

The NEW-CHURCH MESSENGER

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BY no means the least important act of the 100th Convention was the unanimous passage of a resolution urging upon the President and Congress the supreme importance of a movement toward World Disarmament. Here was a case in which the demands of neighborly love were so clear that there was no room for discussion and no need for hesitation. It is often difficult to define the Church's proper sphere of action, but whatever appeals to the common conscience of all God-fearing men is certainly within that sphere; and the disarmament movement has had such unanimous support from all the religious bodies of America as probably no other movement ever had. When the demand for an international conference came with the combined endorsement of the Federal Council of the Churches of Christ, the National Catholic Welfare Council and the Association of Jewish Rabbis, it is small wonder that Congress and the President were moved to prompt and definite action, and that the conference itself now seems substantially assured.

LET us not make the mistake, however, of thinking that, because a good beginning has been made, we can drop interest in the matter. That is precisely what happens to almost the majority of movements for social betterment. The public interest is aroused, and a reform auspiciously inaugurated. Then something else distracts the general attention, and the adherents of the old abuse come in and either hamstring the new movement or so modify and change it as to make it practically innocuous. Almost inevitably a popular government is a government by shouting, and the side which shouts the loudest and the longest—most particularly the longest—wins. This, in all too many cases, is the interested minority. Let us see that such is not the case in this disarmament matter, which so ultimately affects the lives and fortunes of every man and woman in the world. Having made the real

popular opinion of the country clear to the government, let us make it no less clear to those who shall be delegates to the conference, and to the world at large.

IT can hardly be said too often that a true Christian must hate war and love peace. He may on occasion be forced by his conscience into war, but he can never regard it save as the less horrible of two utterly abhorrent situations. It is, perhaps, hard for the Christian to realize that there are actually people in the world who *like* war—or at least what it brings them—who regard it as a normal and inevitable feature of human life—and do not hesitate to bring it into existence. Such people are so few as to be unimportant in themselves, but they are very dangerous in the influence which they may exert upon the unthinking many in some moment of hasty impulse—if

the means to make war is at hand. Society has found it necessary to deprive individuals of the right to carry deadly weapons, through the discovery that many men, given the opportunity, will commit crimes on impulse which they would never think of after serious deliberation. Surely the time must come when there will be a like restriction put upon nations, and when none will be permitted to possess the instruments of such an attack as was last made upon the world.

GRANTED, in either case, that there must be exceptions! Arms are permitted to individuals, and must always be to nations, for the defense of life and property. But the amount and nature of such weapons can be so limited by international agreement as to lift from the public shoulders much of the load under which we now are staggering. In any case, when a war comes, it is not the professional soldier who does most of the fighting. The best he can do is to take the direction of affairs, and he is more than likely—as the late war showed—to make a mess of that, since his whole past experience has been calculated to train him not to think. The basis of real “preparedness” would accordingly, in our opinion, seem to lie, not in a large standing army, but in such organizations as the National Guard and the Naval Reserve Force, neither of which is an alarming drain upon the country’s human or financial resources. And if these men fight, it will be from a sense of duty, since they have absolutely no personal advantage to gain by doing so.

WHAT is supremely important, however, is that no nation need have anything like its present military establishment if there existed such an international understanding as is easily possible even now. If just those nations which were recently allied should come together and agree to reduce their own armaments to international police proportions, and to punish—let us say, by economic boycott—any other nations which refused to follow suit, the armament problem would be settled without further difficulty. There is not the smallest doubt that this is what the people of all countries want to see accomplished. The one ques-

tion is whether the popular will or that of the small minority will win—which, as we said, really depends on who will shout the loudest. But if the Church by earnest and devoted effort, can really help the unorganized majority to one of the things it most of all desires, then the whole cause of religion will receive a tremendous impetus, and some of the most common reproaches against the Church will be no longer able to gain a hearing.

E. M. L. G.

[N.B.—The Committee for International Reduction of Armament suggests that churches which do not hold services during the summer utilize their bulletin boards for quotations from the words of great men on the need of armament reduction. Where the church is open, such quotations could be used for a part of the week. Speakers include such men as Washington, Roosevelt, Bliss and Pershing. Write to the Executive Secretary, Room 65, 67 Milk St., Boston, Mass.]

Urbana Endowment

MR. FENTON LAWSON, Treasurer of the Urbana Schools, who went to Colorado Springs, Colorado (where General T. Coleman duPont is spending the summer) to present personally the returns of the Endowment Drive, wired from there on July 12th: “Senator duPont gives us \$150,000. He acted like a prince.” This means that the endowment is increased from the old \$100,000 to \$400,000, plus some amounts received since the drive and its “doubling,” which were closed with the opening of Convention, June 25th. The heartfelt thanks of the entire New-Church body is most cordially extended to General duPont, both for his great generosity and for the inspiration it has given the New-Church body to give the Urbana School the support it should receive.

Incidentally, the readers of the MESSENGER who have not noticed the item in the daily papers of a few days ago will be interested to know that General duPont has been appointed United States Senator from the State of Delaware.

The following was adopted at the recent meeting of the Convention:

RESOLVED, that, through publication in the

NEW-CHURCH MESSENGER, the General Convention of the New Jerusalem extends to all workers and contributors to the Urbana Endowment the heartfelt thanks of Convention for their assistance

in securing the moral and financial support of over 1,500 New-Church friends through the endowment which has been prosecuted to a successful conclusion.

Keeping the Best to the Last

A Sermon by the Rev. R. R. Rodgers*

Thou hast kept the good wine until now.—John ii. 10.

THESE words of Scripture not only refer to an incident in social life nineteen hundred years ago, but remain with us as a permanent law of the unfolding will of God. The circumstances of the event will never be repeated, but the principle of progressive improvement expressed in them has been in existence from the dawn of the Christian era, and will remain amongst us and direct the life of every succeeding generation of men until the end of time. The noblest, the highest, the most perfect and the best will always come last.

The greatest peculiarity and the most striking characteristic connected with this reservation of the best is this, that the Lord Jesus, in His contribution to the marriage feast, reversed the economy of the world. In everything merely sensual and material, the best always comes first. Naturally speaking, youth is better than age; and to the natural man, when youth is gone with its strength, vivacity, and excitement, there is nothing left but the weariness of the flesh. This is true of everything earthly and sensual. The cup at first so sweet becomes common, then tasteless, and finally insipid. The wine that the sensualist drank at first with so much elation, which thrilled with such delight and awoke such blissful dreams of paradise, at last lost its relish, and in many cases became bitterness and gall. In short, the novelty of all merely natural pleasures constitutes their charm, and as a consequence they please most at first.

Precisely on the contrary, the Lord as entertainer sets before His guests the common and worst things first, and the best at the close of the feast. It is first the cross, then the crown, first temptation, then triumph; first duty, then delight; first labor, then refreshment and rest; first Egypt and then Canaan. The enjoyment

of truth increases day by day; the delights of goodness multiply with lengthening years; thought of others, with the strong man, is infinitely more beautiful than with the little child; duty strews flowers in the pathway of those who follow her, and rains blessings on grey hairs; real friendships ripen with time, and love is more precious in death than life. With the spiritually minded the care, the temptations, self-sacrifice and dark experiences of life only serve to bring out the inexhaustible fullness of God in new and undreamt of blessings; and ever as we pass from state to state, taking the new cup of consecration, and as years unfold, the good will repeat the words of the Master of the feast, "Thou hast kept the good wine until now."

Wherever we look, this same lesson challenges attention—whether in nature, history, or the world around us. If we begin with nature, we find that the lowest organisms came first; that lower forms gave place to higher, and that man, the highest work of all, came last. Left to itself, the great law to which nature witnesses is that the strong prevail. But in man a new order came, and here the strong are bound not to enslave but to protect the weak. The brute forces he slowly tamed, and now he makes the very lightning do his bidding. In the pathway of wisdom and love, whether in God or man, the best is always last.

If we look at the progress of the ages, we find here "a vast struggle for extrication and ascent." "With all reactions, there has been one continual tendency upwards. The more the world has advanced, the more rapidly can it advance. And although we discover dark ages which in themselves only bring bewilderment; yet they always emerge into a brighter morning; while the tendency has always been from violence, ignorance, and cruelty, to sympathy,

* Reprinted and abridged from the *New-Church Herald*.

truth and love." "The world indeed, is like a growing man in many ways. It looks back to its childhood, and sees that childhood flooded with a glory which it did not have when it was present." And, as men stand and look back, it seems, I know, as though there was some past age, some blessed time, primitive or mediaeval, which was better than the present. But it is only a dream. In the love and in the practice of truth this is the best age the world has ever known.

But, even our time is a very long way from being the best possible; and it is not the best that is to be in any one particular. This is certainly one of the most interesting times in which a man could be sent into the world to live. It is full of contradictions. It has struggled with the principles of life with ambitious curiosity. It combines immense material development with great susceptibility to spiritual influences; and it has disowned the older forms of authority so that the thunders of a Roman anathema do not in the least disturb its serenity. But on the other hand, its conscious possession of so much knowledge has made it willing to listen to almost any pretender who claims to be a teacher; the result is that the age in which we live is at once the most practical and the most visionary, the most hard-headed and the most soft-hearted, the most positive and the most perplexed, the most desponding, the most optimistic, and the most independent and the most credulous of all ages that the world has ever seen.

Another result is that dissatisfaction is in every rank of life; for everything, even to man, desires and seeks its highest. Everywhere there is a falling short of possibility, and as a Church and people our one purpose in the religion we profess, in the doctrines we teach, and in the life we lead is to help man forward until he shall stand completely at his best.

Most important of all, we look forward to the advent of a truer, wiser and higher religion. So far, with all our progress, the religion of this world and its institutions has endeavored to maintain a state of things which should hold the greater part of mankind in the lower forms of development—intellectual, industrial, social and political. And so far the influence and

tendency of the governments of the world, on the whole, has been to keep the bulk of men at the lowest possible degree of power. We have still to reckon with the priest who is trying to keep back education, free enquiry, and the spread of truth.

Still, God's whole nature, God's eternal purpose, and God's everlasting example in the Lord Jesus are ever working so that truth and love and purity and right shall become omnipotent in the earth, and the best shall ever come last. It is a slow process, and God always completes his purpose through Churches, nations, organizations, institutions, and individual men, and never apart from them. One generation lives and achieves and dies, to transmit to the next the results which it has wrought out; and so forever and forever. It will be the last generation only that will give to men the fullness of life and the completeness of being that God intends.

Finality is a thing unknown, and neither in physical nature nor in the progress of mankind will it ever be reached. Change is everywhere, but among all the changes past and present, nothing good dies. If we look at nature we find that the summer of last year is gone, but not dead. The vehicle perishes, but not the seed; the outward growth perishes, but not the root; and the leaves fall, but the tree stands. The stem on which the corn grew will go, but the seed will remain, and this year it is as certain there will be another summer as last year there was the reaping time of autumn. So it is in the moral world: the man dies, but his purpose lives; the prophet goes down, but his work does not. All men that are good and do good, and all men that teach truth, come to their appointed limit. They are but the instruments by which Divine purposes are accomplished, and as instruments they all go their way. So it will be with us; and thus will it be to the end of time. We are all on the stream of progress, and the best has yet to come.

Our care as a Church is not to be cast down that the progress we make is so small. It has been so and it is so with Christian truth, and right, and liberty, and all the great principles that benefit the world the most in every age. If we have the truth—and of that we

have no doubt—its final triumph is beyond question, and though it is only springtime now, the summer will come in its own appointed order. We should, of course, like some of the victories to come in our day; but if they do not, I am quite sure that they will come. If we do not see them, our children will; the life of God is for them; the decree of God is for them; the nature of things compels them; and in the vic-

tories of truth taught by Christ, and the triumph of goodness, and the spread of right, and the establishment of new liberties, and the substitution of brotherly love for the love of self, and the unity of all good men, it will be said by every age, even as time moves on, as the Master of the feast said of the wine, "Thou has kept the best until now."

Spiritual Fasts and Feasts

By the Rev. John W. Spiers

"CAN ye make the companions of the bridegroom fast, while the bridegroom is with them? But the days will come; and when the bridegroom shall be taken away with them, then will they fast in those days." So said Jesus to the disciples of John the Baptist.

The disciples of John were living a very hard and dry kind of religious life. They had cut themselves off from the good things of the body and the world. They fasted frequently to fortify the lusts of their flesh. They made desperate supplications to God for forgiveness and for power against the evils of the world. Their religious life was thus austere and ascetic. Jesus and his disciples, on the other hand, were living a full and happy religious life. They ate and drank as usual. They thoroughly enjoyed their work for God. To be sure, there were times when they, too, were tempted and tried, and must fight and pray to rise above their troubles. But these times were comparatively few.

So the disciples of John complained to Jesus, and asked Him why it was that His disciples did not make a practice of fasting and of afflicting themselves as John had taught them to do. And Jesus replied, "Can ye make the companions of the bridegroom fast, while the bridegroom is with them?"

Notice that Jesus did not condemn the disciples of John for their mortifying fasts and mournful supplications. He even said of His own disciples, "But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days." And, in the same conversation, He also commended the severe religion of John. He compared it to old wine which was very good: "and no man

having drunk old wine desireth new; for he saith, the old is good." That is, the sad religious life which John and his disciples practiced had its place and use; just as had the happy religious life of Jesus and His disciples. Old garments and old wine—the form and spirit of the religious life taught by John—were as essential as new garments and new wine—the form and spirit of the religious life taught by Jesus.

For the religious life has two sides. There is the side of repression and self-discipline; there is also that of expression and freedom. The former is sad and painful, being a state of repentance and self-denial. The latter is bright and joyful, being a state of salvation and prosperity. And Jesus taught that the baptism of John was a good first step for one who would become His disciple.

But although the hard and gloomy severity and mortification of John's teaching is in sharp contrast to the warm good news of Jesus, there is nevertheless a state within the religion of Jesus quite like this of the religion of John. For there are times in the life of every Christian when Jesus, the bridegroom, seems to go away, and then the companions of the bridegroom fast.

Our love and joy in the felt presence of the Lord Jesus Christ does not always stay sweet and strong within us, shielding us from evils and temptations and blessing us with all goodness and peace. There are times when we forget our Savior. There are times when the old unruly lusts and passions of the natural man flood back upon us, and we enter again and again into painful combats with them. We are then obliged to seek the Lord afresh with the

tears of sorrow and with the pains of repentance. But then, after a time of faithful watching and waiting, the Bridegroom returns to us, and we are again His glad companions, and sit down with Him to a marriage feast of good things. "Can ye make the companions of the bridegroom fast, while the bridegroom is with them? But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days."

The sorrows which we experience in these combat-states of the Christian life are due to the cutting off of evil delights. Impurity, for example, is delightful; otherwise we should have no desire to be impure. To destroy this first impure self-life, its impulses and delights must be crushed. The serpent's head must be bruised. But we ourselves are this serpent; that is, in our lower and worldward nature. It feels, therefore, as if we were really crushing and bruising ourselves. And so, as we fast, we grieve and mourn, yet not so as to appear unto men to fast; but unto our Father who seeth in secret.

But in spite of the inertia of the natural man and body, in spite of all the pains of our stern self-compulsion and discipline, in spite of all the weary and unpleasant barrenness of the wilderness into which the spirit comes when it first refrains from practicing and from meditating these forbidden delights, we persist in our self-mortifications. And why? Because we have tasted of the delights of the marriage supper of the Lamb of God! The strength and joy of the perfect Christian life, with all the impulses set right, and with all the thoughts flowing true, have been revealed to us as we have journeyed and tarried with the divine Bridegroom. And so, because we cannot forget the bliss of His companionship and the joy of His joy, we abide in His word. As He commanded us, we seek to lose our life in order that we may save it. Whenever the evils within us arrest Him and crucify Him, in that day we fast from those evils.

But as we persist in these self-sacrificing efforts, our sorrows are gradually turned into joys. Our sluggish bodies and all their unruly desires seem gradually to die. We seem to come into new and glorified bodies, filled to

overflowing with a new life of pure love and clear light and active usefulness. Our case is like that of the would-be musician. At first he is painfully conscious of his unruly fingers, but after much practice and discipline his earthly fingers seem to disappear. They fall into the easy habit of playing as of themselves. Their inertia is gone. They are now obedient servants. They are happily fluid to the will of the spirit.

So it is with every faithful Christian. All repressions in time cease, and all expressions become free. Painful duties become happy privileges. The Commandments become the Blessings. The world and the body become the cups and platters of a marriage feast. All things natural become the ministers of a pure and holy love, and exist but to feed his sacred flame. Fastings give way to feastings.

Let us, then, never find fault with either John or Jesus. Let us see the value of both fastings and feastings, seeing that whosoever will fast, even he shall feast. But let us also remember that the fastings of the religious life are after all only preliminary steps in religion. Strictly speaking, they are not religion at all; for religion, essentially regarded, is feasting with the Bridegroom. Yet because fastings serve to prepare one for the marriage supper of the Lamb, they are also an essential part of religion for men on earth. After death, when we come into our places in heaven, there will be no more fastings for ever. "Can ye make the companions of the bridegroom fast, while the bridegroom is with them?"

IN THE DOCTRINES

"Though Self I Dread"

No one can do good which is good, from himself. . . . What is from man is not good, but what is from the Lord is good. *The Doctrine of Life*, nn. 9, 17.

The volition of every good and the understanding of every truth are not from man but from the Lord. The Word teaches in *John* (iii. 27; xv. 5) that a man can receive nothing from himself and can do nothing from himself. *Divine Providence*, n. 88.

AN appreciation of the truth of such sayings as these will arouse in any sensitive spirit a fear of acting from oneself. Is there

any subtler dread inspired by religion than this fear of "self"? It would seem to be the obverse of the right fear of the Lord. Uzzah is the striking example of the absence of it.

But, like any fear, this can come to prey on us. Instead of throwing action over to a will and a mind which seek to form themselves from the Lord, this dread of the intrusion of self on action prevents any very active religious life. Fearing that, if we act, we shall be acting at the prompting and under the direction of self, we do not act at all.

Is this an unreal condition.

Does just the thought of the *proprium* faze none of us in this way?

What of all the negative religious life which exists, the harmless living, minus any strong accomplishment?

What of our disposition to think of bold, striking, masterful action, however right it is, as less likely to have the religious spirit than a course which is retiring, diffident, "modest"?

Do not the doctrines speak in more than one place of those who, feeling the truth of man's dependence on the Divine for good, turn inactive? And do they not correct the attitude?

Nevertheless, man must not let down his hands and await influx, for this would be to act like an

image without life; he must still think, will and act as of himself, and yet ascribe to the Lord all of the thought of truth and of the endeavor of good; by so doing the faculty is implanted in him by the Lord of receiving Him and the influx from Him. *Arcana Coelestia*, n. 10299.

What of the men in the Parable of the Pounds or in that of the Talents—men who appreciated that the kingdom of God is wrought out in the enterprise of men, or men who feared to risk the enterprise?

Time was, I shrank from what was right
From fear of what was wrong;
I would not brave the sacred fight,
Because the foe was strong.

But now I cast that finer sense
And sorer shame aside;
Such dread of sin was indolence,
Such aim at heaven was pride.

So, when my Savior calls, I rise
And calmly do my best;
Leaving to Him, with silent eyes
Of hope and fear, the rest.

I step, I mount where He has led;
Men count my haltings o'er;—
I know them; yet, though self I dread,
I love His precept more.

—John Henry Newman.

WILLIAM F. WUNSCH.

Reports to Convention

Report of the Trustees of the Pension Fund

From my great age, and because of some rather threatening conditions as to my health, I think it is quite likely that this is the last report that I may ever have occasion to make as President of the Board of Trustees of the Pension Fund, and I certainly regret that I seem to be denied the privilege of writing a pleasant report—one in which I could express thankfulness that the Church had not forgotten during the hard times through which all of us have been passing its sacred obligation to the pensioners. It has seemed to me that in the last few years it has fallen to my lot to have to say many things which others feared to say, and yet which sadly needed to be said and thought about carefully. Perhaps it is just as well that I, rather than others, should say them, for in the very nature of things I cannot be long here to suffer reproach for my plain speaking.

In our last year's report we were able to make known very much more favorable conditions than usual, and this was because the lady member of the

Executive Committee of the Board had undertaken the task of corresponding with all the societies, especially urging the women of those societies to see to it that all the societies did their part, and did not forget the pensioners. That member was called away to a foreign land, a fact of which I was unaware until our late beloved President, in his usual kindly and sympathetic way, informed me that the customary notices had not gone out, which he very much regretted. Thereupon I immediately prepared an appeal, which was sent to the MESSENGER, urging our people to remember the request of the Convention, frequently made, that every society should take up at least one collection a year for the Pension Fund, and that, wherever practicable, this should be done at Thanksgiving time.

I made my appeal especially to the Thanksgiving spirit, and urged that members of each society, while rendering thanks for the blessings they had enjoyed, would do something which would give the poor pensioners cause for thanksgiving also. I pointed out that we had all suffered from the high cost of living, and reminded our people

that the poor pensioners must have suffered much more acutely, and had a much harder time. Unfortunately the publication of the appeal was delayed, and it was not seen before Thanksgiving Day.

I had such faith in our people that I felt sure that the moment this matter was called to their attention, they would act promptly; but suddenly I was informed by our careful Treasurer that things were looking very badly for the Pension Fund, and that unless something was done immediately a deficit would occur, although we had commenced the year with a balance of over \$1000. As our Treasurer's Report is made up only to the end of April, which is the end of the fiscal year of the Convention, we have just barely escaped a deficit, but I am afraid that that is not true at this moment, for the contributions that have come in from the appeal which I made in May have certainly not been equal to the amount of the pensions paid out.

Our Treasurer reports that the total amount paid out for Pensions at this time is \$4,660. Although the very greatest care has been taken in the matter of our investments, and not a day's interest has been lost on them, yet the sum total of interest collected last year was \$2,002.84, which, it will be seen, is considerably less than one-half the amount we have to pay out in pensions. Consequently, unless the subscriptions from individuals and societies amounted to \$2,657.16, if there had been no surplus there must have been a deficit. Subtracting the balance we carried over from last year, it was necessary to receive from contributions about \$1600.

As a matter of fact, we received from individuals only \$140, but fortunately the State of Wisconsin, which seems to be practically interested in the Pension Fund, added \$150 to that amount. Eighteen societies contributed \$973.86, and four ladies' societies \$45 more. One Association contributed \$24 and two other Associations \$100 and \$120 respectively for specific pensioners, making the total receipts and contributions \$1552.86.

It will be observed that this would leave quite a deficit, but our Treasurer fortunately received \$105.50 accumulated income from an estate, \$21.60 interest from another estate, and some interest on funds awaiting investment, and this helped out, but there is only a balance of \$65.69.

In another year, when the practice, recently introduced, of communicating with each society is resumed, it is hoped things will be very much improved, but nevertheless a careful study of this report shows a good many things which ought to be very carefully considered.

There are at least one hundred and twenty-four societies, large and small, connected with the Convention, and yet of these only eighteen heeded the request of the Convention to take up at least

one collection during the year for the pensioners. That is a little over thirteen per cent of them: In New England there are twenty-two societies, and yet of these only five contributed this year. One comparatively small society contributed about \$100 more than the other four societies put together, and of those other four one, which is a very small society, contributed very generously, and twice. Now there must be a reason for this, and I think the reason is perfectly plain: the pastors of the two societies which have contributed so liberally have been profoundly interested, and have been able to communicate an interest and a desire to help to their parishioners.

I have stated it many times, and I do not hesitate to repeat it, that there is not a single society connected with the Convention but what could do something, and it is my firm conviction that there is not a single society but what would do something if the matter were properly brought to its attention by its pastor or leader; by so doing, it would not only show a becoming respect to the Convention in heeding its recommendation so often made, but, if all our societies would join in this one thing, a community of interest would be created which would be of even greater importance and usefulness than the gift itself.

The Trustees of the Pension Fund will try to see to it that every society receives a copy of this Report, and they respectfully and affectionately ask that its contents be brought to the notice of all the members of all the societies.

WM. McGEORGE, JR., *President.*

PENSION FUND, 1920-21

RECEIPTS			
1920			
May	4	Mrs. Stella E. Murphy.....	\$ 2.00
	22	Katrine W. Cottrell	3.00
	25	Brockton Society of the New Jerusalem Church	25.00
July	1	Mrs. E. Renoe	1.00
	1	Miss Lillie Edman	1.00
	12	Special contribution to increase pension of Dr. J. W. MacPherson...	100.00
	12	A. W. Manning, Mortgage interest..	10.00
Aug.	3	W. T. Strong, interest, one year to Aug. 1	720.00
	30	Metropolitan Edison Company.....	12.50
Sept.	10	William Reitmann	1.00
	29	Mrs F. E. Cabell	1.00
Nov.	1	Connecticut Association	24.00
	15	U. S. A. 2nd Liberty Loan, Converted, interest 12 months	12.75
	27	D. C. Edson	10.00
	27	Church of the New Jerusalem at St. Paul	71.66
Dec.	3	Mrs. L. E. Trites	10.00
	3	Baltimore North West Mission.....	15.00
	3	W. A. Willett, interest to Dec. 1....	90.00
	3	S. Fortenberry, interest to Dec. 1....	180.00
	3	W. B. Paschall, interest to Dec. 1....	60.00
	3	J. H. Burnett, interest to Dec. 1....	180.00
	3	J. H. Burnett, interest to Dec. 1....	150.00
Amount carried forward.....			\$1,679.91

<i>Amount brought forward.....</i>		\$1,679.91
Dec. 3	Interest on a fund awaiting investment	25.83
4	Roxbury Church of the New Jerusalem	21.10
6	First Society of St. Louis.....	25.00
7	Cambridge Society	52.10
7	E. F. Young	5.00
10	C. Bfander	1.00
11	First Society of St. Louis.....	6.00
16	Canada Association, to increase pension of Rev. E. D. Daniels.....	120.00
16	Rev. and Mrs. Adolph Roeder.....	10.00
18	Boston Society of the New Jerusalem	77.20
Dec. 18	Newtonville New Church Society....	275.95
21	Springfield, Ill., New Church Society	5.00
23	John Schoenberger	10.00
24	New Church Society, LaPorte, Ind....	13.71
28	Henry West	2.00
31	James Clarke	10.00
31	Accumulated income from Estate of Victorine E. Baudery.....	105.50
1921		
Jan. 4	C. A. Griffin, interest.....	210.00
4	A. W. Manning, interest.....	10.00
5	Riverside, Cal., Society.....	19.20
5	Mr. and Mrs. Francis H. Hemperly..	5.00
8	Church of the Glorification, St. Louis	25.00
8	Ladies' League of the New Church, Providence	10.00
10	"Wisconsin"	150.00
15	Washington, D. C., Society.....	54.40
Feb. 1	Mrs. Ora S. Ever.....	5.00
1	San Diego Society of the New Jerusalem	12.56
<i>Amount carried forward.....</i>		\$2,946.46

<i>Amount brought forward.....</i>		\$2,946.46
Feb. 2	Adams Mortgage, interest to Feb. 1	150.00
2	Church of the Holy City, E. Cleveland	38.95
3	Rev. James Reed	25.00
12	Toledo Society of the New Jerusalem	22.00
17	Miss Lydia E. Lewis.....	10.00
21	Metropolitan Edison Company coupons	12.50
Mar. 1	Harwood Electric Co.....	150.00
16	Ladies' Aid Society of O'Farrell St. Church, San Francisco.....	15.00
16	Roxbury Ladies' Aid Society.....	10.00
31	Misses S. & E. L. Baxindine.....	10.00
31	First New Jerusalem Society of Philadelphia	177.43
Apr. 5	Women's Auxiliary of the New Church of Orange, N. J.....	10.00
5	Interest on Tuerk Legacy.....	21.60
6	Cambridge Society	10.00
7	Miss Amelia A. Burkert.....	5.00
7	Brooklyn Society of the New Church	26.60
20	Interest on Collateral Bond.....	8.05
30	A. Wagoner	5.00
30	Miss Katrine W. Cottrell.....	3.00
		\$3,656.59
Balance May 1, 1920.....		1,069.40
		\$4,725.99

EXPENDITURES

Paid to Pensioners.....	\$4,360.00
Paid to New Church Theological School.....	300.00
Balance	65.99
	\$4,725.99

Impressions of Convention

From Various Sources

REV. LOUIS G. HOECK

There can be no question regarding the inspiring nature of the recent centennial Convention in Boston. The announcement of the fact that the Church had raised \$150,000 for the School in Urbana to match a like sum offered by Gen. du Pont was most encouraging. Many of us had doubted our ability to reach even the \$100,000 mark. To go beyond this to the extent of 50% was a surprise to all. It is a wonderful gift, full of the spirit of sacrifice for a great vision. We drew near to the vision again, viewed it anew, and realized its unspeakable value to the world. Therefore, the call to provide for the education of our young people in a New-Church School struck a responsive chord in all, and resounded in full measure at the meeting. Mrs. Buell undoubtedly voiced the feelings of all when she said, "We offer this gift with a prayer that its use may more than justify all the sacrifice, faith, hope and love which are in it."

Yet further, as was suggested, the gift to Urbana was one that concealed within it also the memory of many dear members who had passed on. The Church in this world grows as the Church above

grows. We are surely beginning to sense the real meaning of this. The spirit of the opening Service on Saturday afternoon was unmistakably convincing of a growth in our midst. Our sense of loss through the departure of our great leader, Mr. Smyth, was surely outbalanced by a realization of his restoration to greater usefulness in the spiritual world, and his continued presence with us in our work here. And this uplifting experience is typical of the new spirit that is permeating the whole Church. Life comes out of death; the future of Christianity is altogether encouraging.

REV. L. G. LANDENBERGER

The Convention was in all respects a great success. The choice of a subject like "Freedom" proved to be of immense value in enabling the various writers and speakers to discuss a peculiarly New-Church principle in its relation to all the planes of man's life—natural, rational, intellectual and spiritual. I wish that all our isolated people and those who come in contact with only the members of our smaller societies, could have been present at the meetings, in order to get the inspiration that comes to one at these annual feasts.

The brethren of the Massachusetts Association

are to be congratulated for having provided so generously for the entertainment of their guests, and I wish to voice a feeling of gratitude to the Boston choir for the reverent and beautiful musical selections rendered.

MRS. ALCMENA SILKE MUNGER

One outstanding impression of our recent Convention was that of vitality. In spite of the inevitable sadness due to the loss of the physical presence of our beloved leader, every phase of the work showed a continuing power which is evidence of his constructive influence. It is a hopeful augury for the new administration.

Another noteworthy fact was the unheralded and unexpected appointment of women to several positions of responsibility, and the appropriation by the National Alliance of a sum of money for the use of a woman missionary. It has taken a

long time for us to see our way to enlarging the Church's activities by using both men and women where their qualifications were suitable, but now that it is being done, and, moreover, being done in an unsensational and matter of fact manner, both the organization and individuals will gain by the experience.

One more noticeable feature was the enlarged horizon. Not only from the Philippines and Japan, our eager European brethren, and the surprising glimpse of South Africa brought us by the Bishops, but from widely separated districts of our own America, came evidences of a real and unexpected growth in many outlying groups which do not always report, and which we are therefore apt to forget.

The study of Freedom inspires the passion to implant freedom. This is our Gospel of good news. Come, know the truth, and the truth shall make you free.

NEWS OF THE CHURCH

Other interests quite naturally have given way to the sessions of the General Convention, held in Boston in June. Other events in the Church have for a time been of secondary importance. The MESSENGER has felt that first place should therefore be given to reports of that great event.

Among the Societies

Many of the parishes discontinued services soon after the Convention, and the churches are closed for the summer. The last service in New York City was held on June 19th, when the preacher was the Rev. Russell Eaton, of Brockton, Mass. On that occasion Bibles and Books of Worship were presented to the children of the Sunday School of seven and fourteen years of age. It is planned to resume Sunday services on September 11th. At that time active steps will be taken by a special committee toward the securing of a Pastor for the Society to succeed the Rev. Julian K. Smyth.

The Church of the Redeemer at Lakewood, Ohio, closed its services for the summer on the first Sunday of July. The Holy Communion was celebrated with a large attendance, the Pastor, the Rev. Thomas a King, officiating. The Sunday School closed the last Sunday in June. In the absence on that Sunday of the Pastor, who was attending the Convention in Boston, the congregation gathered in the Parish House and enjoyed a series of tableaux entitled "The Path of Life." The Church and Sunday-School picnic was held at Bedford Glens and proved to be a very enjoyable occasion. The Pastor and family have gone to Almont, Michigan, where they will remain until the first of September.

The society in Portland, Maine, has closed a very happy year of work under the direction of its new Pastor, the Rev. Harold R. Gustafson. Attendance at the Sunday morning services has been encouraging, especially with the coming of a number of visitors from the neighborhood. There have been a number of social gatherings, all well attended. The Sunday School, which has not been meeting regularly for three years, has shown an encouraging increase in attendance and interest. Children's Day was observed in June, with special services adapted to the children. Four children were baptized at the time. Services are being held throughout the month of July.

The society in Providence, R. I., observed Children's Sunday on June 12th. Cut flowers and potted plants served to make the Church especially attractive. Six children were baptized. Bibles and Books of Worship were given to those reaching seven and fourteen years of age respectively. Prizes were awarded for regularity in attendance at Church and Sunday School, and also for bringing new pupils to the Sunday School. On Sunday, June 19th, five adults were baptized and admitted to New-Church membership, all being new converts to New-Church faith. This makes a total of ten new members admitted since January 1st of this year. The Providence Society was well represented at the General Convention meetings. On Convention Sunday, June 26th, it enjoyed hearing the Rev. Herbert C. Small, of Toronto, Canada.

The Baltimore Society welcomed three young women and four young men into membership on Sunday, June 19th.

The Third Society of St. Louis held a special service on June 19th, with the administration of the Holy Supper and the singing of special music in keeping with the significance of the day in New-Church history. The Pastor, the Rev. Frank A. Gustafson, preached on "The New Apostleship." The Communion attendance was the largest of the period of Dr. Gustafson's pastorate in St. Louis. The annual Church and Sunday-School picnic was held on July 2nd at O'Fallon Park. There were fifty adults and a dozen children in attendance. Besides many games, there were out-door sports in which old and young participated. In one race were four grandmothers of children present at the picnic.

Union services are being held in Boston, with members of the various societies worshipping in the Boston Church on Bowdoin Street. The preachers in July have been the Rev. H. Durand Downward of Roxbury, the Rev. William L. Worcester of Cambridge, and the Rev. E. M. L. Gould of Newtonville.

The British Conference

The 114th session of the General Conference of the New Church in Great Britain was held in Accrington, England, beginning June 20th. The retiring President, the Rev. E. J. Pulsford, opened the session. The Rev. Arthur Wilde of London was chosen the new President, and the Rev. E. J. Pulsford was chosen Vice-President. The Conference voted its grateful appreciation of the twenty-eight years of service of the Rev. Joseph Deans, as Secretary and later as Vice-President of the Conference. Invitation was accepted to hold the next annual meeting of the Conference in Birmingham. The report of the New-Church College was especially interesting as it contained an offer of 2000 pounds sterling provided the Council would raise another 1000 pounds. The Rev. Isaiah Tansley was re-elected Secretary of the College, and Mr. John Deans its Treasurer. Following the report concerning the *New-Church Magazine*, it was voted to continue its publication bi-monthly instead of monthly. The Rev. J. R. Rendell was re-elected Editor of the *Magazine* and the Rev. C. A. Hall was re-elected Editor of the *New-Church Herald*. The Conference was closed by the Rev. F. A. Grosvenor-Smyth.

The British New-Church Federation of young people held its annual session on May 3rd. The President, Mr. Thomas Chadwick of London, presided, and delivered an annual address. The Federation expressed its approval of the formation of an International New-Church League. The Rev. Charles Newall was reappointed Editor of *The Young New Churchman*. Plans were adopted for the series of winter evenings of doctrinal study

customary with the Federation. The Rev. H. Barnes was elected President of the Federation, and Mr. T. Chadwick was made Vice-President.

The British New-Church Sunday School Conference was held on May 4th, being opened by the retiring President, the Rev. A. E. Edge. It was held at Heywood and was well attended. Among items of business were the new arrangements for all the examination papers of the four grades to be corrected by all the four examiners, instead of each one confining his attention to his own grade. A decrease was reported in the number of scholars attending the schools. A motion was passed with a view to taking action of a definite character to teach more emphatically in the schools the doctrines that underlie the principles of the League of Nations as it should be, with a view to stimulate public opinion both in and out of the New Church. The Rev. J. C. Duffy was elected President, the Rev. A. E. Edge, Vice-President, and Rev. E. C. Newall Secretary of the Conference for the coming year.

European Centers

Word has been received of the installation of the Rev. Erich L. G. Reissner as Pastor of the Society in Vienna, Austria, on Convention, Sunday, June 26th, the officiating clergyman being the Rev. Adolf L. Goerwitz, General Pastor. The two pastors then went together to visit the New-Church people in Hungary.

A letter from Mr. Karl Grosch, leader of the New-Church Society in Libau, Lettland, thanks German friends in Baltimore for sending to him some thirty volumes of the writings of Swedenborg. He says, "Here in Libau the books are eagerly read and there is an increasing demand for the works of Swedenborg. On the 8th of May we celebrated the second anniversary of the founding of our society. The hall was beautifully decorated for the occasion. I spoke on the topic 'What Has the Lord Done in This New Age?' The large number of persons attending could not be accommodated in the building. A selected choir used such special hymns as 'Jerusalem, Thou City Bright.' During the service several members related their experience in finding the New Church and the happiness it gave them. The impression made on this community is especially favorable. We began two years ago with 12 members, and today we have 56. One of our men, who formerly followed the teachings of Tolstoy, but who has now embraced the faith of the New Church, has translated *Heaven and Hell* into the Lettish language, and we are trying to raise \$300 to have it printed. I am looking forward to ordination into the ministry of the New Church as soon as the American Convention passes on our application."

Urbana Trustees

The following preambles and resolutions were unanimously adopted at a meeting of the Board of Trustees of Urbana University which was held in Cambridge, Mass., on June 20th last:

WHEREAS, the Rev. Julian Kennedy Smyth, for ten years President of the General Convention of the New Church, was called to the Higher Life on April 4th, 1921, and

WHEREAS, he was alumnus (class of 1876) and for twenty-two years Trustee of Urbana University, and for life a forceful, constant, constructive friend of the School and advocate of its ideals, now be it

RESOLVED, that the Trustees of Urbana University, by a rising vote, record their appreciation of Mr. Smyth's activities for Urbana in common with all other New-Church uses, and their love for his eminent personality and encouraging life of use. Be it

RESOLVED, that Gertrude Smyth Buell be elected a member of the Board of Trustees of Urbana University for a full term of six years, to fill the vacancy caused by her father's decease, not only on account of the inestimable use she can be in our deliberations and activities, but also as a memorial to her father's devotion and assistance to the School.

RESOLVED, that these resolutions be spread on the minutes and that an engrossed copy signed by the Secretary be sent to Mrs. Smyth as an expression of our individual and collective sympathy in the loss to his family of his bodily presence and leadership, which loss is shared by us and all others of the New Church.

Maine Association

Announcement has been made of the meeting of the Maine Association in Bath on August 27th and 28th. The general subject under consideration will be "The Missionary Spirit" in the Home Church." The speakers on Saturday evening will be the new President of the General Convention, the Rev. William L. Worcester, the Rev. Paul Sperry, Secretary of the Board of Home and Foreign Missions, and the Rev. Harold R. Gustafson of Portland, Me. The Sunday morning sermon will be delivered by the Rev. Louis A. Dole of Fryeburg, Me., and the administration of the Holy Supper will be by the Rev. William L. Worcester. The Sunday evening sermon will be by Mr. Worcester. A large number of visitors is expected, and provision for the entertainment of ministers is being arranged. Those planning to attend should notify the Pastor of the Society, the Rev. J. Paul Dresser.

Miscellaneous

At the recent Convention it was voted that a committee of five be appointed by the Chairman

of the Council of Ministers to compile from the writings of Swedenborg a volume on Marriage suitable for the young and for gift upon marriage, the work to be compiled gratis and printed by the New-Church Press as soon as completed. The Rev. Charles W. Harvey of Philadelphia has accepted the Chairmanship of the Committee, and will have, with him the Rev. Messrs. George Henry Dole, William F. Wunsch, and J. Paul Dresser.

The Augmentation Fund Committee of the General Convention met on Monday, July 18th, in Boston, with ten members present. The Chairman, Mr. George C. Warren, presided. Mr. Warren was re-elected Chairman, Mr. Albert P. Carter was chosen Secretary, and Mr. James R. Carter Treasurer. Four men were chosen as an Advisory Committee to recommend action after conducting necessary correspondence. The Committee considered and took favorable action on cases involving expenditure for the coming year amounting to about \$15,500.

P. S.

German Arcana Wanted

To the Editor of the MESSENGER:

I have received word from Mrs. Anna Reissner that they have formed an *Arcana* class at Berlin, consisting of thirteen families, and that a like number at Vienna have also formed a class. They are in need of copies of the first volume of the *Arcana Celestia*. Throughout our country and in Canada there are German New-Church parents who have passed away, leaving Swedenborg's works in German to their children, who are unable to read them. If there are any who have German works of Swedenborg that they wish to have placed in the hands of those who will appreciate them, if they will send them to me, I will be glad to pay the transportation.

L. G. LANDENBERGER.

3741 Windsor Place, St. Louis, Mo.

MARRIAGES

SCHMOCK-BAILEY.—At the Wagar Homestead, Hilliard and Madison Aves., Lakewood, Ohio, on June 29th, 1921, Mr. Carlton S. Schmock and Miss Beatrice S. Bailey, the Rev. Thos. A. King officiating.

Mrs. Carl F. Weller, of Washington, D. C., has recently announced the marriage of her daughter, Miss Elizabeth Fredrika, to Mr. James Stuart Blair, on Thursday, June 23rd. Mrs. Blair is a granddaughter of the late Rev. Frank Sewall, D.D., Pastor of the Washington Society.

OBITUARY

GIBSON.—On Thursday, May 5th, the Rev. H. Clinton Hay conducted at the Church of the New Jerusalem, Boston, the funeral of Mr. George

Alonzo Gibson, President of the Ivers and Pond Piano Company of Boston. There was a large attendance of representatives of the store, office and factory of the firm, and also many friends from Mr. Gibson's large circle of acquaintances in business in the old Bay State and from the various social clubs in Boston with which he had been connected.

Mr. Gibson's sudden death was a severe shock and a source of great sorrow to the large circle of friends whom he had led to respect and admire him during his long business career at the head of one of the most prominent firms in the United States engaged in the manufacture of pianos and the development of musical culture in America.

Amongst the New-Church people of Boston and Cambridge, the Gibson name and family had already made itself honored by the beneficences of several of its members to the activities of the New Church.

The death of George Alonzo Gibson has notably increased the sense of loss and bereavement felt by the New Church constituency with which the Gibson family had been so long and honorably connected. The daily newspapers of Boston and neighboring cities have already printed at sufficient length and with adequate honor in their obituaries, accounts of Mr. Gibson's many high positions of trust and activity in connection with club life and business enterprises. It seems right to add in the columns of the MESSENGER a few words about his outstanding merits as a man whose helpfulness to all those with whom he had ties of kindred, or associations which appealed to his generosity of mind and beneficent assistance, were conspicuous. He was a tower of strength, confidence and peace to all those who needed his aid, his wise counsel in perplexities and hopefulness and upward look in their hours of despondency. He never spared his own time, strength or careful attention if there was anything in the way of advice, investigation or encouragement which he could give to make the burden of any of his friends or dependents easier. Although not a scholastic expert or special authority on matters of science or history, he had a remarkable common sense and good judgment and willingness to supply practical assistance which radiated its light and uplift in many quarters, and brought him deserved gratitude and honor from a large circle of acquaintances and friends to whose hearts he bound his memory as with hooks of steel. If, amongst office holders in the church, he had never been either a priest or a Levite, nevertheless, he was one of those Christian disciples who in his daily life fulfilled the part of the good Samaritan.

JAMES T. BIXBY, PH.D.

[The Editor greatly regrets the delay—caused by the pressure of Convention matter—in the publication of this tribute, which was received from Dr. Bixby on May 15th.]

HORR.—Rezin Creighton Horr, who was born on November 29th, 1849, died at his home in Urbana, Ohio, May 25th, 1921. He was united in marriage in 1878 to Miss Amoretta Cool, and is survived by his widow, two sons and a daughter. For a long period Mr. Horr, who was admitted to the bar in 1871, was connected with the official life of the country where he resided. He also served for many years as Secretary of the Urbana Society of the New Church and as Secretary of the Board of Trustees of Urbana University. Mr. Horr is greatly missed in the little Church circle where he worked so modestly and sincerely. He was a brother-in-law of the late Julian Kennedy Smyth, whom he survived by less than two months.

DOUGHTY.—In Berkeley, California, on April 25th, 1921, Mrs. Maria Antoinette Doughty went peacefully to sleep, to awaken in the spiritual world. Born in Massachusetts on July 27th, 1838, nearly 83 years ago, she came in early life to California. Her education was continued in the schools of San Francisco.

As the devoted wife of the late Rev. John Doughty, revered pastor of the O'Farrell Street Society, she was for many years actively identified with the varied uses of the church in San Francisco, and in her declining years, although much confined to her home by physical infirmities, her interest was unflagging and her faith undimmed. With no inclination to magnify or dwell on the inevitable trials and discomfitures of life, she welcomed the visitor into an atmosphere of good cheer, listened with eager interest to the recital of church news, and modestly told of the ways in which she was seeking to aid and comfort the weary on life's pathway. It was a matter of surprise to note how well informed she kept herself on all matters worth while. Thus was filled the measure of her years. Cheerfully and with manifest yearning she awaited the Master's call.

She is survived by two devoted sons and one daughter, namely, Mr. Edward Doughty, who lived with his mother, Mr. Walter V. Doughty, and Mrs. Bartlett, all of Berkeley. The resurrection service brought together friends endeared by associations of many years, the Rev. Thomas French, Jr., officiating.

THE CALENDAR

August 7 *Twelfth Sunday after Pentecost*

Sel. 91: "God be merciful unto us."

Lesson I. I Sam. xv.

Sel. 185: "My soul fainteth for Thy salvation."
(In place of Responsive Service.)

Lesson II. Matt. xxiii.

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

Hymns (Mag.) 31: "O Everlasting Light!"

252: "O Lord, how boundless is Thy Love."

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The
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MESSENGER

*A Weekly Journal
of the New Christianity*

In This Issue

The Divine Humility

A Sermon by the Rev. John Goddard

The Problem of the Ministry

(Report to and Action of the Convention)

Sunday-School and League

Editorial, Bible Study, Correspondence,
News of the Church, Etc.

THE NEW-CHURCH MESSENGER

AUGUST 10, 1921

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83rd ANNUAL MEETING MAINE ASSOCIATION BATH MAINE Aug. 27-28

Saturday Program

- 2.30 p. m. Meeting of Executive Committee.
- 3.30 p. m. Meeting of the Association.
- 5.00 p. m. Leave for Merry meeting.
- 7.30 p. m. Return to Bath.
- 8.00 p. m. Conference meeting: "The Missionary Spirit in the Home Church." The Rev. Messrs. Worcester, Sperry, Gustafson and others.

(Daylight Saving Time)

Sunday Program

- 10.30 a. m. Morning Service with sermon by Rev. L. A. Dole. The Holy Supper administered by the President of the Convention.
- 5.30 p. m. Social hour and Supper at the Dyke Homestead.
- 8.00 p. m. Evening Service with sermon by the President of Convention.

Delegates and Ministers

Delegates and ministers of the Association and their wives who desire to be entertained will please notify Rev. Paul Dresser, Bath, Me., on or before Thursday, August 25th. Visitors desiring accommodations will also please notify Mr. Dresser.

Paul Dresser, *President*
 Harry L. Cram, *Secretary*

The NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

Vol. CXXI

Boston, Mass., August 10, 1921

No. 6

THE MESSENGER'S prediction that the report of the committee appointed by the New York Association to investigate the problem of the ministry would be one of the most interesting features of the Convention was entirely justified, as a reading of the present issue will make evident. Here is a committee which does not base its statements upon generalities or upon the personal opinions of its members, but which finds out the facts, and in the main lets them speak for themselves. We wonder how many of our readers had any previous idea of the amount of the average New-Church minister's salary, for example---or of its relation to the increased cost of living. It is a great satisfaction to know that the committee---now with the full authority of the Convention---is to continue the work it has so well begun.

THE Convention, by endorsing the work of the New York committee, has in effect approved its platform. Thus the Church has expressed its conviction that a candidate for the ministry ought to have an adequate and if possible a college education before entering the Theological School; that he should be given, in the School itself, a really thorough and systematic training; and that, if he graduates and makes good, he should be assured of a decent livelihood. If these three conditions can be met, a great step will have been taken toward the solution of the problem of the ministry, and it is wholly possible to meet them if a sufficient effort can be made. The second condition is that with which the Church as a whole is primarily concerned. We have, it is true, an Augmentation Fund which helps in raising the ministers' salaries toward a decent standard; but this is in the main a matter for the individual societies. We have Urbana University; but the getting of a college education rests in

the first place upon the man himself. The Theological School, however, is a direct function of the Church at large, and adequate provision for its maintenance seems to us to be today by far the Church's most immediate and pressing duty.

WHEN an attempt is made, however, to bring this fact home, one difficulty is continually encountered. It is very hard to make the average layman realize how complex and elaborate the right kind of a ministerial training ought to be. When, for example---as has sometimes happened---there have been more teachers at the Theological School than there were students, one has heard the remark that this seemed a waste; when, as a matter of fact, as many teachers would be required for the proper training of one student as for that of twenty. In each separate branch of training it is necessary for the student to be taught by a specialist, for no one man can teach several

subjects and do justice to them. Take philosophy, for instance. To be equipped to teach this properly, one not only must have had years of specific training, but must devote a large part of his time from week to week to keeping up with the new developments in his field. No man could do that and keep up his Hebrew, too. And yet the well-trained minister must have studied both philosophy and Hebrew, and a number of other subjects besides.

THERE is today hardly a teacher at the Theological School who is not being forced to cover more ground than it is right to ask a man to cover; and the pay is rather less than that of the average minister. Furthermore, there are several subjects which should be taught at the School which have to be left out because there are no teachers for them. There has been, for example, until now no systematic training in English Composition, though the average minister practically makes his living with his pen. There should be funds available not only to engage more teachers but to assist the present ones in widening their capacities. They should be able to take advanced courses in the great universities, to attempt original research. At the present they have time or money for neither. Potential teachers, too, should be encouraged and assisted. There are places on the present teaching staff which, if they should suddenly be vacated, no living man that we know of would be qualified to fill.

DURING the coming year a definite campaign for the increased endowment of the School will certainly be set on foot; and we bespeak for it the most devout consideration of all lovers of the Church. We have seen in the case of Urbana what can be done; let us put the same spirit into meeting an even more essential need. And do not think that raising the School's standard will keep men out of it; it will do just the opposite. One thing that keeps the ablest men out of the ministry today is the feeling that it is a profession of mediocrity—as, alas, it all too often is. If admission to the ministry were to be recognized as an achievement, many more would seek it. The Roman Catholic order of the Jesuits demands nine years of study

after college before one can enter it, yet we have never heard that the order lacked recruits. Let us insist that it mean something to be a New-Church minister,

E. M. L. G.

"But Why Preach?"

HARPER'S MAGAZINE for June contains an article under this caption which is particularly interesting to us who have just returned from Convention and have heard the urgent plea of the New York Association for more intelligent encouragement of our ministry.

A young business man, after going through the War, tells why he left business to enter the ministry. His friends said, "It is wonderful, simply splendid—but, after all, why preach? Why under the sun should a business man with a job like yours give it all up to bury himself in the ministry?" He found satisfaction while in the hospital recovering from his wounds in helping other men in one way and another. He says, "This incidental work gave me a hankering which later developed into one of my three reasons for going into the ministry; it 'sold' me completely—in the lingo of business—on the satisfactoriness, so far as I am personally concerned, of service directly among people and in touch with their personal problems." His second reason is "an increasingly strong conviction that it is the so-called spiritual values in life that count—overwhelmingly—and that religion is the most important agency in their cultivation and preservation." "Here, then, was perhaps the most fundamental service in the world, the essence of creative service—the fostering of spiritual values, not in any locally partisan sense, but in a big catholic sense that will draw together all beauty and love and aspiration everywhere and actually do work."

So his heart was stirred to its very depths and he went into the mountains all alone to wrestle with his problem, to face every alternative, education, social service, "practical" business, and came out with the conviction that *somebody* should "preach and preach harder and straighter to the ideal of Christ"; and so after a week of canoeing in the mountains, this was his answer: "I had decided to 'bet my life

on the ministry as the biggest job in sight, and the job I would rather do than anything else I knew of."

It is most significant that he took this position even though he confesses, "My conception of God is so rudimentary as yet that I am not even sure of 'His' personality; prayer is simply aspiration—the whole thing is just in process

of growth, but the reality in it all is that it is growing."

If with these views one can take such a brave, forward-looking stand, how much greater reason is there for us in the New Church with our clear, positive, inspiring views about the Lord Jesus Christ and His Word to be willing and glad to enter the ministry, even if it involves leaving business.

JOHN DABOLL.

The Divine Humility

A Sermon by the Rev. John Goddard

For thus saith the high and lofty One that inhabiteth eternity, and whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—Isaiah lvii. 15.

WE have in these words the most exalted conception of God found in the Old Testament. The God of infinite space (represented in the words, "the high and lofty one"), the God of infinite time (represented in the words, "who inhabiteth eternity"), can still draw near to and actually dwell in the human soul, the individual heart. But there is one condition—that the individual heart is humble and contrite, or free from self-will or self-worship, and thus open, and not closed against the in-flowing spirit of the Lord.

Think, for a moment, of the meaning of this God of the infinite spaces. The shepherd boy of Bethlehem wrote, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man, that thou art mindful of him?" He was thinking of God from space and time, from the testimony of the senses rather than from that of the spirit, as we all incline to do, and as the Church did when it separated the infinite God from the Human Savior. But how little David knew even of infinite space compared with what is known today. When we learn that it requires but eight minutes and seven seconds for a ray of light to reach us from the sun, ninety-three millions of miles distant, and that when we look at the North Star we are looking at a ray of light from that star that has occupied six years in reaching us, we are only beginning to grasp the idea of the immensities of space. For we have learned that there are stars, even visible stars, so distant that their light now affecting

our eyes has been hundreds and even thousands of years in reaching us!

And yet, only one God, one high and lofty one, who inhabiteth eternity, who telleth the number of the stars, and calleth them all by their names! To think of this Infinite One coming close to the individual, and counting the hairs of the head as He counts the stars! How natural to ask, "How can it be?" And yet our text assures us that it is true. God, being infinite, has no limitations. He is as attentive to the little things as to the great. But he can actually dwell in the heart of the individual man, as He desires to do, only on the one condition of openness, *i.e.*, humility: "I dwell in the high and lofty place," (or, more truly rendered, "in what is high and holy,") with him who is of a contrite and humble spirit.

But why this requirement; why this condition? The old Jew would say, and those who have the spirit of the Jews of today would ask, "Is it not fitting that man in his littleness and feebleness should humble himself before the great Creator? Would not this great Deity have reason to be offended with any who failed to bow down to Him?" But is not this an unworthy thought of God? Does it not reduce Him to the level of the self-seeking sovereigns, or power-loving, vain and self-worshipping ones, who inwardly if not openly demand that their superior position, ability, possessions or power be acknowledged by inferiors? It is doubtful whether even the inspired prophet could rise above this earthly conception of the

Divine character—that is, could avoid thinking of this requirement of humility as a condition of the Divine blessing as equivalent to a demand for man's worship and honor. For even the leaders in the Christian Church in its decline fell back in their conception of the Divine upon that clouded passage of the Testament, "I have created man for mine own glory," forgetting that the glory of God is the blessing and happiness of His children, not human worship. Thus it came to pass that God the Father was understood to be a separate person from the merciful, loving, self-sacrificing Son of God.

Returning to the words, "I dwell in what is high and holy," is there anything holy in mere earthly greatness or power? Is there anything sacred in the thought of Alexander, Caesar or Napoleon, or of any other more recent potentate who has, for any reason, sought to control the world? The Greeks and Romans worshipped such men as gods, and poor human nature in our day inclines to do the same with its heroes. But is it this thought of God which moves the angels around God's throne to repeat unceasingly the words, "Holy, holy, holy?"

We honor the memory of Sir Philip Sidney, who, suffering from burning thirst after being mortally wounded at the Battle of Zutphen, surrendered the cup of water brought him to a worse wounded private soldier with the words, "Thy necessity is greater than mine." This story has come down the ages, and there is something sacred in it. We honor the locomotive driver who loses his life in saving others when he might have saved himself, for we recognize something holy in this. "He saved others; himself he cannot save." We recognize selfishness as something low or earthly, but the spirit of these men as something high, uplifting, heavenly, partaking of God's spirit. Now think of the words, "Thus saith the high and lofty one, whose name is Holy, I dwell in what is high and holy, even with him who is of a contrite and humble spirit." What makes God high and holy? Is it His infinite power over time and space and material substance? No. It is His infinite, unmixed and unchanging love towards all His creatures. It is His absolute unselfishness.

This great and unselfish love, willing to lay down all selfish life for others, finds a resting place in those who partake of its spirit. We are taught that God dwells in what is His own in man. He does not dwell in the hearts of those who fear His anger, or who cower or grovel before Him, but with those who, in genuine and heavenly humility, recognize Him as the source of all that is true, unselfish, holy, and who freely put away their selfish aims.

If, in the deeper meaning of the Old Testament, there is "a life of Jesus little known"; if, as He says, "all things must needs be fulfilled which are written in the books of Moses, and in the prophets, and in the Psalms, concerning Me," is there not a passage in the gospels answering to our text, as we have interpreted it this morning? Let us associate these beautiful and sacred words of Isaiah with those other words spoken by our Lord in that forever memorable invitation to all mankind: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

Our text has told of the high and lofty one inhabiting all space and time, and we have obtained (I trust) a rational glimpse of how He is high and lofty not through the appeal of His power and greatness, but through the appeal of His universal and personal sympathy and love. Now we see how this rational view becomes pictured and personified in the Divine Man. No one is invited to cringe before Him in fear and trembling. He also, who through the prophets, tells of His indwelling in the heart and mind of the humble and contrite ones, now tells us that He Himself is meek and lowly in heart. Yes, the great God who created all, the God of eternity, the God of power, is also meek and lowly in heart!

But you reply, perhaps, "But this was Jesus, the Son, who humbles Himself among men for a reason, not the infinite God the Father, whom no man hath seen at any time." In answer we say, Jesus declared that the words He spoke, He spoke not of Himself, that the Father who dwelt within Him does His works and speaks His words, and that he who saw Him saw the

Father. That is, His love was the infinite Father's love; His power the infinite Father's power; His purpose the infinite Father's purpose; His sacrifice the infinite Father's sacrifice; His character the infinite Father's character. Yes, and (strange as it may sound) that meekness and lowliness were God's meekness and lowliness!

To the worshipper of a God of greatness and power, creating man for His own glory, this may sound irreverent, perhaps almost blasphemous. But humility with Him is not self-abasement, for there is no self or selfishness to be abased. The Divine meekness and lowliness is the opposite of haughtiness and vainglory and pride. It is life itself. It is pure love, unmixed with any thought of self, unmodified by any direct or indirect reference to self. When Jesus says, "I am meek and lowly in heart," He is telling us how the Divine love is striving to reveal itself to the human mind and heart, to uplift man above his earthly conceptions of God as mere power or selfish glory, and of life's value as consisting in the exercise of power or the enjoyment of selfish glory, or in earthly possession—to lift him above all selfish things and to bestow upon him life's real blessing. This blessing will come when, in true meekness, or in the absence of selfish assertion or selfish yearnings, the door of the heart and of the spirit, of our affections and our thought, is

opened wide upward, seeking for the help of the High and Lofty One, whose name is holy, and who dwells in the high and holy place, with Him who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Yes, to re-vive, or to make man (the true man, the true child of God) really to live, to live the life of God, of heaven, of angelhood. "Because I live, ye shall live also." This is the great truth which the world needs. This is the truth which the Churches need—the conception of God as Jesus Christ, God as unselfish love, seeking nothing for Himself, seeking to find room in the human soul to bestow His infinite and eternal gifts of true life—life forevermore. And so we see how the high and lofty One, inhabiting eternity, must come down to men, to make His love known. And we see how, in order to respond to His loving invitation, we must become, like Him, meek and lowly in heart, that is to say, self-forgetful, ever seeking to draw near to Him by living lives of unselfish service. This, let us believe, is what the world is now striving for, although very blindly. This is the real meaning of our former President's last words: "Genuine peace on earth, genuine good will to men, a place and work for all, freedom for all." And to this we add, an opportunity for all to be fitted for that complete and unending life which God has prepared for them that love Him.

The Problem of the Ministry

(Report to and Action of the Convention)

IT will be recalled that at the banquet held at the Hotel Commodore in New York City during last year's Convention, the subject "What Means Must the Convention Take to Provide a Ministry to Meet the Growing Needs of the Church?" was discussed from various points of view by five speakers. The matters especially stressed were: (a) more adequate pay for our ministry, (b) larger endowment for the Theological School, and (c) more adequate preparatory education for those admitted as students. In connection with these addresses, no definite action was taken by the

Convention except to refer to the General Council the matter of taking steps toward the establishment of an adequate endowment fund for the Theological School. At the meeting of the General Council just after the closing of the Convention, this matter was given some consideration; but it was thought best to postpone active steps until after the midwinter meeting of the Council, at which it was proposed to consider the question at length. When the time for the midwinter meeting was at hand, both the President and Vice-President of the Council were ill; and in view of the fact that

not many matters of importance were on the provisional docket for that meeting, it was decided to postpone it until a later date. About that time, the drive for an enlarged endowment for the Urbana University Schools was started—a drive in which our late President was greatly interested. But for this, it is probable that steps would have been taken last Spring to initiate a general solicitation of funds for the Theological School; but it was naturally thought inadvisable to have two similar campaigns before our people at the same time.

At the meeting of the New York Association on February 22d, however, a set of resolutions was adopted, again emphasizing the various recommendations of the speakers at the Hotel Commodore the previous June, and involving the appointment of a committee of three laymen to agitate these matters among the several associations previous to the recent session of the Convention.

It was natural that the Council of Ministers should be deeply interested in this subject, and should give it consideration; and in this connection, the Alumni Association decided that, in co-operation with the Board of Managers and the Corporation of the School, they would see that a drive for endowment was started. This decision was warmly approved at the meeting of the General Council shortly afterward.

At the Tuesday morning session of the Convention the special committee of the New York Association—consisting of Mr. Robert Alfred Shaw, Mrs. Frank A. Vanderlip and Prof. Arthur W. Browne—made report as to work done by it, from which we extract the following:

With respect to the present compensations paid to our active ministry, the committee has sought information by means of a questionnaire. This has been sent to nearly one hundred of our ministers. At the date this report is submitted 49 replies have been received of full and ample character. It appears from the tabulated returns that of these 49 ministers, 27 were serving in this capacity in 1913, and the average compensation which they received per annum at that time was \$1744. These same 27 men are now receiving an average per annum of \$2338, an advance of but 33⅓% in the eight years elapsing. This seems very insignificant. Men are entitled to higher pay as they mature; and in view of the fact that the cost of living, according to the latest

report of the U. S. Industrial Survey, has advanced 65% in the same period, it may be said that nothing has been added to provide for this higher living cost.

The average compensation per annum now being received by the 49 ministers who have made reply, is \$2063. This is only 15% in advance of the average received in 1913 by those who were then in the ministerial service. The highest compensation now received for ministerial service is \$5000 per annum; the lowest is \$360.

This committee reaches the conclusion that our ministry is greatly underpaid, and that if the Church organization is to be long continued and an endowment of the Theological School secured, with improved standards of admissions for candidates, it is essential that we start a program for bringing about a general advance in compensation to the staff of men who are already in the field.

The compensation of a man in the New-Church ministry should be large enough to set aside something for a rainy day and for his family. This should properly be an allowance for life insurance of adequate proportions. The salary, too, should be large enough to include proper educational advantages for his children, and the acquirement of a library, and such literary advantages as his profession normally demands.

In small cities, all of this means that such a compensation should not go below a minimum of \$4000, and as men advance in their profession and take positions in the larger cities which bring greater obligations, the compensation should be relatively higher, with a minimum of \$6000. When we stop to consider that a salary of \$4000 today is not more than a salary of \$2400 in 1913, these recommendations seem exceedingly modest. We believe that societies that are paying sums below these figures to men with families have not stopped to consider what a tax they are putting upon the man who is serving them.

The resolutions adopted by the New York Association further point out that an effort should be made to secure candidates for the ministry from the non-sectarian colleges, believing that these colleges offer a most suitable means for augmenting our list of candidates. To this end, the committee is now in communication with the presidents of the following colleges: namely, Amherst, Brown, Williams, Yale, Harvard, Illinois, Princeton, Virginia, Chicago, Washington and Lee, and Oberlin. We have not proceeded far enough with this to report more than progress. We are encouraged to believe, however, that this line of approach has great merit.

But in the matter of a collegiate education for candidates to the School, this hinges very largely on the success of an enlarged endowment and an increase in ministerial compensation. Almost without exception, the ministers who have replied

to our questionnaire recognize the tremendous advantage of a collegiate education. Those who are not so fortunate as to possess it are especially impressive in what they say about it. True, they do not regard it as the essential requirement. The desire of the man himself to serve the Church is the essential. But the collegiate education is the tool of immeasurable value to such a man; and if he comes without it, our facilities should be such as to supply him with the opportunity of obtaining it. Such is the general consensus of opinion within the ministry itself.

The undersigned committee therefore respectfully recommends that the investigation thus started be continued; that the communications already made to the several colleges and universities be actively followed up; that the economic needs of our ministers in the field be presented in a formal manner to all the societies of the Church; and that the General Council be urged to make its plans for an early appeal for an enlarged endowment for the Theological School.

These recommendations were approved by the Convention, and the matter as a whole was referred to the General Council. The Council thought that the work of the Special Committee of the New York Association should be continued, and that a second committee should be appointed to attend to the campaign for additional endowment; and it empowered its chairman to make the appointments.

It may not be out of place here to remark that the "Minutes of the General Conference of the New Church, 1920," show that the questions of adequate remuneration for ministerial service and of supplying such service more effectively to the smaller societies have greatly exercised the minds of our English brethren.

THE BIBLE STUDENT

Rejected by the Elders

The Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. Mark viii. 31.

OF all the people of Israel we naturally think that the elders, chief priests and scribes would have been the first to receive the Messiah with open arms. But, looking for One who would lead their armies to victory, re-establish their nation, and realize in external glory their extravagant interpretations of the

prophets, their treatment of Jesus was the logic of the situation. "Ought not Christ to have suffered these things?"

It is the same in the personal spiritual life. The potentialities of a life in God are our Christ. Like Israel's anticipations concerning the Messiah, our natural thought of this Christ of ours images him in the form of a distinguished self-righteousness, but in no such display is our spiritual life to be realized. Such expectations are the elders, chief priests and scribes who reject the Christ. As with the Jews Jesus called sinners, not the righteous, to repentance, so with us does the Christ address our weaknesses and our perversities. As with them he appealed to the hungry and the thirsty; the poor, the outcast, the halt and the blind; the heavy laden, the common people; so in each personal soul the Divine truth addresses those features of our characters represented by these despised ones of Judea.

But the self-exalting elements in us, the elders, the chief priests and the scribes, reject him. Here, for instance, is our respectability! This we think will especially commend us to the favor of God. But respectability is an elder of the soul who is bound to betray the Lord. Respectability may become a disciple; but it is only by laying aside every thought that it distinguishes one in the sight of God. Every vanity of the heart wraps itself in the cloak of respectability; doubtless the devil is very respectable. He who imagines that his well-known social position is a constituent element of his life in God, is persecuting his Christ.

Even morality, though essential to every well-constituted society, may be a suave Pharisee who betrays the Lord. Self-love may be moral. Every vanity of our proud self-esteem delights in being moral, very moral, and points with conscious self-appreciation to its spotless garments. Nothing is more moral than self-worship, which disdains to tarnish its dainty fingers with anything that is not exceedingly moral. I say nothing against morality; but when, instead of being made the servant of human well-being, it becomes only the conservator of self-righteousness, it is a scribe who betrays the Lord.

Piety, good works, a devotion to what is

called "charity," and all the commendable things in a life of good behavior—all these are subject to this two-fold characterization. They either build or destroy according as they contribute to self-conceit or to the identification of self with all. In a word, every one of the outwardly commendable things of our lives, however good and true it appears, if valued because of its ministration to one's self-love, is an elder, a chief priest, or a scribe in the soul. It may become a disciple, but only by becoming a servant. As a master, and as having any spiritual worthiness, it is only a Jewish rabbi

from whose treatment Jesus suffered many things and was crucified.

Whoever we are and whatever we are naturally, spiritually we are what our attitude toward these traits of ours makes us. With him who disavows both all merit for what is good in himself, and all blame for what is bad, but simply devotes all that he possesses and is to the service of human well-being, when the Divine life applies for admission to his soul, the elders, the chief priests and the scribes within him will open wide the door and bid it welcome.

CHARLES H. MANN.

Sunday-School and League

(Two Conferences at the 1921 Convention.)

THE AMERICAN NEW-CHURCH SUNDAY-SCHOOL ASSOCIATION

The meeting was opened by song, followed by reading from the Word and prayer by the Rev. T. L. Nugent of Lancaster, Pa. A few words of welcome to the American Sunday School Association were given by the Rev. H. C. Hay on behalf of the Massachusetts Association, the Massachusetts Sabbath School Conference, and the Boston Society. Boston, he said, felt that it owed much to the American Sunday School Association, which has made possible *Sunday Afternoons*, the Lesson Charts, and the *Hosanna*.

The Secretary's report showed 42 schools sending statistical reports. The totals indicated an apparent falling off in membership of 51, though indicating a 7% gain in the Home Department and one of 2% for the Cradle Roll. Some societies which do have adult classes have failed to report any Sunday School; so that the loss which the figures show may not be correct. The Secretary requested that in the statistical reports the term "member" be considered by all to include everyone connected with the School, infant or adult, teacher or scholar; and that "total membership" be used to include both regular and irregular members. Discussion of this suggestion later in the meeting resulted in a vote to refer to the Standing Committee any change in the method of reporting members.

The Treasurer's report showed a considerable deficit after the payment of all bills incurred. The feeling of the Association that income should be made equal to expenses was crystallized later in the meeting by referring to the Standing Committee, with power, the increase of the Sunday School assessments.

The Committee on Manual reported no activity, and no work in prospect in the preparation of a manual, and raised the question whether the committee should be continued.

The Committee on Music reported a gratifying reception of the new song book, and requested a demonstration use of the book at some meeting of the Association. It was later voted that the recommendation of the Committee for demonstration use of the book be referred to the Standing Committee for action in connection with the program for the next meeting.

The Committee on Lessons stated that the Rev. W. F. Wunsch had been the editor of the Chart for the past year, and that, following the regular schedule, the lessons for the coming year would be in Kings, the Prophets and the Psalms, with three lessons in the course of the year on the Lord, the Scriptures, and Life. The Committee had sent questionnaires to all of the schools asking for information and suggestions in regard to the Chart and to *Sunday Afternoons*. Of the 37 replies all but one (which used the International Lessons) were using the Association Chart in at least some of the classes, while nearly half substituted other work for the youngest classes, the young people, or the adults.

Most schools used *Sunday Afternoons* for both the notes for the teachers and the stories for the children, the majority being satisfied with the notes. Some supplemented them by the "Sower Notes," while the suggestion was also made that the latter alone would be sufficient. Doubt was expressed as to the value of *Sunday Afternoons* without the Notes, in case of the adoption of a separate teachers' quarterly or monthly. The discussion of the report was postponed until the consideration of *Sunday Afternoons*.

The Committee on Cradle Roll reported requests for information as to the formation of Cradle Rolls. One society has a Cradle Roll but no other Sunday School. Helpful suggestions to

the Cradle Roll superintendents were contained in the description of a party which one school had given to its Cradle Roll. It emphasized the advantage of doing for the very youngest children, and of the Pastor and the officers showing the little ones that their interest in them is real.

In opening the discussion on *Sunday Afternoons*, the recommendation of the Standing Committee that the volume of the "Sower Notes" now having only notes on the Prophets be completed by the addition of notes on the Psalms was presented.

The Sunday School Teachers' and Parents' Association of Cincinnati presented resolutions recommending the use of the International Lessons; also that *Sunday Afternoons* contain notes for the children as well as stories, and a golden text for each lesson; that the teachers use the notes on the International Lessons; that the expenses be kept as low as possible, and that the subscription price be raised to cover the cost. They also recommended that the lesson papers be distributed at the beginning of the lesson period, and that the teacher go over the lesson of the next Sunday.

The Frankford Sunday School recommended that *Sunday Afternoons* be printed for the whole year, and that it and the charts be in the hands of the schools by September 1st. An additional recommendation by them that the Association furnish books in which to put the pictures going with the lessons, and that it have printed cards bearing the Scripture verses that the children are to learn, was referred to the Standing Committee.

The discussion upon the *Sunday Afternoons* question was general, and centered mainly around the cost, and possible ways of reducing the expense. There was little objection to a paper which should be distinctively our own aside from that. It was announced that the cost of publication was something over \$3000 for the last year, less than \$600 having been received from subscriptions. It was brought out that there were two distinct needs, one being suitable notes for the teachers, and the other suitable material (including stories) for the children. Among the suggestions made were the use of the "Sower Notes" alone for teachers, and the *Helper* lesson notes, and a children's page in the MESSENGER. After calling attention to the poor policy of economizing at the expense of the needs of our children, Mr. E. H. Alden moved that we use every effort to continue our weekly lesson and story paper. This motion was referred to the Standing Committee, with power.

It was also voted that it was the sense of the meeting that effort be made to have the "Sower Notes" completed, as recommended by the Standing Committee.

The Massachusetts Sabbath School Conference recommended that the Secretary include in his statistical blank sent out to the schools a request for the number of teachers who had taken a course of teacher-training either in person or by correspondence. Such a course is regularly given at the Theological School. The recommendation was adopted.

The following officers were elected:

President, Rev. William F. Wunsch

Vice-President, Richard B. Wezerek

Secretary-Treasurer, John V. Horr

and for Standing Committee:

Expiring 1922—Wm. McGeorge, Jr., Rev. H. S. Conant, Rev. John Spiers.

Expiring 1923—Rev. Louis G. Hoeck, Rev. W. B. Murray, William R. Blanchard.

Expiring 1924—Rev. Paul Sperry, Rev. Russell Eaton, E. H. Alden.

After singing Hymn 216 in the *Magnificat*, the benediction was pronounced by the Rev. Albert Diephuis.

The evening Conference of the American New Church Sunday School Association, June 23rd, 1921, was devoted to the relation of the Sunday School to the Church. It was opened by singing Hymn 40 in the *Magnificat*, and by reading from the eleventh chapter of Isaiah, and by prayer by Mr. Henry Reynolds. The address on "The Children and the Church," by Mrs. John James of Urbana, was read by her sister, Miss Rachel Sewall. Its chief burden was that, while we have not been giving too much attention to the intellect, to doctrine, we have neglected the training of the affections, the heart, of the child. The little children especially must be brought into the sphere of worship of the Church service. Mrs. James also mentioned a remedy which is being tried at Urbana. The little children come to the morning service, sitting with their parents. Just before the sermon a recessional hymn is sung, during which the children march from the Church to the Sunday School room, for the classes which last through the sermon period. They then return to the Church for the closing worship there. The address well expressed the need for a deeper spirit of reverence and of affection for the worship of the Lord, and contained much of value for every Sunday School worker.

The Urbana plan was spoken of further by the Rev. Warren Goddard. The beginners and primary classes are present at the entire service of worship, going out for their class work during the sermon. Teachers of these classes alternate, so that all have some opportunity to stay for the sermon. The other Sunday School classes meet either on Sunday

afternoon or Sunday evening. This plan has been in operation since March 13th, and during this time the attendance of the younger classes has doubled:

After singing from the Magnificat, Hymn 498, there was time only for two brief papers, one by Mr. Royal F. Munger (read by the Rev. Walter B. Murray) and the other by Miss Alice Spiers. Mr. Munger, in writing of "The Young People's Need," voiced the feeling that the need of the Church of today is religion; a more vital message must be given to the young people to keep them in

the Church. Miss Spiers spoke of the Washington Sunday School, where the children march into the church to join with the congregation for the closing exercises. She said also that those who have become regular attendants are those who have been brought to church in their earlier years. It is largely the parents' fault if the children do not like to come to church.

The session was closed by singing Hymn 88 in the Magnificat, and the Rev. Louis A. Dole pronounced the benediction.

THE AMERICAN NEW-CHURCH LEAGUE

Friday afternoon, June 25th, to the Saturday morning following, was a busy time for Leaguers, as they moved together to the Conference meetings. Of the three principal meetings, two—one on Friday afternoon and the other on Saturday morning—were business sessions; these were held in the auditoriums of the Boston and Cambridge churches respectively. The third gathering, on Friday evening in the Boston church, was devotional in character. The "Model Reading Circle," conducted by Miss Pearl Sawyer in the Church Vestry before the evening meeting, brought Leaguers and their friends together again.

It was not during meetings alone that Leaguers assembled in large groups. The local young people had reserved a commodious dining-room at a local restaurant for supper on Friday evening. Moreover, many of the visiting Leaguers lived together in the dormitories of the Waltham School for Girls, ten miles out of the city. Conference was followed by an opportunity for relaxation, too, for on Saturday afternoon everybody at Convention and Conference forgot business, while they took a sail in Massachusetts Bay on a steamboat chartered by the local Leaguers.

Each of the principal Conference meetings opened with a reading from the Word and prayer, and closed with the benediction. The service which opened Conference, on Friday afternoon, was conducted by the Rev. Charles W. Harvey. Then the Rev. H. Clinton Hay welcomed the Leaguers to the "Hub," the home of the League movement and of the National League. The first item of business was the admission to membership of three new Leagues: Fryeburg, San Diego, and St. Paul. The remainder of the Friday afternoon meeting was given over to considering reports of officers and committees. This business was resumed on Saturday morning, when the election of officers also took place. In the absence of the League President, Mr. Hadwin H. Richardson, Vice-President Philip M. Alden occupied the chair.

On Friday evening the meeting opened with an anthem sung by the "Convention Choir," followed by a brief religious service conducted by the Rev.

Walter B. Murray. The chairman then introduced the subject for the evening: "Freedom—Its True Meaning and Application to Life." There were papers upon the subject by Mr. Franklin H. Blackmer, who considered "The Freedom of Youth," and Miss Winifred Zettel, who treated "The Freedom of Service." Between these papers Miss Sylvia Church sang a soprano solo. In conclusion, the Rev. Thomas A. King delivered an address on "Human Freedom Rightly Directed."

The reports for the year's work by committees and the *League Journal* indicate that the League has gone forward, that its organization has been strengthened, and that its effectiveness has been increased. A few gleanings from these reports will be of interest. During the season there have been over 900 Leaguers, among whom 120 were isolated "National Associate Members," who were brought together in sixteen Round Robin groups, the remainder being divided among twenty-four local Leagues. These local organizations report regular, well-attended meetings, successful entertainments, and in a number of cases specific uses to the Church. The *League Journal*, with 650 subscribers, appears to have been more widely read than in other recent years, due perhaps to the fact that the editors have made a special effort to publish more articles of general interest. Financially the League is above board, due to an increase in the per capita assessment. The *Journal*, while solvent, finds difficulty in meeting its debts promptly. The Reading Circle has developed much of late; a drive for unity of study during the past three years has resulted in having ten Leagues out of twenty-one doing Reading-Circle work, uniting in the study of *The New Jerusalem and its Heavenly Doctrine*.

These reports were received by the delegates as accurately representing the facts. There was not a great deal of comment, and yet everyone seemed to feel that the work was well in hand and going along nicely. For the most part the reaction of the delegates seemed to be one of quiet approbation. However, they made an especial point of express-

ing appreciation of the work that the *League Journal* staff has done.

The delegates concerned themselves much with the representation of local Leagues at Conference. They took steps to place the smaller and the larger organizations more nearly on an equal footing. A committee was created to seek out a means by which to give local leagues a voice in Conference proceedings when they cannot send delegates. The Executive Committee has been empowered to settle upon duties for our Publicity Committee, and to re-organize the present standing committees with a view to reducing overlapping duties. Conference adopted *The True Christian Religion* as the Reading-Circle course for the next two years. It also formally accepted the proposal that the League undertake to raise \$1700 for the Philippine Building Fund.

Our committee which has been investigating the establishment of an International League among the New-Church young people in Europe, America and elsewhere gave a comprehensive report. A tentative Constitution was accepted; the committee was enlarged and its powers increased. We now look to the committee to build up an international movement among Leaguers, to help the federation of German and French Leagues, and to stand ready to help new groups of young people in foreign lands to form themselves into Leagues.

The last item of business was the election of officers, and the following constitute the new Executive Committee: *President*, Philip M. Alden; *Vice-President*, William Hoeck; *Secretary*, Eleanor Borton; *Treasurer*, Chauncey King; *Executive Member*, Pearl A. Sawyer.

Conference, overlapping the opening business session of the General Convention, adjourned in time for Leaguers to attend the religious service Saturday noon.

This was a small Conference—the Credential Committee reported but 54 delegates. However, many friends and local Leaguers were present at the meetings. The attendance on Friday afternoon was over 120, while at the evening session there must have been more than 300. It is significant that the younger Leaguers, and persons for whom this was the first Conference, took a more active part in the proceedings than has often been the case.

This thirty-third Conference can hardly be called extreme for its radicalism or its conservatism. Optimism was much in evidence. It was inspiring. It left one with confidence that this clearing of decks during the reconstruction period anticipates certain action.

FROM OUR READERS

The Year at Lynn

To the Editor of the MESSENGER:

The biggest year our Neighborhood House at Lynn ever had closes the last day of August. A thousand little children have been helped each week. Habits of thought and method for a lifetime are formed in the clubs of boys and the classes of girls. This year the sewing exhibition of exquisite work was larger than ever.

The homelike house and comfortable hall with their loving atmosphere are there; and the little ones are there, eager to come in. Can we not be there too—each of us—by doing our mite towards keeping cleanliness and warmth for them? Can we not have a part in providing the resources which are the necessary foundation of the work?

Those who love and work for the children of the House are hoping that sufficient financial aid will be given at this time to meet the deficit of one thousand dollars before the end of August. It is no larger than last year. Though the work has grown, careful planning has kept the expenses down.

May we not receive your generous help as before, so that we may start the new year (September 1st) without debt and with good courage, freely and happily, feeling that the way is clear?

B. M. WHITMAN, *Treasurer*,
109 Walnut Ave., Roxbury 19, Mass.

A Correction

To the Editor of the MESSENGER:

In the list of officers elected at the recent Convention, as reported in the MESSENGER of July 13th, there is an unfortunate error. On page 28 of that issue it is said that the Rev. H. C. Hay and Messrs. E. H. Nutter, A. E. Goddard, and E. H. Sears were elected to the Board of Managers of the Theological School. These names were those of the nominees presented by the Committee on Nominations; but two clergymen who were nominated from the floor were favored by the Convention, so that the successful candidates were the Rev. Messrs. H. C. Hay, T. A. King, and W. B. Murray, and Mr. A. E. Goddard.

B. A. WHITEMORE, *Secretary*.

William Dean Howells is responsible for the vividly true sentence "The way to be universally interesting is to be universally interested." In one sense of the word education is the enlargement of a man's interests. This always means the enrichment of his life through the widening of his sympathies.

LEWIS H. CHRISMAN in *The Homiletic Review*.

NEWS OF THE CHURCH

During the summer months little takes place in connection with the various societies which has news character. A number of the churches are closed for one or two months because so many of the members of the congregations remove from their city homes and the pastors take their annual vacations. But the period is not one of idleness in relation to church uses. It is a time when many get the opportunity for serious reading and religious study. There is a welcome chance for serious thinking upon the deeper religious problems without the pressure and interruption of the usual activities of the year. Some New-Church people welcome the summer privilege of visiting in other Church societies and learning the ways of doing things. Some enjoy contact with the denominational religious bodies, the establishment of friendships and the observation of methods. Many earnest New-Church people return to their home church societies much more appreciative of the privileges they have and more anxious to take advantage of them. Others come back full of new ideas for winter's work, with a wholesome restlessness in realizing that their home societies have been able to do so little in the past. The ministers return to their parishes with new sermons thought out and drafted, with new plans laid for the season's work, with minds refreshed by change of scene and activity and bodies strengthened for their labors. During the summer the churches have little noticeable activity but church people are active in new and different ways and the church will derive profit from it later. It is a season of much activity under the surface.

The first Association to hold its annual meeting in the fall will be that of Maine, which is to meet at Bath on Saturday and Sunday, August 27th and 28th. A cordial invitation is being extended to all New-Church people who may be summering within reach of Bath. There is promise not only of an interesting program, including a message from the new President of the General Convention, the Rev. William L. Worcester; there is also interest in the beautiful new House of Worship of the Bath Society. And Bath is a center for most delightful trips on the coast of Maine. An outing is planned for Saturday afternoon. Visitors, delegates and ministers are asked to notify the Pastor of the Bath Society, the Rev. Paul Dresser, well in advance of their coming. His address is 887 Middle Street. There will be much interest in the dominant theme of the discussions at the meeting, the relation of a local church society to the mission interests of the Church in general.

The Riverside Sunday School held its picnic at

Fairmont Park on June 18th. On the 19th, Children's Day was observed. Children with a perfect attendance record for the year were given badges having the open Word encircled by a silver wreath. Those who had learned all of the memory passages for the year were given little crosses made from the beautiful abalone shells. The Pastor of the Riverside Society, the Rev. E. C. Edmiston, preached on the sending out of the apostles. The Holy Supper was administered. After a picnic lunch in which many participated, there was a meeting of the Young People's League, in which the most important discussion was upon ways of improving the work of the Sunday School.

A communication has been received indicating the formation on June 26th of a New-Church Young People's League of the German Language, it being a federation of the young people's leagues in Zurich and Herisau, Switzerland, Vienna, Austria, and Berlin, Germany. The organization meeting was held in Vienna, with both the Rev. Adolf L. Goerwitz, General Pastor, and the Rev. Erich L. G. Reissner, Pastor, present. The purpose of the association is to communicate by letter among members, exchange experiences among members in the teaching of young people, and to arrange for a joint meeting once a year if possible. The League intends to publish a supplement to the *Monatblaetter*, the editor of which is the Rev. A. L. Goerwitz. Any who may be interested in coming into touch with the newly formed organization may communicate directly with the Chairman, Othmar Tobisch, Vienna xiii, 5 Hackingerstrasse 59, Austria.

An interesting letter has just been received from Mr. L. Brackett Bishop of Chicago, written from London on July 13th. He was present at the meetings of the General Convention in Boston, and sailed immediately after on a tour around the world. He writes that when his ship was twenty-five miles out from land airships flew out to the steamer with pictures of the Dempsey-Carpentier fight. "Perhaps some day the world will be as eager to get the gospel message." Mr. and Mrs. Bishop greatly enjoyed meeting the new president of the English Conference, the Rev. Arthur Wilde, and entertaining him at dinner. The latter was very happy in receiving news of the election of the Rev. William L. Worcester to the Presidency of the General Convention. It will be of interest to American New-Church people to know that the Rev. E. J. E. Schreck, formerly of Chicago and now of Birmingham, England, was prominently considered for the presidency of the English Conference. The English Conference elects its presi-

dent each year, generally changing the incumbent. Mr. Bishop writes of great interest in the report from South Africa to the English Conference, recently held in Accrington, showing seventeen hundred New-Church people in South Africa, not including the Basutos. Mr. Bishop was also interested to learn that in London there is a Polish writer who has already translated one or two of the books of Swedenborg into Polish and is at work on another. "There are ten million Poles and practically no literature of the Protestant Churches." In closing he says, "London is like the rest of the world, full of hope just now that the Irish question, after seven hundred years, approaches settlement. Valera arrived here today to confer with Lloyd George. President Harding's call for a disarmament conference also is eagerly welcomed. Regards to all our friends. We sail for Rangoon, Burmah, August 12th, from Marseilles."

Greetings come from Mr. Ezra Hyde Alden from the Yellowstone Park, where he has been en route to California in company with Mrs. Alden. Mr. Alden is the newly elected Vice-President of the General Convention.

P. S.

California Association

The fourteenth annual meeting of the California Association of the New Jerusalem will be held in the house of worship of the Riverside Society, 645 Locust St., August 19, 20, and 21, beginning August 19 at 2 P. M.

JOHN C. PERRY, *Secretary*.

Almont Summer School

The twenty-second annual session of the Almont Summer School will begin on Monday August 16th, and continue until August 28th.

Interurban cars direct to Almont leave the Detroit waiting room, Jefferson Ave., near Woodward Ave., at 5:25 A. M., and every two hours until 7:25 P. M. A limited car leaves at 3:15 P. M.

The rates for board and rooms will be as follows: Board \$7.00 per week for adults and \$3.00 to \$3.50 for children; single room, \$2.00; each additional occupant 50 cents more; tent beds, 50 cents. There will also be a family rate, regarding which information may be obtained from the Matron, Mrs. M. A. Johnson, Almont, Mich., to whom requests for room reservations should be addressed as early as possible.

THOMAS A. KING, *Supt.*

OBITUARY

DICKSON.—At Hollis, L. I., on July 21st, 1921, Maria Connelly, widow of the late James Dickson of Oregon, passed peacefully into the higher life

in her eighty-sixth year, from the home of her niece, Miss Clara Connelly.

Mrs. Dickson, who was born on December 6th, 1835, was an ardent adherent of the New Church, and had successively been a member and regular attendant at the services of the New-Church Societies in Newtonville, New York, Portland, Oregon, and Brooklyn. Notwithstanding her advanced age, she attended the recent Convention in Boston, and, whenever possible, was present at its meetings. She was so full of life and apparent health that her call to the company of the many friends who have preceded her came as a great surprise. As one of her life-long friends said, "She had charming qualities, and was loyalty and faithfulness itself." Her personality and steadfast interest in the New Church made her beloved by all of its many members who knew her.

KIRK.—Mrs. Lilian N., wife of Charles F. Kirk, passed into the spiritual world on July 8th, 1921, at her home in Kent, Conn., in her sixty-fifth year. Mrs. Kirk was a daughter of Mr. and Mrs. William Newton of Kent, and is survived by her husband, three brothers, and one sister, who, with their families, mourn her loss. Although in poor health for many years, her active participation in the welfare of the Church, the Grange and the town was constant, and her loving sympathy endeared her to a host of friends, who met on July 10th at the Congregational Church, flower laden, for the last service, the pastor of the Church, of which she and her husband had long been members, officiating. Mrs. Kirk had been a constant reader of the MESSENGER and other New-Church literature for thirty years or more. She had also been a member of the Round Robin circle of the Young People's League, and of the Arcana Class, finding help and comfort in the Divine truths taught in the New Church, which enabled her to round out her character in true sympathy after the Lord's pattern, living and dying with an unflinching trust in Him.

THE CALENDAR

Thirteenth Sunday after Pentecost

August 14

THE CHRISTIAN LIFE

Sel. 222: "The Lord is gracious."

Lesson I. I Sam. xx, v. 18.

Sel. 186: "Forever, O Lord, Thy Word is established." (In place of Responsive Service.)

Lesson II. Matt. xxvi, v. 57.

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

Hymns (Mag.) 9: "Lord, in the morning Thou shalt hear."

256: "Since Jesus is my friend."

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The
NEW-CHURCH
MESSENGER

*A Weekly Journal
of the New Christianity*

In This Issue

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A Sermon by the Rev. E. J. E. Schreck

The Minister's Freedom

Adolph Roeder

Reports to Convention

The New-Church Evidence Society

Editorials, Bible Study, Correspondence,
News of the Church, Etc.

THE NEW-CHURCH MESSENGER

AUGUST 17, 1921

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83rd ANNUAL MEETING MAINE ASSOCIATION BATH MAINE Aug. 27-28

Saturday Program

- 2.30 p. m. Meeting of Executive Committee.
- 3.30 p. m. Meeting of the Association.
- 5.00 p. m. Leave for Merry meeting.
- 7.30 p. m. Return to Bath.
- 8.00 p. m. Conference meeting: "The Missionary Spirit in the Home Church." The Rev. Messrs. Worcester, Sperry, Gustafson and others.

(Daylight Saving Time)

Sunday Program

- 10.30 a. m. Morning Service with sermon by Rev. L. A. Dole. The Holy Supper administered by the President of the Convention.
- 5.30 p. m. Social hour and Supper at the Dyke Homestead.
- 8.00 p. m. Evening Service with sermon by the President of Convention.

Delegates and Ministers

Delegates and ministers of the Association and their wives who desire to be entertained will please notify Rev. Paul Dresser, Bath, Me., on or before Thursday, August 25th. Visitors desiring accommodations will also please notify Mr. Dresser.

Paul Dresser, *President*
 Harry L. Cram, *Secretary*

The NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

Vol. CXXI

Boston, Mass., August 17, 1921

No. 7

IT is an interesting question whether the changes in manners, and even in morals, which sometimes take place with such startling completeness between one generation and another are the reflection of a fundamental change in human nature, or are mainly the result of outward conditions and of the vagaries of fashion. There is no doubt, at any rate, that what are generally known as "moral standards"—that is, standards of propriety and impropriety in conduct—do show very wide variations, both in different generations and in different localities. Furthermore, such a change has taken place in our own country within the last decade, and is now causing much discussion and considerable alarm. The young people of today do many things without compunction which no more than ten years ago would have been thought to be disgraceful and—for "decent people"—unthinkable. What does it mean, and what is there that we can do about it?

FOR our part we are inclined to hold the view that these things are being taken much more seriously than they deserve. It does not seem quite reasonable to suppose that boys and girls are really very different now from what they have always been. At the worst they have been led astray by one of the characteristic qualities of their period of life, the faculty of imitation. There is nothing more dreadful to the average boy or girl than to be different from the others of his own age. Once let a fashion be started among them and it grows like a snowball. At present it is the fashion to be daring and unconventional (as if youth could ever really be unconventional!), and the heedless followers of the mob fall over one another in their eagerness to do things which do not really appeal to them and the meaning of which in most cases they do not begin to realize.

UNFORTUNATELY the fact that a thing is done in ignorance does not entirely

prevent its having its effect upon the character of him who does it. People to whom polygamy is permitted by their religion still lose by practising it a part of their capacity for heavenly marriage. So, too, there are licenses of speech and action nowadays unthinkingly indulged in which seem almost bound to have a bad effect on character. Not that most, if any, of the current practices are wholly and unqualifiedly bad. In a good many cases they sprang, in the beginning, from a quite healthy reaction against false conventions and unnatural repressions. Modern frankness of speech, for instance, is probably better on the whole than the hypocrisy which was the fashion not so long ago. But the great trouble with the present generation is that it has no idea of where to stop.

WHAT really is surprising is that so few people seem to realize why this is so. Time and again one will hear parents bewailing their children's conduct, quite unconscious of

the fact that it is they who are to blame for it. The fact is that we are seeing now what has not been seen in the so-called Christian world for several centuries—a second churchless generation. The first churchless generation is made up of the parents of the present boys and girls. These people do not go to church, yet for the most part they lead pretty decent lives. And why? Because, though they do not realize it, they were mostly brought up in Christian homes and were as children trained in religious principles. The effect of this training will probably last out their lives, but they have failed to hand it on to their children. These latter, having had no vital training whatever, are today completely and pathetically in the dark. They actually have no way of knowing right from wrong.

FOR it is utterly useless to tell a young person—and particularly a young person of the present day—that he must not do some pleasurable thing because “it is not the thing to do.” Adolescence is the age when reason—“natural reason” if you please—is dominant, and the young man or woman must know why. But after all there is no “why” for doing right apart from a religious principle, and if there is any other way for people in general to get religious principles than through the Church, that way has not yet been discovered. People may think that they themselves can get along without the Church, but if they have a true sense of family or race responsibility they will see that they must nevertheless keep it going for the children’s sake.

MORALS may change, or seem to change, from age to age, but spiritual principles are permanent. Men may have different ideas of honesty, but the right thing is always to be just as honest as one can. A good man is one who cares more for others than for himself, and a bad man is one who cares less. Nothing can ever alter that eternal distinction, which forever cleaves the line between heaven and hell. In so far as concrete problems of behavior are concerned, each age must work out its own salvation. We cannot solve our children’s problems for them; but we can and

must try to see to it that they have the principles upon which a right solution must be based. If these are given them, we can have confidence that they will find a way of living which will be as right for them as ours for us.

E. M. L. G.

A New Service

THE choice of women for membership on the General Council of the Convention, the Board of Trustees of the Theological School, and the Board of Home and Foreign Missions, is not merely a recognition of the rights of representation, but it is distinctly the opening of a new opportunity for the improvement of Church work. There is a proper hesitancy to having women undertake certain features of Church work for which they are not best fitted, just as there would be objection to having men enter into certain distinct kinds of Church work in which they would be sure to fail. But there must be some new work to be done which the women can undertake with more likelihood of success than the men. We must find out what it is, and set out to accomplish it. They can have a new influence upon the affectional life of the Church. They can insist upon quality in New-Church living, even though it appear to be at the expense of intellectual superiority. They can, and do, penetrate the outward semblance of New-Churchmanship, and see the real quality. There have been indications that in Church matters they are apt to be more directly and specifically practical than men. They will bring a new element into our counsels and also into our workings.

One specific field in which the women may prove to be of great use concerns the ministry of the Church; not in preaching, but in judging and influencing preachers; not in controlling the pulpit, but in improving and encouraging the men who are in the pulpits and those yet to enter them. The women can perhaps do much in a field in which men have failed, that of influencing young men to enter the ministerial office. The mothers have made the real preachers; the motherhood of the Church can perhaps accomplish a new recruiting for the pulpit. Then, too, the women can perhaps exercise the best influence in discouraging some

ill-adapted young men from choosing this field of use. The women quickly recognize the personal deficiencies which are so likely to disqualify preachers. It is possible that a considerable number of our ministerial failures might have been prevented, if the judgment of wise and devoted women had been consulted in advance. It has been assumed that a marked intellectuality was a primary qualification for the New-Church pulpit, and that other elements which go to make up a consecrated ministry could be developed later. The women can help to dispel this delusion.

Now is the time to be thinking out new and distinct elements of service to the Church which the women can perform. They need not supplant the men. And may the men not retain the slightest particle of resentment that women have come into prominence in the governing bodies of the Church. There can be a new co-operation in the entirely distinct fields of service to which the sexes are adapted, with a resulting unanimity and solidarity which will give the Church a new power for good.

P. S.

How God Saves Men

A Sermon by the Rev. E. J. E. Schreck

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. . . . He that believeth on the Son hath eternal life; and he that believeth not the Son shall not see life."—John

iii. 16, 17, 36.

THESE are familiar words. Are they written on our hearts?

If ever they were needed, the present is the time, when belief is at a discount. It is a common saying that it does not matter what a man believes so long as he lives well. Why, then, does the Gospel say, "He that believeth on the Son hath eternal life; and He that believeth not the Son shall not see life?"

The Church at the present day helps on the general apathy toward Christian faith by the self-confessed bankruptcy of its theology. The great power which the Church exercised upon souls in the past was due to the profound impression produced by the preaching that through Adam's sin all men were eternally lost, but that one thing saved them—the belief in the vicarious sacrifice of Christ, who suffered and died in their stead to atone for their sins, He Himself receiving the punishment determined upon them by an otherwise irreconcilable, wrathful God. The picture of the crucified Christ, whether before them in the form of a material crucifix, or thrown on the screen of the imagination by a perfervid preacher, excited fear of eternal punishment, sorrow for their sins, loving gratitude for Him who gave

His life for the sinner, and joyous confidence that belief in Him had actually brought salvation.

The doctrine of the vicarious atonement is now discarded. No intelligent minister believes in it or preaches it. The Revised Version has wiped out the very word "atonement" in the only place where it occurs in the Authorized Version of the New Testament.

At informal meetings of ministers, as also in private conversations with them, I hear frequent confession that the old doctrine has been abandoned, and that they have no definite teaching to take its place. They wait for some great leader to help them out of the difficulty. Yet they turn a deaf ear to the Divine Leader who now stands among them. He is the same God who so loved the world that, nineteen centuries ago "He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." For He still loves the world. He foresaw the eventual breaking up of the false traditional theology that has held the Christian Church captive for many centuries. Would He not deliver them from this captivity? Of His merciful Love and Divine Wisdom He has made His promised

Second Coming by revealing deeper Truth, and this for the very purpose of removing the terrible misconceptions of His teaching concerning belief in the only-begotten Son, and of making known His own meaning.

What is His meaning? How did the love of God assure the salvation of men by the gift of His only-begotten Son? What is the soul-stirring faith that takes the place of the false, mischievous and discarded belief in the vicarious atonement? What shall we believe?

We ask these questions of the Lord who alone can answer them. He gives the answer in *The True Christian Religion*, containing the universal theology of the New Church foretold by the Lord in Daniel vii. 13; and in the Revelation xxi. 1, 2. Here Emanuel Swedenborg, "Servant of the Lord Jesus Christ," publishes at the forefront of that work, in large clear type:

"The Faith of the New Heaven and of the New Church."

Mark you! "The faith of the New Heaven and of the New Church." It is, that "The Lord from eternity, who is Jehovah, came into the world, that He might subjugate the hells and glorify His Humanity. Without this no mortal could have been saved; and they are saved who believe in Him."

What a tremendous, what a moving statement!

It draws aside the curtain from a drama with which you can compare no drama ever conceived by the imagination of man. The purpose of the loving God in giving His only-begotten Son is hereby made clear: as also the way in which He effected that purpose. His "only-begotten Son" is not a "God the Son, begotten from eternity." It is the human nature with which the One loving God, the everlasting Father, clothed Himself. It was the only visible, tangible form that was ever begotten by the Infinite, Invisible God, to be His own personal instrumentality whereby He could come into closest touch with men, be seen by them, and could save them.

Save them? From what? From the original sin inherited from Adam? No! Save them from hell, which had for centuries been growing, and had gradually and relentlessly been getting

mankind into its infernal clutch, squeezing the life of the spirit out of it, as that great serpent, the boa constrictor, squeezes the life out of a victim—until there was danger of only a sensual, materialistic body of humanity being left on earth—its soul lost.

Who could deliver mankind? No man. No angel. God alone. But how? Could He in His own blazing Divinity draw near? Would not all hell and mankind on earth have shrivelled up and been consumed by the intense ardor of His Infinite Divinity? How then could He save? By no other means than by having His own distinctive, individual, human embodiment; flesh and blood of the flesh and blood of a Jewish mother; son of Mary, yet, as ensouled by the Divinity Itself, also Son of God. As son of Mary He was exposed to the same temptations as we are. Our temptations come from hell; from evil spirits, who arouse inherited inclinations to evil, and cause the naughtinesses of childhood, the sins of adult life. They endeavor by every wile to influence us to favor evil and adopt it, make it our own. So was He tempted. And, being tempted, He could fight against the devils who tempted Him and all the world. As He fought, He overcame, and He overcame for you! For every one of you. He was assailed from earliest infancy to the death on the cross. Hell after hell rose against Him in its malice and malignity. Every kind of sin that men had ever committed, and, unrepented of, had been led to hell by, threatened Him. Yet He remained sinless, being ever victorious. So He broke their power.

We read in the Gospel how in the wilderness He fought the Devil down by His Word. And again, how in temple, synagogue and street, in the presence of His disciples and of public crowds, He cut in pieces with the sword of His mouth the false traditions, and the wily arguments of scribes, Pharisees and Sadducees, and thus broke their sway over the people. These were important phases of His work of liberation, or redemption. But, after all, they were only surface indications of the far greater, more intense warfare against principalities and powers invisible to men on earth, whose mastery over the souls of men He utterly destroyed. He

thus restored the equilibrium between heaven and hell. Step by step along the way of life, from His infancy on, He always fought for you to enable you to exercise the precious human gift of freedom of choice in spiritual things, so that when your day of trial should come, and wherever it should come, and whatever the nature of your temptation might be, you should have the power to stand up and say, "No!" to your tempter. And further, that, by your belief in Him, you should have Him close by you in His glorified Humanity to help you to fight by the same means that He employed, and to assure you the victory. He has trodden the way before you, and at every point in that way, He, the way, the Truth and the Life, can save you.

The passion of the cross, with its heart-rending details, was the final, culminating temptation of all, when hell carried out its fell design and gloried and boasted in the success of its envenomed attacks upon His very flesh. The anguish of body, horrible as it must have been, was as nothing, compared with the anguish of His soul at the utter, scornful and blasphemous refusal of men to accept the salvation He offered them; to believe in Him as the King of Truth and Righteousness; to enter into His kingdom of heaven; to have life, true life, happy life, everlasting life.

Hell seemed victorious. But was it? Resurrection and Ascension give the answer. The King, the Hero-Deliverer of mankind, had entered upon His kingdom.

Let this truth sink deep into the minds of men: that, without this stupendous deliverance effected by the Lord, not a single human being then or since could have been saved. All, all would have remained slaves of the Devil. Those are saved who believe in Him, because, so believing, they keep Him by their side, and live according to the laws of His heavenly kingdom.

Surely we can, we must, we do believe in Him; gladly, unreservedly.

We believe that He has enfranchised us spiritually; that every moment of our life He preserves our spiritual freedom. We believe that He, the loving God in His Divine Humanity, is present with us everywhere. We

believe in the Truth which He teaches us in His Holy Word, and in its power. We believe that He alone enlightens our understanding, admonishes us gently through our conscience, strengthens our will, and grants us the victory against our lower desires and the false arguments that fortify them. We trust implicitly that He thus saves us.

The heart-stirring story of His work of Redemption and Salvation is "the everlasting Gospel" which He has given to us, avowed disciples and apostles of His at His Second Coming, "to preach to the inhabitants of the earth." This is what the Lord Jesus gives to us as the true and genuine substitute for the old doctrine of the vicarious atonement. It is the true evangelical teaching. It runs through prophecy and history, beginning with the most ancient prophecy concerning the seed of the woman that was to trample on the head of the serpent, and closing with the descent of the holy city New Jerusalem, and the betrothal and marriage of the Lord with His Church. It satisfies alike the head and the heart of him who believes in God, the loving God, in God whom he can love in return because He sees how He came down and visited His children and gathers them into His arms and holds them close to His Father-heart.

We New-Churchmen have too long nursed the reputation given to our Church by others outside of her that she is purely intellectual. Too long have we been inclined to consider that the appeal of our Doctrine is merely to the reason. Nay! ours is the heart-religion. Our Doctrine, though it knocks at the door of reason, appeals for admission to the inner chamber of the heart.

The multitudes that were swayed in the past by the appeal of the doctrine of the vicarious atonement—were they all of them merely emotional, or of such as wanted an easy faith to escape from eternal punishment? Must not very many of them have been warm-hearted though simple-minded men and women who were touched by the representation of the love of the Son of God—even though they had a very shadowy conception as to who and what He really was?

The New Church appeals to the heart. It

is that heart which the Lord is creating in everyone who is well-disposed, out of the heavenly stuff of innocence, peace, love, tenderness, truth, remaining from early childhood and subsequent years. We must cast our net on the right side of our ship of doctrine, and—we have the Savior's promise—we shall catch a multitude of men. We must feed the lambs and the sheep of the Lord.

We do all this when we make known, each in his or her own way, yet from heart-conviction and with consequent zeal and power, the "faith of the New Heaven and of the New Church"

which the Lord has revealed at His Second Coming. For then His own merciful meaning of His words will make its powerful appeal to the heads and hearts of men: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. . . . He that believeth on the Son hath eternal life; and He that believeth not the Son shall not see life."

The Minister's Freedom

By Adolph Roeder

THE assumption that freedom means the liberty to do anything one pleases is an exploded fallacy. The alternate and opposing assumption that freedom is a synonym for self-restraint has not yet met with general acceptance. Yet it is as true as the other was false.

For, philosophically, all things move freely, but always within certain bounds. The fish is perfectly free in water; it is in agony in air. A plant grows freely in soil; it dies if planted in iron filings or ground glass. A man who can lift a hundred pounds cannot lift ten tons. A clergyman who is not a linguist, or a poet, or an inventor is free only in the field covered by his abilities and talents. Beyond that he cannot move. Beyond a certain number of feet the ear does not hear ordinary sounds; beyond a certain number of miles the eye refuses to see; otherwise the generally accepted expression, "the circle of vision," would be a misnomer. Again, a man may do certain things freely; in others he will find himself restrained. He is perfectly free to start a fire in his furnace; he is not free to burn down his neighbor's barn or use his neighbor's fence to kindle the fire in his own furnace.

This, and similar illustrations which will suggest themselves in all fields, demonstrate the fact that liberty or freedom moves only within certain boundaries.

Ministerial freedom is no exception to this rule, and the bounds set it are as readily intelligible as those set to other functions. Take as

a concrete case in illustration, a clergyman serving a group of people under the general term of a "New Church," "Church of the New Jerusalem," or "Swedenborgian Church." What are his limitations and in how far is he free to move? Limitations will immediately emerge from a specific study of the usually very divergent group of people he is called upon to serve, teach, lead and guide in the path of life. The first one that emerges is the peculiar one created by the voluminousness, catholicity and gigantic mental grasp of his spiritual mentor, Swedenborg. The very fact that Swedenborg is so many-sided immediately tends to create distinct sub-groups in the minister's general group or congregation. Swedenborg's visions naturally attract people who see, or think they see, visions. This makes it necessary for him to define to himself the boundaries within which he is going to take his stand with reference to those in his group who see visions or play with the ouja board. He may have a dozen such, or he may have one. One is as troublesome as a dozen. Action and reaction being utterly, absolutely and irrevocably equal, he must learn to define to himself his own interpretation of Swedenborg's visions. If he interprets them as a spiritualist would, he cannot very well set bounds to another spiritualist in his congregation so interpreting them. To "define" is Latin for "to set bounds," and he will find himself under the compulsion of settling in his own mind the distinction between a vision had by

Ezekiel, a vision had by Paul or Peter, a vision had by Swedenborg, and a vision had by Jacob Boehme. Within the limits so set he can move, and beyond them he cannot.

Again, Swedenborg is so catholic that a minister will find, either in his group or among his circle of friends and acquaintances, men and women who have little or no faith in church organization. They believe that the Lord is making "*all things new*"—that, as we now live in an entirely new world, in which the Home is new, and the State is new, and the School is new, it is logical to think that the Church is also new. The extreme view in this case would be that all Churches, not only Christian, but Mohammedan, Hindoo, Jewish and all the rest, are being reshaped and reformed by the Lord, and that the small organization of men and women interested in Swedenborg is merely an incident in this upheaval, important, as a time table is important, and necessary, as a clock is necessary. But the time table is not the whole railroad, and the clock is not time; it only tells time. The more conservative view of this group is the one that wants the New-Church minister to be active in a larger field, to be a member of the ministerial association in his town, to take an interest in interchurch work, to take part in interdenominational functions. This again sets boundaries to his freedom, and while it gives him a wider field of usefulness, it confines him within certain definite limits as to just what his *denominational* part in *interdenominational* work may be—just what he can learn from this class of activity and just what he can contribute for others to learn.

A third group, as troublesome as either of the other two, is the "New Churchman by birth." Quite frequently some members of his church, who have been "born and brought up in the New Church," are apathetic readers and not at all students. Several individuals and organizations in the Church are making heroic efforts to turn these back to Swedenborg's writings, which to our forbears in the Church were as "manna that fell from Heaven." He has to admit at times, reluctantly no doubt, that some of his oldest members and most earnest workers in the Church know less about the teachings of the Church than the latest

earnest convert. Here again there is need of adaptation and restraint.

And so the classification goes on.

Then as regards the larger field, incident and sometimes urgent differentiations call for definition. Suppose a New Church clergyman is asked to officiate in, say, a Baptist pulpit, for some reason (and this sometimes happens in these "ministerial association" days). He will, of course, gladly do so. Will he as gladly ask the Baptist to preach in his pulpit some Sunday? If he does not feel free to do so, just what is the boundary he does not care to cross or to have recrossed by the other man? Or if the same mail brings him two appeals to his church, one for a contribution to feed the starving people of Europe—an appeal going to all the churches in his town—and the other one for a distinctly denominational venture. If his church cannot respond to both, on which will he place the emphasis? And where lies the emphasis as between an urgent call along humanitarian lines and another on denominational lines? It is here that the emphasis is placed by Swedenborg on "freedom of choice."

So the larger world presents him with a larger field in which he can freely move, once he has defined the boundaries within which he can move, the definition modified by the needs and requirements of his own immediate group or flock. The more deeply he cogitates upon these matters the more he is impressed with a series of three obligations that presents itself to him:

First, his obligation to the Master, and an effort to realize Him and the demands He makes on His servant.

Second, his obligation to the Revelation made by (or through) Swedenborg.

Third, his obligation to the Church founded on these teachings.

Each of these naturally divided into a two-fold "gateway," or a door with two "leaves" as the Holy Word calls it. His relation to the Master is both an individual and a group relation. Somehow he *must* acquire a sane, valid and workable concept of himself in his individual relation to His Master; and he *must* acquire a similar view of the Master's relation to the world at large (the *Maximus Homo*) and

the reaction of that relation on himself. And it is unwise for him to permit himself to fall back into the older and mediaeval views of these two relationships. Those views were true enough for the age that held them; they are as false now as they were true then. Only alert and keen study of himself and of his conception of the Christ will do this. Mental inertia will invariably drop him back into the older views, which were originally begotten of intellectual sloth and moral laziness.

On the second, he *must* sooner or later create for himself a division between the revelation that takes place in himself when he sees a thing in its entirety, shot through with the magnificent brilliancy of Divine Truth; and the

larger body of "accredited revelation" which he accepts on terms of faith, because of his confidence in the medium through whom the body of revelation originally came.

And on the third he *must* sooner or later find the way whereby through the smaller group, he can reach the larger.

These things accomplished, the field in which he is free to move will have been clearly outlined, and he will find it most delightfully ample, and a field of work in which he can not only move freely as an individual, but can also organize the groups of his immediate entourage to work, "each in its several way and according to its several capacity."

Reports to Convention

The American New-Church Evidence Society

There has been a notable extension of the work of the Evidence Society during the past year which is both encouraging and significant.

First, it is a matter of encouragement to report that the work is becoming international. References have come in from South America, the Philippine Islands, Denmark, and Sweden. This suggests that the Evidence Society may become an international organization, with regular agencies in all the countries where there are New-Church centers.

Another interesting and significant feature of the incoming references is the growing number of newspaper clippings. Of these there have been more than forty; some mere news notes, some incidental references to Swedenborg or the New Church, and quite a number of studied references of varying degrees of importance.

References to Swedenborg and the New Church in books and magazines have usually been made for literary effect. Even Emerson's famous Essay on Swedenborg was not so much the outcome of his interest in Swedenborg's science, philosophy, or religion, as of his keen sense of its literary importance; and in this he was prophetic, for nothing ever written about Swedenborg, inadequate as it was in many substantial respects, has done so much to give Swedenborg's writings literary vogue. As a matter of fact, aside from some penetrating criticism by Coleridge, the comments in books and magazines have been in the main literary effusions.

But the references in newspapers stand on a different footing. Here it is the news value that is

recognized, and is especially significant. It means that the general public has taken hold of Swedenborg's character and fame, and that it can be appealed to for spontaneous interest. We have here an immense field for cultivation, and the question is how we may best make use of the opportunity thus presented. No doubt this question will be answered most definitely in the light of experience; but there are some obvious features which we may consider in advance. In the first place, we may make more use of the news columns than formerly, and cultivate the public interest that now lies undeveloped. This can be done by watching the columns of the newspapers for occasions to introduce news items. The Evidence Society needs very much a voluntary body of newspaper contributors who would co-operate with the Secretary and with the Advisory Board. This is the field where most work can be done in the way of conveying exact information and correcting misinformation. The initial qualifications for this work are interest, attention, and industry. The services of the Secretary are always available.

Besides the news columns, we have the newspaper contributors and the editors themselves whom we may address directly, and in this way correct or modify opinions, or give additional light. This would be working from the sources of public opinion and information. With the contributors to the daily press and the editors as our co-workers, the time would soon come when public opinion would be substantially correct and well informed.

We have increasing opportunities to present in the various newspaper departments, especially in the Sunday papers, carefully written articles which would go far towards educating the public both as

to Swedenborg and as to the New Church. Occasion for such articles are constantly and frequently presented. One such occasion was presented by Professor Jastrow in the *Boston Traveler* of Monday, June 28, 1920, under the heading, "What Do Spirits Tell Us? Revelations of Mediums." After a brief but well considered statement of the part mediums may possibly play in communicating truth about the spiritual world, he devotes most of his space to "Swedenborg's Experiences," and gives in a matter of fact way a rapid sketch of his career, though some of his quotations seem second hand. By selecting a few of the salient points of this article, it would be easy to make an instructive newspaper contribution. Perhaps the most interesting sentence is the historical judgment, now a commonplace among writers on Spiritualism, that "... the revelations of Swedenborg were the source of many similar pronouncements of inspirational speakers and trance writers in the early days of spiritualism." Then follows a paragraph on Andrew Jackson Davis with mention of the Fox sisters. This article was followed the next day by another under the general heading "As to Future Existence," in which the author quoted from F. W. H. Myers and Sir Oliver Lodge to indicate their partial acceptance of Swedenborg's claims to spirit intercourse. While these two articles serve a good purpose in removing wholesale prejudice, they lay themselves open to important correction and expansion.

As an example of the accessibility of the newspapers to contributions on Swedenborg or the New Church, the two column article in *The Pittsburgh Dispatch* of August 2, 1920, may be cited. Under the general heading of "Where We Stand: Will Swedenborg Philosophy Live?" six contributors deliver their views. Among these, three are affirmative, Prof. F. W. Very, Rev. Homer Synnæstvedt, and W. S. Bryan, two are affirmative with much qualification, one is negative. It is significant that the wholly negative attitude is taken on the ground that all supernaturalism, Swedenborgianism with the rest, must give way to rationalism; but a further and more fundamental ground is naturalism and positivism. With characteristic assurance and narrow-mindedness, the author assumes that the world of fact is wholly included in the natural as opposed to the supernatural, and he is unaware that he is using ambiguous terms, in an arbitrary sense. His language is so typical that it is worth quoting: "The world," he says, "is full of facts and any philosophy that hopes to endure must take these into account. All systems of mysticism ignore or disdain facts, and hence, one by one, these systems disappear. Swedenborgianism is mysticism." This quotation shows how ill qualified the author is to judge, but it also assigns our task of educating the "educated." In the first place, Swedenborg's philosophy is not mysticism; in the sec-

ond place, mysticism has as keen and penetrating interest in facts and knowledge of facts as any other branch of philosophy. The critics of mysticism should know Plotinus and Eckhart.

A second noteworthy example of the accessibility of the newspapers, appeared in the *Courier Gazette* of Rockland, Maine, April 3, 1920. On the first page, under the heading "Chats on Books," there is a review, highly appreciative and favorable, of three New-Church Books: "The Life of Swedenborg" by George Trobridge, "Religion and Life" by Rev. Julian K. Smyth, and "The Bible Lost and Found" by Hon. John Bigelow. Such reviews are admirable means of conveying correct information about New-Church books and the religious principles contained in them.

There is another field of Evidence Work which so far has not been much cultivated; it is that of personal correspondence with writers who have expressed in public their views of Swedenborg and the New Church. Two good instances of what can be done in this direction are furnished by recent entries in our records. In one case, the views of the correspondent were considerably modified in favor of Swedenborg. In the second case there was a decided re-assertion of positions previously held, and no apparent progress was made in getting Swedenborg a hearing. In both cases, the issue was Swedenborg's view of the Bible and his other world experiences. This correspondence suggests that we do not appreciate the difficulties men, educated and uneducated, have with these two features of Swedenborg's teachings. The evidences of the spiritual meaning of the Bible are so familiar and clear to us that we are in the habit of overlooking the difficulties, and they seem unreal or captious when presented by others. But as is shown in this correspondence, those who have these difficulties call for fresh evidence of the fact that the Bible has a spiritual meaning. The New-Churchman in this correspondence takes the word "heart" and points out that it must mean the affections. His correspondent thinks that "heart" in the sentence "Blessed are the pure in heart" means thoughts uncontaminated by evil. To cut off the right hand meant for him severing relations with a near friend. Eating the flesh of the Son of Man was explained by referring to the primitive rite of eating the god in the person of a substitute. The substitute in this case was the bread and wine. These explanations involve a recognition and use of the figurative meaning of words in the Bible; but there is a long step from this to the spiritual meaning as we hold it. What we need to do is to give a very patient and sympathetic hearing to such explanations, and show with all the clearness and fullness we can command that our explanations are better. Mere dogmatism will not do what needs to be done.

It is a part of the work of the Evidence Society

to encourage and assist all such efforts. The Society is engaged in collecting first hand evidence of the state of the public mind in order to correct and inform that mind, and help men to fuller knowledge and clearer thinking on religious subjects, especially on Swedenborg and the New Church.

Respectfully submitted,
LEWIS F. HITE, *Secretary.*

THE BIBLE STUDENT

At Hand

The kingdom of heaven is at hand.—Matt. x: 7. **T**HIS initial word of Jesus contains a summary of all He had to give to the world. It meant that a new spiritual life was at hand to take the place of Pharisaic formalism; that "love your enemies and bless them that curse you" was at hand to take the place of "love your friends and hate your enemies"; that "thou shalt not hate" was to take the place of "thou shalt not kill"; that "resist not evil" should take the place of "an eye for an eye and a tooth for a tooth," and that "thou shalt not lust" should take the place of "thou shalt not commit adultery."

But this word is true always and in every place. It is here; you need not travel to get it. It is at hand now; you need not wait, nor is it too late. It is at hand in present circumstances; it is not necessary to delay for more favorable conditions. In all these things the kingdom of God is at hand, because in them all love and wisdom can be made to serve. In our oppressions this is true. We can practice love and wisdom in our trials, our jealousies, our griefs, our ill-feelings; in our afflictions, our temptations, our weaknesses, and even in our wrongdoings. For the presence of the kingdom of heaven is not according to the external qualities of an event or circumstance, but according to the kind of love and purpose we put into them, and according to the states of mind we get out of them.

In the things we count our joy also may we find the kingdom of heaven. But not in their outer satisfactoriness comes that kingdom. It is when they mean to us more glowing heavenly affections and clearer visions of Justice that

the kingdom of heaven is in them. When prosperity means a keener sense of equity, a greater devotion to bringing about right social conditions, and for the establishment of equal opportunities for all, then is the kingdom of heaven in prosperity as well as in adversity.

But this principle is true in an opposite way. The kingdom of hell is also at hand. For wherever hatred is, or lust, envy, pride, contempt for others, or any other of the myriad kinds of self-love, there is hell. In the church, however true its teachings, or beautiful its services, or extensive its membership, if unworthy ambitions, selfish satisfactions, pride over others or unkind judgments prevail, there is hell. In the home, if vanity, selfishness or exclusiveness rule, however peaceful, sweet, comfortable or prosperous it may be externally, hell is in that home.

Simultaneously should these interpretations be applied. The whole kingdom of life, of heaven and of hell, is offered us at every moment. No variation of the outer attributes of the things of life affects this law. Life from the highest heaven to the lowest hell is tendered us in every event, and we realize that kingdom in one direction or another according as it contributes to our wisdom.

Not from external circumstances, but from one's attitude toward life are its attributes. As a hungry man looks for food, an avaricious man for gold, so should every one look for wisdom—that is, for the kingdom of heaven. The wise man seeks love in life with all the eagerness with which the selfish man seeks pleasure. And here is our encouragement. The kingdom of heaven is at hand. In darkness and cold, in pain and despair, and in the bright and self-suggesting things of life as well—in all things—it is at hand, and our part is to stretch forth our hands and take possession. "The kingdom of heaven is at hand."

CHARLES H. MANN

Every good thing in human life is dependent, at least for its perfection, on freedom. It is the condition of the highest morality, of spiritual religion, and of all creative art; it is the prime condition of the search for truth.—FRANCES E. HUTCHINSON, in *Christian Freedom*.

"Unto His Own Home"

CLARA SEAMAN CHASE.

O MOTHER of the Crucified, behold,
 For thee the Son of God in love provides
 Despite the agony His cross betides!
 With His own lips, sad mother, thou art told —
 While darkness fills the land, and hearts turn cold,
 And wickedness, exulting, Truth derides —
 That still for thee an earthly son abides,
 That John's own care will henceforth thee enfold.

Ah, mother, in that home of humble cheer
 Where those who loved thy Lord and with Him walked
 Met oft, didst thou not know His presence near,
 Close by thy side, as John and Peter talked?
 And was thy heart at peace when fell the night —
 Thinking of Him — to all the world the Light?

FROM OUR READERS

Our Neighborhood House at Lynn

To the Editor of the MESSENGER:

May I use your columns to make an urgent appeal to your readers for the Lynn Neighborhood House? The work has grown so that, unless our friends come to our aid financially, we shall have to curtail it greatly during the coming year.

We have over 1200 children from four to sixteen years old enrolled on our books. Many new applicants are in view. Must we, from lack of funds, close our doors to these eager, anxious ones, who so need what we can give them? These children "wait at our gates"; such as they are this nation's greatest asset; and their future welfare, both physical and spiritual, awaits our loving training. Thirty-four different nationalities have come to us, all of them children of the Heavenly Father's love. Dear friends, will you not help us help them by your financial aid?

A large deficit for the year just closing confronts us. This is the Lord's work; and all of us, near and far, can partake of its "use" by contributing to make it possible for us to "carry on."

GRACE WRIGHT GREGG, *Head Resident*,
 53 Neptune St., Lynn, Mass.

Sabbath Observance

To the Editor of the MESSENGER:

When the original settlers came to this country, almost the first thing they did was to build some kind of a Meeting House. Capt. John Smith says of the first Virginia settlement at Jamestown

that they first built a fort, and then within the fort a church. This he describes as "having an old sail stretched to three or four trees for a roof, the walls of rales and the pulpit a board nailed to two neighboring trees," and says that this was their church "till they built a homely thing like a barn." We know that in New England a gathering place for Sunday worship was as important in men's minds as a block house to protect them from the Indians. We read, too, that the Pilgrims, who sailed into Plymouth Harbor on a Saturday, observed their Sabbath on shipboard before they landed to begin their new life in the country.

For generations the strict observance of the Sabbath was faithfully adhered to. The older persons among us can remember when church attendance was the rule rather than the exception it now is—that is among Protestants, for since the settlement of the country a new element has been introduced into its religious life and the Roman Catholic Church has become fully established. Now, so far as church going is concerned, it is the Roman Catholics rather than the Protestants who are the descendants of the early settlers. One cannot help wondering what our forefathers would think if they could see the situation as it is today—the Catholic churches filled with worshippers and the Protestant churches, with a few exceptions, having more empty seats than full ones; while of the people who should be there, some are at home in bed, some reading the Sunday papers, others flying over the country in automobiles, playing golf, picnicking in the woods or enjoying the attractions of the theatres or seaside resorts. Our forefathers certainly would not know what to make of it. Some of us, though we are familiar with modern conditions as they were not, do not know how to account for it either.

It is sometimes said that the Roman Catholics go to church from fear, but this does not explain the fact, for fear furnishes but a weak motive in the long run. It is probably more true that, as they have been taught from childhood that to fail to go to church is a mortal sin, they believe that they are fulfilling their religious obligations by attending services, and that a sense of duty rather than fear impels them to faithfulness in church attendance. The attitude of the Protestants is less easy to understand. They started with the belief that church-going was a duty and were equally faithful in performing that duty, but, with a belief in the right of private judgment, they have drifted far from the practice of their forefathers. This is true not only of those who disclaim interest or belief in the church but of many who are church members and who claim to believe in the church and to wish their children to attend Sunday School.

Some argue that people can worship God as truly at home or in the fields or woods as they can in church. Very true, but do they? Others point out that many non-church-goers are as upright and conscientious as the average church-goer. Very true, also, but they are neglecting a privilege and a duty, and it is noticeable in many cases that while the descendants of those who neglect Sunday observance may maintain their standards of living for a generation, in succeeding generations they are likely to degenerate. We are taught that "the Church is the foundation for heaven," and that without a Church there could be no salvation. If one needs to be convinced of the general influence of the church, let him observe the conditions in a community where there is none, or where there is one whose life is at a low ebb. The moral conditions are sure to be low.

It would not be wise for us to imitate all the customs of our forefathers, but we do well to embody some of the principles which governed them and which were the foundation upon which our nation was built. The dominant one was the belief that God is, and that He is to be reckoned with. Upon this fact our fathers' lives were regulated. They believed that He commanded, "Remember the Sabbath day to keep it holy," and they observed the day as they thought He would have them. The present generation needs to believe that God is, and that He is to be reckoned with, not as an austere judge but as a loving Father, an ever present help "in whom we live and move and have our being," a friend who has provided the Sabbath as a means to bring us closer to Himself in worship and in instruction in spiritual things, a day set apart for the purpose of consecrating the other six.

Can we afford to neglect it? Should we not return to the ways of our forefathers and make Sunday observance the rule of our lives, allowing only

imperative necessity to keep us from church, and regulating other affairs with reference to it? The old custom of beginning the Sabbath on Saturday night had much to recommend it, as it eliminated the causes for late hours Saturday evening, on account of which many persons are too worn out on Sunday to do anything but rest. In the midst of the complex conditions of our time, many seemingly insuperable obstacles to church-going present themselves, but if we once made up our minds that it was a matter of course and planned for it, many of the obstacles would disappear, and we should find it possible to be in our places at church as a rule. We expect our ministers to be there. It is not fair to them to expect them to prepare a sermon for our benefit and not be there to listen to it. It is not fair to our fellow churchmen to let them be surrounded by empty seats. It is not showing respect to our Heavenly Father to neglect the worship due Him in the house consecrated for that purpose.

ELIZA W. NOYES.

NEWS OF THE CHURCH

The Philippines

A recent report from the Rev. George Gordon Pulsford, from the Philippines, is of marked interest. He says, "During the past month I have delivered six public addresses, preached one set sermon, and attended one Communion service with sixty-eight present and communing. I have visited the following places,—Caloocan, Antipolo, McKinley, Pasig, Bigaa, Malolos, San Fernando, Camiling, Tarlac, Paniqui, Anai, Bayambang, Bautista, Alcala, Nampiquan and Cuyapo. At all places I had many conversations with English- and Spanish-speaking people, and with some who spoke only native dialects. Have distributed many copies of the *Herald*, also of *Helpers* and tracts. My supply of tracts is almost exhausted. There were present at the addresses an average of about twenty-five people, ranging from fifteen, the smallest number, to forty-five, the largest. The congregation to which I preached at Tondo numbered about eighty people. It was on Communion Sunday, which is the first of each month. At the conversations mentioned there were frequently from seven to ten people present and always at private houses. Reports last Sunday are that Damian de la Cruz is in Angat, Bulacan, where he went in response to requests from the people, and with the intention of organizing another center or society; expect to hear from him in a week. The place is off the railroad some distance. The Muntinlupa and Alabang missions are flourishing. San Jose I believe will be organized in the course of a few weeks, and probably also Alcala, Anao and Camiling. I received today the translation of Landenberger's tract *The Difference between the Old and the New*, into Ilocano, made by Evangelista. Have

not found a printer to put out Bayley's tract *Who Are These New-Church People?* done into Tagalog by Agulo. Copy is all ready, but the printing trade is in a ferment, with strikes everywhere."

Mr. Pulsford quotes from a letter recently received from a reader in another part of the Islands: "Really the spread of the creed concerning the New-Church must be as rapid as possible in order to take the veil from the eyes of those who are blinded by the old creeds. So I am in a little haste in comprehending the flowing ideas from the light of Swedenborg's philosophy. My desires, want and thought are heated by the light to know more about Swedenborg's writings." Mr. Pulsford says further, "With reference to Agulo (now ordained into the ministry of the New-Church) I certainly believe it would be a good thing if he were not so tied down to his clerical work with the Manila Filatelica. But he has an idea in the back of his head that the proper thing for a minister is to receive no pay for his work, but to give it free. So when I paid him for some translations he had made, he immediately placed the amount in the missionary fund of the Society to pay expenses for travel to outside places. If he can be persuaded to accept some remuneration for his work, however small, he would be better fixed to do the work. All the others, the preachers, are animated by the same idea. They are giving money out of their own pockets rather than accepting money for their talks. The financial part of the work is in the hands of competent committees who make regular reports of all receipts and disbursements, and they certainly keep things straight."

Of the Manila Society, Mr. Pulsford says "The lot is now completely in our hands. The title has been fixed, Torrens style. As soon as completed, a copy of the deed will be sent to the General Convention; but this may take another month, for such matters move slowly here. The building plans as drafted by me, call for a rock or brick lower floor for Sunday School and other meetings, a wooden upper story for church, with an ell containing four rooms for general purposes. This will leave a nice lawn for outdoor meetings. Will send a copy of plan as soon as finished. Our people intend to begin and finish the upper floor first,—the lower floor and ell to be finished later, when funds are available. The entire cost of completed building I place at \$5000. I have acknowledged amounts received to \$1100."

Miscellaneous

The sympathy of the Church is with one of the new Theological students, Mr. André Diaconoff, in the decease of his mother recently in Paris, only a few weeks after his departure for this country to take up his theological studies at Cambridge. His father's decease was some fifteen years ago.

His family are natives of Russia, and the young man is ambitious to carry the torch of New-Church truth to his native country. As a friend writes, "The boy will be obliged to have the New Church for a family."

The Frankford, Philadelphia, Society is undertaking a complete remodeling of its house of worship. For several months the President of the Society, the Pastor and a special committee have been in consultation with Philadelphia architects to this end. The aim is to follow closely the Gothic style of architecture. Teams have been formed for raising the necessary funds, and an active campaign is in progress. The Church Committee and the Trustees have been greatly encouraged by the results already attained; and it has been decided to begin work on the rebuilding in the very near future. The construction will be in charge of Mr. Edwin Stearne and Mr. G. A. Hallowell. Mr. John C. Simons is Chairman of the Finance Committee.

Friends are greatly pleased with changes made in the Guaranty Trust Company of Cambridge, Mass., which brings two New-Church members into prominence. Mr. Carl T. Whittemore of the Newtonville Society has been elected President of the Company, and Mr. Lloyd A. Frost, of the Cambridge Society, who is also Treasurer of the Board of Home and Foreign Missions, has been elected Vice-President and Treasurer.

P. S.

Almont Summer School

The twenty-second annual session of the Almont Summer School will begin on Monday August 16th, and continue until August 28th.

Interurban cars direct to Almont leave the Detroit waiting room, Jefferson Ave., near Woodward Ave., at 5:25 A. M., and every two hours until 7:25 P. M. A limited car leaves at 3:15 P. M.

The rates for board and rooms will be as follows: Board \$7.00 per week for adults and \$3.00 to \$3.50 for children; single room, \$2.00; each additional occupant 50 cents more; tent beds, 50 cents. There will also be a family rate, regarding which information may be obtained from the Matron, Mrs. M. A. Johnson, Almont, Mich., to whom requests for room reservations should be addressed as early as possible.

THOMAS A. KING, Supt.

THE CALENDAR

August 21 *Fourteenth Sunday after Pentecost*

Sel. 222 "The Lord is gracious."

Lesson I. I Sam. xxviii.

Sel. 187: "O how I love Thy law."

Lesson II. Mark iii.

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

Hymns (Mag.) 7: "Every morning mercies new."

263: "The Lord is my shepherd."

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The
NEW-CHURCH
MESSENGER

*A Weekly Journal
of the New Christianity*

In This Issue

Christian Freedom

A Sermon by the Rev. Louis G. Hoeck

The Growth of the New Church

Charles E. Weller

The Conference on Missions

On Convention Sunday

Editorials, Bible Study, Correspondence, Etc.

THE NEW-CHURCH MESSENGER

AUGUST 24, 1921

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83rd ANNUAL MEETING MAINE ASSOCIATION BATH MAINE Aug. 27-28

Saturday Program

- 2.30 p. m. Meeting of Executive Committee.
- 3.30 p. m. Meeting of the Association.
- 5.00 p. m. Leave for Merry meeting.
- 7.30 p. m. Return to Bath.
- 8.00 p. m. Conference meeting: "The Missionary Spirit in the Home Church." The Rev. Messrs. Worcester, Sperry, Gustafson and others.

(Daylight Saving Time)

Sunday Program

- 10.30 a. m. Morning Service with sermon by Rev. L. A. Dole. The Holy Supper administered by the President of the Convention.
- 5.30 p. m. Social hour and Supper at the Dyke Homestead.
- 8.00 p. m. Evening Service with sermon by the President of Convention.

Delegates and Ministers

Delegates and ministers of the Association and their wives who desire to be entertained will please notify Rev. Paul Dresser, Bath, Me., on or before Thursday, August 25th. Visitors desiring accommodations will also please notify Mr. Dresser.

Paul Dresser, President

Harry L. Cram, Secretary

The NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

Vol. CXXI

Boston, Mass., August 24, 1921

No. 8

SEVERAL of our readers have asked that the MESSENGER say something on the subject of the great increase in the number of divorces in our own and other countries. We can all easily agree that a divorce is a most terrible and tragic thing, but to say positively, as many do, that the present situation is a sign of world decadence is another matter. Whether the angels, who see life from the inside, would take this view is something we should be exceedingly glad to know. For the spread of divorce may mean—as many people think it does—a lessening in the popular respect for marriage; but it may also mean the recognition of a higher ideal of that relationship. If one thinks of marriage as a merely physical or at best social tie, then it is easy to say that it should be held to under almost any conditions. If, on the other hand, one thinks of it as an essentially spiritual relation, it will be much more difficult to urge the permanency of what obviously falls far short of that ideal. In other words, people may be more ready to be dissatisfied with marriage today because they expect more of it.

THE common saying that it is immoral for a man and woman to live together when they have ceased to love one another is a rather dangerous half truth, but it does recognize the fundamental principle that true marriage is a spiritual thing. It is at least an advance upon the horrible conception of St. Paul that marriage is a mere concession to the flesh. The trouble here, as in so many cases, is that the world has caught a glimpse of an ideal without as yet a clear idea of what it means or how it can be realized. Is there not, nevertheless, a good deal to be thankful for in just the fact that there is now such an ideal of marriage in the world as there has never been before? The seed of a new relationship between man and woman has been sown, though it must certainly be watered with much spiritual truth and warmed by much unselfish earnestness before it can grow to maturity.

THERE are two things about marriage which the modern world particularly needs to understand more clearly. One is that it is not only a spiritual relationship but, at its best, a fundamental and eternal one—that the union of a man and a woman is not merely pleasant but essential to them both. One cannot but take a different view of marriage if he thinks of it, as the New Churchman does, as a prerequisite of the life of heaven. We must outgrow not only the Pauline idea of marriage, but the Tolstoyan concept of it as a mechanism for the propagation of the race. Secondly, the world must realize that marriage love is not a thing which comes and endures spontaneously, but rather—like all truly Christian qualities—is the fruit of unselfishness and conscientious principle. No two selfish people can be happily married and continue to love one another, no matter how much they may outwardly have in common.

MODERN psychology has not yet recognized the thing which is fundamental to marriage—that which Swedenborg calls “the conjugal principle.” This has been fairly well defined as meaning the capacity for constancy. The fact is that the lower nature of man tends toward variety in sex relationship. Only through spiritual self-discipline can we learn to be satisfied with any one married partner. Yet if the capacity for constancy is not developed in this world, the spiritual marriage which is necessary to the heavenly life will be impossible for us hereafter. And how can this capacity be acquired here? Quite obviously, as it seems to us, by *being constant* to the partner whom we have. If one would learn to be true to that spiritual mate whom the Lord will one day give him, he had best assume—if he is married—that he has already found that mate, and act accordingly.

DIVORCE is dangerous just because it tends to break down the capacity for constancy. We would not say that it will always succeed in doing so—that is a matter for the psychologist rather than for the student of religion to determine—but the danger is unquestionable. There are cases in which divorce is the lesser of two evils; but it is itself so great an evil that what is greater must be very great indeed. Just what those cases are, we do not think it wise to try to define too closely. Probably most students of Swedenborg assume from his statements that there is no justification for divorce but one. Others, however, think that what he is speaking of in that instance is a true, heavenly marriage, and that the dissolution of a merely external tie may be determined upon other grounds. In so far as the religious side of the matter is concerned, we think it one which should be left to individual conscience rather than to ecclesiastical judgment.

ONE thing seems sure, and that is that most of the men and women who are now seeking happiness through the divorce courts will not find it. It is well to expect much from marriage, but one cannot get more than one gives. If one partner to a marriage expects

the other to do all the work of “making him happy,” he is bound to be disappointed—yes, though the other be his very spiritual mate. And on the other hand, two people who have in common the wish to follow the Lord Jesus, and to bring up in His love the little souls He has entrusted to their care, can, we believe, outlive the consciousness of their incompatibilities of temperament and—though they may not be partners for eternity—find in the joys of home and comradeship a genuine foretaste of the happiness of heavenly marriage.

E. M. L. G.

A New Slogan

IN the early days of his administration, the late President of the Convention sounded the key-note of his campaign for the betterment of the Church. It was involved in the word “solidarity.” He left the Church more solidly united than it had been for many years. We have now selected a new leader and have asked him to take upon himself the difficult tasks of administration. We have the fullest confidence in his single-hearted devotion to the Church, and are sure that he will give his very best to the high service which his office requires. Without waiting to be asked for our help, shall we not pledge our individual co-operation and make solemn resolutions to do our utmost to assist? May we not adopt for our effort a new slogan such as “support,” and, stirred by its meaning, undertake to be more useful in the Church than ever before, not only in our own parishes but in the affairs of the Church at large? Let us put away whatever spirit of criticism may arise and pledge ourselves affirmatively to the new administration. Most encouraging opportunities for service lie immediately before us; new signs of advancement are apparent in many places; there is a part for each of us. Let us not select entirely on our own initiative just what we will do, but be willing to set at least a measure of our time and strength at the direction of our President. We do not wish him to take more work on himself, but to direct our activities so that order may result. To that end let us welcome his suggestions of useful activity and try conscientiously to carry

out his plans. Whether he tells us publicly of his general policy or privately of his wish, let us be ready to fall in with it cordially and

earnestly. So shall we be encouraging him and assisting the Church to make the progress which its place in the world deserves. P. S.

Christian Freedom

A Sermon by the Rev. Louis G. Hoeck

If the Son shall make you free, ye shall be free indeed. John viii. 36

IN this chapter of the Gospel two altogether different ideas of freedom stand forth in sharp contrast. The Jews have one conception of freedom. They contend that they themselves are free because they were free-born, and have never been in bondage to any man. The Lord Jesus has an altogether different conception of freedom. He says that they only are free who are born of God, and are not the servants of sin. The Lord said plainly, too, that these Jews were in bondage to evil. He even specified the evil; they sought to kill Him who had told them the truth. They therefore were not the children of God, neither were they the children of Abraham; they were the children of the devil. Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him."

The Lord went straight to the heart of the situation. He did not evade the issue. These Jews who stood face to face with Him and claimed that they were never in bondage to any man were slaves of the worst kind. They had murderous intentions toward Him. It was their nature to get rid of any one who stood in their way. And literally they "abode not in the truth." They were even then in bondage to the Romans, and had frequently before been slaves—in Egypt, in Palestine, in Assyria, in Babylonia,—because of their sins.

It is entirely possible that any individual may hate others and honestly believe that he is in the right. He hates what seems to him to be wrong in others and therefore prejudicial to the welfare of the community. He may be deceived, and know not that he is fighting on the wrong side to his own injury, and the injury of others also. But to tell a glaring falsehood without knowing it is a symptom of incurable blindness. The Jews must have

known that they were then under the Roman yoke. They must have known that they were self-condemned when they said they "were never in bondage to any man." This, however, is the strangest fact about one who is a bond-servant of sin: everyone who continues to commit sin, or acquires the habit of sinning, thinks himself free from sin. He has never been in the wrong; he is faultless in the sight of God; he can see no wrong in himself; the wrong is all on the other side.

Thus freedom begins in the open, honest confession of wrongdoing or of wrong thinking in one's self. And this confession must be made in the heart in the presence of the Lord. It is not enough that we own that we are in the wrong because it hurts our reputation, or damages our success in the world. We have altogether too much of enlightened selfishness abroad. "Wolves in sheep's clothing!" They seem to be freemen in a free country, but they are sadly self-deceived. Only they whom the Son of Man frees are truly free. The Son of Man is God with us in His Word, the Word of God as we individually understand it in relation to our lives. When we see ourselves in the light of God's Word, then we see ourselves in God's sight; and whatever we then do in accordance with the teachings of the Word, we do in God's Name and not in our own. This means true freedom, freedom from sin, freedom from self-righteousness.

Suppose we take the bondage in Egypt and Assyria and Babylonia in illustration of the point. These pictures of the bondage of the Children of Israel were given chiefly for this very purpose—that the Son of Man might come into our lives to make us free indeed.

The bondage in Egypt faithfully depicts the sphere in which all young men and young women move when they start out in life. In childhood and youth the angels hover around

them and are often welcome guests, but as the children grow older the angels have less and less influence over them. "For the Son of Man is as a man taking a far journey." All young people gravitate worldward. The Son of Man has less and less connection with their lives. They become more and more immersed in the world and its pleasures. They go away down into Egypt.

No harm attends them when they are thus caught in the whirlpool of life's enjoyments, but whenever the world, with all its attractions, claims them as its own, then the bondage begins, and they feel the pull of the world away from all religions. They must eventually cease to live in the world for all that they can get out of it, and must turn to a higher law—the law of the Lord—to lead them into a new and a greater freedom. "Seek ye first the Kingdom of God," is the appeal that comes to the heart to save from bondage to worldliness. The plagues in Egypt depict what follows when any one puts the kingdom of this world first and the kingdom of God second. It ends in darkness and the death of the first-born. Man cannot see that he is ever in the wrong, and thus loses his love of God and his fellowmen. This picture of the Exodus from Egypt under the leadership of Moses reveals the power of the Son of Man to lead us out of worldliness into a nobler and higher conception of our duty to God and to our neighbor.

Then we have the picture of the ten tribes in captivity in Assyria; describing God's children under the yoke of self-justifications. We all make mistakes at times. We sometimes do the wrong thing or say the wrong word. Immediately we endeavor to defend ourselves, or find excuses to palliate the offence, particularly if we fear detection. Or it may be that we have an undisciplined will. By nature we are partial to our own inclinations, and seek to justify them. But the moment we mark the false ring in these justifications or excuses, then we discover our enslavement. We seem unable to get rid of our unruly thoughts. We may condemn them as often as we please, but they return again and again. We appear to be in a helpless plight. Yet the case is not hopeless. Israel did not return from captivity

in Assyria, but all the prophets promise the final restoration of the Kingdom; and the Lord Himself said, "I came not but for to save the lost sheep of the house of Israel." The significance of these promises for us is very evident. All perversions of the truth shall finally be destroyed, and the truth vindicated. We shall be freed from the thralldom of wilful perverse thoughts that give countenance to wrongful desires. But we must bear the yoke cheerfully, must carry on until the Lord sets us free, until the captivity has done its work in us. "For, lo," saith the Lord, "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."

The captivity in Babylon is closely allied to the captivity in Assyria. This illustrates the test of the heart, the seat of the whole trouble. The heart is bent on having its own way. We all crave to be masters of the situation, masters of our own lives, free to do as we please. We are held captive when our wills stand out in conflict with God's will. We love to choose our path; we hate to be thwarted in any way, or crossed. How hard it is to give in to the will of God when it calls for suffering and sacrifice. The bondage in Babylon delineates the heart's sorest trials in giving up one's own will to do the will of God. There was only a remnant of Judah that returned from servitude in Babylonia, but of that remnant the Lord Himself was born. Even so life's trials may reduce our confidence in ourselves to a minimum, but they will in time bring a presence within that will restore all that was lost, and increase our powers for usefulness in a manifold degree. We do not know what true freedom is so long as we cling to old and wrong ways of living and thinking. We are greatly blessed when the Lord's Word—that is, the Son of Man—opens our eyes to habits of life that are not conducive to the happiness of others, nor to our own. We are apt at first to resent the conviction of sin, but soon we discover that the Lord does not enter into our lives to condemn, but to save. He draws closer to us when we determine to do our plain duty to Him and to others. He encourages us to keep up the fight, and when it is all over,

either in this world or the next, we understand at last the nature of true freedom. We thought we were free when we did as we pleased, so long as could get away with it; but now we know that there is no true freedom apart from conformity to the Lord's will, or from conformity to the Christ life. The Christian standard must be ours. We may not call ourselves a free people until we are Christian in deed as well as in name. We have much, very much to labor

for before we have learned to be truly Christian to one another, but there is nothing in this world that is so much worth our best efforts and greatest sacrifices, or that promises so great a reward for all. "If ye continue in my word," saith the Lord, "then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed."

The Growth of the New Church

By Charles E. Weller

SO much has been said and written on this subject by the best minds of the Church that the ordinary layman hesitates to venture into the field. We offer nothing but a few common ideas such as may occur to any average man as he compares the growth of the visible New Church with that of the orthodox churches with their centuries of growth and their strong heritage of past generations. And these, too, we must admit, are desperately struggling to hold within the fold some of their recalcitrant members, especially the younger members who refuse to be bound by some of their autocratic rules.

The wonderful effect which has been produced through the silent and steady working of the leaven of the truths of the New Dispensation throughout the churches of the Christian world becomes very apparent when we consider the vast change which has taken place in the character of the sermons heard in the orthodox churches today, as compared with those of fifty or sixty years ago. The horrible doctrine of the damnation of unbaptized infants is completely ignored, although it still has its place in the creeds which must be accepted by the candidate before he can be received into the fold. The same is true of the equally abhorrent doctrine of election, or more properly "selection," which condemns to an eternity of torment and suffering the soul of some pure, saintly person whose life has been a constant blessing to the community, if she is not found to be among that mysterious body of the "elect," to whom has been from the beginning vouchsafed all the joys and blessings of a heavenly life.

What has become of all this talk in our orthodox churches today? We hear nothing of the kind. On the contrary, we hear very much of the Christian virtues—good plain practical sermons on the blessings of a good life. Go into any one of these churches on a Sabbath morning, and what do we find? Why, simply a congregation of earnest Christians, assembled and engaging in the worship of God. They are good people, in attendance on religious services in the church of their fathers and forefathers, and apparently perfectly contented with what they find there. Why disturb them in their simple faith? Rather say to them, "God bless you, you are doing the best you can with the light that is before you, and the Lord is taking care of you!" But there are others who are not content to remain within the fold of the church of their forefathers, and are found running after every cult that has sprung up in this age of new things, eagerly accepting every nostrum which is heralded as a sure cure for sick souls, seeking some healing balm which they fail to find in their own church.

And right here comes up the question, "Why doesn't the New Church grow?" Is there not some reason why so comparatively few of these persons receive the truths of the New Dispensation, which is capable of fully supplying that demand for more light on religious subjects which the other churches are not able to supply? This question is not confined to the New Church of our own country. It is being considered by the strongest and most practical minds in the New Church in England, Scotland, and other countries—men who are best

qualified to get at the meat of a question in the fewest possible words.

At a meeting recently held of the Yorkshire New-Church Union, the question of the education of "lay missionaries" was brought up, and, in speaking of the slow growth of the Church, one speaker seems to have hit the nail on the head with considerable force when he stated that "the Church had ceased to lead, and her ministers were content to minister to the few attendants at public worship, and, so far as the New Church was concerned, *they used a language not understood by those outside of the Church.*" Some years ago an old New-Church minister of the German church of St. Louis, speaking on the same line, made the remark, "How can the natural mind understand that which is spiritual?"

In this connection we are met with the serious question which we must all ask ourselves when a sincere seeker after truth comes to us and wishes to know something about our doctrines. What shall we say to him? Don't let us confuse his mind at the outset by talking to him in a language that is not understood. It would be the height of folly to talk to him about "the goods of love," or "the truths of faith." Don't tell him that he is "a form of charity," and don't proceed to fill him up with a lot of things couched in a language that has no meaning for him. In feeding him with the bread of life, let us remember the words of our Lord in our sacred communion service: "This is my body which is *broken* for you." It is the merest crumb that should be fed to him, as we feed a typhoid patient when the crisis of the disease is past and he is capable of receiving nourishment; otherwise our earnest inquirer soon becomes discouraged and dismisses the subject from his mind as too "high brow" for the understanding of common people. It is a mistake which some of our zealous New-Church people are apt to make to deal out truth in too large doses. Find out just what the inquirer wants to know and tell him our views in the fewest possible words. "Do we believe in God?" "Yes, we believe in God, who is Christ Jesus, the only God of heaven and earth." "Do we believe in the Bible?" "Yes, we believe in the Bible, which is not only from God but *is* God, as John has told

us in the first verse of his Gospel." If he wants to know more, give him one of the many excellent little leaflets or pamphlets which are found in all our libraries, among which is the helpful little pamphlet by the Rev. Thomas French, entitled "Vital Questions Briefly Answered; a Guide to Right Thinking and Living," which contains an excellent portrait of Swedenborg, a brief sketch of his life, and a plain statement of our cardinal doctrines—a valuable addition to New-Church literature which should be widely circulated.

In considering this question of the slow growth of the New Church, don't let us start out by laying our own sins on the backs of our ministers. They get their dose at their annual ministers' meetings, and they get it good and strong; and if they fail to profit by the scoring that they receive at the hands of their superior advisers it is not the fault of the congregation. Rather let us members of the laity get down into the pew—certainly a much more agreeable task, for it is there that we can do our scolding and tell each other some plain truths of which the good man in the pulpit would hesitate to speak, lest he offend some super-sensitive member of his congregation. In the first place, let it be impressed upon each individual member of the society that he is a very important integral part of the whole body, and that the mere payment of his annual subscription is but a small part of what his associates have a right to expect of him. Then let it be asked, "Are you a regular member in your attendance upon divine service—that one short hour out of the seven days in which you are expected to lend your personal aid by adding your presence to the faithful band who have assembled within the walls of the sacred edifice to worship the one and only God of heaven and earth, and listen to teachings that are heard in no other church edifice in your town? Or are you so careful lest a few drops of water fall upon your devoted head that a cloud in the west no bigger than a man's head will determine you to sink back in your easy chair, and spend the morning in reading the Sunday newspaper?"

Granting that such is not the case, but that you have been faithful in your attendance

despite the threatening weather, have you been sufficiently appreciative of the carefully prepared sermon upon which your good minister has bestowed so many hours of careful thought and study while you have been attending to your worldly affairs during the week? Or are you addicted to that abominable habit of criticising every little defect in voice, accent, or manner of the speaker, though these constitute so small a part compared with the substance of the discourse?

Have you been earnest and sincere in following the order of service, with a full understanding of the meaning of the words; or do you slur over the responses in a perfunctory manner, with little or no adequate conception of their sacred import? Do you appreciate the blessed privilege that you are enjoying in being present and participating in the service, beginning with the solemn announcement as the minister opens the Word, "The Lord is in

His holy temple; let all the earth keep silence before Him!"—engaging humbly and devoutly in prayer, and joining in singing the chants and hymns which precede the delivery of the sermon; and upon the conclusion of the service seeking out the stranger within your gates with a kindly word, and extending a cordial greeting to each of the faithful members of the Church who are wont to gather in little groups in the vestibule, engaging in friendly converse? Or do you select a back seat as you enter the church, in order to afford you an opportunity of slipping out and hurrying back to your home during the singing of the last hymn?

These and a number of other questions may arise, as we probe into our conscience, which are worthy of our serious consideration, and may have an important bearing on that tiresome question, "Why doesn't the New Church grow?"

C. E. W.

A Conference on Missions

Boston, Massachusetts, June 26, 1921

THE evening service at the Boston Church on Convention Sunday was devoted to a series of addresses on the missionary work of the Church. The Secretary of the Board of Home and Foreign Missions, the Rev. Paul Sperry, conducted the opening religious service, reading from Isaiah ix. as a missionary keynote from the Old Testament. This was followed by appropriate prayer, and by the singing of Gounod's beautiful anthem, "Send Out Thy Light." Mr. Ezra Hyde Alden, President of the Board, presided, and after a few preliminary remarks introduced as the first speaker Mr. L. Brackett Bishop of Chicago, who gave an account of his personal investigation of the mission work in Japan, the Philippines, etc., as observed by him during his trip around the world in the first half of 1920. Readers of the MESSENGER are already reasonably familiar with the conditions in Japan and the Philippines through occasional reports from those centers. Mr. Bishop's interesting remarks brought in the personal touch of an unofficial observer. At the close of his address, and after an intervening anthem, the Rev.

Adolph Roeder was introduced, to speak about a special phase of mission work in this country concerning which we had previously heard but little. He spoke in substance as follows:

Mission Work Through the Press

The age in which we live is the age of team work. I have been noting more particularly the development of that team work in the New Church. You know of course that when Mr. Glen began his work here, he began it as an individual, and carried it on as an individual. Those were the days of individual effort. When we move a little closer in, we begin to find groups of people doing the same thing that at first was done by individuals; that is, we find ourselves entering upon the day of team work. And those groups very naturally and easily began to labor in those two methods of preaching by which we can reach the men and women of the world around us—one by the spoken word and the other by the printed page.

The spoken word is carried forward by the Board of Missions along the lines with which you are familiar. So far as the printed page is concerned, our machinery is operated principally from four centres—Philadelphia, New York, Boston, and Chicago. You have had reports at various times of the work done by those societies, the American Swedenborg Printing and Publishing So-

ciety, the American New-Church Tract and Publication Society, and the rest. A very noticeable thing is the large number of books sent out. We were discussing at the table the other night the question of how many of Mr. Giles's "Nature of Spirit" had been distributed, and we found that, so far as we could recall, there were three societies that had taken hold of that book to publish it in various forms, one in Philadelphia, another in Boston, and a third in England. So far as we could make out, there had been sent out considerably over 100,000 of these books. The work has been translated into several languages; and it carries its plain, simple message to all fields.

When the Board of Missions was thinking over the possibilities of the printed page, there came to mind a plan by which to utilize already established channels, of which there were several. The plan adopted naturally took the shape and name of the Library Mission. This was tried out when our wonderful leader, Mr. Smyth, went from Association to Association bearing the call from the Secretary of the New-Church Press for the Associations to distribute to the libraries in their territories a certain number of books. In testing out the plan, we began, if I remember rightly, with the Michigan Association at one of its annual meetings; and we carried it through the various Associations, which were very loyal. Some of them distributed 50 books, some 100, and some 400, according to their nature, size and financial ability. That gave the test for that particular kind of thing. The results, which on the whole were quite satisfactory, were then gone over very carefully by the Board of Missions; and it was finally decided to have a special committee take charge of this particular branch of the work. A committee of three, called the Committee on Extension, was appointed.

New-Church people are disturbed by the fact that the Swedenborg books on public library shelves circulate very little. If you stop there, you become discouraged. It is necessary to look a little further afield, and to find out whether other books are in the same category; and you will find that nearly every technical book is in the same ship. There is comparatively little call for such books. There are only certain people who need technical reading, and there are only certain people who will call for the rich offerings of Swedenborg. If you want to have Swedenborg's scientific books read more, you must put them in the libraries designed for that particular class of books. That plan has been tried and worked out quite successfully. Through the New-Church Press we have placed copies of the "Economy of the Animal Kingdom," and Swedenborg's book on Rational Psychology, in libraries of a technical nature; and the use of the latter book became quite remarkable,

and brought forth some very interesting results. In short, our books are taken out to a reasonable extent—as much as other such books.

Now when the American Swedenborg Printing and Publishing Society advertises its books, it receives letters containing orders. Mr. Sperry will presently tell us about how these orders are followed up. A similar idea is to follow up ministers who receive the free gift books through Philadelphia and New York. Still another is to follow up the libraries which receive donated books, and see how much use has been made of them, and whether some way can be devised by which the use can be increased. The committee of three takes charge of this last activity.

The Library Mission, then, is mainly an effort to place our books on the shelves of libraries. We have a variety of books. I think there are fourteen or fifteen titles accessible through the help of friends. We have been able to furnish a great many of those books to libraries, and the books seem to have been quite acceptable. There are a number of New-Church novels. Some of you remember Spilling. Some of you remember Howard Pyle's "Rejected of Men." We are also using Bigelow's "The Bible That Was Lost and Is Found." Our possession of this book is largely due to the intelligent effort and co-operation of Mr. Smyth, who prevailed upon Mr. Bigelow to publish a book which he had designed only for private use in his family. This has certainly helped the Church wonderfully. Then there is Trobridge's "Life of Swedenborg," and there are other books which we send to any library that makes application in the proper way. That work has been going on for some little time. It will be followed up by an effort to see whether we can draw the attention of the public a little more effectively to those books after they are on the shelves. So far we have only asked the librarian to call attention to such new books in the customary way.

The next point I wish to mention is the experiment of distributing New-Church knowledge through other established channels. One way is called "the sermonette idea." We began with very brief sermonettes, which we sent out to various papers with the hope that they would help us give publicity to our ideas. We have secured the help of some of our ministers, and the service has become reasonably established. When a paper begins to show interest, we ask some New-Church person in the neighborhood to keep an eye on that material in the publication. In two of our cities in the territory we are covering by this sermonette service, there are published two large papers, having an average circulation of about 50,000. The sermonettes appear with fair regularity in these, because a certain New-Churchman in that territory is a personal friend of both the editors. In the

sermonettes we avoid as far as possible our technical New-Church language, which, as you know, is not always enjoyable to outsiders. There you have the experiment, which has been demonstrative of the fact that the thing can be done. Of course, the Missionary Board with its present resources may not feel able to continue it; but the experiment has been completed, and you can see the results. We can make surveys and give people something to read that will be really worth while. There is a possibility of carrying this thing out along literary lines also, in the same way that the plan is carried out by other religious bodies. You remember how the Russell people advertised in the dailies: "How many know that millions of people are still living who will never die?" You know what a stir that made with the masses. We would not go into such melodramatic methods, but if we could secure through our Special Publicity Committee a reasonable sum, say \$5000, we could probably cover sixty papers. The experiment has been tried. We know how to get access to the papers through New-Church friends; and if the Church desires to carry the work forward, either immediately or in the near future, it will be a really good service, so far as funds permit.

According to the Program, the Rev. Fred S. Mayer of Baltimore was next to have made an address on the work in the Philippines; but he was unavoidably absent. In his place Mr. Alden read extracts from letters recently received from the Rev. Mr. Watanabe of Tokio, Japan, and the Rev. J. I. Janecek of Prague, Czechoslovakia. As readers of the MESSENGER have had no previous report directly from Mr. Janecek, we shall now paraphrase the greater part of his letter:

Czechoslovakia

During the past year there has been great change in the condition of the Czechoslovak New-Church Society. With your help our movement has been placed upon a firm foundation. My ordination, and the visits of the Rev. Paul Sperry and the Rev. A. L. Goerwitz, manifesting the cordial feeling of the Convention toward our Society, strengthened the bonds between us very much, and gave us great encouragement. Their visit will never be forgotten. It is my personal duty to express our heartiest thanks to our American friends for their friendship and love for us.

My ordination has initiated a new period in the life of our Society, which now numbers sixty-four members. On the day of my ordination, I baptized seven new members, making a total of twenty-one baptisms up to that time. I have abandoned my previous profession in order to give all

of my time and powers to the development of the New Church.

In February 1921 a census was taken by our government, during which every citizen was obliged to make known his nationality and his religious connection. This had the good effect of obliging those who up to that time had shown interest in our endeavors to make definite decision; and in this way we came to know which of them were in fact the true followers of the Heavenly Doctrine. Thus our Society has been purified. In February also we established a Sunday School for the children of our members. The children are much interested, and the school is a great success.

The material needs of our Church (exclusive of publication efforts) are provided by the Society's "Swedenborg Fund," to which we have sixty-three contributors. In the year 1920 our net receipts slightly exceeded 7500 crowns and our expenses 3075 crowns, leaving a balance on hand of more than 4400 crowns. At the annual assembly of the present year, a building fund was established by the gift of 1000 crowns from one of our number.

I am again publishing my little New-Church paper, *Novy Jeruzalem*. I print 1000 copies, and send nearly all of them to various addresses. The readers who are interested provide me with voluntary contributions for its support, the subscriptions up to the time of writing amounting to over 3000 crowns.

This year I have translated the *Last Judgment*, which is now in print and about to be published. I am convinced that under the former Austrian government the publication of this book would not have been possible, and that it surely would have been confiscated. This is the fifth of Swedenborg's works that I have translated into the Czechish language. The cost of its publication, namely, 12,000 crowns, has come to me in wonderful ways without my asking for a single cent. From their interest in Swedenborg our members had begun of themselves to make donations for further publications, the total sum amounting to over 8000 crowns. Unexpectedly there came from Mr. Frost a check for over 4000 crowns with a letter stating that it was given towards the publication of the *Last Judgment*, the Rotch Trustees and Miss E. M. Graves being the donors. We are indebted to the kind offices of Mr. Sperry in this connection. Thus the total amount needed was supplied by our Lord even before my translation was completed. The Divine Providence astonished us in this case. I have been most thankful for it.

I have received from a number of individuals in America contributions towards the expenses of printing and other missionary work; and the gift of a set of the Rotch Edition to myself is of inestimable value for my work. The gifts of books,

clothing, and the food drafts which have come to our people from our American friends have also greatly helped them.

I am keeping in touch with our New-Church members scattered through the countries of Bohemia, Moravia and Silesia; and as soon as I have recovered from my disease, I hope to be able to be still more active. New interest in our movement is manifesting itself in the mountains at the boundaries of Bohemia.

In the past times of trouble I have been strengthened by full trust in our Lord; and at present I feel sure that he will support me in my work for His Holy Church.

As the final speaker of the evening, the Rev. Paul Sperry gave an account of the missionary work being done in this country through the mails. His statements covered these activities during the past year, and were especially interesting where they had a direct bearing upon accessions to the membership of the Church. An abridgement of his remarks follows:

The New Church Through the Mails

IT was discovered a little over two years ago that there was a great wealth of possibility lying undeveloped in New York. In the office of the American Swedenborg Publishing Society was a large number of letters from those who had ordered copies of Swedenborg in answer to advertisements. We accepted the letters, about 11,000 in number. Soon more were added, up to a total of about 30,000. This great mass of ore was submitted to the refining process by correspondence. We have been hearing of the dearth of ministers; but we discovered that the United States post-office had missionaries, paying their salaries, and allowing them to give their full time to possible church work; so we solicited the co-operation of the entire post-office department. We soon found that the expenditure of a two-cent stamp and a little stationery might bring a rich return.

In a spirit of hopefulness the first few follow-up letters were sent out, and the first results were gratifying. The method is this. There is a follow-up letter which is stencilled, and enclosed with it is a circular with a very succinct statement of the New-Church teachings and the addresses of all New-Church book rooms in the country; so that every purchaser has attention called not only to the fundamental teachings of the Church but to the book rooms, and also to the fact that there is a Church organization devoting itself to the extension of the knowledge of the doctrines which supposedly have been found in the books purchased.

Every business man who attempts a follow-up correspondence accustoms himself to expecting a very small response. We were more than grateful

to find in the first year that the percentage of replies was 10.9. Of this percentage, the proportion of those who might be recognized as definitely interested was large. These have been graded according to their supposed interest, all the way from an acceptance of the doctrines to a mere state of inquiry. Of those who replied in this affirmative way, there were 310 this last year. Of those, 88 were greatly interested, many to the point of fully receiving the doctrines, and some desirous of admission into the organization. Nearly 225 more manifested all the way from a slight to a serious interest; and all of them are good material to work upon.

There has developed with many of these persons an important correspondence covering very searching questions of doctrine. A certain number (164) were approached with a personal letter urging them to consider admission into membership in the New Church, either by uniting themselves with the society in Washington or by joining any other society they might prefer. Out of that number already twenty-five individuals have been voted into the membership of the Washington Society, and are therefore constituent members of the General Convention. If they said they wished to be members, there was submitted to them an application blank. Thereon was a statement of the five fundamental points of doctrine which are given in the Confirmation Service. That statement was signed by the person, before a witness, and the date given. It stated also where the person received Christian baptism according to the formula in the last chapter of the Gospel of Matthew, in the name of the Father, the Son, and the Holy Spirit, as the Lord required. Then this statement, signed before a witness, was accepted by the Washington Society in lieu of personal presence for confirmation. Twenty-five persons, as I said, have thus been admitted as non-resident members of the society, and I think four or five have been admitted to other societies in different parts of the country. From all parts of the country the letters which have come have been full of very deep and touching gratitude that there has been supplied them in this way an opportunity to become officially connected with this Church of their choice. There are twenty-five others declaring themselves as whole-heartedly in favor of the New Church, but stating that it would interfere with their very affectionate association with other churches to sever their present connections.

One of those who have united with the parish of the National Church is a convict serving a term in prison for murder. A little over a year ago, after praying in his cell that the Lord might send him some light to guide him out of the spiritual darkness in which he felt lost, this prisoner on the coming morning received a strange and unex-

pected answer. The librarian of the prison brought to his cell, without any introduction, one volume of Swedenborg's *Arcana Celestia*. Why the librarian picked up that book no one knows. The man read it, and found in each page light such as he had asked for in prayer. Then he remembered that, when a young fellow, his mother's sister, a member of the New Church, had given him two books, *Heaven and Hell* and one by Chauncey Giles. He cared nothing for them, and they had become lost. But this response to his prayer brought to mind his mother and his aunt, and all that flood of tender associations that mean so much to a man in that condition. He read on and on, and then sent for more books. Daily he got ten cents; and out of that ten cents he saved five, and when he had enough he bought another of Swedenborg's books; and we gave him books. He had been a carpenter; and he worked with a carpenter in the prison and made a book-shelf of Swedenborg. Then each book was covered and marked, and he has started lending the volumes, thus sharing this wonderful light which has changed his whole outlook upon life. He has lost his despondency, and has become a new man. You can imagine how touching an experience it was when, three or four months ago, after many months of correspondence, I visited the prison and found a man of 53, past all the recklessness of youth, coming into new regions of life, not excited over his new found treasure, but very calm, very serious, very earnest, and very efficient. It was a joy to give him, through the hands of the officials of the prison, a copy of our *Book of Worship*, and to hear that since then he has read it from cover to cover, memorized much of it, and, though in solitary confinement, used it every Sunday as you and I do. That man now is a member of your Church. He has come there through an experience which has not been granted to very many of us. He is a treasure for us; like a lotus flower—to use a figure which Mr. Watanabe has taught us—which in an environment of refuse and filth springs up, not in the mid-day, not at night, but in the early morning, a pure, white, fragrant blossom. That prison cell was a wonderfully sweet place in the midst of dark, unsavory surroundings. The experience of which it speaks is like a very sweet precious thing; and it is only one instance of quite a series that have come to light and have blossomed in this new day of the Lord's New Church.

In this new field through the mails, the Board of Missions sees an outlook for hopefulness. We have also sought to reach individuals with the personal touch of the visiting missionary whenever possible, through either clergymen or laymen. In this unexpected way, your Church and my Church is growing; and the Lord is granting through it a new blessing not only of satisfaction in increasing

numbers, but of wonderfully increasing richness of experience.

During the evening Mr. Alden asked for the endorsement by the Convention of the work and methods of the Board of Missions; and the response was hearty.

In a circular distributed at this meeting, the following interesting summary statement of the work of the Board in foreign fields was made under the heading of "Observations":

Observations

The New-Church Society in Tokio, Japan, organized in 1919 under the Rev. I. L. Watanabe, now numbers forty-eight members, of whom twenty-six are male and twenty-two female. There has been an increase of nineteen since May, 1920. A Japanese New-Church magazine is published monthly. There is a Sunday School of about forty children.

The New-Church Society in Manila, P. I., organized in 1916 under the Rev. Ildefonso Agulo, now numbers about one hundred and forty. A monthly New Church paper in English, Spanish and Tagalog is published in Manila, under the Rev. G. G. Pulsford.

The New-Church Society in Lausanne, Switzerland, under the Rev. Gustave E. Regamey, now numbers about fifty, and has a Sunday attendance of about seventy. Lectures by Mr. Regamey in Lausanne, Geneva and Paris have been attracting average attendance of one hundred in each place.

The New-Church Society in Prague, Czechoslovakia, under the Rev. Jar. Im. Janecek, ordained August, 1920, now numbers sixty-four, an increase of twenty-six since May, 1920.

The New-Church Societies in Vienna, Austria, and Berlin, Germany, both under the Rev. Erich L. G. Reisner since January, 1921, number about forty and fifty respectively and are prospering.

These new movements and three or four other New-Church societies long established abroad are supported by the Board of Missions.

During the fiscal year just ending it was necessary to expend about \$6,000 more than was received. Either work must be decreased or support increased. The work is the most encouraging in its entire history. Support is greater than ever before, but not quite large enough.

Infernal torments are not, as some suppose, stings of conscience; for they who are in hell have no conscience, and consequently cannot be tormented as to conscience. Such as have had any conscience are among the blessed.—SWEDENBORG in *Arcana Coelestia*.

THE BIBLE STUDENT

Angel or Thunder

The people therefore, that stood by, and heard it, said that it thundered: others said: An angel spake to him.—John xii: 29.

THERE was but one voice, but there were two pronouncements concerning it. One declared that it thundered; the other that an angel spoke. What is this voice, and what are these interpretations?

The voice in this relation stands for all the experiences of man. They are all of them voices that in uninterrupted but infinitely varied utterances are forever resounding in our ears. The events of history are voices making declarations for those who can hear. Nature is continually uttering voices to us, both in her surface phenomena and in her interior laws which science may discover. And in our numberless personal experiences as well are these voices resounding in our ears—they are always pressing for admission to our consciousness.

These two declarations concerning the voice are two interpretations of the experiences of life—and of all the varied forms in which this voice comes to man. The one said that it thundered; that is, that all the experiences of human consciousness are merely natural phenomena—they are an evolution of the potentialities of matter; the inherent energies of the atom account for all things. Nature is inherently alive. Hylozoism is true. The existence of God and of spiritual realities is an unnecessary hypothesis. Materialism is true.

That in this voice an angel spoke teaches us that life is from above; that man is essentially a spiritual being; that there is a higher realm of life and of being than what we experience on earth; that life and existence here is essentially from above; that nature apart from spirit is dead.

The contrast between the two is indicated by the question as to whether in his life on earth man is at the beginning of his self-realization or at the end of it; whether human life in this world is only an initiation into life or is its supreme achievement; whether man is now at the foot or at the summit of life's manifestations.

CHARLES H. MANN

FROM OUR READERS

What Is Growth?

To the Editor of the MESSENGER:

Our good friend, whose recent passing on has so deeply moved us all, never doubted that the New Church was growing; and it was his wont to cite hopefully the tacit acceptance, one by one, by the religious world, of doctrines which not long ago were commonly regarded as heresies. He was not concerned with our numerical increase as a sect, but was encouraged by the accumulating evidences of a constant enlargement of "the New Church which is the New Jerusalem," that "is being formed from those who act repentance from evil works"; "the great multitude, which no one could number," meaning "all the rest, who are not of those enumerated, and yet are in the Lord's New Heaven and New Church, and are they who make the ultimate Heaven and the external Church, whose quality no one knows but the Lord alone." (*Apocalypse Revealed*, nn. 72 & 363.)

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." (Matt. vii. 21). Not everyone who calls himself a New-Churchman is assuredly of the true New Church; and doubtless many who have no affiliation with our organization, or who may never have heard of it, are in fact known to the Lord to be of His New Church. To tally the membership of the organized body known as the Church of the New Jerusalem and to estimate from that count the apparent growth of the real New Church is not only futile; it is as impious as was David's unauthorized numbering of his people.

One of last winter's Sunday School lessons included II Sam. x. 4 and 5, where it is related that the king of the Children of Ammon took the servants whom David had sent to comfort him, and shaved off the one half of their beards; and that David, sending to meet them because they were ashamed, said: "Tarry in Jericho until your beards be grown, and then return." "The sons of Ammon signify such as are in natural good, and falsify the truths of the Church." (*Apocalypse Explained*, n. 637.) For a servant of David, the fully acknowledged King, to be half shorn by the King of the Children of Ammon, would suggest the retreat of one well along in the struggle towards regeneration into a half-hearted ultimatum of acquired truths; and such a delinquent must needs tarry in Jericho and begin again the sincere effort of right thinking and living, until he ultimates conscientiously the truths he has learned.

It is as true of an organized Church as it is of an individual that a doubtful or timid loyalty means retrogression. To imagine that numerical increase

of membership counts primarily in the actual progress of the New Church, and to become discouraged because as a denomination we are so few in count, subjects us to a distinct loss of spiritual strength, which cannot be restored without renewed faith and devout effort. W. C. RODMAN.

Lynn Neighborhood House

To the Readers of the MESSENGER:

In the MESSENGER of August 10th the attention of the good friends of the Lynn Neighborhood House was called to the existing deficit of \$1,000. To those who are acquainted with the good work which the Neighborhood House Association is doing for the Church and for good citizenship, it should be necessary to but state the fact of its need of financial relief; to many who have less knowledge of the splendid service it is performing we want to say that the maintenance of its activities depends wholly upon voluntary contributions.

We acknowledge with gratitude the donations of its many friends so freely given both in money and loving service. We want a much larger number to join in sustaining the work, which is one of the best charities of the Church. A contribution, however small, enrolls you as a co-worker in carrying on this institution of benevolence and uplift, which affords grand opportunities for publishing the teachings of the Church to the world. Will you help in this work? Contributions may be sent to Miss Bertha M. Whitman, Treasurer, 109 Walnut Avenue, Roxbury, Mass.

WILLIAM W. TOWLE, *President.*

Arcana Readers

To the Editor of the MESSENGER:

If one joins the Arcana class he will probably develop an incurable habit of rising early in order to read it. And he will also find that the natural mind is at enmity with spiritual thought; but spiritual thought is the stronger because it is alive, and will push away dead things that obstruct its growth.

What we read this morning is addressed to all who call themselves New-Churchmen. The subject is representatives, especially those in the Word:—

The nature of representatives in the heavens may appear from those already mentioned above as having been seen by me, and likewise from the following: there was represented before certain spirits, as I myself saw, a broad way and a narrow way, whereof mention is made in the Word, a broad way which led to hell, and a narrow way which led to heaven; the broad way was beset with trees and flowers, of such a sort as in their external form appeared beautiful and delightful, but there were hidden therein snakes and serpents of various kinds which the spirits did not see: the narrow way was not so decorated with trees and flowers to the sight, but appeared sorrowful and obscure, nevertheless in it there were angel infants most beautifully adorned in paradises and flower gardens

most pleasant, which yet the spirits did not see: the spirits were then asked which way they were willing to go? They said, the broad way; when suddenly their eyes were opened, and in the broad way they saw the serpents, but in the narrow way the angels; and they were again asked which way they were willing to go? Hereupon they remained silent: and so far as their sight was opened, they said that they were willing to go the narrow way, and so far as their sight was closed, that they were willing to go the broad way." A 3477.

S. K. D.

OBITUARY

HOAG.—At East Orange, N. J., July 14, 1921, in the 62nd year of his life,—John McCrae Hoag.

Mr. Hoag was a member of the Orange Society of the New Church during the last 25 years, and his membership was marked by unwavering loyalty and a fidelity deep-rooted in an earnest love for the Church. In the absence of the pastor of the Orange Society, the funeral services were conducted by the Rev. R. M. Travers. The interment was at Rosedale Cemetery.

KESSLER.—At LaPorte, Indiana, July 23, 1921, Lawrence Whitmore Kessler, aged 32 yrs. At the funeral the pastor of the LaPorte Society and Rev. Clarke R. Parker of the Baptist Church officiated.

WAGAR.—On Thursday, June 9th, Miss Olive Minerva Wagar, of Lakewood, Ohio. Miss Wagar was the daughter of the late Adam Wagar and was a most loveable character and loyal member of the New Church in Lakewood.

Born of New-Church parents, she exhibited in her daily life the qualities of character that distinguished her as a New-Church woman. She loved her Church and was always interested in its welfare. Her faith in its mission was clear and strong and its comforting truths sustained her during her long illness. Her physical presence will be missed, but our loss is her gain. We love to think of her entering upon her new life of usefulness in her heavenly home; and we know that from the higher plane of life she will work for the good of the Church she loved so deeply.

Funeral services were held in the Church of the Redeemer on Saturday afternoon, June 11th, conducted by the Pastor, the Rev. Thos. A. King.

THE CALENDAR

August 28.

Fifteenth Sunday after Pentecost

THE CHRISTIAN LIFE

Selection 222: "The Lord is gracious."

Lesson I. II Sam. iv.

Selection 188: "Thy Word is a lamp unto my feet." (In place of Responsive Service.)

Lesson II. Mark vii, to v. 23.

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

Hymns (Mag.) 29: "Come, blessed Saviour!"

266: "Cast on Jesus all thy care."

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The
NEW-CHURCH
MESSENGER

*A Weekly Journal
of the New Christianity*

In This Issue

Beautiful Within

By August R. Ohman

"Libido"

By Julius T. Halleborg

The New-Church Review

By Lewis F. Hite

Editorials, Bible Study, Correspondence,
News of the Church, Etc.

THE NEW-CHURCH MESSENGER

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83rd ANNUAL MEETING MAINE ASSOCIATION BATH MAINE Aug. 27-28

Saturday Program

2.30 p. m. Meeting of Executive Committee.
5.30 p. m. Meeting of the Association.
5.00 p. m. Leave for Merry meeting.
7.30 p. m. Return to Bath.
8.00 p. m. Conference meeting: "The Missionary Spirit in the Home Church." The Rev. Messrs. Worcester, Sperry, Gustafson and others.

(Daylight Saving Time)

Sunday Program

10.30 a. m. Morning Service with sermon by Rev. L. A. Dole. The Holy Supper administered by the President of the Convention.
5.30 p. m. Social hour and Supper at the Dyke Homestead.
8.00 p. m. Evening Service with sermon by the President of Convention.

Delegates and Ministers

Delegates and ministers of the Association and their wives who desire to be entertained will please notify Rev. Paul Dresser, Bath, Me., on or before Thursday, August 25th. Visitors desiring accommodations will also please notify Mr. Dresser.

Paul Dresser, President
Harry L. Cram, Secretary

The NEW-CHURCH MESSENGER

A Weekly Journal of the New Christianity

Vol. CXXI

Boston, Mass., August 31, 1921

No. 9

AN ARTICLE of more than usual suggestiveness to all religious people is that contributed to the *Century Magazine* for August by the Rev. Frank Crane, D. D., on "the four fundamental immoralities of the Church." These are, he says, that it is "exclusive," "respectable," "free," and "militant." Most of his statements under the first two heads are more or less familiar. A majority of thoughtful Christians nowadays deplore the Church's tendency to become a sort of social club, and many are coming to see the danger of too great an emphasis upon mere outward forms of life. But what is said of the other "immoralities" is so new and unusual as to be worth serious consideration. What shall we say, for instance, to the surprising statement that the Church is an immoral institution in that it is free?

LET it be understood that the word "free" is used in a financial sense. Dr. Crane's complaint is that the Church makes no fixed charge for her services, but stands ready—theoretically at least—to welcome all persons to her activities whether they make any contribution to her support or not. He objects to this on definitely moral grounds. "There are only two ways to get anything at all in heaven or earth. One is to pay for it; the other is—any other way. The first is honest; the second is not. Every proposal to give something for nothing is directly, or by implication and consequence, immoral. All giving is suspicious. It promotes vanity in the giver and subserviency in the recipient. The Church ought to assume that humanity wants its service sufficiently to pay for it."

WHAT the Church ought to do, according to our author, is to charge an admission fee at all its services. Nor does he feel, as many will be apt to do, that this would

mean a falling off in church attendance. On the contrary, he says: "All sorts of absurd reasons have been offered to explain why congregations are small except the real reason, that no admission fee is charged. The way to fill the church is to have it cost twenty-five cents to get in. Then it would be as full as the motion-picture theatre." Also, to put the Church thus on a business basis would improve the standard of the ministry, since it would then be possible adequately to reward the competent man, while there would be no excuse for condonation of the incompetent. (And he notes with truth that there is no profession in which absolute incompetence is as readily excused as in the ministry.)

DOUBTLESS the Church is far from being ready to accept this new and radical point of view. The mere suggestion that the ministry should be more fairly paid still appears mercenary to those who feel that the joy of service should be its own great and sufficient

reward. Yet we can think of no answer to the proposition that it is immoral to give or to receive something for nothing. However little thought we feel the minister should give to the size of his salary, the fact remains that either he renders people a service for which they are in honor bound to pay him fairly, or he renders no service and should seek some other occupation.

FEW things tend more effectively to keep a sensitive man out of the ministry than does the fact that so many people seem to think of their contributions to the Church as "charity" or benevolence. No honest man desires to live on alms, and one who would consent to do so is not fit to be a leader of his fellows. Either the layman owes his minister as real a debt as that he owes his grocer, or the relation is a failure and should be forthwith discontinued. This applies as much to the unprosperous layman as to the prosperous. Nothing could be more unhealthy for a church society than to be supported largely or entirely by the contributions of a few wealthy people. Conversely, nothing could be more inspiring to a minister than to be able to feel that every member of his congregation, rich or poor, was, from a sense of moral obligation, bearing a fair share of the burden of church expenses. As an alternative to Dr. Crane's proposed admission fee one might suggest a return to such a definite assessment upon income as the Lord, through Moses, laid upon the Jews of old. We shall be glad to hear from our readers on this subject.

E. M. L. G.

"News of the Church"

THERE seems to be a wide divergence of opinion concerning the value of a department in the MESSENGER devoted to reporting the news of the church. Some feel that it is a waste of valuable space because so little occurs which it is really useful to report and not many are actually interested when it is reported. Others are accustomed to glance through the department to see if the thing they happen to know about is correctly reported and then skip all other items of news. There are others who read the news column first and

all of it in detail and are keenly interested to know even the little details of what is going on in the various societies. It would be both interesting and valuable to know in which of these directions lies the majority opinion, and therefore whether or not the department should be continued in the MESSENGER. It is somewhat expensive to maintain and its worth should be clearly evident if it is to continue to have place weekly. The experiment has been consistently tried for two or three years, and a well-defined opinion must have been formed by the readers. What is it?

If the department is to be continued, its success must necessarily depend upon a fairly regular supply of information from the various societies and from individuals who know what is going on. Securing reports of events is the hardest part of maintaining the department, and especially securing them promptly so that the publication may be fairly fresh. Therefore its success depends upon many people and some dependable method and system of reporting. Sending of such items of news as may be of interest to New-Church people in many places is a form of service to the church which can be performed easily. But easy as it is, it is indispensable if the department is to be continued. How many are sufficiently interested to do something about it? Or should it be discontinued now, before the fall season begins?

P. S.

Again to the Gentiles

FOR some centuries preceding the coming of Jesus Christ, the sublime teaching that God is One and that man's worship of God should be by righteous living was preserved for the world in the Hebrew Scripture, the sacred Book of the Jews. In that Book also was the prophecy of the coming of a Messiah—a prophecy fulfilled by the coming of Jesus. Naturally the Jews anticipated that when the Messiah should actually come He would fulfill prophecy literally by exalting them above all other people, by emphasizing their peculiar exclusiveness, and thus make them the dominant nation of the earth.

How different from this was the actual coming of Jesus! It did not exalt the peculiar

people; rather it relegated them to the ranks of the ordinary people of the world. Having preserved the Word through ancient ages with its teaching of monotheism and the righteous life, their mission had been accomplished. To the gentiles was the Messianic revelation addressed.

But in the history of the Church among the gentiles has not the story of the Jews, though on a higher plane of human realization, been repeated? During the centuries of Christian history the Church—like the Jews before it—has claimed that it was the chosen of God, and that its members were the very elect of the Most High. To be enrolled among those who belonged to the Church was held to be equivalent to admission into heaven; and to have one's name erased from that list was taught to be a condemnation to perdition. It is true that the Church has been a much grander affair than was the little Jewish nation—embracing many peoples of the earth. But it performed essentially the same function. It preserved the ancient Scripture for modern times, and especially has brought down that story of a Divine life on earth for today's interpretation. And all this is not only greater, it is on a more spir-

itual realm of human experience, a higher plane than that of the Jews.

And now must the disappointment of the Jews in respect to a Messianic fulfilment of prophecy be repeated in the disappointment of the Church. The awakening to new life to-day no more means the exaltation of the Church than did the coming of Jesus Christ mean the exaltation of the Jews. The Church as an institution has accomplished its mission. A new interpretation of Divine truth has come to the world. But it is not to be manifested in a peculiar people externally apart from other people, as were the Jews; nor in an external institution separating its members from the every-day interests of men, as the Church has been; but it is coming to the secular rather than to the ecclesiastical world, to those who are today related to the Church as were the gentiles related to Israel at the coming of the Christ.

Hereafter men will not have to go to some place apart from the world to realize God; but God will be everywhere—not only everywhere in space, but everywhere in all the states and activities of human life, everywhere in all the world. Again has God gone to the gentiles.

CHARLES H. MANN.

Beautiful Within

A Sermon by Mr. August R. Ohman

The king's daughter is all glorious within: her clothing is of wrought gold. Psalm xiv. 13.

THE ideal life is one that is beautiful within and without. In the description of the king's daughter, we read that she was "all glorious within: her clothing is of wrought gold." The splendor of her spirit within was matched by her outer raiment.

One day, some years ago, a thoughtful girl was reading a time-worn book, on the pages of which were holy words enshrining the wisdom of ages. As she read, her eyes lingered on one rare sentence, which seemed to carry a special message to her that day. Pondering over this sentence, it took hold of her thought, until she began to breathe it as her own. It was just a simple prayer, "God make me

beautiful within," and it meant the beginning of a new life for the earnest-spirited girl. She was hearing a voice, calling her to an experience that she had not known before. This simple prayer was an angel from God, sent to lead her on to a ministry of blessing to the world, the like of which few lives have attained. This girl's name was Frances Elizabeth Wil-lard, who, as we all know, became one of the world's greatest champions in the cause of temperance.

"God make me beautiful within." All real beauty must begin there. Impure, unholy thoughts and desires *within* soon work their way outward, whenever suitable opportunities

present themselves; they blot and stain one's whole life, whereas a clean, decent mind produces the opposite effect.

Nothing is ever done truly well, when the heart and soul are lacking. A legend relates that in the latter days of Greek art a valuable prize was offered for the best statue of one of the numerous deities of ancient Greece. Among the competitors was a country lad, who greatly loved the particular god whose statue was to be made. As a sculptor, however, the poor boy lacked the fine skill possessed by others about to compete, and his work, when finished, was crude, and without the artistic elements necessary for winning first place. But the god, so the legend runs, seeing the *love* in the boy's heart, knowing how loyally and devotedly he had wrought and chiseled, entered into the stone, and, *by the power of his own spirit within it*, transformed the rudely carved statue into a form of surpassing beauty and grace. The lad won the coveted prize.

Though only a heathen legend, the above serves to demonstrate how the power of *love* puts a wondrous charm into what might seem commonplace work. All we do with love in our hearts, though it may not be done according to the *rules* of art, has in it beauty which even the most artistic creation done *without* that love, without inspiration, does not possess. Then, when we have done our best, prompted and inspired by love, the Master enters into the often poor and imperfect effort, and transfigures it.

We frequently hear a beautiful musical composition rendered in a technically faultless manner and style, but the effect does not move or stir us up—does not reach our hearts,—for the simple reason that there was no soul, no inspiration, with the performer. It was just a humanly perfect vocal or manual execution. The heart, the *within*, was absent. On the other hand, we are told that the rendering by Jenny Lind, the "Swedish Nightingale," of Handel's, "I Know That My Redeemer Liveth," always created a most profound impression, because of the spirit, the conviction conveyed to the listener that the Redeemer did really dwell within the singer.

Love is the essential quality in human relations. The gifts which the heart prompts

may be poor, almost valueless in themselves, but to the recipient they are sacred because of the almost holy sentiment represented by the gifts. Some of you may have heard the pretty story of a little boy who had been saving up money for Christmas so that he might give each of the family a present. He managed, by taking extra good care of every penny that came his way, to save a whole dollar. But somehow, in the excitement of buying the presents, the hundred pennies were gone before the little chap discovered that there was nothing left for mother. The great day was close at hand, and no time for gathering in any more pennies. So at the last moment, the dear chubby hands tore off a strip from some brown wrapping paper and scribbled on the crumpled strip the message, "I love you mother," and the same fond mother treasured that Christmas gift from her baby boy far more than anything pennies could have purchased. The message was written in golden letters of love from *within*—it came straight from the child's heart.

It is the inner life that makes the outer. What we are in the part that those around us see is the outworking of the life within, which is hidden from view. For a time the outer may appear better than the inner—some pass for saints when they are just common, ordinary sinners—but in the end the actual will reveal itself. What we really are finds its way to the surface through all disguises, sooner or later.

Or the inner life may be better than the outer, more beautiful, more refined. The noble hearts of some apparently lose by being wrongly interpreted, misunderstood. Their mode of expression is not happy; they are not demonstrative enough. Modesty and reserve make many seem far less attractive and gracious than they really are. An unattractive face may act like a mirror with an uneven surface in distorting or concealing loveliness. There are many who do not appear at their best in the society of others. They are not what we term "good mixers." Their good qualities do not find suitable expression in their words and manners. They are naturally diffident and shy. But beauty of heart and mind at length triumphs over all misunderstanding and distortion, and indelibly stamps itself on

the external life, in disposition, deed and character—yes, in the very features.

For in all life it is only the inner that counts with the Lord. We get no credit in the future life for the things we *pretend* to have, but really have not; nor are those apparently good actions credited to our account which we do grudgingly or under compulsion. Right *motive* is the determining factor. Only what our conscience dictates becomes of real value.

The Lord said, "The kingdom of God is within you." The Jews were looking for a kingdom like the empires of this world. They were expecting the advent of some great military commander, who would conquer and subdue all others and then establish a universal sovereignty. Jesus told them that to establish such a kingdom was not His mission, but to set up one in their *hearts*; and wherever He rules there is such a kingdom. It comes invisibly and silently as the dew, not with the noise of marching armies, with pageant and show. At this moment the remembrance comes to me of the wondrous words and music of Obadiah's appeal, as expressed in Mendelssohn's oratorio, *Elijah*: "If with all your *hearts* ye truly seek Me, ye shall ever surely find Me."

The advent of the Lord into this world, and His life in it, illustrate this obscure, almost unobserved coming of the Kingdom. His birth was the world's most wonderful event. It was the coming of God to make His home among men—Divine Love humanly manifested. Yet it had a very lowly beginning on the natural plane—a helpless baby, sleeping its first sleep. But this baby grew into boyhood and manhood, and the Divine Love found expression in

a life of wondrous beauty. Other lives, touched by this Holy Life, received a measure of its virtue, and thus began to diffuse the love *within* among others.

The kingdom within us is simply heaven entering our hearts. Some people appear not to know or to realize that there is any other life but the outer one. They live in a material sense only, not even imagining that there are things spiritual of far greater importance. Then, some happy day, a knock on the door is heard, a message comes, most frequently in the nature of sickness or distress, and, if heeded, lifts the veil, revealing a glimpse of the kingdom within. They then begin to recognize a spiritual universe. They begin to perceive and grasp the eternal principles of cause and effect—of right and wrong.

After that, life is never the same. Something new has entered the heart, transfiguring all experiences. This inner life begins to rule the outer, creates another world, makes all things new. It sweeps away earthly discords, and out of them creates exquisite harmony. It disregards earthly failures and they become the beginning of heavenly success. We are told that Ruskin once analyzed the mud covering the streets of London, and in it discovered the very elements of which precious gems are formed. So it is with us, if we keep the heart, the *within*, decent and clean. Out of all the wearisome and painful things of this natural life—its toil, its sorrows, its hardness, its cruelty—God makes precious adornments for our souls. Let us therefore trust the Lord with all, and then our lives, yea even the seemingly dreariest, will ultimately become a part of Heaven's glory.

"Libido"

By John T. Halleborg

IN the new books on science and philosophy we continually find what almost seem to be echoes of the thoughts of Swedenborg. For example, in M. A. G. Tansley's "The New Psychology in its Relation to Life" we read as follows (p. 16): "Thought and emotion as we know them are absolutely *sui generis* and we do not get the least nearer to an under-

standing of them by believing (or, for that matter, disbelieving) that they are produced by brain processes. The nature of the connection which certainly exists is absolutely beyond our ken. We are thus driven to consider the psychical sphere separately from the physical sphere, as a distinct field for psychic investigation with data, concepts and laws of

its own. We must not mix up physiological and psychical terms and conceptions as is often done by popular writers. Such a phrase, constantly met with in ordinary writing and speaking, as, 'a thought flashes thru my brain' is quite illegitimate. Thoughts belong to the mind, not to the brain, by whatever changes in brain cells they may be accompanied." . . . "Much of the admirable work done in the field of so-called experimental psychology, is not investigation of the mind; it is largely concerned with the physiology of the special senses. Mental processes are involved . . . only incidentally."

Here we have another of the many clear indications from modern scientific writers of the gulf between body and mind. Both are felt to be on the natural plane—indeed these writers know of no other plane—but they are recognized as of different degrees, though of course the writers know nothing of Swedenborg's doctrine of degrees. Matter, with them, is beginning to show itself to be a mode of motion, just as heat is found to be, while other and parallel modes such as mentality are found to exist alongside it, just as alongside of heat we find light, electricity, etc. There is a decided abandonment of the notion that mind is merely a product of matter.

On page 66 of the same work we find the word *libido* defined as "psychic energy inherent in the great natural complexes, or becoming attached to an individual complex and discharging itself along appropriate channels." Jung uses the term as equivalent in the psychic sphere to the concept of energy in the physical sphere, Freud limits it to a sexual significance, Tansley says, "It is difficult and sometimes impossible in dealing with a conception like this of the *libido*, to avoid using it as if the *libido* were itself a living thing with independent activities of its own rather than mere energy flowing along defined channels. This is a difficulty frequently encountered in dealing with phenomena dependant on living organisms." . . . "The *libido* inherent in a complex is potential psychic energy, and when it is being discharged it is kinetic."

Now *libido* is classic Latin and is defined as "pleasure, desire, eagerness, longing, inclina-

tion or fancy." It is from the same root as our English word *love*. Its scientific usage is German in origin, and not quite satisfactory to others than Germans, although they cannot agree upon a term that would be free from Freudian implications.

We might suggest the Hebrew word *libbah*, or heart, a derivation of *leb*, which implies heart, centre, middle, active inner source. Of course, Science today will not hear of new terms from other than so-called Aryan origins, preferably from the Greek or Latin, and Hebrew is therefore out of the question. Yet, in studies of mental and spiritual life, no source, surely, could be more appropriate than Hebrew, which, as Swedenborg shows us, lends itself so finely to the expression of spiritual values. As to the great chasm fixed between Aryan and Semitic roots, modern linguistics is not quite so dogmatic as it was a few years since, and world-roots rather than Aryan roots may not be so impossible as German masters used to tell us.

The Hebrew *leb*, heart or centre; the German *lieba*, love; the Sanscrit *lubh*, to covet, desire; the Latin *lubet* or *libet*, it pleases or is desirable; the English *love* and *lief*, dear, beloved; with the kindred Latin *liber*, free, are prominent illustrations from this root of which *libido* is an example. Hundreds of other forms in various tongues all seem connected with this early and world-wide root *l-a-bh*, where *bh* easily shades into *b*, *p*, *f* or *v*. The letter value may be given as *l*, extended-out-from; *a*, an inner source; *bh*, into actuality.

Now this is exactly the natural meaning which Swedenborg gives to the word *love*. All its various implications from the lowest, most casual sense up to infinite Divine Love are included in this wide-spread value of extension of power from a central sun, manifesting itself everywhere even to ultimates.

The new psychology, you will remember, says that the *libido* is a force coming from some hidden inner source, and that it clothes itself with the physical man or his organs in order to produce purposeful acts. That is, in Swedenborg's phrase, *libido* is a man's love, or, summed up materially, it is extension into ultimates.

All of this, mind you, is but upon the natural plane, in the external man, and is not necessarily referring to any higher degree or to the spiritual sense at all, for of these things Science of course knows nothing.

THE BIBLE STUDENT

The Intervening Angel

And the Angel of God, who went before the camp of Israel, removed and went behind them; the pillar of the cloud went from before their face and stood behind them, and it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to these, but it gave light by night to those. So that the one came not near the other all the night.—Exodus xiv. 19, 20.

AROUND a primal fact, of the release of a body of slaves from their task by a competent leader, the Lord has gathered and grouped symbolic factors. Knowing that man was individualistically inclined by nature, the fact of "team work," the fact of the group as an object of divine foresight and planning, must needs be emphasized. Hence this picture of one group working toward a divinely appointed end, a "land promised by Jehovah to our fathers," and another group eager to reproduce slavery, the unwilling work of one man for another. Here the Word strikes a keynote. For there are only two kinds of work, willing work and unwilling work, the positive and the negative of the whole proposition. No man so happy as the willing worker, none so unhappy as the slave. And here is God's hint through the mysterious channels of tradition and symbolism, that He is ever at work for His children, that they may avoid the slavery and the drudgery of things, and enter upon the land

where each shall "sit under his own vine and fig-tree" and do what he most loves to do.

And what tradition has thus forecast is actually coming to pass. Over and over again have men tried the plan of enslaving others, of capturing them and their land; of imposing on them some form of habits, life, custom and law with which they were at variance, and which they did not want. Egypt tried it and failed; Persia, in the old days when she was or wanted to be world mistress, tried it and failed, and the empire built up by Darius, Cyrus and Xerxes fell apart; Rome tried it and failed, and the world conquest attained by her fell to pieces; the Holy Roman Empire tried it and failed, and fell to pieces; Napoleon tried it and failed, and France is now a republic; the Kaiser tried it and failed.

How many more such lessons will the world need? How long before men will stop and ponder the miraculous story devised for the purpose of teaching just this lesson, that men cannot fly in the face of Divine Providence, or, as it is here called, "The Angel of God." Out of the darkness of materialism, of egoism, of naturalism, no real progress comes. It is idealism, it is spiritualism (not spiritism), it is the altruistic vision that finally prevails—the vision of the people who were early taught, "thou shalt have no other Gods before me," and, "thou shalt love the Lord with all thy heart and thy neighbor as thyself."

A deep lesson in verity; deeper than many; deeper than human cunning and craft; higher than human ambition and effort, and yet so simple that a child can understand and a wise man not fail to grasp its tenets. Toward the man who tries to enslave others, the angel presents darkness; toward the man trying to escape from slavery he presents light.

ADOLPH ROEDER.

The New-Church Review

By Lewis F. Hite

Editor-in-Chief

FURTHER support of *The New-Church Review* is needed to secure both its continuance and its wider usefulness.

The great increase in the cost of labor and materials has made the expense of publishing *The*

Review about double what it was a few years back. In round numbers the cost of publication is \$2000.00; the income from subscriptions is \$1000.00; leaving a deficit of \$1000.00. As a matter of good business, the first step is to over-

come this deficit, not merely for the present but the future. The subject has been under serious and prolonged consideration by the Editors and Publishers, and at the instance of the Massachusetts New-Church Union and the Executive Committee of the Massachusetts Association it was brought before such bodies of the Church as were more or less interested, namely, the Committee of Ministers of the Massachusetts Association, the New-Church Club, and more recently before the Massachusetts Association itself. As a result, it was decided to continue *The Review* through the current year.

The hearty response which the appeal of *The Review* met from all these bodies has been most encouraging, and with their sanction the editors are now coming before the membership of Convention for wider support than has hitherto been given.

Though published by the Massachusetts Association, *The Review* is by no means local either in its aims, its policy, or its support. Subscriptions and contributions come from all quarters of the New-Church world; it is its effort to be more and more international. It is, to a limited extent at least, in fact as well as in aim and effort an organ of the whole Church, and is constantly striving to become a better and a more general organ. Accordingly the editors feel that it is fitting and obligatory to appeal directly to the whole Church for the further support which is needed to place and keep *The Review* on a sound business basis.

The Review has had an honorable career. It was founded in 1894 as the successor of *The New Jerusalem Magazine*, with the idea that a quarterly would furnish better opportunities for extended articles of permanent value than would a monthly. A glance at the names of former editors and contributors shows how well *The Review* has served as an organ of the best thought of the Church. As former editors we have the names of T. F. Wright, James Reed, Samuel M. Warren, Julian K. Smyth, Wm. H. Mayhew, H. Clinton Hay, Wm. F. Wunsch, E. M. L. Gould. Among the contributors to the first volume, in addition to the editors, we recognize Wm. L. Worcester, C. C. Bonney, Frank Sewall, L. H. Tafel, John T. Prince, C. H. Drew, Thomas A. King, Albert Mason, S. S. Seward, T. B. Hayward. The list of subjects would show a wide range, and would direct renewed attention to vitally important phases of Church life and doctrine.

The Review occupies a field of possible usefulness to the Church and to the community which we have not fully appreciated or cultivated. It is a medium of intercommunion for at least a considerable number of the thoughtful minds of the Church. It affords a constant opportunity for the presentation of careful and extended papers

on topics of current and permanent interest. The educational results of such work are indispensable to the healthy growth and progressive usefulness of the Church, both in the individual and in the general body. To accomplish its mission with even a moderate degree of success great improvement is needed, an improvement that may be constant, but must in any case be gradual, an improvement that depends upon the amount and kind of support it receives. The larger support must come in the end from the membership of the entire Convention. If all who could afford it would become subscribers, the support would be abundant. To this end it is the plain obligation of *The Review* to have its claims fairly presented to every member. This is no easy matter, but if every present subscriber would take occasion to speak of *The Review* to his friends, and would undertake to get at least one other subscriber, the required number could probably be secured. In addition to this, if every Society would, as a regular feature of its Church work, appoint a permanent agent to keep the claims of *The Review* before the members and to receive subscriptions, a steady and increasing body of subscribers might be maintained.

The continuance of *The Review* is now practically beyond doubt, but its status as a self-sustaining business enterprise, and still more its steady improvement, are matters demanding serious and constant attention. Unquestionably, *The Review* as a matter of good business, should be self-supporting; that means that the subscribers should pay the cost. But we should ever bear in mind that *The Review*, like other publication agencies of the Church, is essentially and primarily an educational and missionary enterprise. In view of this it may occasionally and temporarily be expedient to face a deficit and appeal to the general body or to individuals to make it up. But if *The Review* is really serving an important educational and missionary use, the responsibility rests upon the membership of the Church to support it adequately and to improve it.

There are two ways of providing against a deficit: one obvious way is by raising the subscription price; the other, the preferable way, is by increasing the number of subscribers. It seems fair to ask that the price should cover the cost of publication; on the other hand, if raising the price should decrease the number of subscribers, the main purpose, the educational and missionary use to the greatest possible number, would be defeated. Furthermore, if the number of subscribers could be materially increased, the deficit would in due course disappear. From all points of view, therefore, increasing the number of subscribers is the one proper, sufficient, and altogether satisfactory thing to accomplish.

As it is, we have subscribers and contributors

from all parts of the New-Church world. It is our privilege to draw from and minister to this large field. With adequate support, *The Review* would be in a position to fulfill its primary and highest obligations, to make steady improvement, to maintain a higher and higher standard of literary production, and so to provide the Church with the best products of its scholarship and at the same time extend its benefits to the greatest possible number of readers. The present number of subscribers, counting individuals, institutions, and exchanges, is something under six hundred; of these a considerable proportion is from foreign countries. Every copy of *The Review* goes forth with actual or possible educational and missionary value, but the copies that go to the libraries and reading rooms, and those that go to foreign countries have a special value of this kind. A contribution to *The Review*, therefore, whether in money or in literary material, is a contribution to our educational and missionary activities.

FROM OUR READERS

Swedenborg and Evolution

To the Editor of the MESSENGER:

Long before I studied for the ministry, I was carefully educated in the sciences in the School of Mines of Columbia University as a mining engineer, in Mineralogy, including Crystallography, Metallurgy, Mining, Geology, Assaying, Engineering, Chemical Analysis, qualitative and quantitative, etc. After graduation, I worked two years on the great Comstock Lode in the Belcher Mine, one of the largest and richest gold and silver mines on the Comstock, and indeed in the world. After that, I visited and examined the silver and gold mines of California, Nevada, Arizona, Texas, Mexico and New Mexico, as well as the coal mines of Pennsylvania, the iron and copper mines of Lake Superior, and other places and works. I have also carefully and minutely examined and studied several of the large geological and mineralogical cabinets in San Francisco, California, and in the School of Mines of Columbia University, of which, for a time after graduation, I had charge. As a mineralogist and mining engineer, with these varied experiences, I had a somewhat unusual opportunity of observing minerals in all phases of occurrence; and from such familiarity with them, I can assure the readers of the MESSENGER that minerals do occasionally form clusters by aggregation, the clustered crystals, however, always being in the same one of six systems — the bases of these being (1) the cube with derived octahedra, etc., (2) the right square prism, (3) the oblong

or rectangular prism, (4) the single inclined prism, (5) the double inclined prism, (6) the hexagonal or six sided prism. Such clusters may sometimes somewhat resemble a vine or other curious form, but *no mineral or cluster ever has any vegetable life in it.* And so also with plants: *no plant ever develops into an animal;* but decayed substances and vitiated air receive life of noxious insects, microbes, bacteria, bacilli, worms, etc., even as the unused manna "bred worms and stank" (See Ex. xvi. 20).

We should not regard Swedenborg's statements as immaculate or necessarily correct, especially when reason, research, experiment and knowledge lead us to contrary conclusions. Every one is liable to error, and the genius of the New Age is not that of personal authority, but of the truth only.

The sciences were not developed in Swedenborg's day as they have been since and are now — as for instance, Analytical Chemistry, by which today we take a substance, and determine by careful and accurate analysis and re-agents (by solution, precipitation of one substance after another, drying, and carefully and delicately weighing the same) everything there is in it, not only qualitatively, but also quantitatively, *exactly how much of each.* Such skillful and accurate methods were not known by any persons living before or in his day, and not to Swedenborg himself. They have been patiently worked out since.

For instance, take a very simple example — common salt. Swedenborg says of this, that there is a "fiery principle" in it, but he did not know what that was — what the constituent elements are, or their proportions. The present accurate state of our knowledge and experiment in modern chemistry has enabled us to find, weigh and assign the exact proportions of the two elements in common salt to within a very close fraction — namely, sodium, 39.4 per cent or parts, and chlorine 60.6, in 100 parts by weight — the nature of the gas, chlorine, and of the alkaline metal, sodium, being definitely and perfectly known. It is the chlorine in combination with sodium which is the "fiery principle" noticed by Swedenborg in salt. And so in other cases. In an iron-ore, for instance, the percentages of every element — iron, manganese, oxygen, sulphur, phosphorus, etc. — all are found, weighed and tabulated. Such accurate analysis and calculation were not known in Swedenborg's day, and hence he could not know them.

In regard to the substance, "common salt," Swedenborg says that *salt will unite oil and water.* But this is not true; it is an error, as anyone can see for himself by trying it. *Oil will not mix with water by the medium of salt.* Swedenborg guessed that salt would effect their union, and must have written it down without trying it, from an imagined necessary union of goodness and truth

through affection, but evidently without consideration of the difference in planes between the celestial or spiritual oil-principle of love, and the natural or spiritual water-principle. Between truly human or celestial love of the Lord and the brethren and its deep, holy good, and the introductory and more or less mechanical nature of natural truth and compliance with it, there is as it were "a great gulf fixed," which no mere salt of desire or zeal can bridge or make the same. One is, as it were, the top of the ladder, and the other is the bottom. They cannot therefore mix or be confused one with another.

Some other similar assertions of his, without experiment to test their truth, show that it is not safe to take what he says as fact merely because he asserts as such, especially when reason and knowledge from experiment contradict it.

As to Evolution, which I have examined very carefully throughout many years, the results being presented in my work soon to be published, entitled, "Evolution examined in the Light of Revelation and Reason," illustrated by the known facts of science, and a complete Geological Chart through all the ages of the earth, showing in what formations the various classes of plants and animals began, when the monkey-tribe, and when man, with a careful calculation from the measured depths of all the sedimentary strata above the molten or plutonic crust of the probable time of each bed, amounting in all to an aggregate of 153,000,000 to 207,000,000 years — the fallacies of it are there shown, and I believe that those who read that work will plainly see that the omnipotent God, the Almighty, being infinite in resources, does not need parsimoniously to turn back to an individual of a preceding creation or kingdom, as of the dead mineral kingdom, to make an individual of the vegetable kingdom or a tree, nor to an individual of the vegetable kingdom or plant to make one of the animal kingdom, as a horse or cow, nor yet to an individual of the animal kingdom, as an ape, to create a man (see Isaiah, xlv. 12); but in each case He makes new forms capable of receiving special life and nature, and above all in the case of man, His supreme creation; and also in each kingdom different forms for all the various species.

As Professor Whitney, the former geologist of California, says, "Man as found in the strata is nothing but man, whether found in Pliocene, Post-Pliocene or Recent formation;" and as Professor James Dwight Dana, author of the standard work on Geology, says, "The connecting links between Man and any man-ape of past geological time have not been found, although earnestly looked for." These witnesses have been powerfully corroborated by the world-renowned investigator and author of Cambridge, Mass., the late Professor Louis Agassiz, Professor of Zoology and Geology in the

Lawrence Scientific School of Harvard University, in his last lectures on the subject.

ALBERT P. SCHACK.

God's Desire to Save Men

To the Editor of the MESSENGER:

I read in your issue of July 27th your comments on the Rev. Clarence Lathbury's sermon, "The Spirit of Truth," with much interest, but also, I am afraid I must say, with some consternation when I reached the statement therein that, "It is not strictly accurate to say that God desires to save all men." The position seems squarely to antagonize the plain statements found in Swedenborg repeatedly that the love of God reaches to the entire human race. Love is desire, and to me it would be an awful view of the Lord to think that his desire to save does not reach to the whole race, good and evil. We find such statements as these:

These words were spoken from a zeal of affection or love toward the whole human race. (*Arcana Coelestia*, n. 2520.)

That hereby is signified the sole principle in the universe by which He would save mankind. (n. 2773.)

Consequently they signify His love toward the whole human race. (n. 2830.)

That arcanum of the Lord's coming is, that He might unite in Himself the Divine principle with the human and the human with the Divine. . . . and that thus by that union salvation might reach to the human race. (n. 2854.)

The Lord has power over all things because He is God alone; but the salvation of the human race is the principal object of power, since for the sake of that the heavens and the worlds were created; and salvation is the reception of the proceeding Divine. (*Apocalypse Explained*, n. 293.)

He afterwards alone fights and conquers to eternity for heaven and the church, thus for the universal human race. (*Arcana*, n. 9715.)

The Lord's love is toward the whole human race, which he desires to save eternally. (n. 2023.)

From these considerations and plain statements, it would seem to be strictly accurate to say that God desires to save all men. I find no limitation whatever in these statements, and none anywhere else, as to the desire of the Lord to save the entire human race, without any restrictions whatever.

What the Lord desires and what He is able to accomplish, however, are two entirely different things. Undoubtedly He can save only those who are willing to be saved. This limited ability to save does not arise in any sense from lack of desire, but because of the lack of willingness and of receptivity on the part of human beings. This distinction is also made in the writings, that the celestial are not the objects of his coming to earth, but the spiritual, not because He does not desire the salvation of the celestial, but because by the very nature of their quality they are saved.

It is very clear as a principle that men must have freedom and the rational faculty, for these

Asleep in the Earth

WE toil to satisfy the crave of clay,
 And feed dust unto dust; and spurn the bread
 With which our lean souls clamor to be fed!
 We know not, care not, that we woo decay—
 That all our life is turned to ghastly play
 With shapes and shades from which the souls have fled.
 They seem to us alive when they are dead;
 For death seems life to us; and darkness, day.
 Great God, how shall we waken from this sleep?
 Awake us! Though the waking cause such pain
 As he who slips into the silent deep
 Feels while his life is struggling back again.
 Awake us! Let wild tongues their silence keep!
 None shall declare, He breathed in dust in vain!

MILDRED KITTO BILLINGS.

are absolutely essential for the development of those qualities in men which make them fit for the heavenly kingdom. Notwithstanding the most ardent desire on the part of the Divine Being, the individual man and the Grand Man of society must desire those qualities that *are* the regenerated man before they can find a place in that man. It is for this reason, well stated in the editorial, that the regeneration of society cannot come whether or no. Not only must the desire be there, but the willingness to act in accord with the desire.

C. W. DICKINSON.

(EDITOR'S NOTE.—Mr. Dickinson's position is of course entirely correct, nor was there anything in the editorial referred to which was meant to have a different implication. Our whole sentence was, "It is not strictly accurate to say that God desires to save all men; He desires to save all those who, of their own free will, *are willing to be saved.*" If we had added to this what we supposed our readers would assume—namely, that God most ardently desires all men to will their own salvation and leaves nothing undone to urge upon them such a willingness—perhaps the difficulty might never have arisen.)

Heavenly Activities

We have distinguished five activities which seem not only possible but probable in a world of immortal spirits. They are, first, silent influence for good upon the living; second, the discovery of truth and new beauty in the universe of which heaven is only the spiritual aspect—the study of celestial philosophy and science and art, pursued for the sheer joy of knowing and of doing, by those to whom learning or action is indispensable to full self-realization; third, the renewal of earthly ties of love and friendship; fourth, the making of new friends; and fifth, the education of novices. It would not be difficult to add further illustrations of the general proposition that the future life is a life of progress, of change, of growth, of multiplying contracts and sympathies with the infinite world of the human as well as of the divine.—J. R. SLATER, in "Living for the Future."

NEWS OF THE CHURCH

The Maine Association

The Maine Association has been encouraged by the success of its first summer school, held in Fryeburg, Maine, August 7th to 14th. The opening sermon was delivered by the Rev. William L. Worcester, President of the General Convention. On Sunday evening, August 7th, the Rev. Harold R. Gustafson, of Portland, Maine,

preached. Two lectures were held daily, the special subjects being "The Christian Value of the Psalms," by the Rev. W. L. Worcester, "The History of the New Church," by the Rev. John Whitehead and "The Doctrines of the New Church," by the Rev. Louis A. Dole of Fryeburg, Maine. In addition there was an illustrated address on the mission interests of the New Church, delivered by the Rev. Paul Sperry of Washington,

D. C., Secretary of the Board of Home and Foreign Missions. On the concluding Sunday, August 14th, the morning sermon was delivered by the Rev. George Henry Dole, of Wilmington, Delaware and the evening sermon by the Rev. John Whitehead of Boston, Massachusetts. Special Bible classes were held for the young people. Meals were served in the New-Church Hall.

Here and There

The Sunday services of the Philadelphia Society, conducted by Mr. A. R. Ohman, in the absence of the Pastor, the Rev. Charles W. Harvey, have been well attended, despite the extremely hot weather. The most encouraging feature of these services has been the attendance of the young men who remain in the city during the summer. They have seemed to enjoy the services and the simple forms of worship. The presence of a number of strangers, who have frequently lingered after the services, has afforded opportunity for some missionary efforts, through conversation and donation of literature.

Mr. L. Brackett Bishop returned unexpectedly from Europe in late July, abandoning his plans for a tour of the world. His experiences in Europe were so interesting and his health so much benefited, he postponed the longer tour. He left Mrs. Bishop and their son Ridgeway in Paris for a more continued sojourn.

A greeting comes from the Rev. Jaroslav Imanuel Janacek, Pastor of the New-Church Society in Prague, Czechoslovakia, telling of his illness with a temporary heart trouble but reporting also marked improvement in his condition. He has completed publication of his translation of the Last Judgment of Swedenborg into the Czechish language. Friends in this country assisted liberally in financing the publication.

The Rev. Erich L. G. Reissner, Pastor of the New-Church Societies in Berlin, Germany, and Vienna, Austria, writes of a recent visit to Stuttgart, in company with the Rev. Adolf L. Goerwitz, Pastor of the New-Church Society in Zurich, Switzerland. He says "I bought what I could of books for the Berlin Society, as the only books to be had now are about fifteen sets of the Arcana and about thirty volumes of "Leben und Lehre" a book somewhat similar to the "Path of Life." There is a stock of unbound volumes but there are no means to have them bound in spite of the urgent call which we have for the works, such as the T. C. R. and H. & H. There is a hope however that we will get a new edition of Heaven and Hell this winter. . . . The installation in Vienna took place on Convention Sunday. Rev. Mr. Goerwitz arrived here on June 22nd just a day after the meeting of the Council of Ministers started in Cambridge. We followed the best we could from

day to day without a program. We sang the hymns and songs together which we knew would be sung at Convention. Especially Mr. Smyth's hymns. Of course the room was cramped on Sunday. Again we wore the robes and again the service was blessed with an inexpressible spirit. Nearly forty took the Communion. After the service we took supper with the Society in a nearby restaurant and after supper we told the folks of the Convention, and what it meant to us and to them. Then Mr. Goerwitz sat at the piano, and from the Book of Worship and the Magnificat we sang Convention songs, followed after a pause by some typical "darky" songs. . . . On Wednesday morning Mr. Goerwitz and I took the boat to Budapest. The war has done much damage to the society there and there are only a few left. On Thursday night we met in a little dark bedroom, holding service and administering the Holy Supper. Conditions are as discouraging as can be, but the spirit and the hearts are there. . . . Later we went to Gyorkony, a German village with a Hungarian school and Hungarian Town Hall. We had an attendance of twenty at the two services on Sunday. Mr. Goerwitz preached in the morning and we administered the Holy Supper and I preached in the afternoon. On Monday I was a truly sick man, for the diet is only manageable for those born and bred there. We got safely to Vienna on Wednesday afternoon."

Since the meeting of the Convention in June, the Board of Missions has sent over 1400 follow-up letters to recent purchasers of books of Swedenborg asking of the impression made by the reading and offering to answer questions and suggest further reading. Already about 200 replies have come in or about 14%. This is a large proportion of replies in such matters. Very few were unfavorable, and the vast majority show serious interest and wish for more information. This work is done through the Extension Committee of the Board of Missions. P. S.

Swedenborg Scientific Association

The 24th Annual Meeting of the Swedenborg Scientific Association was held in Bryn Athyn, Pa., on May 27th, 1921. Afternoon and evening sessions were held, 30 persons being present in the afternoon and 106 in the evening.

Prof. Doering's report showed an increase in membership of 27, with a total membership of 206. About 8 new members were received during the evening, and unpaid subscriptions to *The New Philosophy* amount to \$160.00.

Prof. Acton's report on the *New Philosophy* discussed matters of policy in regard to printing the "Philosopher's Note Book," the work on the Brain, etc. An account was also given of scientific and philosophical works of Swedenborg's time

that Mr. Acton had collected during his visit to Europe last summer. The Psychological Transactions have been published during the year. In conclusion the report urged an increased realization of the responsibilities of membership, of which the following is a quotation of the concluding paragraph.

"Our membership of 206 is altogether inadequate to sustain, by the ordinary dues, the important uses which the Association has undertaken and, by the aid of generous gifts, has thus far successively carried out. We need a larger membership, a wider support. Each one of our members can contribute to meeting this need if he will endeavor to interest others in the work of the Swedenborg Scientific Association. Membership in this organization means more, a great deal more, than the desire to read and study the philosophical works of Emanuel Swedenborg. It means a desire to see these works published and thus made available to students in order that there may be a fuller understanding of the heavenly doctrines of the New Jerusalem. The Swedenborg Scientific Association stands as the only body in the world devoted to this use, and it should receive the support of all who are interested in promoting the knowledge of the philosophy of the New Church."

A paper on "Series and Degrees" by the Rev. John Whitehead, was then read, and a short discussion followed.

In the evening the President, the Rev. Lewis F. Hite, read his Annual Address on "Swedenborg's Physics." This was followed by a discussion of the reports of the Treasurer and Editor of the New Philosophy in which Messrs. C. E. Doering and A. Acton made a strong appeal for an increased support from the New-Church public for the uses of the Association.

An address was then given by Prof. Acton on "The Origin of Man." The address was in the nature of a consideration and discussion of the four following theories:

The fiat theory.

The protoplasmic theory.

Creation through the medium of the animal kingdom.

The Worship and Love of God theory: namely, the birth of man by means of the impregnation of ova through the vegetable kingdom.

The address was much enjoyed, but owing to the lateness of the hour there was no time for a discussion of any of the papers presented.

WILFRED HOWARD,
Secretary.

Note.—An adjourned meeting of the Association was held on Friday, June 24th, in Boston at the Twentieth Century Club. There was a good attendance of about 40. The Treasurer's report and the report of the Editor of *The New Philosophy* were read, and were discussed with much

interest and approval. The President's Annual Address and a paper by the Rev. John Whitehead on Swedenborg's Doctrine of Series and Degrees were read. By vote of the meeting, subscription blanks were distributed and a dozen or more subscriptions for the New Philosophy and for membership in the Association were received. The Chair was authorized by vote of the Association to appoint a Committee to consider and report upon the subject of having annual meetings of the Association in connection with Convention. The spirit of the meeting was pronounced as to making every effort to encourage and support the work of the Association by securing a large increase in membership, with the consequent increase of funds, for which the need is most urgent.

L. F. H.

BAPTISMS

UNRUH.—At Pretty Prairie, Kansas, on June 12th, 1921, Naomi Ruth, the infant daughter of Mr. and Mrs. Fred C. Unruh, the Rev. Norman O. Goddard officiating.

ENS.—In the Church of the New Jerusalem, Rosthern, Sask., Canada, July 18th, 1921, Cornelia Helena, daughter of (the late Mr. and) Mrs. Cornelius G. Ens, the Rev. John E. Zacharias officiating.

CONFIRMATION

HUXMAN.—Mrs. Arthur Steinberger Huxman, on confession of faith, was received into the membership of the Pretty Prairie Society on June 5th, 1921, the Rev. Norman O. Goddard officiating.

MARRIAGE

ROBOCK-WIEBE.—In the Church of the New Jerusalem, Rosthern, Sask., Canada, July 17th, 1921, Frank H. Robock and Anna Wiebe, both of Rosthern, the Rev. John E. Zacharias officiating.

THE CALENDAR

September 4.

Sixteenth Sunday after Pentecost

THE CHRISTIAN LIFE

Selection 222: "The Lord is gracious."

Lesson I. II Sam. xii.

Selection 189: "I hate loose thoughts, but thy law do I love." (In place of Responsive Service.)

Lesson II. Mark x, to v. 27.

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

Hymns (Mag.) 17: "Jesus calls us."

269: "God is the refuge of His saints."

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