguided theologians who thought that it meant the acceptance of a set of dogmas; and we see very clearly that Swedenborg is right when he tells us it isn't that kind of faith that saves men, but another kind of faith, a real faith, the kind of faith the Lord Himself talked about and exacted of His followers and of the people for whom he tried to do His miracles; so that He could do no miracles for the people who did not have it. ("He did not many mighty works there, because of their unbelief.") We need that kind of faith; we need confidence and courage—the conviction that *Christianity will work, and the courage to go out and try it.*

The world needs that kind of faith today more than it needs anything else whatsoever. It needs men and women who will go out and disregard the consequences; who will face the possibility of having to meet what the Lord Himself met, if that should be necessary, and prove, as He proved, that you can't kill love with nails and a cross, nor with guns or swords or dynamite, nor even with hard words. There is only one thing in the world you can't kill, and that is the love of God that He is trying to put into the hearts of us, His creatures. Now that the Lord has come again, I believe that Christianity will work, even in the practical sense, as we call it; that a man can probably be a Christian without its even costing him very

much from the worldly standpoint. But what does that matter? We have tried everything else now. We have tried all the other systems except love, and look at the mess they have got us into! They won't work anyhow. Let's see—maybe Christianity will. Let us try it!

There is a great hymn that used to be sung during the late war, but which has since been rather widely condemned by people who apparently had only read the first four lines of it. As a matter of fact, that hymn is one of the most completely pacifistic documents ever written:

The Son of Man goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in His train?
Who best can drink his cup of woe
Triumphant over pain,
Who patient bears his cross below,
He follows in His train.

Let us unite in this glorious challenge of Christianity.

Discussion

The discussion of Mr. Gould's thought-provoking and challenging address was opened by the Rev. John W. Spiers, who said:

REV. JOHN W. SPIERS.—It is my privilege to open the discussion of Mr. Gould's admirable address. How does the Lord fight evil? "By loving it out of existence," said Mr. Gould. This reminds me of the prayer made one night by a little girl. After she had repeated the old familiar prayer which she had said for so long that she could say it without thinking and when half asleep, her mother suggested that she now say a little prayer all her very own. To her mother's surprise this is what the little girl said: "Dear Lord Jesus, please love me when I'm naughty." We sometimes tell our children that the Lord loves them when they are good, but do we not need to tell them also that He *always* loves them, even when they are naughty? When we have learned to recognize this impartial love of the Lord for us, we shall be ready to exercise a like love towards others. We shall then be able to do what the Old Testament Jews could not do; that is, we shall be able to distinguish between the sinner and his sin, and while loving the one, hate the other. The "Vindictive Psalms" such as the one which speaks of dashing the "little ones" of Babylon against the stones, will then convey to us their true meaning; that it is the beginnings of evil in the human heart that we are to destroy.

But before we can aid the sinner to resist and remit his sin we must "first cast out the beam from our own eye." And the evil doings of others are a great aid to us here, or may be made so. For when others do us some evil, such as telling unkind tales about us, a like evil is awakened within our own hearts. We feel prompted to hit back and "get even," as we say. Not until these foes within our own breasts have been repented of, will we be in a position to push out into the field of social reform and social repentance. "A man's foes are those of his own household," as our Lord said. And have you noticed how the presence of some rankling sense of injury will continue to disturb your best work until it is removed by "forgiving your enemies" as our Lord bids us do? For instance, there is a story told of Leonardo da Vinci, who painted the

famous picture of "The Last Supper." While at work on this picture, so it is said, da Vinci had a quarrel with a friend, and determined to get even by painting his friend's face into the picture of Judas. This he did, making the face of Judas as ugly and as evil as possible. Then he tried to paint the face of Jesus, but try as he would, he could not succeed. He could not put the purity and mercy into the Lord's face which he felt must be there. Then the reason seems to have come into his mind, and he went to his friend and made up with him, and painted out the face of Judas and painted in another face. Once again he sought to paint the face of Jesus, and this time he succeeded. The forgiving love of the Lord within his own heart inspired the right picture in his mind. How like this is to an experience which we preachers know so well, that when we are feeling resentful for some real or fancied injury done us we cannot write our sermons on the spiritual life with any sense of reality or of inspiration. And doubtless every man knows how his work is rendered imperfect for similar reasons. We must "love our enemies" and "forgive if we would be forgiven" in order to possess our Lord's spirit.

Having done this work of repentance ourselves, we shall be in position to push out into the arena of life, and to lead the way in social repentance. We shall have the Lord's own patience, mercy, and gentleness; we shall not be cast down by failures, nor feel the temptation to give up; we shall not lose our tempers, nor dissipate our strength in vain disputes; and we shall not be misled by the wiles of the devil, but while "harmless as doves," we shall also be "wise as serpents." And we shall have that Divine power which comes when ideals are purged of self-regarding motives: or, to put it in the words of Swedenborg, we shall have that "truth from good" which has "all power in heaven and on earth," because it is the Lord of Truth Himself.

But we must expect to endure all manner of persecutions, just as He did. And to strengthen us at this point we may well recall His own remarkable statements concerning His own cross. A dozen times or more in the Gospels we find this word to the two on the way to Emmaus echoed: "Ought not the Christ to have suffered these things, and to enter into His glory?" Sometimes the word is "must" and then "must needs" and also "should." Always there is the note of a Divine imperative in the cross. It is so also with respect to our own crosses, both those which we endure from within and those which we endure from without. But with us as with Him, it is all for our "glory"—for our "regeneration." As all that He had to endure from without still further glorified His human and made it Divine, so all that we shall have to endure from without will regenerate still further our human and unite it to His Divine Human. When we are persecuted for righteousness' sake, therefore, let us comfort ourselves with His words: "Rejoice and be exceeding glad, for so persecuted they the prophets who were before you." "Ought not the Christ to have suffered these things, and to enter into His glory?" Ought not you and I to suffer all things for His sake, and so enter into our regenerated and angelic nature? With this thought supporting us, we can "endure to the end."

The Rev. Adolph Roeder expressed cordial approval of the address, of which he said that to him perhaps the most striking statement was that the good with which we must conquer evil is not our good, but the Lord's good in those from whom the evil comes. As an illustration of the fact that there is good from the Lord in everyone, he told how a group of boys in a penal institution—boys

committed as "hopelessly bad"—had gone to a great deal of unnecessary trouble to avoid disturbing a mother bird and her fledglings.

Mr. Roeder also spoke feelingly of the impression made that afternoon by Miss Helen Keller:

Of course you are dazzled by the smile of that concealed angel; but you know how difficult it is for her to speak out of the tomb and dungeon in which she is imprisoned, and that gives a sepulchral tone to her voice. . . . You hear the wonderful goodness which God has planted in that heart working out and talking from that vast height (I used to think of it as depth, but I now know it is height), and although the voice sounds muffled and heavy because it comes through a heavy clay house, you have no doubt of the goodness. Even if you could not hear it, you could see it.

The Rev. Hiram Vrooman expressed his appreciation of Mr. Gould's address, but took exception to three statements in it: that "there is no such thing as evil"; that the Lord never employs force; and that there is no such thing as cold. These statements, Mr. Vrooman said, were made without qualification; and Mr. Gould's development of his subject disproved rather than proved them, as was apparently the intention. Nothing exists *in itself* but the Infinite Himself. Yet cold is more than the absence of heat; it is a relation of temperature to the human body. It is a state of temperature that would freeze the body. So cold *does* exist. Likewise, evil does exist in its relation to regeneration. It is, in fact, one of the most important, fundamental, and inevitable realities that human beings must face, due to the relationship involved.

The Rev. Junius B. Spiers cited the Church's teaching that man's acknowledgment that all good is from the Lord and all evil from hell prevents his making good meritorious and his confirming himself in evil.

A stranger who had been attracted to the meeting by a notice of it went to the platform and spoke of his interest in the address, which constituted his first contact with anything Swedenborgian. The Lord is good, he said, to have brought about the wonderful change in the world which the speaker had described in his talk. He could find no text in the Bible that pointed to another world war, nor to a conflict between the various religions.

Mr. Reece said that though the brother was unknown to us, it could be seen by the light in his eye that his heart was in the right place.

The Rev. Thomas French, Jr., told a story about a small girl who was saying her prayers. Her mischievous brother suddenly approached and jerked a hair from her head. Then he repeated his prank. It was too much for the little girl, who turned around and said: "Heavenly Father, please excuse me while I lick Willie." How, he inquired,

are we going to overcome our foes if we use no violence? Does not the Lord tell us how the heavens are protected? Are they not protected by the outflowing stream of God's love—the love incarnate in the Son of Man?

The Rev. John W. Stockwell thought this quotation of Edwin Markham's summed up the whole matter:

He drew a circle that shut me out—
Heretic, rebel, a thing to flout;
But love and I had the wit to win;
We drew a circle that took him in.

The Rev. C. W. Clodfelter felt that Mr. Gould and Mr. Vrooman were both right and both wrong, in the sense that there was a half truth in each point of view. He referred to a statement by Henry James to the effect that God could not have created finite man without having created him in evil, or at the most distant point from Himself, that is, in a negative state of goodness; so that he could ever thereafter move toward heaven, toward God, toward home. He felt that man, in that sense, is always in a state of negative goodness; and that evil, so understood, is as much a thing in itself as the rocks or the trees. It is a very real thing as it comes to us in our efforts to become regenerate. We must learn to rise above the evils that others stir up within us; we must love our enemies and meet their evil with good.

Mr. Gould, in closing the discussion, said that it was a hard task to talk in a foreign language,

which is precisely what most of us are always doing, since the same words never mean the same thing to any two people. What he had said in his own language meant nothing very different, he thought, from what Mr. Vrooman had said in his language. He wished to point out now that he had not made the assertion that evil was unreal. He had said, rather, that there is no such *thing* as evil: that it is a *condition*, and that the vitally important thing to know about that condition is that it springs from the absence of something and not from the presence of anything that is real in the absolute sense. In other words, the thing to do when a person is in evil is not to take away something that he has, but to give him something that he has not. Mr. Gould said that his impression still persisted that Swedenborg says that force is employed in the hells, and that the Lord permits the evil spirits to exercise force upon one another, but does not say that the Lord exercises force Himself. However, he was open to correction on that point, as well as on all others.

The Chair remarked that he had listened with immense satisfaction and pleasure to Mr. Gould's address and to Mr. Spiers's discussion of it. They preach a difficult doctrine; for to call out the good in an enemy is not the natural thing to do. "If this be modernism," he said, "give us more of it."

Following the singing of Hymn 69, "Thy mighty power we sing," and the pronouncing of the Benediction by the Rev. Louis Rich, the meeting adjourned.

NEWS OF THE CHURCH

Looking Forward

A conference in the interest of THE MESSENGER is to be held in the rooms of the Board of Publication, 108 Clark Street, Brooklyn Heights, New York City, on Monday, June 25th, beginning at 10:30 A. M. The President and Vice-President of the Board have invited to this conference the President of Convention, the President of the Theological School, the Principal of the Theological School, the Chairman of the Editorial Advisory Committee, and the Editor. The object of the conference is a frank discussion of the needs of the paper and its future plans.

Boston Church Damaged

Considerable damage was done in the Boston Church on Thursday evening, May 31st, at about eleven o'clock when a part of the false ceiling crashed through to the vestry below the church,

making two great holes in the floor. No one was hurt, as the church was empty; but had this occurred during services, many lives might have been lost.

A part of the balcony was demolished, and the pews were covered with plaster and debris; the vestry below was also filled. The cause of the accident is unknown. It is said that the janitor had just passed through the church a few minutes before the crash came.

The Union Summer Services, arranged for the Boston Church, will now be held in the Cambridge Chapel.

Picnics

The Indianapolis League held its June meeting in the country, with a picnic supper.

The last meeting of the Lakewood Young People's League was a picnic at Dover, Ohio.

A picnic is planned by the Pittsburgh Society at the Bear Pit for Friday, July 13th.

The Baltimore Society will picnic at Druid Hill Park on Saturday, June 30th. A special boat ride is planned for the children.

The annual picnic of the Portland, Oregon, Society was held on June 10th at the House-in-the-Woods on Palatine Hill. The young people enjoyed a merry-go-round ride and a hike in the hills. During lunch Mr. and Mrs. Reece told some of the incidents of their recent trip East. Mr. Reece particularly spoke of Helen Keller, and read a letter from her to Mr. Sperry written after Convention.

This and That

Miss Ida Hunt, who has been active in the Cleveland Society, has accepted a position in the library at Urbana Junior College.

From the first of July the Rev. William L. Worcester may be addressed at Intervale, N. H. Mr. Worcester will take part in the work of the Fryeburg Summer School.

After June 29th the Rev. and Mrs. E. M. Lawrence Gould will be at their summer home in West Falmouth, Mass. Mr. Gould will return to New York for the Sundays of July 29th and August 19th to conduct the Brooklyn Heights Union Services in the Reformed Church.

Summer Union Services in the Cambridge Chapel will be conducted as follows:

July 1—Rev. Jedediah Edgerton; July 8—Rev. Jedediah Edgerton; July 15—Rev. William L. Worcester; July 22—Rev. William L. Worcester; July 29—Rev. H. Clinton Hay; August 5—Rev. John Daboll; August 12—Rev. H. Clinton Hay; August 19—Rev. John W. Spiers; August 26—Rev. John W. Spiers; Sept. 2—Rev. William F. Wunsch; Sept. 9—Rev. William F. Wunsch; Sept. 16—Rev. John Daboll.

Miss Madelon Mackenzie Shiff of New York City has been in Pittsburgh recently looking up for biographical use the connection of Andrew Carnegie with the New Church. A great deal of information has been found, and photographs of this material will probably be made. It will be remembered that Mr. Carnegie was librarian of the New-Church Sunday School in Pittsburgh at one time, and that the present organ in the Pittsburgh Church was the gift of Mr. Carnegie. The biography is undertaken by Mr. Burton J. Hendrick, who has twice won the Pulitzer prize.

Flowers and spring songs and Bible verses recited by the children helped to make the closing session of the Lynn Neighborhood House Sunday School on May 27th a very happy one. Pins were given for perfect attendance. Viola Shealey had the best record, not having missed a Sunday for seven years. The service was conducted by the Rev. John Daboll. The Rev. William L. Worcester was present and gave the children a little message. At the close the whole school stood in silence for a few minutes in memory of Mr. William R. Blanchard, whose loving work the pupils will always remember.

Parish Notes

The closing exercises of the New York Society were held on Sunday, June 17th. The sermon was followed by the Sacrament of the Lord's Supper.

Notice is received from the Rev. Peter Peters that the Buffalo Society has some two dozen copies of the old edition of the *Magnificat* to sell or give away. Anyone interested will kindly communicate with him.

Cleveland's delegates to Convention and Conference reported to their Society on Sunday evening, May 27th, at a tea given at the residence of Mr. and Mrs. Charles Thompson. Mrs. W. C. Boyle, Mrs. G. Y. Anderson, and the Rev. Clarence Lathbury gave their impressions of Convention, and Mr. Emerson Duerr reported on the League Conference. Great interest was shown in the account of Miss Keller's talk.

Since the departure of the Rev. and Mrs. Horace W. Briggs for New England, services in the Lakewood, Ohio, Church have been conducted by Mr. Chauncey King. Members of the Society are at present busy remodeling and redecorating, and they have many plans for the fall. The Woman's Guild raised money recently with a paper sale; and the choir, in order to meet its pledge to the Church, gave a May Party at which the "Lavender Ladies" sang olden songs in costumes of long ago.

Services in the Roxbury, Mass., Church on Sunday, June 3rd, were conducted by the Rev. Charles H. Kuenzli. On the following Friday the Matrons' Club of this Society served a Cafeteria Supper in the Vestry. On June 10th the Rev. Jedediah Edgerton preached a special sermon for the children. On June 17th the Rev. Frederic R. Crownfield occupied the pulpit, and on June 24th at the closing services the Rev. Russell Eaton will administer the Sacrament of the Lord's Supper.

May 31, 1928, marked the twenty-fifth anniversary of the Sheridan Road Parish, Chicago, in its present location on the boulevard whose name it bears. In the "History of the New Church in Chicago" there is the following reference:

May 31st of that year (1903) the Sheridan Road New Church was dedicated under the direction of the Presiding minister, Mr. Saul; Rev. L. P. Mercer delivering the sermon and administering other parts of the service, assisted by Rev. Mr. Schreck, while the parish organization was represented by Mr. Robert Matheson, its presiding officer. Following the service . . . a collation was served in the parish house.

The twenty-five years have seen struggle and losses, but also many blessings. The people of the parish have borne courageously and faithfully through it all, inspired by their love for the truth and the cause of the Lord in His Second Coming.

The week-end of June 2nd and 3rd in the Brooklyn Heights Society was devoted to the children. On Saturday an all-day picnic was held at Bear Mountain Park, the trip being made by steamer from the Battery. The next day, "Children's Sunday," began with the presentation by the little children of the Sunday School of a charming play in verse, "The Enchanted Garden," by Constance D'Arcy Mackay. This was directed by Miss Margarette Small, with scenery and costumes by the Neighborhood Players. The children

then attended the morning church service, which included a special children's sermon by the Pastor, the Rev. E. M. L. Gould on "Filling the Storehouse."

CALENDAR

July 1.

Fifth Sunday after Pentecost

THE CHRISTIAN LIFE

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

Lesson I. Joshua xxiii.

In place of Responsive Service, Sel. 178: "My soul cleaveth unto the dust."

Lesson II. Rev. xix to v. 10.

Gloria, Benedictus, and Faith.

Hymns (Mag.) 22: "To God I lift my eyes."

224: "Jesu, with Thy Church abide."

The Convention Speakers

Helen Keller is the famous author of that notable exposition of New-Church teachings, "My Religion."

William F. Wunsch is Principal and Professor of Theology at the New-Church Theological School.

E. M. Lawrence Gould, the present Editor of THE NEW-CHURCH MESSENGER, is also Pastor of the Church of the New Jerusalem, Brooklyn Heights, New York City.

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DENVER, COLORADO

The
NEW-CHURCH
MESSENGER

*A Weekly Journal
of the New Christianity*

THIRD CONVENTION NUMBER

J u n e 2 7 , 1 9 2 8

The Cause We Serve

By William F. Wunsch

When Light Becomes Power

By Everett K. Bray

The New-Church Forum

A Letter From Helen Keller, News of the Church,
When Do Body and Soul Reach Their Peak?

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JUNE 27, 1928

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New York City

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The Church of the New Jerusalem
Brooklyn Heights

Rev. E. M. Lawrence Gould
Pastor

will be intermitted during the summer and until September 16, 1928.

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The NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

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New York City, June 27, 1928

Whole No. 3804

A Message From Our New President

Fellow New Churchmen:

Our General Convention affords us an invaluable means of working together for the extension in the earth of the Lord's Kingdom as it is descending from Him out of heaven. With over a century of organized effort, the Convention has acquired a certain momentum. The Lord will continue to provide it life and guidance if its members do their part in keeping it loyal to its purpose and effective in its undertakings.

Our useful service as a Church will depend upon our ability to further in the world two things: the good of life, and the truth of faith. While cherishing them both, let us not forget their order of importance. Good of life is the first-born. Israel, with crossed hands, would put primary blessing upon younger Ephraim. The wiser Joseph would prefer the foremost consecration of the first-born Manasseh. We shall be likely to be more loyal to the essentials of New-Church faith if first devoted to the essentials of New-Church life. Love must be the keynote, not only of our doctrine, but of our life: love of the Lord Jesus Christ as our Creator, Redeemer, and Regenerator, and of our fellowmen as all potential angels.

A few years ago our Church found value in a kind of slogan suggested by one of our devoted men. "Solidarity" came to be the thought behind many of our concerted efforts to carry on the work of the Church. May we not usefully rally again about the same central idea, though using a new word: "cooperation." Cherishing the privileges of freedom and reason, we shall have varying wishes and different opinions. These need not be antagonistic, but may be complementary, combining our various purposes and abilities into one united effort. We serve one Lord and one Church.

All of us have gifts which we wish to offer to our Lord and our Church; but there is a preparation required before we can give them. Our Lord counsels us, "First be reconciled to thy brother, and then come and offer thy gift." Let us follow the injunction, and then in a spirit of renewed and strengthened cooperation devote ourselves, as individuals and as an organized Church, to making the "daughter of Jerusalem, this city that men call the perfection of beauty, the joy of the whole earth."

PAUL SPERRY.

The 107th Convention

Reported by H. Durand Downward

TUESDAY MORNING, MAY 15TH

AT TEN A. M. a religious service preliminary to the business session of Convention was conducted by the Rev. Horace W. Briggs. It consisted of the singing of Hymn 270, "O Lord, our help in ages past," the reading of the Scriptures from *Matthew* vii, a prayer by Mr. Briggs, and the Lord's Prayer, said in unison.

Having called the meeting to order, the Rev. Paul Sperry, who occupied the Chair, asked the Secretary to read the minutes of Monday's sessions. They were approved.

It was voted that Convention proceed with balloting to fill the vacancies in the boards still unprovided for. Reports of the tellers showed that further voting would be necessary before elections were effected in all cases.

In view of the delay and confusion that had attended the election, the Rev. E. M. L. Gould felt that the time was propitious for introducing a motion that had been, he said, in the minds of a good many during the last day or two. He therefore moved that Convention rescind the action taken last year relative to the presentation of a choice of candidates by the Nominating Committee, and return to the simpler, more efficient, and more intelligent system of having a carefully considered list of nominees drawn up by those who have the time and opportunity to obtain exact information as to the qualifications of the various candidates.

Mr. Ezra Hyde Alden, in seconding the motion, said that the action taken last year was illogical and unreasonable, and practically nullified the value of the Nominating Committee. A further argument against the system then put into effect was the ballot itself. So far as a choice of candidates was concerned, that was afforded by the fact that nominations could be made from the floor. With these remarks, Mr. Forster W. Freeman agreed.

Mr. Philip W. Carter said that he was responsible for the motion that led to the adoption of the present system, and that he thought it would be unfortunate to reject what some had thought was an improvement on the old method without giving it at least a fair trial. The Rev. John W. Stockwell thought likewise.

Mr. Gould explained that he had offered his motion, not primarily because balloting under the

new system had consumed so much time, but for the reason that he thought that system was detrimental to the spirit and morale of Convention. By its choices of candidates were likely to be made without sufficient reason. It had aroused an atmosphere of discussion, controversy, and even of politics. Furthermore, it involved Convention in the danger of throwing away some valuable assets, such as the experienced members of committees and boards. For these reasons he hoped his motion would be sustained.

The Rev. John W. Whitehead, however, thought last year's action was a step in the right direction, and that the present election had aroused more interest than any other within the last fifty years.

The question then being called for, the motion was put to vote, and was lost.

Mr. Robert Alfred Shaw asked whether the requirement of a choice of candidates meant that a choice of five had to be given, as had occurred in one instance on the present ballot. The Chair said that the Nominating Committee had presented two names, as requested, and that the other names had been nominated from the floor. The Committee, however, was not limited to two names.

Mr. Shaw moved that the Nominating Committee be instructed to present next year not more than two candidates in each instance. The motion was seconded, but Mr. Alden called for the order of the day, and the matter was automatically tabled, to be taken up for consideration later.

The next item of business was a special discussion of reports, with five-minute assignments. Mr. Alden, the Vice-President, took the Chair.

Mr. Leslie Marshall, commenting on the report of the New-Church Evidence Society, called attention to the increasing activity of that body. A clipping bureau supplies it with all references in the larger newspapers to either Swedenborg or the New Church. These clippings enable it to follow the trend of thought and opinion on matters Swedenborgian, and to correct unfavorable or incorrect comment, of which there is surprisingly little. He asked members of Convention to be on the lookout for items in the public press or elsewhere concerning the Church and Swedenborg, and to forward them, when found, to the Evidence Society.

Mr. Marshall also said a word on the report of

the New-Church Lecture and Publicity Bureau. The Bureau feels encouraged to continue its work. Eight Societies are still holding lectures, and the services of the lecturers are appreciated. The Bureau has extracted and condensed the outstanding features in reviews of Miss Keller's book, "My Religion." Twenty Societies, he believed, subscribe to the paper, *Religion and Life*, which has a circulation of about one thousand copies. The Bureau has thought of organizing a sub-committee which might appropriately be called the Central Bureau of Information, its purpose being to coordinate information and make it available to each Society.

The report of the Committee on Endowment and Building Fund of the Theological School was discussed by two speakers, the Rev. Fred Sidney Mayer and Mr. Robert Alfred Shaw.

Mr. Mayer believed that no cause lies closer to the heart of the Church than that of the School. Its needs are vitally important. Ministers of the future will come to the Church through it. The School has a capable faculty, regardless of anything that might have been said to the contrary. The Committee now has over forty per cent of the one million dollars which is its goal. No definite plan is in view for immediate realization, since it was thought best to go slowly, inasmuch as this is the building of a great institution. The Committee is thankful for the money given to it in legacies; but it would encourage also the "giving while living" plan.

With regard to the proposal made a year ago that the interest in this fund should be advanced by the cooperation of the Board of Publication in arranging a dinner in New York, Mr. Shaw said that, though matters had intervened to prevent realization of that plan, it was still on the program. He expressed the hope that the dinner would be largely attended, and that it would be the means of increasing the flow "of good coin." The present generation must do its part.

The Rev. John W. Stockwell invited attention to the printed report of the Group Study Committee, but spoke especially of the work of the Philadelphia Music Group. Mrs. Kent, a member of that Group, read a written report prepared by its President, Miss Emily L. Hibberd, which follows:

THE PHILADELPHIA MUSIC GROUP

The Philadelphia branch of the Music Group is glad to supplement its outline report for the year.

The general theme, "The Educational Side of Music," has greatly contributed to our interest.

The note sounded in one of last year's papers, "Beautiful music is like a weapon against evil spirits," pene-

trated our study this season, when we considered the work done in the schools among even the smallest children. The shyness found in the primitive types is but an expression of the feelings regulated by motions. By making use of the affections found in the children, appreciation for what is beautiful and enduring is started very early, and so is invaluable.

It would seem that through music and its expression the spirit of the New Church is influencing our education. Its so-called new ideas are but the beginnings of what promises to be a better and more orderly educational program.

Civic organizations are contributing their opportunity-giving processes in many ways. Glee, pageantry, choruses, organists, and community leaders are most generous, and are interested in the welfare of music. The joy that is fostered, the atmospheres that are created, whether it be the whistling of a stoker, or the singing of otherwise weary crowds gathered at Christmas time, all contribute to the realization that fine music is uplifting.

The crowds which symphony orchestras draw show the human hunger for that which is fine. It is significant, too, to note the well-ordered grouping: the quartet families of instruments, with strings corresponding to the spiritual, and wind instruments corresponding to the celestial; the whole orchestra corresponding to the Grand Man, and each player and group of players having a particular place and part to take to make up the whole. The fine part of the orchestra is that it is composed of human beings as well as instruments.

Swedenborg says a good deal about harmony and choirs, but very little about melody.

The speech of angels is music—united expression, every individual's soul vibrating—a heavenly condition. Such cooperation must be a heavenly condition, a will or desire or wish for illumination of our minds for beautiful things.

The film, radio, Sunday School, and Church music are far-reaching. Progress in musical art is increasing. Music in the United States has started on its greatest upward soaring.

Much free discussion shows us that our group is a thinking, vitalizing force in individual ways. Many are interested who are not essentially of the New Church. We are still finding our way, but not groping blindly as we seemed to be at first.

The enjoyment and the influence of New-Church people applying in a New-Church way their New-Church ideas must have an influence for real fineness of interpretation in the educational and musical world. When church choirs feel that they are instruments of the Lord in their functions, the results will be tremendous; otherwise it is mere form.

Surely in heaven the voice is the most complete index of character. The essence of music is the affections, while thoughts are the forms of the affections.

In current events in the music world we note improvements in public and private school work. The creative side of music, the children's concerts by the large orchestras, Mr. Damrosch's innovation of lecturing on music appreciation over the radio, the development in organ building, the large and discriminating audiences, the ether music—all these are food for our thought. The uplifting power invested in those producing music, in whatever form, is, we find, worthy of consideration.

We hope for and invite any small group who may be interested to organize. We cannot help but be a strength when New-Church people are in earnest and are inspired from the light which it is our privilege to know and cherish.

The discussion of reports was now temporarily interrupted to allow the tellers to make their re-

port on the recent balloting. The results were still inconclusive, and further balloting was necessary for members of the General Council and of the Board of Missions.

In connection with the Stroh Memorial Fund, the Rev. H. Clinton Hay reported as follows:

ACHIEVEMENTS OF MR. STROH

I have been asked by the Trustees of the Stroh Fund to speak a little of Mr. Alfred H. Stroh, of whom I learned more particularly during my visit to Stockholm and Upsala last summer.

Mr. Stroh was not a minister and never expected to be one. He was a scholarly layman, with one great ambition, to which he devoted, and for which he sacrificed, his life—to study and preserve the original manuscripts of Swedenborg. He went to Upsala University and also to Stockholm, where the manuscripts are kept, and found the manuscripts not being well preserved. He began to study them, and while he was engaged in that work some professors of Upsala University found him at it and received help from him in deciphering some of the manuscripts in which they were interested. That was his introduction to them. He afterward took a doctor's degree in Upsala, and made many friends.

He memorialized the Swedish Parliament in order to have the remains of Swedenborg taken from London to the Cathedral at Upsala. He found it necessary to print a pamphlet and send it to each member of Parliament; and in that way they became interested in the matter. Negotiations led to the sending of a warship to England, on which Swedenborg's remains were carried to Sweden, and finally to the Cathedral at Upsala. The Swedish government also arranged to have the remains placed in a beautiful sarcophagus.

When Mr. Stroh went to Sweden, very little attention was paid to Swedenborg, but all that is changed now. All Swedish people of intelligence know where Swedenborg's remains are, and that he was one of their great countrymen—a great scientist; and now the Lutheran Church of Sweden is very friendly to Swedenborg. One Lutheran minister in Sweden said, "Yes, Swedenborg was greatly wronged in his lifetime, and we are trying to make up for it now." It is due solely to Mr. Stroh that Swedenborg is coming into his own in Sweden.

The Stroh Fund is simply the payment of a debt of gratitude. Mr. Stroh sacrificed his life to this work. He has left a beautiful widow—a refined and true lady—and three beautiful children; and the least that the Church can do is to see that they suffer no neglect and no want because Mr. Stroh was taken from them by his zealous devotion to his work. [Applause.]

The Rev. Thomas French, Jr., speaking on behalf of the report of the Committee on a New-Church Home, described the property left for such a Home, which is located at Napa, California, and touched briefly on the improvements that are being made. The title to the property would, he said, be turned over to Convention whenever Convention desires it.

The report of the tellers, presented at this juncture, showed that the fourth and final ballot had resulted in an election of the additional member of the General Council and the Board of Missions.

Mrs. Edward B. Swinney sketched briefly the

work of the Woman's Alliance. Her remarks indicated that this important organization of the Church is functioning with commendable efficiency. Of special interest was her statement that an International Alliance of New-Church Women is now a reality.

The most important feature of the report of the Sunday School Association, said the Rev. Frederic R. Crownfield, was the fact that the Conference had committed to the Lesson Committee the task of producing a set of New-Church graded lesson notes. These will embody, so far as possible, the excellencies of outside helps, but will, at the same time, emphasize the New-Church point of view. During the interim incident to their preparation, our Schools will begin again this fall on the usual five-year cycle, spending three years on the Old Testament and two on the New. Lesson notes will be provided in *Sunday Afternoons*, and Mr. Worcester will supervise their preparation, using the best of the old notes, as the Sunday School Association voted.

Mr. Gustave J. Bischof, the newly-elected President of the American New-Church League, said the young people had voted to reprint and distribute Mr. Gould's address of the previous evening, "How the Lord Fights." Next year it is hoped to inaugurate in each League some discussion work, and to carry outlines of it in the various issues of the *New-Church League Journal*. Practical problems will be considered in their relation to "the business of living," so that the young people can be helped in their efforts to build a way of life.

The President of Convention now took the Chair.

It was voted that Convention reconsider the motion of reference passed at the Monday morning session in connection with the sixth recommendation of the Council of Ministers (see *THE MESSENGER* of June 20th), as the matter should have been referred elsewhere. It was further voted that this recommendation be referred to the already existing Committee on Study of Fields of Activity; and also that the following men, suggested by that Committee itself, be appointed by the President of Convention to serve as additional members: Rev. Louis G. Hoeck, Mr. Leslie Marshall, Rev. John W. Stockwell, Mr. Forster W. Freeman, and Mr. J. Millar Nicol.

Next on the program was an address by the Rev. Everett K. Bray, of St. Paul, Minnesota, entitled "When Light Becomes Power." Before its delivery, however, Hymn 43 was sung, "Holy, holy, holy!"

When Light Becomes Power

By Everett King Bray

IN THE MEMORABLE WORDS of our Lord to His disciples upon the Mount, He first built what we may call the skeleton of the ideal Christian, in the form of the nine Beatitudes; and, this being done, He systematically built upon it the living body, in the substance of the many instructions which followed.

The first step in the building of this body was a twofold challenge. The platform had been laid in strong, broad generalities: "Blessed are" those who stand on these foundations, whosoever they may be. Hearing this, and even perceiving its perfect truth, was still to His hearers like seeing something that belonged to someone else—a thing of beauty, but a thing apart.

Then came the stroke that startled them, and that has startled every Christian since who has really listened to it. As if by two bolts out of the blue, the hearers are lifted from the quiet passive seat of the observer, and thrust over into the field of the observed; the body that is to be built upon this skeleton is to be built *in their lives*. "Ye are the salt of the earth." *Ye!* "Ye are the light of the world." *Ye!*

It is to say: "What I have described, and what is yet before Me to be described in this discourse, belongs not to words, but to life. It is not a word painting, abstract and impersonal, that I am setting before you; but the disciple-life—of ideals incorporated in spirit and body and actual, personal conduct. This is where 'the earth' and 'the world' will take note of what I am saying—they will see it *in you*; for there it will be a living thing."

The "salt" application was vitally set before us in the address at this hour yesterday.

Our thought today focuses on the "light" application. "Ye are the light of the world."

Of course the *real* light of the world is the Lord, as many other passages of the Word declare Him to be. In Him is Life, and the Life is the light of men. So, in the picture of the Goal Attained—life within the Holy City—the glory of the Infinite enlightens it, through "the Lamb" of the Divine Human as "the Lamp." "And the nations of them which are saved *walk* in the light of it." They do not stand and look, not even to admire, adore, and praise; they *go* where it shows them to go; they "*walk* in the light of it." There light is power.

Of course the Lord is the Light-Source, in heaven and on earth. But He gives His light to the angels, and to men who are in the process of becoming angels. In token of this the face of Moses "shone" when he came down from the Presence of the Lord upon the Mount. We, too, have seen faces shining with a light that came down out

of the mount of communion with a Presence infinitely greater than themselves. And to these shining faces we probably owe more, at some time in our lives than words or figures could compute. Not that the light upon the face was the *real* light, but that in it we saw what we recognized as reflection and living proof of the reality of the *inner light* which is "the light of the world." We knew that these souls lived in a light that we did not then have, and that this light was of incomparably greater value than all things together that we did have. And there began in us a yearning to have that light in us which we saw in them. Their "light" was so shining that we saw their good works and instinctively discovered the "glory" of the Father which was illumining them from heaven.

There is a transparency about the genuinely Christian life. What is on the surface comes forth out of the depths, and we perceive the depths in it. It is true, now on earth, that "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars . . ." And it will be true for ever and ever—so long as true Christians are "the light of the world." They are lifted to a height above the worldly level by the very exaltation of the heaven-light which is ruling within them. To the extent that they are not lifted to a "lamp-stand" before those with them "in the house," and to "a hill" before "the world," it may as well be acknowledged that they are not being *Christian*. There is no question whatsoever but that it is of the Lord's intention and plan that the Christian life shall have its start in every one *as a contagion*—a light, and a flame, caught from some other life. Herein is the gift of "the Keys," the continuity of "the Spirit," and the awful responsibility, yet mighty privilege, of "loosing" or "binding," with respect to the lives of others.

Nor is there any danger of the credit going where it ought not to go. To the extent that the "Christian" is *Christian* (that he is embodying this ideal discipleship of the Sermon on the Mount), the praise and the glory is all going, by universal perception, to the Lord, "Who giveth all."

It is a beautiful aspect of the "contagious" character of the Christian life that the passion to share it with other lives is coincident with the first realization of that life within one. It is of the essence of that life that it so fills him who receives it that it has to overflow in outreach to others; for *it is a flowing life*—a perpetual well of water, "welling up into everlasting life." And this is because it is a life that is not man's own, a

life which has been waiting to be received into him, that it may go on its way of blessing through him. Should he ever try to "hold" it, it would be evidence that he had already closed the door that received it, and that what was actuating him was not that life any longer, but "his own," which is not life, but deadness. "Service" stops when "the line" is broken, because the Power is cut off from the Source.

In the process of further unfolding the elements of the disciple-life, which is always the Life-filled life, the Lord drives everything over the avenue of singleness of purpose, with the Purpose always being to serve the One who first purposed for us. He says, *Receive life; give life; and concentrate everything to the course of this life Stream.* Look up it, to the Lord; look down it, to brother man. It is all there is to life—all that *is* life. Enter into it, go with it, give yourself to it to the last wish; do this, your way shall be "in the Stream of Providence," wherein everything will conduce to your growing usefulness in the Business the Lord has before Him, and to your own inward happiness, now and forever.

You are the light of the world. Keep that light shining, upon the lampstand, and upon the hill; forever and forever keep it shining out into the world of weariness and questioning and want. Let men see your light that comes from the Father in Heaven—that they may see and know that *There is rest, and answer, and abundance.* That is your real business in living. All other things are secondary, no matter what your occupation. Every place you fill in life, is for this purpose. On this hangs all the message of the Sermon on the Mount. Unless men see in us the light that lives, what recommendation is there for the truths we propose to teach them? When I face this truth, and look inside, I tremble before the question, "Why does not the Church grow?"

But how is this light to be kept shining? By keeping the eye "single."

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light . . ." Why? Because, where the eye goes the thought follows; and where thought goes and lingers, the man follows. Again, why? Because, "where your treasure is, there will your heart be also"; because, "no man can serve two masters."

At the root of the word rendered "single" is the picture of something being "twined." Thus the recipe for the abundant light is by no means a one-eyed seeing, but two-eyed seeing *focused*, and *twined about a common center.* It is not half vision; nor "one-sided" vision; but full vision concentrated. It is looking steadfastly with both eyes unto that one Life Stream which issues from the Lord, and runs out unto the needs of all mankind; which asks to enter us and flow through us, and take some service from us with it on its way to

other souls. "If thine eye be single," thy whole living "shall be full of light." If you keep, that is, first things first, all things else will take their proper place. Your measure of success in this is all that limits what the Lord can do for you, and for others through you. He ever waits to give every good of life as fast as you prepare to receive it. For "the Divine Love is a longing for the salvation of all and the happiness of all from inmosts and in fullness." "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." Keep to the one Purpose, and live in Him. The very essence of the Lord's nature is that He is a *giving* Father, knowing all our needs before we know them ourselves, and knowing them to a degree of inwardness that we cannot possibly achieve; more anxious to fill them than we can possibly be to have them filled, and waiting only upon our inward readiness.

Therefore, He says, sift your thoughts, weigh your aims, get to the bottom of your motives. Purge your heart. Forsake parade. Keep the kingdom first. Ask, seek, knock—that the door may be opened, the way made plain, and your life equipped for all its uses. Keep the way of "the strait gate" and "the narrow way"; because, a way that is too broad becomes relatively shallow, and relatively undefined. For the broader the way, the more irregular and the less direct will be the course covered in travelling it; and, worst of all, as one winds first to this side and then to that within the borders of that too wide way, he is repeatedly facing at an angle away from his Goal; his loyalty becomes a variable star; his eye is not "twined" about the one straight central line. And so the "broader" the way, in this sense, the dimmer the light that shines from him. Yet not "narrow mindedness," and "narrow living," but *straight* mindedness, and *straight* living, and *straight* going, is the requirement for the light-filled life.

Not only will life abound in us according as we keep this principle; but the measure of the good the Lord can do *through us* for the advancement of His kingdom, will be wholly determined by our success in keeping to this "narrow" way, this "twined" vision, this seeking "*first* the kingdom of God and His righteousness." Keep first things first. Have one master, the Lord. Have one treasure, the heavenly life. And the Lord will show to the world another evidence of what a blessed thing human life can be.

What is "power" in the Christian life?

First of all, it is overcoming falsities and evils in our own thinking and loving and acting; and thereby opening the way for the Lord to have right-of-way in us, clear through from the deep springs of motive at our innermost, out to the farthestmost boundaries of our speech and deeds. This is "power" in operation within our own life. "In proportion," say the doctrines of the Church,

"as man is conjoined with the Lord through love, he has power"; and "all the power which angels and men have from the Lord is from the good that is of love, acting in and through truths . . ." (*Apocalypse Explained*, n. 209.)

But Christian power does not rest within the limitations of the individual. It goes out to others, of necessity. "Spiritual power is to will the good of another; and (in so far as one can), to want to transfer into him that which is in oneself." (A. E., n. 79.) "The angels are powers, in proportion as they acknowledge all their power to be from the Lord." (*Heaven and Hell*, n. 231.) The Lord says, "I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit . . . If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "So shall ye be My disciples." "Ye are the light of the world," standing out "upon a hill," so that men may see you, and give glory unto Me.

Is it egoism to acknowledge this? Will it spoil us with self-exaltation?

No! This realization is the most sobering thing that ever comes to a man's consciousness, and the most humbling thing that ever touches his ego. None knows so well as he does then that only as he makes "self" nothing, and the Lord all, does he have light; that only as far as he keeps pride low, does light shine high. "Self" must be out of it, with only the desire to serve in the place to which the Lord has called us as the ruling thought and yearning in all our estimates. All the "self-reward" that we may ask, or will want to ask when we are where we ought to be, is some sense of having our existence justified by that most blessed of all experiences, the inward perception of service accepted. The Christian joy of life is the joy of being used by the Lord. That joy is "full" because it is "His joy in us."

Today light and power come forth out of the same current. Make contact with that current, switch it over a local circuit which "slows it down," and you render it available for observation; it comes to visibility; you have light.

Again, make contact with that current, switch it over a local circuit making it run through a magnet coil, and you have power. The magnet-center we call a "motor," because it is the means of transforming life from the central current into motion in some mechanism. In the lamp we see illustrated the *understanding* in man; and in the motor we see the *will*. So, into man, the doctrines of the Church tell us, "The Lord continually infuses with power into the will . . . (and) into the understanding." (*Divine Providence*, n. 329.)

Accordingly, light at its source in the central stream is power. It becomes power again when it returns to that source; or, in man, when it leads

him, by seeing how, to establish contact between his life (his living) and the Divine Source Stream.

We have spent these days together, taking stock of our vision, and our purpose, and our goal. Perhaps we have been as much in "Jerusalem" as upon "the Mount." Our prayers are that it shall prove to have been with profit to the Kingdom that we have been here together.

And before we part let us ask ourselves some pertinent questions:

What is it that we have had first, in our desire for growth? As we have envisioned a larger and stronger Church, and have put labor and funds and ourselves into it, what has been the goal—the Church as an organization, or the help of the souls who are in need of help? Has our passion been the love of men, or the love of a method and a system? Has it been the love of the Lord, of the love of a doctrine about the Lord?

These are questions which, as individuals and as a Church, we have got to come to grips with; which we must settle upon our knees; for we *must* settle them on the right side.

We have light, in deep and glorious and far-flung radiance; we have even the light that the angels of heaven have. Let us praise the Lord for this merciful gift from out His boundless love. But what we may have lacked in the past is the *passion* for helping other souls, as souls, to find the abundant life in the abounding Lord. Have we been set on fire with a passion for the spiritual life of other souls—a passion that must issue in self-forgetting, self-giving, and self-sacrificing living: in being, and teaching, and doing, for others?

If it turn out that there has been a lack of this passion with us, is it too late to yet make our bodies full of light, by development of the "single eye"; by really making the kingdom of God first; and by holding above all things the purpose that "men shall see" (and find) . . . "and glorify their Father in Heaven"?

Certainly not. It is never too late to turn to the Lord, if we only turn with all the heart, mind, soul, and strength. It has well been said, "It does not take much of a man to be a Christian; but it takes all there is of him."* And certainly this is true if one is to be a "new" Christian.

"Ye are the light of the world!" You are given light that the angels have. You want to spread that light abroad, and have men see it, everywhere. And when that light is set on fire in you, burning with a passion for the souls of men, with a yearning that crowds out all lesser yearnings to lead men to find and know their Lord; when you yearn to share with others your greater knowledge about the Word, about heaven, about the Lord, about the laws of Providence, *solely for the sake of helping them more surely to find their Lord—*

* Quoted by E. Stanley Jones, in "Christ At The Round Table."

when you can do these things, then your light will shine with power; then men will see, and glorify your Father in Heaven. To help men to find the Lord, you must have found Him yourself. Their perception of this is what gives power to your words to them. "If thine eye be single . . ." then shall thy life be full of power, in the service of thy Lord.

Such is the message from the Mount, such is the way of life that is built on "Blessings." He comes again. He comes amid the clouds. He spreads a halo over all, till light, His light, will be breaking everywhere. He comes "with power" as well as "glory." Some day He will lift us: into our poor "prudence" He will put wisdom, into our gropings He will put lighted certainty, into our inabilities He will put abilities, into our

weakness He will put His might, into our trying He will put His accomplishment.

That day may not be far away.

The world is changing; a new tide is moving. What new day is waiting just over the crest ahead no man can say. But the day that may be there, the day that someday will be, we stand here and envision; we go home from here to work and give ourselves and pray that it may come quickly; and that into us and into the beclouded multitudes He may come "with power and great glory."

That it may be, "Even so come, Lord Jesus!" Amen.

The meeting closed with the singing of Hymn 373, "Jesus, Thou Joy of loving hearts." Luncheon was served in the Parish House.

TUESDAY AFTERNOON, MAY 15TH

CONVENTION re-convened in business session at 2.20 o'clock, its first item of business being the hearing and approving of the minutes of the morning session.

The Rev. Paul Sperry, who occupied the chair, displayed a letter he had just received from Mr. George C. Warren conveying his greetings from Valencia, Spain.

Mr. Sperry also reported that an astonishing improvement had been made in Mr. Edson's condition.

Speaking then of another matter, he said that a gratifying interest had been shown in Miss Keller's address, and that he had, without authority, taken the liberty of having printed an extra thousand copies of it. These were in the church for the use of those who might wish them. "I am just venturing the guess," he remarked, "that the Board of Missions may enjoy furnishing you with these extra copies."

Mr. Worcester announced that a cablegram had been sent, in the name of Convention, "to our dear friend, Mr. David Wynter, in London, expressing affectionate greetings and our hope for his speedy recovery." That was very happy information, said Mr. Sperry, who added that, out of the people present, he presumably was the last one to enjoy Mr. Wynter's hospitality in London less than a year ago.

On motion by Mr. Alden, it was voted that the President of Convention be asked to send, in its name, affectionate greetings to the Rev. John Goddard and to Mr. George C. Warren.

The recommendation of the Council of Ministers to Convention regarding the mentally sick, which was an item of unfinished business, now

received further consideration, with the result that it was adopted, as previously recorded in this report.

At the morning session a motion instructing the Nominating Committee to place on the ballot for next year a choice of two candidates only for each office had been automatically tabled when the order of the day was called for. It was now voted to take this matter from the table for further consideration, but it was lost when put to vote.

It was voted that the Nominating Committee be instructed to prepare its nominations and arrange to have them printed in THE MESSENGER at least three weeks in advance of Convention's annual meeting.

At the suggestion of the Rev. Adolph Roeder and upon his motion, it was voted that the matter of securing representation in Convention of isolated members not belonging to represented groups be referred to the General Council.

Mr. Ezra Hyde Alden gave notice to Convention, for reference to the General Council and for action at Convention's next meeting, of amendments to By-Laws XII, XIV, and XV. He explained that at present the Trustees of the Building Fund, the Pension Fund, and the Orphan Fund, to which the By-Laws mentioned relate, are elected by the Convention, but that the amendments to be offered provide for their election by the General Council, the idea behind the proposal being to relieve Convention of such matters of detail and thus save time. In order to comply strictly with the rules of amendment, it was voted a little later that the proposed amendments mentioned above be referred to the General Council for consideration.

Miss Keller's book, "My Religion," was briefly discussed. The Rev. Junius B. Spiers suggested that a circular advertising that work might be prepared for distribution by New-Church people.

Mr. Sperry reported that five thousand copies of the volume have been sold in this country—a number gratifying even to the publishers, who have regarded it as a book of rather limited sale. On the basis of sales to date, however, they do not feel justified in making further expenditures for advertising at this time. They regard the book as having made a place for itself, and expect it to sell for many years to come. They may advertise it more after the publication of Miss Keller's new autobiography this fall. An attempt had already been made, Mr. Sperry said, to get out a circular, but it had not met with much response. He estimated that ten thousand of such circulars would cost about one hundred twenty-five dollars.

Should it be decided to issue the proposed circular, the Massachusetts New-Church Union, said Mr. Whittemore, would in all likelihood cooperate, as would also, Mr. Stockwell added, the United New-Church Book Concerns. No action was taken.

At the Monday morning session, the Rev. George H. Dole moved an amendment to the By-Laws of Convention to the effect that the President of that body shall be elected for one year and shall not be immediately eligible for reelection. He was asked at that time to present this motion in writing, which he now did; whereupon it was voted, after brief discussion, to refer the matter to the General Council.

On motion of the Rev. John W. Stockwell, the following resolution was adopted by a unanimous rising vote:

Whereas, the Rev. William Loring Worcester has served as President of the General Convention during the seven Convention years from 1921 to 1928, inclusive; and

Whereas, his administration has been signalized not only by many achievements of distinctive value to the life of our organization, but by his own self-sacrificing labor always at the service of our spiritual mother, the beloved Church of the New Jerusalem; therefore be it

RESOLVED, That the Convention, assembled in its annual meeting, place upon record its deep appreciation of the unnumbered things which he has done for the good of the Church; its heartfelt gratitude for the loving spiritual influence and gentle consideration of the feelings of others which have ever characterized his personal and his official acts; and its hope that, in the wisdom of the Divine Providence, he may be permitted to continue his valuable services to the Church, and to join his love, his thought, and his life with us as members of the Convention, for many years to come.

On motion of the Rev. Charles W. Harvey, the following resolution was also adopted by a rising vote:

Whereas, the General Convention of the New Jerusalem, in annual assembly, has been greatly benefited by

the presence of the official representative of the General Conference of the New Church of Great Britain, the Rev. H. Gordon Drummond; and

Whereas we, the members of the Convention, have found our acquaintance with Mr. Drummond blossoming into a deep regard for his intellectual attainments, a strong admiration for his charming personality, and a heart-felt affection for him as a brother in the discipleship of the one God of heaven and earth, our Lord and Saviour Jesus Christ; therefore be it

RESOLVED, That the Convention present to Mr. Drummond, with our loving felicitations, copies of two works by another New Churchman, the late Rev. Chauncey Giles, the two works being "The Nature of Spirit," and "Our Children in the Other Life," just published through the aid of the Albert H. Childs Memorial Fund by the American New-Church Tract and Publication Society of Philadelphia.

Mr. Drummond came forward, and Mr. Harvey presented him with the two books mentioned in the resolution, with a brief "sales talk" thrown in, to the effect that the Publication Society was now prepared to issue them on a large scale at only forty cents a volume. This provoked some laughter. Speaking more seriously, however, he added: "We want you to take them back with our very affectionate greetings."

MR. DRUMMOND.—I shall value these books considerably beyond the price. I have been very deeply moved, I assure you, by the terms of this resolution. The time I have spent with you here in Washington has been a period of continuous delight. I thank you from my heart for all your goodness, the kindness of your welcome, your hospitality, which has been overflowing. I shall take away with me memories that shall never fade. I stood only the other day in that great Lincoln Memorial, which is the most impressive building of the kind that I have ever visited; and I saw written on the wall the inscription that in the hearts of the people of America the name of Abraham Lincoln is written forever. And I thought then, and the thought comes back to me now, that the memory of your goodness, many of your names, the wonderful sphere of this Convention, the happy time I have spent here, are written in my heart forever. I thank you. [Applause.]

Knowing that Convention would share his feeling that it would be an honor to have Mr. Drummond preside over the meeting for at least a few minutes, Mr. Sperry said that he would venture to ask him to take the Chair, after a brief recess, and to occupy it during the reading of Memorials. He reminded Mr. Drummond of the fact that the chair itself was of unusual historical interest, being commonly referred to as "the Lincoln chair," since it had been given to the Washington Society by one of its former members, a photographer, who had made a photographic study of President Lincoln sitting in it.

The first business after the recess was the adoption of a resolution expressing Convention's deep appreciation of the privilege of Mrs. Drummond's presence at the meetings and of Convention's heartfelt affection for her.

Mr. Drummond then took the Chair. "You have showered honors upon me," he said, "but this is the crowning honor—to sit in the chair of Abra-

ham Lincoln, the chair of Mr. Worcester, and the chair of my dear friend, Mr. Sperry." He then called for the reading of the Memorials to the Rev. Franklin Pierce Baxter and the Rev. Hoxsie Y. Smith, deceased New-Church ministers. Both Memorials were approved by a rising vote.

FRANKLIN PIERCE BAXTER

Franklin Pierce Baxter was born on June 25, 1853, in Green County, Tenn. He passed to the other life on April 25, 1927.

Mr. Baxter was ordained to preach in the Cumberland Presbyterian Church in October, 1881, at Holston, Tenn. He was married to Sara J. Campbell on December 25, 1884. Six children were born of this union, four of whom are now living. He became a receiver of the Heavenly Doctrines in 1884, while in the Cumberland University, Tenn., but continued to preach on various country circuits of the Cumberland Church. It was the writer's privilege to go around parts of his circuit on various occasions, and to preach in two or three of his churches. His remarks in introducing the preacher for the day were always in line with the New-Church teachings.

Hoping for an opportunity to do more distinctive work in connection with the General Convention, he resigned from the Presbyterian Church and was baptized, confirmed, and enrolled as a member of the Society at Richmond, Va. Being unable to attend our Theological School, he engaged in secular work while pursuing a course of study in the Writings. However, such was the affection for him in his old parish that he was induced to take up the work there again, although he told the officials who brought him the invitation that he was a "Swedenborgian." They replied that they knew of his New-Church affiliations, and that he would be perfectly free to preach the Word of Life as it appealed to him.

He was shortly afterwards called to a Presbyterian Church in the Middle West, where he came in touch with Mr. Landenberger, with whom he exchanged pulpits several times during his years there. Returning East, he studied a year in the New-Church Theological School at Cambridge. Following Mr. Landenberger's advice, he returned West and took up distinctive New-Church work in Lenox, Iowa, having been licensed by the Rev. Wm. L. Worcester. Failing health, however, compelled him to return to his home in Johnson City, Tenn., and his remaining years were spent there.

Mr. Baxter was a man of singularly affectionate, genial personality, equally at home at the fireside of the great and in the cottage of the humble. His colleagues in the New Church will remember him for his love of the Doctrines, and this memorial is prepared as a testimony of the affectionate esteem in which he was held by all who knew him.

JUNIUS B. SPIERS,
EARL C. HAMILTON.

HOXSIE YOST SMITH

The Rev. Hoxsie Yost Smith died at his home in Balboa Island, near San Diego, California, on April 2, 1928. He was one of our younger ministers, having been born on April 8, 1887, and ordained into the ministry in 1924. He was born in Wiesbaden, Germany, but spent most of his boyhood and young manhood in Washington, D. C., where his grandfather, the Rev. Jabez Fox, had so faithfully served the New Church. He lived for a time in St. Paul, about that time serving the young people of the Church by editing the *New-Church League Journal*. Since 1916 he has lived in southern California, associated with the Southern California Edison Co. and the California Institute of Technology, and later serving for three years as minister of the San Diego Society of the New Church.

In previous associations he had won the affection and esteem of those who knew him for his beautiful character and fine ability, and the efficiency of his short ministry is attested by a united and growing society, and a substantial and beautiful church building dedicated last September. There was real heroism in his battle with failing health, and in his resignation of his post just at the time when it would have been such a pleasure to go on with the work and share the prosperity of the Society. Mr. Smith married in Pasadena Alice Virginia Mann, and his wife and little boy, Hoxsie, Jr., survive him. Many will say, "A rare and lovely spirit, a brilliant mind, a dear friend, an able minister."

WILLIAM L. WORCESTER,
EVERETT K. BRAY,
WILLIAM R. REECE.

The following resolution, presented by the Rev. Thomas French, Jr., was unanimously adopted by a rising vote:

Whereas we, the delegates and members of the New Jerusalem Church, in Convention assembled from all parts of the United States, from Canada, and from foreign lands, have enjoyed a feast of good things, marked by climaxes of spiritual elevation, under the overflowing and unbounded hospitality of the Maryland Association and the Washington Society of our beloved Church; therefore, be it

RESOLVED, That our heartfelt appreciation, which is equally unbounded and overflowing, be extended to the Maryland Association and the Washington Society in this varied and beautiful national center of New-Church power and influence.

Mr. Sperry now took the Chair, remarking as he did so that he was sure Convention felt honored in having had the President of the British Conference occupy it.

It was voted that the minutes of the present session be referred to the President and Secretary of Convention for approval.

The formal closing of Convention now took place. Mr. Sperry expressed the hope that, as those attending the sessions took their departure, there would linger in their minds and hearts the consciousness of the Lord's presence, a suitable natural parallel of which he saw in the glorious sunshine that had continued since Saturday. "Despite everything, may we feel," he said, "that the Lord *has* been with us, and that the mild temptations through which we have passed have been opportunities for Him to do His saving work."

Selection 198 was sung, "I will lift up mine eyes unto the mountains." Then followed the investiture of the new President of Convention by his predecessor, the Rev. Wm. L. Worcester, with the office of General Pastor. Mr. Worcester was assisted in the laying on of hands by the Rev. Messrs. Charles W. Harvey, Charles S. Mack, Louis G. Hoeck, Thomas French, Jr., and H. Gordon Drummond. At the conclusion of this service, Hymn 558 was sung, "Father, hear the prayer we offer." With a suitable prayer and the pronouncing of the Benediction by Mr. Sperry, the meeting closed, at 4.05 P. M.

The New-Church Forum

By H. Durand Downward

THE NEW-CHURCH FORUM convened in annual session in the National Church, Washington, D. C., on Tuesday evening, May 15th, at eight o'clock, with an estimated attendance of about one hundred and fifty. The President, Mr. Philip W. Carter of West Newton, Massachusetts, called the meeting to order and invited all to join in singing Hymn 291, "O Jesus, Thou art standing outside the fast-closed door."

MR. CARTER.—The Forum is, as you know, a rather loosely knit organization. We have no constitution and no by-laws.

Almost every year we have before us the question whether the Forum should be made an integral part of Convention. The only difficulty in accomplishing that seems to be that there is considerable divergence of opinion as to what the Forum stands for, what it can do, and what it will continue to do. The position of the powers in the Church appears to be that the Forum, until it is sufficiently impressive in its accomplishments

and personnel, had better rumble along as it has rumbled along for the last few years. The last two meetings of our organization have been well attended, and have discussed interesting questions. I think there is a chance that the Forum can be developed and made a larger and more useful factor in the Church than it has been. That, however, is for you to decide.

Tonight's meeting is a little different from those of the last two years, in that we have no specific topic to discuss. We are to listen to an address by one of our well known ministers, who, I am sure, has a real message to deliver. Whether or not that message will lend itself to a typical Forum discussion, is another matter. I have my own views on that, and you will have yours after you hear the paper.

The Chair appointed as a nominating committee the Rev. John W. Stockwell, the Rev. Horace W. Briggs, and Miss Mary Edwina Warren.

The speaker of the evening, the Rev. William F. Wunsch, now presented his paper, on "The Cause We Serve."

The Cause We Serve

By William F. Wunsch

THIS PAPER attempts two things: it tries to define, first of all, the cause for which the New Church stands; and in the second place it would suggest some ways in which we can relate our work as a church more closely and adequately to that great cause.

What did the first New Churchmen see before them that they banded together? What rallied them? Little companies formed in England, on the Continent, over here. With these companies we must put single individuals who entertained the same vision. Clowes especially, and others, who were not disposed to leave their own churches and help organize a new one, still were undeniably caught up to the vision and controlled by it. In the last analysis, and if all justice is to be done their aspirations, I think it must be said that it was not the doctrines of the New Church in and for themselves that rallied the earliest New Churchmen. The cause that commanded them could not be described simply as a new theology which was to be put forward in the Church. The doctrines were the intellectual exposition, even the intellectual exhibition of the cause, but the cause lay beyond them. The cause lay beyond any organization that might be formed to serve it. Past expositions and organic agencies, the early New Churchmen felt for the thing itself. A new

hope had sprung up in the earth. A new day was dawning for Christianity. They had a vision of a fresh growth of Christian thought and experience to come. As the first Christian era was losing the soul of vital Christian experience, a second was being ushered in. Go down to the bottom of the existence of our religious body, and its existence is due to a daring conviction: that the Lord has come again. Only because He has come the second time, in a fresh disclosure of His mind, and with a fresh impetus of His spirit on His following, have we a cause. The Christian life is being started anew, ministered to in the Doctrines with a word of guidance for it. That outlook on the immediate future it was that thrilled and gripped the early New Churchmen.

So you have the venerable Clowes thinking in this fashion (according to his biographer) of what lay ahead:

Clowes regarded the New Church, represented by the Apocalyptic New Jerusalem, as the tabernacle of God with men, in which He will dwell with them, and they will be His people—a church not limited by outward forms of worship, or to be pointed out by "Lo, here," or "Lo, there," but consisting of all who prove their belief in the Lord Jesus Christ, and their love, by keeping His commandments. "The blessed and heavenly state of life among men, arising from a vital, obedient reception

of holy and pure doctrine, I conceive," says Clowes, "to constitute that glorious New Church spoken of by our enlightened author, as prefigured under the character of the Bride, the Lamb's wife, and predicted by our Blessed Lord as about to be established under His Second Coming": a church consisting of the upright and sincere in heart among all nations, and forming one spiritual body or kingdom, whereof the Lord Jesus Christ is the soul or head. ["Life of Clowes," Compton, p. 55.]

And assuredly it was the promise of a new Christian growth and life that the Theological Works held out. According to those works, what was forward was a renewal of Christian life under a grant of the light wherewith to see and promote it. As Swedenborg looked out on this world—or, for that matter, on the other—what he bore witness to was a transition from a first Christian day to a second. He saw a re-capture of the Christian experience ahead, a Christianity altered in being re-vitalized, deepened, given a larger hold on the world's life. These were his "new Church."

"Now is the Lord's Second Coming," he declared, "and a new Church is to be inaugurated" (*True Christian Religion*, n. 115).

"It was foretold in the *Apocalypse* (xxi, xxii) that at the end of the former Church a new Church was to be inaugurated. . . . This church is what is meant there by the New Jerusalem" (*Divine Providence*, n. 263).

In such passages as these, Swedenborg's word "Church" stands for a whole religious epoch, and the realization of the spiritual life in it. One such epoch was over; a second was coming in. To such an era the Book of *Revelation* pointed in its deeper meaning, he said. Even the far-reaching vision of the Book of *Daniel* extends to such a day. This, then, was the cause that rallied our body originally. The Theological Works hardly launched that cause in the world. Launch it they could not, precisely. They declared it was launched in the world by the Lord. They foresaw, coming however slowly, a new Christian growth, a second era of Christian light and life, a Christian community influenced more largely by the Master's spirit and informed from Him for the day.

We see this cause best, do we not, when we see it distinguishable from, but of course not cut away from the teachings that expound it—also distinguishable from, but again not cut away from, the organizations that stand for it? It is more than the intellectual presentation of itself. It is more than the agencies that espouse it. We are not confronted in "old" Church and "new" essentially with old organizations and a new one, but with an epoch that is done, and a new one that is begun. The cause did press new ecclesiastical bodies into existence—and that it could do at once. But it may re-possess for Christ some part of the traditional bodies of Christendom—which will be more slowly accomplished. The inspiration of new bodies with the new life,

for that matter, is also a slow process. Epochs are not achieved in their first hours. The Church to come is a body of men and women, impelled by a new conception of the Christian life, moving into that life, and lending it reality among us. The minute we call such a body of Christians to mind, we know that the Lord alone can be organizing them. They are no organization that men can effect. Indeed, they are no organization, but an organism, a living body which the Lord is fashioning with every responsive soul for His building material. Early New Churchmen penetrated to this reality in their vision of what was to be. Mr. Clowes did eminently. I think his language falls short of doing his vision justice. His words are open to the objection that he has in view simply the body of good men and women the world over. But this organism of the Lord's creation—so far as it is the New Church we are talking about—is a body of men and women who are not simply upright according to their light, but who are seemingly and adventurously taking up the practice of that spiritual life to which the Lord is summoning men in His Second Coming.

Well, of all this we have to catch a vision. Towards this we have all to press on. The Christian experience and life promised are not in our possession because we have a clear word about them. We have all to seek them. Men of many ways of thinking, of many ways of aspiring to the life of the New Jerusalem, have to work out the actuality of it on the earth. A hymn in the old *Magnificat* runs:

O mother dear, Jerusalem,
When shall I come to thee?
When shall my sorrows have an end?
Thy joys when shall I see?

So the composer worded it. In the new *Magnificat* the lines have been changed. I remember the argument for changing them. Why ask when we shall come to the New Jerusalem, when in fact we have arrived? So the words were made to run:

O mother dear, Jerusalem!
What joy to come to thee!
To find my sorrows at an end,
In thy tranquillity!

But have we not the actual cause to press into as have others? Is there no crying, no pain any more, nothing detracting from the glory of the Holy City among us? I commend the vision of another hymn from the pen of a devout young Episcopalian preacher of eloquence:

O Holy City seen of John, where Christ the Lamb doth reign,
Within whose foursquare walls shall come no night, nor need, nor pain,
And where the tears are wiped from eyes that shall not weep again!

Hark, how from men whose lives are held more cheap than merchandise,
From women struggling sore for bread, from little children's cries,

There swells the sobbing human plaint that bids thy walls arise!

Give us, O God, the strength to build the city that hath stood
Too long a dream, whose laws are love, whose ways are brotherhood,
And where the sun that shineth is God's grace for human good.

Already in the mind of God that city riseth ~~fast~~,
Lo, how its splendor challenges the souls that greatly dare,
Yea, bids us seize the whole of life and build its glory there!

When the ~~cause~~ is lifted towards its true self, ways of ~~seeing~~ it appear that do not do so otherwise. Identified neither with its intellectual ~~position~~, nor with any organization standing, however well, for it, it lifts itself up to be served in ways obscured before. I pass from consideration of the cause that fires the New Churchman's soul, to a thought of some ways in which we might well, and in some measure of course do, serve the cause.

1.—First of all, it becomes our concern to get into touch with the large reality which the cause is. Later I shall mention a specific way or two of doing so. I urge first only that we do get in touch with the larger reality. If there is a movement into a kind of Christian thought and experience which marks a new epoch, that is going to be an extensive affair, with indefinable borders and surprising turns. That there is such a movement seems plain enough to some of us on a survey of contemporary Christianity. The New Churchman cannot be the man who is sceptical of it. He cannot afford to overlook anything that may be taking place as a result of the Lord's having come again. As we attempt a survey, what do we look for? We shall be superficial in looking only for talk in our formulas. We cannot ask just about creeds officially "scrapped" and others officially adopted. We must be willing to reckon with living convictions, teachings unformulated it may be, but the convictions of thousands. Especially we need an eye for deeper tendencies in control of thought, for changed emphases, for inquiry, for more practical aspirations to build the vision in "the whole of life."

Is not a Christian life being seen into and sought after which, in beauty, in the range of its application to the world's activities, in its sense of the Lord's absolute leadership in it, has not before existed? It may be rudimentary. It has not come to self-understanding, not much to self-consciousness. But it pushes slowly into existence, not confined here or there, and marked by characteristics which distinguish it easily from the traditional Christian thought and practice. Think of the prevailing insistence today that the spiritual life be realized in the midst and in the mass of the world's everyday interests! In the "whole of life"! Total reversal from the days of "faith alone"! Consider the demand that the Christian standard

operate on the same large scale on which civilization goes about its other affairs. Groups of men (even to nations)—"larger men," as Swedenborg calls them—are expected to show a collective Christian conscience and standard. What a far remove from the days of individualism in Christian thought! Or consider the clear insight that the acknowledgment of the Lord's Divinity does not matter *as does* what Swedenborg calls the recognition of "the Divine of the Lord"—that mind and truth and spirit of life which are His, and by which our lives are to be tested. These are notes of a very different song to the Lamb than the world has heard on purely ecclesiastical instruments. Deep trends, powerful tendencies, are revolutionizing the conception and practice of Christianity. They are fostered by the light that shines at the full in the Doctrines of the New Church. Do we not need a sympathetic outlook on these things, on the larger reality that is forward? Is it not a first way of serving the cause, to recognize and get into appreciative touch with the whole fact, the essential thing that is forward? Or to see it as large as it is?

2.—But let us single out a specific point of contact, or possible expression of interest and sympathy. Perhaps we can at present manage no more than interest and sympathy. Take the movement towards Christian unity. The general ideal of Christian unity has taken an unprecedented grip on people. They do more than think about unity; they are beginning to strive after it. They are searching their hearts over meaningless and mischievous divisions of the body of Christ. They hold world conferences in the interest of unity. The unsympathetic suggest that economic pressure dictates the whole effort, or strategic necessity on the part of a divided Protestantism in the face of Catholicism. These considerations may play their part. But there is also a sincere espousal of the ideal. The mind of Christ commands unity, and His spirit breathes it. His high-priestly prayer desired it as one of the supreme marks of discipleship. Christian conscience, not alone economic pressure and strategic expediency, urges towards Christian unity.

As we well know, the ideal of Christian unity is advanced in the Doctrines. It is pictured as a feature of the New Christianity. All the types of Christian thought and worship symbolized in the Seven Churches are invited by the spirit into the New Jerusalem. No type ceases to be itself. Each realizes its contribution to a rounded whole. I recall stepping into a Congress of Religious Liberals some years ago in Boston, and taking up the printed program only to read among quotations in it this passage from the *Arcana* on Christian Unity:

In the Christian world it is doctrinal matters that distinguish churches. From these, men call themselves Roman Catholics, Lutherans, and Calvinists, or the Reformed and the Evangelical, and by other names. They

are so called from what is doctrinal alone. This would never be did they make love to the Lord and charity to the neighbor the principal thing of faith. Doctrinal matters would then be only varieties of opinion about the mysteries of faith, which truly Christian men would leave to everyone to hold according to his conscience, and would say in their hearts that a man is truly a Christian when he lives as a Christian, *i. e.*, as the Lord teaches. Thus from all the differing churches there would be made one church, and all the dissensions would vanish which come from doctrine alone, yes, all the hatreds of one for another would be dissipated in a moment, and the Lord's kingdom would come upon earth. (n. 1700.)

What sort of unity is this? It is the unity that those inevitably tend towards who seek spiritual life at the Lord's hands. Movement toward it consists in mutual appreciation, in setting value on one another's insights, experience, modes of worship. Dean Inge seems to be addressing himself to such unity when he says:

The unity of Christendom which alone we can desire and rationally seek to promote is not the unity of a world-wide centralized government, but unity of spirit, based on a common faith and on a common desire to see the kingdom of God, which is "righteousness and peace and joy in the Holy Ghost," established on earth. There will be diversities of gifts, but the same spirit; differences of ecclesiastical organization, but the same Lord. We must not expect that India, China, and Japan, if they ever adopt Christianity, will be European Christians. They have their ancient traditions, unlike the Graeco-Roman traditions which formed Catholicism; they must build their national churches upon these, in complete independence.

The sole bond of a spiritually united Christendom is the Person and the Gospel of the Divine Founder.

Should not this ideal weigh on us? Not organic unity, not uniformity of belief, but the unity of a supernatural fellowship of the Christ-drawn, it requires constant definition and accomplishment, too, in the aims and spirit of all participants. Is it not as much an ideal for us as for any? Can this deep unity be a feature of the New Christianity, and yet not have the interest of a body standing for that Christianity? That would be maladjustment of agency to cause. It is also true that making earnest with the ideal will have to begin at home. Few as we are, our numbers in this country are divided between two bodies with no fraternal relationship. Let another passage indicate how earnest Swedenborg is about Christian unity. It is a passage rarely quoted, but it is especially significant in the light of developments in the cause of unity. In the little tract called *Invitation to the New Church*, he says:

The doctrinals contained in the *True Christian Religion* with those who acknowledge a personal union in Christ, and approach Christ, and who partake of the Eucharist under two forms, agree with the doctrinals of the Roman Catholic Church, and with the doctrinals of the Protestants.

At Lausanne it grieved the proponents of unity that they could not observe the Lord's supper together, due to regulations attendant on age-old divisions. That failure was a severe blow to every

ardent member of the Conference. It is open to Christians the world over to contribute to a way out of this *impasse*, and to steps towards unity, and to fuller definition of the goal. Show interest, arouse interest, at any rate any Christian can; and if ideals are obligations, we must.

3.—The quotation from the *Invitation* leads to my next suggestion on ways of serving the cause. The passage stands for an irenic theology, as against a polemic. And it is in the use of the Doctrines that this next way of serving the cause consists. We can easily array our own teachings against other statements. We can pit formulation against formulation. That is superficial collision, and not penetrating discussion. Or we can use the teachings of the Church as limber tools of investigation and discussion, instead of rigid tenets for mere adherence. I know of no better formulations to inquire with than ours. They were born of the spirit of "*Nunc licet*." We shall not use them, then, merely to measure and condemn the other man's formula. We shall try by ours as he by his to see the truth we are both seeking, and to gain a fuller entrance on it.

This is a very different habit of mind. It is much more fruitful. It means entering on contemporary discussion with insight and pertinence. There is inquiry abroad. Men are seeking the truth of a better informed and more effective Christian life. They have their own approaches to it. The Scriptures serve them, grasped in the march of truth in them as never before. The sciences urge to the spiritual realities in their own way, as Millikan and Pupin and others testify. Consecrated inquirers, seeking the Lord's mind more fully for today, are bound to come on Him. He is seeking such. Their approach is by no ready-made system of teaching. Rather it is by scattered insights. But it is to be remembered that insights are assimilated where whole systems will balk assimilation. Insights also do their work in the moment in which they are fashioned. We can join inquiry sympathetically, make our way to the truth which anywhere is seeking expression, and use the Doctrines for its self-realization.

4.—Closely related to this way of serving the cause is another. We can practise a larger hospitality to related knowledge, which is growing extensively. I think of two or three branches of knowledge especially. Since Swedenborg's day there has come a new and extremely fruitful study of the Scriptures from the ground up. In more recent years have come two other developments—the one in religious education and the other in psychology of the religious experience. We have no workers in these fields. We can contribute little as things stand. But we could be learning. Surely there are not departures only in these fields from what we can use and believe? The teachings of the New Church are going to levy on all human knowledge to be well understood and effectively

put out. We can use all auxiliary knowledge. This is decidedly so of Bible information, of methods of religious education, and of psychological investigations of the religious experience. In these branches of knowledge the general cause of the new Christianity may be making good gains. Those who serve the cause will want to show a hearty hospitality to the growing information in those fields.

5.—One final way of serving the cause, in the way of larger adjustments to it. To this my thought insists on returning as the supreme effort for us to make. To one end we need to gather up the strength and resources of our organization, and our grasp of our teachings. That end is the cultivation of the spiritual life in the world. And I mean the spiritual life which the Lord is now, in His Second Coming, offering and asking. Theological propaganda is not our uppermost object. The dissemination of the teachings is not. The teachings are the cause's intellectual resources—and not all even of its intellectual resources. The supreme object of pulpit, and of missions, and even of collateral literature, is the detection in the first place with the teachings of men's spiritual life, and the arousing of it then, and the education of it. It will be the Lord who will be implanting this life. It needs to be recognized wherever it stirs. It needs to be tended. It needs to be led to self-understanding and self-realization. We shall be exceedingly happy if, with the wealth of means to do this, we do it in any small way. We can forget the end in the means, but we can also employ the means to its true end, holding up clear in our sight the life of which the Doctrines are exposition.

Here, then, to sum up, is a hope sprung up in the earth. Under the Lord's urging men are moving, beginning to move, towards a renewal of Christian spirit and life. The fact takes, not telling about, not information, but vision, and sympathy. But see it in any of its momentousness, and ways present themselves of serving it. They are ways of adjusting any workers, and any agency, to the cause.

1.—A religious body that seeks to help with the cause must first of all see, and seek touch with, the larger fact. There is no promoting a new Christian growth to come, if its existence is doubted, if it itself is unseen.

2.—Specific tendencies that make toward the new day need to be hailed and aided, if aid we can.

3.—The teachings of this "church," or realization of the spiritual life to come, need to be handled as tools of inquiry, means of reaching more effectively and penetratingly into the whole truth of the cause.

4.—We need to be hospitable to all auxiliary knowledge.

5.—Pulpit, missions, even collateral literature

will rise to the supreme object, not the spreading of doctrines simply, but the detection and promotion with them of the spiritual life.

There are matters of policy we might consider in our work, like dropping efforts in hopeless centers, starting efforts in promising spots. There are local measures which individual societies might consider towards greater effectiveness. Changes in organization may help. But we can well look beyond things like this for the speeding of our efforts. A habit of mind, an outlook on our work, an outlook on the field of our work, may be far more to the point than lesser matters. What of such adjustments as I have sketched of agency to cause? Not really behind the cause, does any agency affecting to stand for it deserve to grow? Well adjusted to the cause of the spiritual life which the Lord is planting in the world, can any agency fail to grow? There may be a collective policy here of a high sort for us to define and pursue as a church.

A closing word on the appeal of the cause we serve. The cause beyond ourselves fires religious interest. It is alluring to inquiry. It is the desired haven in the religious unrest and dissatisfaction of the day. It has the same rallying power now that it had at the first, if only it is held up to be seen. The positions of one more religious body do not get attention, nor is membership here or there a burning matter. But—a new Christian day! The thrill of responding to the Lord's call in His Second Coming! A share in working out a new Christian thought and experience and world! If that is what one can help with—the realization anew on the earth of the spiritual life in a better informed and deepened Christianity—who would not give himself to it?

Discussion

THE CHAIR.—MR. WUNSCH's address is both an exposition of the cause we serve and also a challenge to us all more truly to serve it. I know of no one who would be more likely to help qualify Mr. Wunsch's paper than the man I am going to ask to open the discussion—Mr. Gould.

REV. E. M. L. GOULD.—If I have a criticism to make of the admirable address you have just heard, it would be, "How many of you, having heard Mr. Wunsch discuss this problem, have a concrete idea in your minds as to what he wants you to do about it?" It seems to me that the most useful thing I can contribute to the discussion of this paper is to try to put in a little more specific and concrete form than Mr. Wunsch has done a definite idea of what this cause is that he has so fairly and profoundly tried to set before us.

If there is one thing surer than another, it is that we are in great need of a cause upon which we can agree. It is with sadness that I say it: we are not getting anywhere at present, because we are not agreed about where we are going. Every one of you knows that that is the truth, and a very grave truth.

I shall not attempt to criticize any of the other suggestions in the way of goals which are current among us, beyond perhaps saying that I know of no one of

those suggestions that has ever demonstrated to me its capacity to do the one thing which the Church must do if it is to survive—and that is, to enlist the support and enthusiasm of youth. The goals which moved the hopes and spirits of our fathers do not appeal to their children and their grandchildren. And every one of you knows it. Without criticizing those goals, which were valid in their way and for their day, I want to put forward a very specific and definite goal for *our* day which I believe can be achieved and which I am, with the help of faithful co-workers, trying to achieve, with some measure of success.

Now what is this goal? Well, the goal is the building up of a *new* Church. That sounds almost like a humorous statement; and yet it means something very definite and specific in my own mind, and something new—new even to me, within not so very great a space of time. A *new* Church! Perhaps even better, a *new kind* of Church, because that is what a new Church really means. How?

The essential quality in the character of an individual or of an organization is not what constitutes it, because all individuals and all organizations are made up of substantially the same constituent parts, just as every face is made up of the same constituent features—we all have the same number of eyes, noses, mouths, and so on. Yet we differ. The character of a man or of an institution is determined by what is central in that man or institution. It is where, as we would say nowadays, the emphasis is laid. The Tree of Life and the Tree of Knowledge were both in the Garden of Eden both before and after the Fall. But with the Fall that which had been central was removed to the circumference, and that which had been at the circumference was put at the center. Swedenborg says the same thing takes place when a man is regenerated. His evils are not extirpated; they are removed to the circumference. The emphasis in his consciousness is put at a different point.

Now I submit that that which gives a Church its central character is the point at which it places its emphasis; and that the essential character of the Old Church—in Swedenborg's use of that term—is that it puts the emphasis at the wrong point: on one or the other of two things which should be exterior to a third thing.

I submit, further, that between one Church which lays the emphasis upon doctrinal correctness and another Church which lays the emphasis upon doctrinal correctness, with a different set of doctrines, there is no essential difference. A Church which makes the recitation of the Nicene Creed essential to membership in it does not differ vitally from a Church which makes the recitation of the Faith of the New Church essential to membership in it. In that which they put first, these two churches are the same. Similarly, a Church which puts in the first place matters of external conduct is like a Church which puts in the first place other matters of external conduct. There is no essential difference between saying that a man must not play cards if he is to be saved and saying that he must not eat fish on Friday, or saying that he must not eat pork on any other day. In either case there is no difference in that which is really vital between the Churches. There is no new Church to be found in that direction.

The New Church which it is to be our privilege and joy to help the Lord found is to be a Church which is to put first things first—which is to put the emphasis on the Lord Himself and on His Spirit, and on life in that Spirit, and on nothing else whatsoever.

I received a letter not so very long ago characterizing certain efforts of mine with my friends as being an attempt to "compromise with the pagan world," to "acquire intellectual respectability in the eyes of the orthodox churches" and to "escape persecution." As to the last point, I will say very little, beyond saying that it would be a lot easier in the New Church to keep on

comfortably agreeing with everybody else than to disagree with them. Intellectual respectability, no more than any other kind of respectability, as such, has ever very greatly interested me.

The thing that is in my mind, but more in my heart, is the need and the want of the millions of men and women and children in this world who want a religion to which they can go direct, without being held out of it by barriers they cannot understand and do not need—a religion in which the first thing is put first—a Church which will say to them: "Here is the Person, here is the character, here is the spirit, of the Lord Jesus Christ. Come in; join with us; try to get in touch with Him; try to live as He would have you live. So far as belief goes, we will work together to see whose belief is the truer. So far as conduct goes, we will leave each man to determine according to his best judgment what particular form of conduct best expresses this Christian spirit. The thing we are here for is not to correct one another doctrinally, nor to rebuke one another morally. The thing we are here for is to learn how to practise the love toward one another that the Lord Jesus Christ inculcates in His gospel."

I tell you, my friends, there is a demand for that kind of New Church. I know! I have seen men and women, and young men and young women, who have said to me: "All my life I have been hoping for a Church like that—a Church that puts religion first; a Church where I would not be criticized; a Church where I would not be required to conform to a standard, the value of which I have not yet been able to see; a Church which regards itself as a hospital for sinners and not as a refuge for saints; a new kind of Church."

Well, the Lord is building that kind of Church. Other men are working at it besides us. If we don't get busy and do our part, the whole thing will be done without us; the Kingdom will be taken from us and given to a nation bringing forth the fruits thereof.

To me, there is no cause in the world that means, or could mean, what this cause does. There are people who want this kind of religion, and they are being kept out of it by the barriers the churches have set up—by the barriers this Church has set up. I want us to open our doors and let these people in—these young men and these young women.

If we use our doctrines to push on through to the Lord Jesus Christ, we can give them the religion they need, and the religion they want. Aren't you tired of giving them something they don't want? Here is something they do want. Won't you give it to them? [Applause.]

REV. JOHN W. SPIERS.—Of late I have come to feel somewhat more in sympathy with some things in the traditional attitude—which may surprise a few of my friends. Perhaps I can make myself clear in this way: In attempting to reform or develop any new life in our own Church, we must also develop mutual appreciation and mutual sympathy. In our discussions we must avoid getting too heated up over our own point of view. In talking with some people whose views I did not seem to "get" at all for several years, I found that we had a great deal in common. I feel that there is in this Church a warm, sympathetic love for doing the right thing. There is at the same time in this Church a great deal of ignorance as to what the right thing is, and a great deal of lack of information. I feel that the real thing in the New Church is not the want of heart, but the want of information. That is why I have been pleading for some time that we get together in this Forum and very simply discuss each point of view, and then let the seed of truth sink in. I don't think that either Mr. Gould or Mr. Wunsch would want his point of view to prevail against that of any individual man. All that we are trying to do is to enlist your sympathy.

with what to us is very precious; and we are asking that our sympathy be touched by what to you is very precious. If we are sympathetic, what is good in both will be conserved, and there will be no need at all for adverse criticism.

The implications of Mr. Gould's talk are extremely caustic; and yet he doesn't really mean it that way. I am sure that Mr. Gould and Mr. Wunsch love every member here; the older men and the younger men love each other. We simply want to get together and go forward hand in hand. [Applause.]

REV. ANDRE DIACONOFF.—Mr. Spiers has added a most vital and qualifying note to what Mr. Wunsch has said, which was admirable. But I want to join in this appeal for unity on a somewhat different basis. The smallness and narrowness in our own people is not so much religious smallness and narrowness as it is just the smallness and narrowness of human nature generally. A young man who came to my church saw the people getting together in small groups and whispering and talking, and he didn't come again. It showed human smallness. Let us develop personalities in the presence of which people can breathe freely and think freely, and feel that they are dealing with human beings, and not with—well . . . [He stopped here.]

REV. HIRAM VROOMAN.—So far as I followed Mr. Wunsch, I think that I agree with him perfectly. He broached certain things, however, that lead out to new lines of thought. He alluded to the marvelous things that are developing in this age—the Higher Criticism, the new kind of study of the Bible since Swedenborg's time—these new movements. He referred to the changes that exist on the physical plane; for instance, the radio. There is one thing about the radio. We can't take it for granted that it is all for the good. There are some potential dangers in the radio. I can imagine a condition, say some twenty years hence, where some great autocratic power could gain control of the radio and use it for unworthy ends. Where, then, would the Church be?

Our differences would be not in anything that was said in the paper, but in our application of it. In what way can we as New Churchmen make use of the wonderful things in the different realms of thought, study, and investigation? It is a question of method, and of the power to make use of them. We do want to recognize the potential danger. The New Jerusalem is descending; but influx from hell is also ascending.

REV. H. GORDON DRUMMOND.—Mr. Spiers gave expression to the thought that was passing through my mind. I listened to Mr. Wunsch's address with great admiration, and, so far as I was able to enter into his thought, I could agree with it entirely. He pleads for the essential importance of the cause, of the life of the thing itself, rather than of the means to that life or to that thing itself. And I think that must appeal very strongly indeed to us all.

What I rather regretted was the suggestion, shall I say, of a controversial note that rather held me back from responding to your Chairman's invitation to speak, because I certainly did not come here to enter into any kind of controversy, nor to seem to take a side on a question which was under dispute.

I have great sympathy with the modern movement which is evident more or less in the minds of our younger men, and I feel that we who must count ourselves among the elders will do wisely to lend ourselves as sympathetically as we possibly can to the feelings and demands of the younger men. They are impatient for evidences of progress. They are desirous, just as we were when we were younger men, to meet the demands and the apparent needs of the times.

But we must endeavor to keep before us all the while the fact that history is actually repeating itself; that

the movements of today, although they may appear to be very new and very different from anything that has occurred in the past, are not essentially so at all; that the human mind is practically the same in all ages; that it is working out its own problems and difficulties and more or less coming to the solution of those problems and those difficulties; that it does not follow that those who looked at these problems and difficulties in a somewhat different way in times past were mistaken; and that it does not follow that the young men of today are any wiser, or any more far-seeing, or any more likely to reform and regenerate the world than previous generations were.

What is really wanted is the spirit of sympathy, the endeavor to understand one another from an affirmative rather than an antagonistic attitude of mind. And I would appeal to those who are giving expression to the more modern view of things to endeavor to withhold that challenging note, which in itself tends to arouse a spirit of opposition—to try to believe that we are all, indeed, aiming at the same end; that we are endeavoring to realize the truth of the Word and of the teachings of the Church, each in his own individual way; and that that is really what the Lord requires of us; and that it is not necessary that anyone else should think exactly as we do.

Mr. Wunsch has put before us a view which we can admire without actually adopting it. He is justified in taking up that position, and in placing it before us for inspiration and encouragement. Mr. Gould is justified in feeling passionately, as he seems to do, the cause of the young man, and the desirability of having the open Church and removing all barriers; and I have no doubt that he will do a great work simply by operating on his own lines. I think Mr. Wunsch will do a great work in his own way. I think he is invaluable in his position. But we don't want all this Convention, or all the New Church in America, to be after the pattern either of Mr. Wunsch or Mr. Gould. [Applause.] I want to see the individuality of the young men developed, and I want to see that freedom of speech which will enable us to state our position and at the same time give evidence of our respect for the views of others, and not to seem to assume that, because this one thing seems so right, every other way must be wrong. It seems to me that the note that was sounded this evening tends in the direction of controversy; and I am quite sure that controversy has never helped the Church in the past and will not in the future. We want to respect and love one another, and not only to say that we love one another, but to show that we love one another, and to show that we do by speaking in a more loving tone.

REV. THOMAS FRENCH, JR.—I listened with profound interest to the paper. We are affected by schisms which are marked by a lack of growth. Why are we not growing as a Church in numbers and vitality? It seems to me we are suffering from what in this age is called a "deficiency disease." A deficiency disease arises from a lack of a mysterious, indefinable something that we call vitamins. What did the Lord mean by asking the disciples to bring of the fish which they had caught, but that they might come to Him to have that food "vitaminized"—to have the deficient elements supplied? And wherein is our deficiency but in our own self-sufficiency? We put ourselves in the light and thus prevent that light from entering.

The discussion at this point was temporarily interrupted to give the Nominating Committee opportunity to report, as follows: For President, Mr. Philip W. Carter; First Vice-President, the Rev. Paul D. Hammond; Second Vice-President,

Mrs. Walter I. Swanton; Secretary-Treasurer, Mr. John V. Horr. Executive Committee: Mr. Frank B. Fletcher, Mrs. Eric H. Coster, Miss Elizabeth Randall, the Rev. Leonard I. Tafel, and the Rev. Frederic R. Crownfield.

It was voted that the Secretary be instructed to cast one ballot for the election of these nominees.

Discussion was now resumed.

MR. FRANK B. FLETCHER.—My living and that of my family is earned by selling. One of the officials of my company has often said to us: "The only thing we have to give that a man cannot get elsewhere in equal measure is service." And we make our living, if you please, on service, because we sell the same bonds or the same stock that any other company participating in that particular issue handles.

Now if a business house makes its livelihood almost on service alone, what about the Church? The question is, What service? The service of a bond house is varied, and I think the service of a Church can be varied.

I would like to tell you some of the things that I consider would help materially to interest the young people. There are various ways in which the minister, if you please, can help the young people in his church. If you want to reach these young people today, I think that part of your sermons at least must be spoken and not read.

Another thing: It has been said, and I think truthfully so, that the young people today do not read Swedenborg as much as those of former generations. They are not entirely to blame for that condition. You and I know that the babes of today—and when I say babes, I mean from four or five years up to about ten years—have more information than my generation did. We learn faster today; we live in a faster age. We learn through contact, through experience, through one another, through the motion picture, through lectures, and so on. It just seems that we haven't time to read all the works, or some of the deeper works, of Swedenborg. We want, then, someone to whom we can go as an accepted authority on the works of Swedenborg. And when this man or this body hands down an explanation of what certain passages in Swedenborg mean, we do not want anyone who differs radically from him to come in and spoil the picture. We young people of today have ideals. And when a picture has been put before us that we like, we don't want to have it taken away from us. If one man says a thing is so and so, and another man says "You're all wrong; it means the opposite," where are we? If you want the young people to stay in the Church, it is necessary that they feel confidence in you and respect your authority.

REV. WILLIAM F. WUNSCH.—I find this change in the Christian life that I talk about in the world around quite specific, quite definite, in the characters of the children and grown people whom I find before me on a Sunday. I address myself to those things in them, using my teaching to get at those things and to draw them out; and I am only saying that on a larger scale the Church ought to be doing that, drawing out the spiritual life that the Lord has started in this world—and be getting at it pretty soon.

I could have been more specific in relating our body to the great cause. I could have said Bible criticism along with Mr. Vrooman, and then I knew you would talk about Bible criticism in the discussion of my paper and forget the main issues. That's what I mean, though—that our Church is divided in its attitude toward the great body of modern Biblical knowledge. After all,

it is an old thing I was talking about, and also it is an old controversy in the New Church.

Dealing with controversy, I must, of course, have sounded controversial. But I want to say, in all deference to our British visitor, and I hope in all kindness of spirit, that he controverted an assertion I never made and that Mr. Gould never made—that we are out to convert you to our side.

There are several kinds of controversy. Vigorous advocacy is controversy, I presume; and so is "sitting tight" controversy—immutable resistance! I was arguing. I'm not ashamed of arguing, especially if you have got big issues before you.

But there is a star—a morning star—of a new living day, to which we had better hitch our wagon.

REV. E. M. L. GOULD.—I am going to be very personal, indeed. All through this Convention I have had the feeling of fighting through a fog, and I don't know where the fog came from. I tried to get a thing across, and all the time it was the opposite of what I had tried to convey. Mr. Spiers said I was "caustic," and Mr. Drummond complained that I was "controversial." I wasn't even arguing! We began our Convention with a very moving plea from the General Pastor of the Ohio Association for "a neglected people," and he told the story of what seemed to him to be a great need that he thought we ought to be interested in. As he told that story I saw the paper in his hand shake, and I heard his voice tremble, and I felt my own throat contract, but I didn't think Mr. Hoeck was trying to be "controversial," or saying that that was the only cause anybody ought to be interested in. I felt that here was something that gripped him to the bottom of his soul—something that he was trying to make other people grasp. I am on fire for a cause, too. That's all!

MRS. W. I. SWANTON.—It seems such a pity to have Mr. Gould make such a plea as he has made and not express a word of sympathy. My experience with young people shows me that Mr. Gould is talking about a *real* problem. I come in contact with them. I know what they are talking about; and if there is any mission in the world for religious people, it is to come to their aid. They are not responsible for the environment into which they have come. We have made that, and it is up to us to save them.

One of the most pathetic things in the world today is the lack of understanding in the matter of recreation. I know of no other teaching except Swedenborg's that tells of the usefulness of recreation. But we don't practise it. Young people of this world are under commercialized debauchery. If our Church—any Church—doesn't come to the aid of the young people, I don't know what is going to happen.

REV. JOHN W. STOCKWELL.—I had it in mind just to point to the kernel of the two talks and you, Mr. Chairman, sent me out of the room on the Nominating Committee. It is the ideal of the spiritual life—Mr. Wunsch's paper; and the plea that we put love ahead—Mr. Gould's talk. And I move, Mr. Chairman, that we express our appreciation of both the addresses of the evening by a rising vote.

To the appreciation thus unanimously voted, the Chair added a personal word of thanks to Mr. Gould and Mr. Wunsch; and said further, that Mr. Drummond's presence had provided something of the "real Forum atmosphere that we do not always get."

Following the singing of Hymn 482, "We march, we march to victory," and the pronouncing of the Benediction by Mr. Sperry, the meeting adjourned.

A Letter From Helen Keller

To the Rev. Paul Sperry

Forest Hills, May 17, 1928.

Dear Mr. Sperry:

Here in my little study, I am still aquiver with happy thoughts of Monday afternoon. I am still surrounded by the beautiful church, I sense the sweet music and the fragrance of lilies of the valley, I feel the kind hands of my friends in greeting. I am still conscious of the attentive silence with which they listened to my imperfect speech, I thrill to the affection with which they gathered about me like one great family, and the surprise of their generous gift. How wonderful it all was!

The very inadequate expressions of gratitude and joy which I tremblingly tried to utter have vanished into air; but the emotion remains, and

the memory will always make my heart beat with gladness. When I returned home and told my teacher, sitting alone waiting for me, she was deeply touched also. It was one of those sweet experiences of spiritual kinship that occasionally break through the commonplace of our earth-life. I cannot say much in words; but I can thank you with my heart, and I do.

It was a pleasure to meet Mr. Barron at last. I hope we may meet again soon.

I send my happy greetings to yourself, Mrs. Sperry, and Arthur and all my New-Church friends foregathered in Washington. Please tell them, their kindness will ever sing in my soul.

Cordially yours,

HELEN KELLER.

When Do Body and Soul Reach Their Peak?

By Ednah C. Silver

AFTER the manner of the apostle Paul, we call our material body "a dwelling place." The age of our house of clay is reckoned by planetary revolutions; the age of the tenant inside is measured by ripeness of character. Let us call this house the Body. And the spiritual being who occupies it, we will designate as the Soul.

Body and Soul start life together. They unfold gradually, growing and developing through infancy, childhood, adolescence, and through many years of adult life. But there comes a time when they tend to part company. The Body, being of the earth, earthy, pulls back. Like all physical organisms, it tends toward dissolution. It has not quite the same resistance to cold as formerly; the pace cannot be quickened in an inverse ratio.

Possible instances may occur where the Body holds its own to the end through the exercise of physical and spiritual hygiene; but the general rule holds good that the Body reaches its peak—its highest point of efficient activity—sometime before death.

When the Body recedes, what should be the Soul's attitude toward it? It should give it the requisite attention, but no more. It should ignore

it as much as possible consistent with duty, and should live distinctly above it. The discipline incurred because of it should become a stepping-stone to higher things. At death, the Body loses its identity. As an organism it is annihilated, in spite of the law regarding the persistence of matter.

But the regenerating Soul never reaches its peak, and preserves forever its individual identity. Finding its fixed place in the Organized Heaven, it ripens throughout eternity. Through searching the Word, its vision grows clearer by God's sunlight. Its hearing grows increasingly acute through obedience. Its hand becomes more supple through ministration to others. Its feet are quickened to walk in the path of the Lord's Direct Providence. Its tongue tastes and sees that the Lord is good, each time with a richer flavor. We approximate the Lord, but are limited by the law of our being. We increasingly realize that it is His goodness finited which makes all the goodness of the human Soul. It is His beauty with which the angels are endowed. They may well pray, "May the beauty of the Lord our God be upon us."

NEWS OF THE CHURCH

East and West

The First Society of the New Jerusalem in St. Louis held its annual meeting on the evening of June 4th. The business session was preceded by a congregational dinner in Alliance Hall.

The exchange of pulpits on May 27th between the Rev. Allen T. Cook of Toledo and the Rev. George E. Morgan of Pittsburgh was appreciated at both places. Mr. Morgan began his ministry at Toledo twenty years ago.

The Philadelphia Sunday School held its closing session on Sunday, June 10th. A special program of pictures and music was presented, and rewards were given for faithful attendance during the year. The offering was for the benefit of the Farm Camp of the College Settlement.

The following recently elected officers of the Boston Young People's Association will enter upon their term of office on July 1st: President, Velma Bates; Vice-President, Philip M. Alden; Treasurer, Albert L. Shedd; Recording Secretary, Ruth Chadbourne; Corresponding Secretary, Christine Bates.

Miss Charlotte Douglass was elected President of the Newtonville Young People's League at its closing annual meeting on May 27th. Other officers elected at this time were: Mr. R. Lawrence Capon, Vice-President; Miss Ruth Irwin, Secretary; Mr. Sidney Carter, Treasurer; Miss Elizabeth Holmes, Chairman of Entertainment.

The Fifth "Northwest Convention of New Christians" met in Portland, Oregon, on Sunday, June 17th. The theme of this convention was: "Evangelize!" Music by the Rose Garden Quartet, under the direction of Mrs. Peterson, was specially chosen for the occasion. A pageant by the Portland Sunday School, "The New Evangel," preceded a sermon by the Rev. William R. Reece. This was followed by a Feast of Charity.

The monthly Sunday evening tea and service in the Sheridan Road Parish, Chicago, has been well attended. The last one was carried through with the assistance of the League girls, who acted as hostesses. The organized class of Junior Sunday School Boys has also been successful in creating a greater interest in Sunday attendance. Mr. Diaconoff suggests that for anyone who is thinking of organizing one or more classes within a Sunday School, there is helpful literature available through Messrs. David C. Cook and Co., Elgin, Illinois.

A Tribute to Miss Silver

Miss Ednah C. Silver's passing was made the occasion of the following tribute by the Sunday School of the Roxbury Society of the New Church:

Miss Silver's record as a teacher in the Sunday School of the Roxbury Society is an unusual one, for with the exception of a few times when she has been away from Roxbury—at one time for a trip to the Holy Land to gather material for her Sunday School work—it has covered the whole period of the life of the Church, enduring for sixty years and continuing to the last Sunday of her life in this world.

In the early years her pupils were of the high school age. As these girls grew to womanhood, other provision was made for the younger ones and the general age of the class gradually increased till it has included women who have passed their three score years and ten, and a considerable number of men.

Miss Silver had all the qualifications of a successful teacher. She had great enthusiasm for her work, and brought to each lesson a freshness that was remarkable, especially as she addressed much the same women year after year, because, no matter how many times she had taught the same lesson, she always added fresh material from recent study. She always aimed to draw out suggestions from the members of the class, often pausing in her discourse to ask if anyone had anything to say; and the discussions which sometimes followed added much interest.

Miss Silver kept well abreast of the religious thought of the present day and frequently devoted a few moments of the lesson period to speak of some phase of it, sometimes in appreciation, sometimes in criticism. Her broad culture and familiarity with a great variety of subjects furnished a storehouse of material from which to draw in explanation or illustration of her subject. Her quick mind readily seized upon the points in a book or lecture which might be of use to her, and her systematic methods enabled her to put her material into just the right pigeon hole, mentally as well as otherwise, ready to be taken out as occasion required. When one adds to all her other qualifications a great command of language and a forceful way of putting things, sometimes nailing a point by a clear cut and often witty stroke, an ideal teacher is the result.

Miss Silver's service in the Sunday School was not confined to that in her class, for she contributed to the general exercises and in other ways. Her place with us can never be filled, but we are grateful that we have had her so long and that, when her work was done, she passed to the other world quickly and peacefully.

ELIZA W. NOYES.

The following verses have also been sent to THE MESSENGER by one of Miss Silver's lifelong pupils and friends who is nearly her contemporary:

To Miss Ednah C. Silver

Dear Miss Silver, true friend to all,
Sacred memories we can recall
Of wondrous years to a ripe old age
Through sunny days, or when storms did rage.

Clear to thy vision thy lessons were taught,
When we, in our darkness, thy wisdom sought,
Yet ever holding the Lord's true light
To help us always to keep it in sight.

As President loyal, thou didst preside,
And welcomed those who far away did reside,
Then as Chaplain, with God's Book, with care,
Thou readst us Christ's words written there.

Now thou art over that boundary thin,
Where in Heaven many have entered in,
And we shall all meet when called above,
To dwell together in Wisdom and Love.

MARY ELIZA HOWES.

OBITUARIES

FALES.—Everett Bullard Fales, only son of John E. and Alice M. Fales of Norfolk, Mass., passed away suddenly from an automobile accident on May 18, 1928.

BACON.—Charles Mack Bacon of Chicago passed into the spiritual world on May 30th, aged fifty-five years. The resurrection service was conducted on June 2nd by his friend, the Rev. Percy Billings.

Although Mr. Bacon was not a member of the New Church, for the past ten years he and his wife and two daughters have had an earnest interest in the Doctrines. Mr. Bacon was a man of exceptionally balanced mind, and his psychic sensitiveness enabled him to grasp readily the spirit and method of the New Teachings.

SKIDMORE.—Mary A. (Davis), widow of the late Richard T. Skidmore, passed to the higher life from the home of her daughter, Mrs. Ambrose D. Corwin in Brooklyn, New York City, on May 29, 1928, in her eighty-fifth year.

Mrs. Skidmore was a native of Riverhead, Long Island, and was for many years numbered with her husband among the most active supporters of the New-Church Society, which formerly existed there. For the resurrection service the old home at Riverhead in which she had passed most of her life was reopened, and many old friends there joined with newer ones from Brooklyn in the tribute of affection. The Rev. E. M. Lawrence Gould officiated.

BRADLEY.—In La Porte, Indiana, on May 21, 1928, Mrs. John H. Bradley passed to the other life in her seventy-fifth year.

She was a daughter of Dr. Abraham Teegarden, one of the charter members of the Society of the New Church in La Porte, was confirmed in the New Church in her youth, and was rarely absent from its services. Her helpfulness in all the Society's activities will be greatly missed. Mrs. Bradley was born in La Porte, and had lived there always. She leaves a son, Henry T. Bradley of New York, and a daughter, Mrs. Andrew Lawrence Osborn III of La Porte. The funeral service was at her home, the Rev. Chas. S. Mack officiating.

ZACHARIAS.—Justina (Ens), beloved wife of Mr. Jacob Zacharias of Herbert, Sask., passed into the spiritual world on May 26, 1928, in her seventy-second year.

Mrs. Zacharias was born in Russia, migrating to Canada in 1876, settling on the Western prairies and going through all the hardships of pioneering. With her hus-

band she joined the New Church about thirty years ago and has been a most devoted and energetic member ever since. In her severe illness of several months' duration she often remarked how long she had to be absent from Divine worship in the house of the Lord.

Mrs. Zacharias is survived by her husband, six sons, and four daughters, all of whom reside at Herbert except Mrs. Henry K. Peters of Pawnee Rock, Kansas; by forty-five grandchildren and three great-grandchildren.

The funeral service was held at the Church of the New Jerusalem.

The church, filled to capacity, the hundreds standing outside during the service, and the wealth of flowers showed the esteem in which Mrs. Zacharias was held in the community. Her son, the Rev. John E. Zacharias, officiated, assisted by the Rev. John M. Friesen and Mr. George Ens of Rosthern, Sask.

SILVER.—Miss Ednah C. Silver, daughter of the late Rev. and Mrs. Abiel Silver, passed to her heavenly home from her earthly dwelling place in the parsonage of the Roxbury, Mass., Society of the New Church on May 27, 1928, just one month after her ninetieth birthday.

Her passing touched deeply the hearts of a wide circle of friends, a number of whom gathered at the Church in Roxbury on Memorial Day to take part in the simple service of tribute. The company joined with the choir in the singing of two hymns: "Now the Day is Over" and "Jerusalem the Golden." The choir added other touches to the service. Passages of Scripture and of doctrine were read by the Rev. Jedediah Edgerton, minister-elect of the Society, and the address and prayer were made by the Rev. William L. Worcester, General Pastor and an old friend of Miss Silver.

The burial was in Abington by the graves of Miss Silver's parents. The tender green of the trees and grass and the soft sunshine had prepared a lovely scene. Here the Rev. Mr. Atwood of Abington, a good friend of Miss Silver's, offered prayer. Miss Silver has recently spent her summers with Mr. and Mrs. Atwood in their home by the lake side. Following the service, these good people gave refreshment in their home to the company of Miss Silver's friends. It was a beautiful tribute to Miss Silver, and at the same time gave a glimpse of the peaceful surroundings in which she has recently passed her vacations and where she expected to be this year. This hospitality in Abington added a beautiful touch to a long series of sweet memories.

In his address at the church service Mr. Worcester said:

"A few of you here may have known Miss Silver in other scenes, but for most of us memories and associations are centered in this place, and in this church, with which she has lived and worked since its founding under her father's leadership sixty years ago. Never for a moment has she faltered in her devotion to the Church. Never has she doubted the triumph of the cause for which the New Church stands. She has worked for it, and not fainted. It has been her life.

"Miss Silver's broad interest in the New Church, and her acquaintance with the men and women of the Church of two or three generations, is delightfully shown in her published volume, "Sketches of the New Church in America." She was not writing of herself, yet her comment upon events and her appreciation of people and things beautifully reveals herself—her alert mind and her kindly spirit. Miss Silver was an intelligent observer, making the most of wide acquaintance and of travel; but perhaps her chief interest was in her books, especially in her study of the Scriptures and the teachings of her Church. And what she learned, she loved to pass on to others, making her a stimulating and in-

spiring teacher. She was a teacher when we first knew her, and she was teaching up to the last week of her life. We cannot doubt that in the world of clearer light Miss Silver will still rejoice in learning the Lord's truth and in sharing it with others—always learning, always sharing, always young.

"Remembering Miss Silver as we have known her, slight in frame, and of late years almost frail, always cheerful, always alert and interested in fine things, knowing her own position and her own course and holding it with independence and courage, having her own hold upon the sources of power, there has been in our friend much to love, much to admire, and in her passing on there is a sense of work well done, and an assurance of readiness for the larger life of heaven.

"Miss Silver's own faith in the life beyond has always been clear and strong, based on teachings of Scripture and doctrine such as we have just now heard. Faith in the life beyond has entered into her understanding of the world about her, showing everywhere the image and promise of immortality. It has entered into her interpretation of the experiences of life—its work, its discipline, its blessings. The other world has seemed real to her when father and mother and others near to her have passed on. There can be nothing strange to her, only a blessing surpassing her expectation, as she awakens to consciousness of the heavenly world, and to companionship with dear ones there, and joins them in the active uses of heaven. . . .

"Shall we say that Miss Silver leaves us a sweet memory, a fine example? She does leave us these; she leaves us, too, a work to take up and carry on—a work of intelligent study and teaching of Christian truth; a work of single-hearted devotion to the New Church. And we will know her not as a memory only, but as a companion and fellow worker still, on the heavenly side, where sight is clearer, where hands are stronger, where hearts are braver, in the fuller consciousness of the Lord.

Our look is not only backward, it is also forward. To the Divine love which has led her safely for ninety years, which has given her powers of usefulness, and has filled her life with blessing, we intrust our friend in heaven."

Our Authors This Week

Paul Sperry is President of the General Convention and Pastor of the National Church.

Everett King Bray is the Pastor of the Church of the New Jerusalem in St. Paul, Minn., and serves as a member of the Editorial Advisory Committee of THE MESSENGER.

William F. Wunsch is Principal and Professor of Theology of the New-Church Theological School.

CALENDAR

July 8.

Sixth Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 139: "O come, let us sing to the Lord."

Lesson I. Judges vi.

In place of Responsive Service, Sel. 179: "Teach me, O Lord."

Lesson II. Matt. iii.

Gloria, Benedictus, and Faith.

Hymns (Mag.) 35: "Thou Jesus art the Way." 267: "Up to the hills."

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2. Better pay for the ministers.
3. Better preparation for the ministry.

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