

The New-Church Messenger

(Published Bi-weekly)

Vol. CLXII, No. 14

July 8, 1942

Whole No. 4623

Convention

THE 1942 Convention is now a thing of the past, but it will live in the memory of all who were privileged to attend it. We do not know how many visitors registered their names, but we do know that the number was considerable and that Convention was well attended. Forty-two ministers and seventy-nine delegates signed the roll.

* * *

It was a very happy event. Whether due to the brevity of the session or to a mental condition induced by the war we cannot say but there was a marked absence of controversy. Ministers and delegates alike exercised great self-restraint and seemed anxious to preserve an affirmative attitude on nearly every subject.

* * *

This does not mean there was a lack of intelligent discussion, but all the speeches were brief and dispassionate. There were times when the President appeared to be pleading with members of Convention to rise to their feet and say something.

* * *

SOME of the spirit of charity that was so marked a feature of the Convention may have been the result of the beautiful environment of the gathering. Chautauqua is an ideal spot for religious gatherings. It is peaceful and beautiful. It may lack some of the splendor of the heavens described by Swedenborg, but if nothing less than Chautauqua awaits the present writer in the great hereafter he will be well satisfied with his lot.

* * *

CHAUTAUQUA is a township that covers four hundred quiet wooded acres and has a lake frontage of two miles. It has many cottages and large comfortable homes, some remarkably fine buildings, and unique provision for physical, mental and spiritual culture. From forty to fifty thousand people attend Chautauqua during July and August each year, and more than a few live there the whole year round.

* * *

This was the setting in which Convention was

held. We heard a number of delegates express the hope that all our annual meetings could be held in this same spot. As far as the personal comfort and enjoyment of ministers and delegates might be concerned this might be an excellent arrangement; but there is a distinct advantage in Convention visiting in turn as many as possible of our Association areas.

* * *

PROBABLY the outstanding event in the 1942 Convention was the election of a new president. The Rev. Fred Sidney Mayer had expressed his desire not to be re-elected. Mr. Mayer had occupied the post of President for ten years. He was elected at Chautauqua in 1932. It is interesting to note the length of presidential service of some of his predecessors. Thomas Worcester had three terms of office, one, ten and twenty-two years. Chauncey Giles served continuously for nineteen years. Samuel S. Seward held office for twelve years. All other terms of office have ranged from one to eight years.

* * *

At its recent session Convention established a rule limiting the continuous length of office to four years. As before, the President will be elected annually, but at the end of four years he may not succeed himself. A new personality, a new mind will be called to the presidential chair. This appears to us to be a move in the right direction. The amount of presidential timber may be limited, but the Church will gain by having a number of men who have learned by experience the duties and responsibilities attached to the office of President of Convention.

* * *

THE newly-elected President is the Rev. Everett K. Bray. He is the pastor of the Cambridge (Mass.) Society and professor of theology in the Theological School. To these onerous duties he now adds the heavy work that falls upon the President of Convention. He is a fine man, possessed of a rare spirituality of character. We wish him Godspeed and great success in his new office.

A. W.

TABLE OF CONTENTS

July 8, 1942

CONVENTION	209
THE CHURCH IN THE HOME	211
THE 1942 CONVENTION	211
<i>Reported by WILLIAM H. BEALES</i>	
SUNDAY-SCHOOL ASSOCIATION	213
NEW-CHURCH DAY	215
CONVENTION AS AN ORGANIZATION	218
<i>by EZRA HYDE ALDEN</i>	
NEWS OF THE CHURCH	221
MISSION BOARD NEWS	222
BAPTISM:	
Wentworth, Roger, 2nd	222
MARRIAGES:	
Rosen-Selee; Gilchrist-Peters; Orthwein-Gill; Rundle-Henselmeier	222
THE OPEN FORUM	222
OBITUARIES:	
Edgerton, Jedidiah H.; Schnarr, Mrs. Amelia	223
CALENDAR	223

THE NEW-CHURCH MESSENGER

Official organ of The General Convention of the New Jerusalem in the United States of America (an Illinois corporation). REV. FRED SIDNEY MAYER, *President*, 3812 Barrington Road, Baltimore, Md.; MR. F. GARDNER PERRY, *Vice-President*, 119 Brook Street, Wellesley, Mass.; MR. B. A. WHITTEMORE, *Secretary*, 134 Bowdoin Street, Boston, Mass.; MR. A. P. CARTER, *Treasurer*, 511 Barristers Hall, Boston, Mass.

Published "Bi-weekly" by The New-Church Press, 108 Clark Street, Brooklyn, New York. Entered as second-class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscriptions, \$1.00 a year; foreign postage, 50 cents extra. Single copies, 5 cents.

EDITOR
ARTHUR WILDE

ADVISORY COMMITTEE

Hon. FORSTER W. FREEMAN, *Chairman*

STARLING W. CHILDS	LESLIE MARSHALL
MARY SEWARD COSTER	JOHN W. STOCKWELL
MRS. DAVID MACK	B. A. WHITTEMORE
FRED SIDNEY MAYER, <i>ex-officio</i>	

Subscriptions and advertisements should be addressed to THE NEW-CHURCH PRESS, 108 Clark Street, Brooklyn, New York City. All other communications to:

REV. ARTHUR WILDE, *Editor*
112 EAST 35TH STREET
NEW YORK CITY

WHEN IN OTHER CITIES, REMEMBER
YOUR CHURCH

BALTIMORE, MD.
Calvert Street, near Chase
The Rev. Rollo K. Billings, Pastor.

BATH, ME.
Middle and Winter Streets
The Rev. Louis A. Dole, Pastor.

BOSTON, MASS.
Bowdoin Street, opposite the State House
The Rev. Antony Regamey, Pastor.

BROCKTON, MASS.
34 Crescent Street, near Main
The Rev. Harold R. Gustafson, Pastor.

CALIFORNIA
Berkeley Parish (San Francisco Society), 1900 Essex Street
The Rev. Othmar Tobisch, Pastor.
Los Angeles, 509 South Westmoreland Avenue
The Rev. Andre Diaconoff, Pastor.
Riverside, 3645 Locust Street
The Rev. Walter B. Murray, Pastor.
San Diego, 4144 Campus Avenue
The Rev. John L. Boyer, Pastor.
San Francisco, Lyon and Washington Streets
The Rev. Othmar Tobisch, Pastor.

CAMBRIDGE, MASS.
Quincy Street, corner Kirkland
The Rev. Everett K. Bray, Pastor.

CHICAGO, ILL.
Humboldt-Park Parish, corner California Avenue
and LeMoyne Street
The Rev. Henry K. Peters, Pastor.
Kenwood Parish, 46th Street and Woodlawn Avenue
The Rev. Percy Billings, Pastor.
Sheridan Road Parish, 912 Sheridan Road, near Rokeby Street
The Rev. Henry K. Peters, Pastor.

CINCINNATI, OHIO
Oak Street and Winslow Avenue
The Rev. John W. Spiers, Pastor.

LAKEWOOD, OHIO
Corner Detroit and Andrews Avenues
The Rev. Isaac G. Ens, Pastor.

DETROIT, MICH.
92 E. Forest Avenue, near Woodward Avenue
The Rev. William H. Beales, Pastor.

FRANKFORD, PHILADELPHIA, PA.
Paul and Unity Streets
The Rev. Leonard I. Tafel, Pastor.

NEW YORK CITY
35th Street, between Park and Lexington Avenues
The Rev. Arthur Wilde, Pastor.
Clark Street and Monroe Place, Brooklyn
The Rev. William F. Wunsch, Pastor.

ORANGE, N. J.
Essex Avenue, near Main Street
The Rev. Albert Diephuis, Pastor.

PATERSON, N. J.
380 Van Houten Street
The Rev. Leslie Marshall, Minister.

PHILADELPHIA, PA.
22nd and Chestnut Streets
The Rev. Richard H. Tafel, Pastor.

PITTSBURGH, PA.
Sandusky Street, one block north of North Avenue
The Rev. Charles D. Mathias, Pastor.

PORTLAND, ME.
302 Stevens Avenue, corner Montrose Avenue
The Rev. Norman O. Goddard, Pastor.

PORTLAND, ORE.
2037 S. E. Spruce Avenue
The Rev. William R. Reece, Pastor.

PROVIDENCE, R. I.
Broad and Linden Streets
The Rev. Henry C. Giunta, Pastor.

ST. LOUIS, MO.
620 N. Spring Avenue
The Rev. Dirk Diephuis, Pastor.

ST. PAUL, MINN.
S. E. corner Virginia and Selby Avenues
The Rev. Clyde W. Broomell, Pastor.

SEATTLE, WASH.
3012 Arcade Building
The Rev. Lloyd H. Edmiston, Pastor.

WASHINGTON, D. C.
16th and Corcoran Streets
The Rev. Paul Sperry, Pastor.

WILMINGTON, DEL.
Pennsylvania Avenue and Broome Street
The Rev. Immanuel Tafel, Pastor.

The Church in the Home

[You may not always be able to attend Divine Worship in church on the Sabbath, but you can worship the Lord in the quietude of your own heart; and you can gather your family around you for united prayer.]

JULY 12

Seventh Sunday after Pentecost

THE COLLECT:

LORD of all power and might, Who art the Author and Giver of all good things; graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same, O Jesus Christ our Lord. *Amen.*

THE GOSPEL: *Mark viii. 1-9.*

THE LORD'S PRAYER.

THE DOCTRINE:

IN the internal sense "food" properly signifies the things that nourish the soul of man, that is, that nourish him after death, for he then lives as a soul or spirit, and no longer needs material but spiritual food, which consists in everything that is of use, and everything that is conducive to use. That which is conducive to use is to know what is good and true; that which is of use is to will and do what is good and true. . . . Man's mind within which are his interior understanding and interior will, [his real intentions or purposes] is not nourished by any other food even while he lives in the body. Material food does not penetrate to the mind, but only to the things of the body, which that food sustains to the end that this mind may enjoy its food while the body enjoys its food, that is, that this mind may be sound in a sound body. That "food" in the spiritual sense denotes everything that is of use, is because all man's knowing, and all his understanding and being wise, and therefore all his willing, ought to have use for their end; hence the quality of his life is according to the quality of his use. That "food" in the internal sense denotes everything that is of [spiritual] use, is plain from these words of the Lord:—Jesus said to the disciples, "I have food to eat that ye know not of. Therefore, said the disciples one to another, Hath any man brought Him aught to eat? Jesus saith unto them, My food is to do the will of Him that sent Me, and to perfect His work." (*John iv. 32-34.—A. 5293.*)

The Lord's Life Is the Divine Love

THE Lord's life is the Divine love which is a love toward the whole human race. In other words, it is His will to save forever, if possible, the whole human race. (*A. 1803.*)

The 1942 Convention

Reported by William H. Beales

THE sun was sinking low in the west as we turned off the main highway at Westfield, and took the winding trail leading to Chautauqua and the one hundred and twenty-first session of the General Convention. The hills and valleys were bathed in warm, golden light. From all sides came the songs of the birds. Wild-flowers peeped from the hedges, and the trees cast long shadows across the road. With the last beams of the setting sun, there seemed to descend the benediction of God's blessed peace. For the time, all thoughts of strife and conflict were far, far away, and there came into the mind the quiet words of the psalmist: "O give thanks unto the Lord, for he is good: for his mercy endureth forever." Even before we had passed through the welcoming entrance to beautiful Chautauqua, for us the Convention had commenced.

As in the past, the first event was the annual meeting and dinner of the Theological School Alumni Association. Once a year, the ministers of the Church, scattered as they are in all parts of Canada and the United States, meet together to exchange greetings, renew acquaintances and revive old memories of bygone years. Many are stationed in parishes far removed from the centers of New-Church activity: for many this is the only time in the whole year when there is personal contact with a brother-minister. For these, Convention is indeed a blessed boon; for all, it is a time for gaining new vision and new courage, a time for the exchange of thoughts and purposes invaluable for the carrying on of the work.

The Alumni Association meetings are all strictly private. Not even the MESSENGER may record what takes place behind those closed doors, without the special permission of the members as a whole. And so, when the plates had been emptied of their good things, the tables cleared, and the hum of conversation stilled at the call of the President, the Rev. Louis A. Dole, the speaker of the evening, the Rev. Everett K. Bray, was asked whether he was willing that his address should be given to the Church. With one of his contagious smiles, he replied: "Certainly; my subject is one we should all be deeply interested in at this time." And it was, for Mr. Bray had chosen to talk on "Charity in Our Present Environment." Charity in a world at war!

True charity, declared the speaker, was no different in substance and essence in times of great crises like that of the present war, than at any other time. Its essential quality never changes. For the Lord Himself is the very centre of all true charity. Charity, in man, is the constant effort to live out in all he thinks and does, the Infinite Love of the Lord.

That Love is the very inmost of his being, and he is in true charity when it radiates forth in his life. "We love the Lord when that Love reigns in our hearts," he declared, "and therefore there can be no place for hatred or animosity towards any of our fellow men, even in times like these through which we are passing."

But, even in the Lord, to Infinite Love is united Infinite Wisdom, and so we, too, must seek to unite to the love which animates us, all that we can of the understanding of what is true. Genuine charity, then, in its essence, is Infinite Love and Understanding, moving out from the Lord as its life, in human beings, who, at best, are broken reeds, and are able to respond only weakly.

"The life of charity helps us to feel as the Lord feels, only in a human way," declared Mr. Bray. "It calls upon us to love all about us sincerely and truly. But it is not merely a sentimental feeling—it is love united to wisdom. And therefore they who are in charity must seek, as does the Lord, in His dealings with us, to keep always before us, not the immediate benefiting of others, but the real and enduring good. The Lord, we are told, takes a 'long-range' view in all His Divine Providence with man, and so we, too, must seek to gain a long-range view in our dealing one with another."

The speaker then referred to what we are told in the Writings of the "degrees" of the neighbor who is to be loved. "This requires that we shall seek the good of the greatest number," he declared. "What may be of advantage to one group may not be good for another. Also, what is good to-day may not be good to-morrow, in the light of changing conditions. Therefore we must seek to gain a long-range view of things, and try to bring about that good which shall have the greatest permanence. This may mean that we may even have to do at times things which may actually hurt. Even the Lord, when on earth, was tempted to turn the stones into bread—that is, He was tempted to be satisfied with the lesser good in His work for man. He was tempted of the devil to accept for man less than perfection; but He would not yield. So with the Christian; and not only in times of crisis, but always." The Christian must realize that charity is not only a feeling of goodwill towards all, but he must have the understanding that there must be always the greatest good to the greatest number. And therefore, in times of crisis, we must sometimes do painful things, such as making war, realizing that charity demands we go through with even such a condition as conflict, for the sake of the greatest good to the greatest number."

We must never forget, went on the speaker, that the "first" of charity is to shun evils as sins against God. This prepares the heart for the inflowing of true charity from the Lord. And the "second" of charity will then be to do good to all. For then man

will be a channel through which can pass out, as from Him as a centre, His own Divine Love.

"Man must himself be charity in form," declared Mr. Bray. "It must be the result of his whole outlook on life. It must not be something put on in an emergency, but must be his habitual self. What he does must be done in a spirit of prayerful well-wishing. Then, if he is called on to give pain to others, as may well be, that very fact will bring suffering to himself. But he must continue through, in spite of that suffering."

A study of present-day conditions, concluded Mr. Bray, teaches us that we must work together for a common end. This fact is being forced upon those peoples who are striving for freedom and justice, by the very circumstances in which they find themselves. The Axis nations are working together, and have developed very great power as a result of that co-operation. The Allied Nations must also work together, that they may have power for good. And not only now, when the struggle is upon us, but, if we are willing to work for the common good after the war, as strongly and as unitedly as we are working now, the outlook will indeed be wonderful. When the victory is won, we must show the world that we can be brothers on the political, the economic and the industrial planes, for the greatest good to the greatest number. And we can go to those who have been defeated, and can explain to them and all men, the basis upon which that good can surely be attained.

After a brief discussion, in which a number of the members took part, Mr. Bray reaffirmed his position that true charity was not contrary even to making war on others, provided that it was done for the overthrowing of the powers of evil, with no thought or feeling of animosity towards those who are looked upon as the "enemy." He expressed the belief that a great mistake had been made by this country, at the close of the first World War, in not going wholeheartedly into plans for preventing future conflict. "We drew out, when we might have prevented another war," he declared. "We let weaker nations starve, and put up higher tariff-walls. We demanded the gold of the debtor-nations, and called for a greater navy to protect it. We acted like five-year-old children, instead of adults. There were those who hoped that the world would again be open to exploitation. But we are beginning to realize that we cannot take that position; we cannot stand by and see our fellow men exploited by the selfish. We must seek to make man impotent to blunder and murder and slay."

If this can be brought about only through war, then war it must be. But there must be no thought or feeling of hatred or revenge, only the thought of making those who would oppress and destroy impotent to do harm. The man who shoots down an "enemy," in the conflict, must not think of slaying,

but of doing his part towards destroying the power of evil. The soldier who stands up bravely, and may lose his life in the struggle, while seeking to make impotent those who work harm upon others, has a better chance "than they who supinely submit to have the weak and helpless attacked and injured." "I feel that we must have no enmity in our hearts towards those with whom we are at war," concluded Mr. Bray. "I feel that when this terrible war is over and a righteous peace has been gained, I could go even to the Japs and others who are in conflict with us, and say, 'Brother, can't we work together and find a way to build a better world—build a world where the other man may have justice, as well as ourselves?' That is the spirit that is moving the whole world, to-day, more and more. We must work together to do away with war. There is a spirit of unity alive in the Churches. The attitude of all denominations is that doctrinal faith alone is dead. We can go shoulder to shoulder with a world to end war and build a co-operative world—a world in the true human form. But until the nations are willing to work together on that basis, we will always be on the way to another war. Where all are willing to take advantage of the weaker peoples, we are building for war, not peace. We must learn that in the great brotherhood of nations, each nation has a unique place to serve which no other can fill. We must all unite in bending our shoulders to the task of finding ways to preserve and conserve the native gifts which God has so freely given, for the good, not of any single people or group of peoples, but for the good of the whole."

The officers of the Association for the coming year are: President, Rev. Louis A. Dole; Vice-President, Rev. Bjorn Johansson; Secretary-Treasurer, Rev. Klaas L. Peters; and Board of Managers, Rev. Chas. W. Clodfelter and Rev. Immanuel Tafel.

Sunday-school Association

ONE of the outstanding gatherings of Convention was the 74th Annual Meeting of the Sunday-school Association. The Rev. Rollo K. Billings, who was elected President a year ago, proved to be an able and energetic Chairman, and the business part of the session was handled with promptness.

The Treasurer's report showed a deficit for the year, in the General Account, of \$70.74; however, there was a favorable balance of \$115.91 in the Lesson Account. Cash on hand totals \$505.17.

The Secretary's report indicated that Volumes 3, 4 and 6 of *The Sower* were now in print, and Volumes 1 and 4 are ready for the printer, and will be issued as soon as funds are available. Request was sent to Convention to underwrite the cost of publishing these volumes, to the extent of \$3,000.00.

The recommendation of the Council of Ministers, that Sunday-school scholars be "initiated into the

study of Hebrew and Greek," was considered at some length.

It was suggested that the scholars be encouraged to memorize such parts of the Word as the 23rd Psalm and portions of the Gospels, in the original languages. A committee consisting of the Rev. Louis A. Dole, the Rev. Warren Goddard and the Rev. Louis G. Hoeck was appointed to consider the matter, and work out plans to put the suggestion into

WHAT CONVENTION DID

ELECTED the Rev. Everett King Bray, of Cambridge, as its President.

Amended the by-laws so as to limit the term of office of the President to four years.

Relieved the Urbana Visiting Committee of the responsibility of recommending Convention nominees to the University Board of Trustees.

Re-elected the Rev. Arthur Wilde as Editor of the MESSENGER.

Restored the name of Horatio W. Dresser to the list of Convention Ministers.

Approved the ordination of Carl J. Peters, of LaPorte, Ind.

Sent greeting to Ezra Hyde Alden, who was absent for the first time in fifty-five years.

Referred to the General Council a motion providing that in the future all nominations of officers and members of committees be held on Friday, and elections on Saturday of Convention.

Authorized the Rev. Leonard I. Tafel, Chairman of the Council of Ministers, to seek to secure the appointment of Convention ministers as army and navy chaplains.

Accepted the Credentials Committee's report of 121 in attendance, including 42 ministers and 79 laymen.

effect, if deemed advisable.

The following were elected to serve for the ensuing year: President, the Rev. Rollo K. Billings; Vice-President, Philip M. Alden; Secretary-Treasurer, Miss Florence Whitehead; Standing Committee, Mrs. Richard B. Carter, the Rev. Paul Sperry, and Horace B. Blackmer.

Following the business meeting, two unusually excellent addresses were delivered by Mrs. Louis A. Dole and Miss Mildred K. Billings, on the subject: "The Sunday-school Association and Preparing for Straight Thinking in To-morrow's World." The addresses were somewhat brief, but very much to the point, and aroused considerable enthusiasm. Mrs. Dole was the first speaker. She said, in part:

"We cannot think without facts. This is true in every field of human activity, but it is especially true in respect to religion. I have heard people ask, 'Why study doctrine? The faith of my father was good enough for him, and it is good enough for me.' There is no field of thinking which does not need constant search for facts, yet people believe that in the field of religion a bare minimum of facts is sufficient. That is not so.

"In the New-Church we have many facts which others do not possess. They are not ours; we did not discover them; they were revealed to us by the Lord, for all mankind, and we know that He would not have revealed them if they were not needed. To think and say so is to criticize the Lord. Let us remember, too, that in being permitted to know these things, it is the Lord Who has made it possible. As He declared, 'Ye have not chosen me, but I have chosen you.' And it is not for our own sakes that we have been chosen, but that we may help others to see them."

It is true, admitted Mrs. Dole, that there are many persons in all the Churches who accept at least parts of the truths revealed in the Writings, but it is also true that they accept what they want and reject the rest. They are trying to put "new cloth on an old garment," and it does not work out well. We of the New Church, on the other hand, accept the entire Writings as a revelation, and we must proclaim them to the world as such. "We will fail the world, we will fail our children, we will fail the Lord, if we neglect to impart this great body of facts which are so much needed as a basis for right-thinking," she declared. "That is why they have been given to mankind for they are for the man of the New Age. If we fail to give them to our children, they will be of the Old, and not the New."

Mrs. Dole then outlined some of these new facts, in the order of their importance.

"First we have the facts regarding the Personality of God in Christ. Nothing is more essential than these, for straight thinking. They are fundamental to all our teaching. Without them, man is unable to think through present-day conditions; without them, we cannot know the true nature of God, of Providence, and other life-problems.

"These revealed facts also tell us the nature and purpose of the Bible, which can and should be our guide-book of life. People follow the parts which they understand, but their lives are limited by their lack of knowledge. Many passages are dark to them, and so their thinking is limited. But we have the whole of the Bible made known to us, and we should, and must, give it to our children, to help them.

"Then, these facts make known to us the nature of the spiritual-world, not only as a place to which to go when we die, but as an ever-present plane upon which we live now. They help us understand present world-conditions. No man can understand the war,

if he does not realize that its causes are in the hearts of men."

These basic principles have been revealed to us as guide-posts, to help us in our daily lives, declared Mrs. Dole. Few know how little there is in the older churches to which their members can turn, in comparison with what we are fortunate enough to possess. The New-Church teachings are a veritable treasure-house. The speaker told of a Teachers Training Course which she had attended in Bath, which was well attended, and in which much good was done. The work was very carefully prepared, and earnestly presented. "But questions were asked which the teacher just could not answer," she declared. "She had to pass them over. Time and again she turned to me for help. When the course was completed, she admitted that she did not know what she would have done, if it had not been for me. Yet the questions were quite simple for a New-Church person." Members of the class admitted, said Mrs. Dole, that in the teaching of their own classes, they never used the Bible. One teacher declared that there were so many other things to attend to that he did not have the time to refer to the Word. There was good inspiration, there was help, there was friendship, but no instruction from the Word of God.

"We must build our Sunday-schools on the Word and the Writings," concluded Mrs. Dole. "In the Writings we have a complete psychology. If we want to prepare our children for clear thinking, we must give to them as much of the Word as possible, in the light of the Second Coming."

In presenting her thoughts on the subject, Miss Billings pointed out that she and Mrs. Dole could not have been more in harmony had they collaborated in preparing their respective talks. However, she would approach the matter from a slightly different angle.

"What we need to do in order to think straight, is to face realities. The world is not thinking straight to-day, because it is not standing firmly on the right foundation. We must help it to find this foundation, to face life, not merely as they think it is, but as it actually is."

The speaker referred to two general fields of thought, in which mistaken thinking was going on in the world. One was that of man himself, and his true nature, and the other was that of the nature of society as a whole.

"There are those who think that man has natural goodness," she declared, "while others think that man is all evil. We want people to realize that at the centre there is the vision of a little heaven, and around that a little hell; that these are both within us; but that we need not say that either is ours, until we unite ourselves freely with it. We want people to know that in this is to be found the reality, and not in the old thought."

Turning to the question of the reality of human society, Miss Billings pointed to the growing belief that true society is built on the conception of mutual co-operation. More and more the churches are standing together, apparently for mutual support. But is not this perhaps due to the fact that they have lost much of the conception of what they are standing for?

Is it enough to say, Let us build a better world together? Should not, first, the cry go forth, that "the Lord God, Jesus Christ reigns"? Is it not of first importance to realize that society in its true order is spiritual, and that it is organized around the Lord; that the kingdom of heaven is here, and now, and not in some distant realm? If we do not know that, and proclaim it to others, we will fail of our mission, and the Lord will find others to carry on the work of the New Church.

"I was looking for a passage in *Isaiah* just to-day, which I could not find," continued Miss Billings. "I went quickly through the whole prophecy. And I was amazed to find how full it is with the message of man's need for a knowledge of the Lord and the need of His help. There is one passage which impressed me—which seemed to stand right out: 'No man stirreth him up to take hold on me.' If we are too weak to do that, no matter how much we co-operate with each other, we will get nowhere. Religion has been adjusted to fit in with things around us. What we need is to orient ourselves towards the Lord, as the one Reality. More and more the churches are coming to realize that with all they have done to co-operate, they have not yet faced actual reality. One feels a sense of despair. Once they realize that we must adjust things to religion, and not religion to things, and they realize that this is not humanly possible as long as they seek to do it alone, then there will be hope. That is what we must seek to make plain: to help people take hold of the strength of God.

"The young people say, 'We want a better world.' Then teach them to make peace with God. For does He not declare, 'I am the Lord thy God, that teacheth thee to profit, that leadeth thee in the way thou shouldest go'?"

New-Church Day

THE Special New-Church Day Observance service, held in Hurlbut Memorial Church, on the evening of Friday, June 19, proved one of the most enjoyable events of the Convention. The beautiful auditorium was well filled with ministers, delegates and the young people, when the chairman, the Rev. Franklin H. Blackmer, announced the opening hymn: "Triumphant Zion, Lift Thy Head." The grand old hymn seemed to bring a message of hope

and encouragement. The Scripture lesson, too, from the first chapter of *Joshua*, with its repeated call to "Be strong and of good courage," added its note of optimism, while the selection gave the note of complete assurance: "The kingdoms of this world are become the kingdom of our Lord and of His Christ, and He shall reign forever and ever." Surely a "New-Church" service. The speaker, the Rev. William H. Beales, of Detroit, took as his subject, "Why the New Church?" The address follows:

"One hundred and seventy-two years ago to-day, a most remarkable event took place in the spiritual world. Christ the Lord—He Whom men had seen on earth in Human Form—He Whom the angels see to-day in His Glorified Human—He called together His faithful disciples—the same who had followed Him during His public ministry on earth, and He sent them forth throughout the length and breadth of the whole world of spirits, as His messengers. They were to proclaim a great Evangel: 'That the Lord God Jesus Christ reigns, Whose kingdom shall be for ages and ages.'

"Now notice. *Why* were those disciples sent out at that time? And *why* that message? Because, at that time, the writing of the *True Christian Religion* had been completed. For the first time since Christ had appeared among men, the clouds of ignorance had been pushed aside, and the clear light of Divine Truth had streamed forth. Men could now know the real nature of Him Whom they called 'Lord' and 'God'; for the first time they could know the nature of true faith and charity; the nature of genuine repentance and regeneration; for the first time they could know what was meant by the *True Christian Religion*. And these two events: the completion of the writing of the *True Christian Religion* and the sending forth of the disciples, by the Lord, to proclaim His eternal and complete sovereignty, must always be linked together. For it was because the first had been accomplished, that the second was made possible. That took place, as I have said, one hundred and seventy-two years ago to-day.

"One hundred and twenty-one years ago, this General Convention was organized. It was formed for the purpose of performing the usual uses of a Church, but a Church based upon the teachings proclaimed in that *True Christian Religion* of which we have spoken. And because that was so, its great central message must be the same as that given to the disciples to proclaim: 'That the Lord God Jesus Christ reigns, whose kingdom shall be for ages of ages.' The Church on earth must make one in doctrine with the Church in heaven or it is *not* a Church.

"As an organization, we are one hundred and twenty-one years of age. What have we accomplished during those one hundred and twenty-one years? There is a tendency, especially among some of the younger folks, to make comparisons between ourselves and other Protestant denominations. All right,

suppose we *do* make a few comparisons. They at least are interesting.

"Take the Methodists, for a start. Methodism, in America, was just seventy-seven years old when the Convention was organized. To-day, there are 9,000,000 Methodists in this country. The Baptist movement is of earlier vintage: it was two hundred years of age when we were born. They, too, have about 9,000,000 members, with 5,300,000 in their Sunday-schools. The Presbyterians, as an organized body in America, come in between ourselves and the Baptists: they were one hundred and fifty-six years of age when we were born. To-day they have only a meagre 3,000,000 members. Coming to our friends the Christian Scientists, who certainly became an organized body well after the New Church was proclaimed to the world—what of them? The latest available records show an increase of forty-seven new branches, or churches as we would call them. At present there are about 3,000 of these branches, including forty college and university organizations. The total membership is probably about 3,000,000. When we turn to the Lutherans, we just stop counting. Throughout America and Europe they number only about 82,000,000.

"The latest reports of the General Convention show seventy-seven societies, with a total membership of exactly 5,308. The Sunday-school enrollment for the entire United States and Canada is placed at 1,886—about 150 less than one of Detroit's Baptist Sunday-schools.

"Well, as the young folks would say: 'So what?' What story do these figures tell us? The only story they tell is, that it is foolish to draw any conclusions from mere figures. For see!

"It is true that these Protestant denominations are not very much older than the General Convention, but, it is also true that there is really nothing very new about them. They are all divisions of the Christian Church which arose from the teaching and preaching of the Apostles—the First Christian Church. None of them has anything fundamentally different, as to doctrine, from any of the others; none of them has anything fundamentally *new* to offer to the world. To go from one to another is like going from one room to another in the same house; it is not like moving into a *new* house.

"This is not said with the slightest desire to minimize the fine work done by the churches round about us; that work is apparent to all; it is pointed out with the one purpose in view of orienting *ourselves*: finding out where *we* stand. And the plain truth is, that these giants, before which we are but a pigmy, although at least half as old as most of them, are off-shoots, modified units of that Christian Church which has stood for two thousand years. Fundamentally, they are in no sense 'new.'

"Let us face the facts, however, and not try to hide behind anything. In point of numbers, we are

an insignificant body, in spite of our one hundred and twenty-one years. And we are not very well, either. We are losing weight. Our blood-count is low, and still dropping. We haven't enough red corpuscles. I think we have spiritual anemia. And it is not because we haven't known it, and searched for the remedy. Why, if all of the papers which have been read on 'Why Doesn't the New Church Grow?' during my short life-time could be gathered together, and turned into synthetic rubber, there would be enough to re-tread all the tires in the United States.

"And it is not because we haven't consulted physicians. We have. For years we had the spiritual 'regulars,' the orthodox practitioners. They prescribed more doctrine, in larger and stronger doses. They are still with us. And then along came the spiritual homeopaths, and *they* said: 'You are all wrong: what is needed is smaller doses of doctrine, properly mixed with other materials—attenuated. People don't like strong medicines these days.

"And we have even had our spiritual osteopaths. They agreed with the homeopaths, that we don't need so much doctrine, but they were, and are, strong on exercise. Get out and see what other organizations are doing, and help them do it, they advised: work, and you will grow strong.

"And we have even had our spiritual chiropractors, and they tell us that there is something wrong with our vertebrae. Our *organization* is all wrong; the *bones*—the *framework*, needs adjusting. And—yes, we have also had our spiritual Christian Scientists; and they assure us, most positively, that there is nothing wrong: we only imagine there is. It is the Lord's Church, and He will bring everything out right, in the end. So He will, but it happens that we are considering *our* part of the work, just now.

"But, while we are not in a very robust condition, I do not agree with the man who said to me, two years ago: 'Mr. Beales, there will be *no* organized New Church in ten years.' That is all wrong: we are *not* ready for the undertaker—and never will be. But we *do* need to catch a new and clearer vision of our mission as a Church. And we *do* need to give a great deal of attention to how we can best fulfill that mission.

"And the first thing, as I see it, is to remind ourselves that we are not only a branch of the First Christian Church—we are the, perhaps unworthy, beginning of a *new* Church, a Church with a *new* message. We do need to catch a fresh vision of those disciples of the Lord, going forth throughout the length and breadth of the spiritual world, to proclaim the great truth that 'The Lord God Jesus Christ reigns.' Clearly, the proclaiming of that truth was needed even there; how much more it is needed here on earth. For that is the distinctive, the *new* teaching which we are called upon to give to the

world.

"Our hope for true progress lies in our delivering that message. It is not our message: it is the message given us by the Lord Himself. It was He who called those disciples together; it was He who sent them throughout the spiritual world; it is He who calls on us to carry the same message to all who will hearken to our voices. And linking that great truth of the divinity of the Lord as the only God of heaven and earth with the Writings of the Church. Fearlessly, clearly, definitely. I shall never forget the moment, during my ordination, when the late Rev. Mr. Worcester handed me a copy of the Word and of the *True Christian Religion*. And my undertaking—the undertaking of all New-Church ministers to teach from the Word, in the light of the Writings, and not to deviate from that course.

"So much for our message. Perhaps we have been slipping a little, in spots. Perhaps we have lost something of the glory of the vision of the New Jerusalem, something of the beauty and the grandeur for which our Church stands. Perhaps we have been a little too anxious to gain the approval of *men*, rather than the 'Well done' of the Master: to have *men* tell us that we are right, instead of being content with the sure knowledge, in our hearts, that we are. We seem afraid to be different. We must be different—we are different. Unless we make that very clear, we won't be heard. Have you ever sung in a very large choir or chorus? If so, you will have noticed that you couldn't hear your own voice. It seemed to merge with all the other voices in your section. Certainly, no one out there in the audience could distinguish your voice among so many. If they did, you had no right to be there. If you want to be heard above the other singers you must sing a *solo*. That, it seems to me, is what we simply must do, as a Church. Not merely join in the chorus, with millions and millions of other singers—we must insist on doing solo work. We must stand out distinctly, or be submerged.

"And the one thing that will make this possible, is the nature of our message. I cannot get from my mind the thought of those disciples—those simple, true-hearted men, who forsook all in the world that they might follow their Master, hearing His voice call them again—as He had called them in this world—Peter, James, John, Andrew, Philip. Sent forth once more, to do His bidding. And the message! Perhaps it may seem very strange to us, that the very *angels* needed to be told that the Lord Jesus Christ reigns. Doesn't He reign in their hearts? How could they have been in heaven, if He did not?

"Does not the explanation lie just here? The Lord rules through His Divine Truth. And His kingdom is the minds of men. Now, at the time of His First Advent, there were planes of the mind which were not yet open. 'I have other things to tell

you, but ye cannot bear them now.' But when He, the Spirit of truth, shall come, He shall lead you into all Truth. Yes, the spiritual rational plane was not yet opened. Therefore, there were degrees of truth which mankind could not receive. And before this could be changed, the Lord must do wonderful things in the world of spirits. He must bring about a judgment. Then, and not until then, could the way be opened for the fullest revelation of Divine Truth the world has ever received.

"That Judgment was accomplished, and then the Lord revealed that truth for which mankind had been waiting. He made His Second Coming in the revealing of that Truth, the final step of that revelation being the completion of the *True Christian Religion*. In the giving—the making accessible to mankind, of that truth, the Lord can be present with man on every plane—fully present. And I think—I say I think, that it was in this sense that the Lord could, and did, proclaim to the whole spiritual world, that now, indeed, His reign in the minds of man may be complete—"The Lord God Jesus Christ reigns." And He alone—the only God of heaven and earth.

"Now, why is it of such importance that mankind shall know this great truth of the divinity of the Lord—and that He indeed reigns? Mrs. Louis Dole and Miss Mildred Billings gave splendid answers to that question in this auditorium last evening. I wish that every New Churchman could have heard those addresses. I felt glad at heart, as I listened, for I felt new hope, new confidence, for the success of the Church we love.

"And this is the reason for the importance of that truth: The world faces a tremendous task—we must rebuild the whole social structure. We must rebuild on a new foundation. Our young people are crying out for a better world—and a better world it must be. But, let us realize, and let our young folks realize, that it is *too great a task* for humanity to accomplish, unaided by Divine Counsel and strength. For see! The foundations of a true social order are spiritual. And those foundations must be revealed to us. Yes, and even when we have caught a vision of what we may build, and how to build it—we must have divine aid in the building. 'Without me ye can do nothing.'

"There are countless organizations in the world, all working towards the realization of a better social and economic order. They are doing fine work. But it is the clear responsibility of the Church to add the one greatest of all factors without which the building will be in vain—the spiritual. 'Except the Lord build the house, they labor in vain that build it.' Therefore, it is the supreme duty of the New Church to point all men to the Lord: and to point to Him as the one and only God. For, above all else, that is the new truth which Christ has entrusted to us. It is that which distinguishes us from all our brothers of

the other churches. That, and the teaching of the spiritual sense of the Word.

"We must proclaim those truths, clearly, definitely and fearlessly. Do we *believe* that the Lord has made His Second Coming in the opening of the spiritual sense of the Word—His Word? Do we *believe* that in the writings of Emanuel Swedenborg the world has a divine revelation? If we do—then we *must say so*. Say it wisely, carefully—but say it. We have no hint that the disciples wanted to censor the message which the Lord gave them to proclaim—they went gladly, and proclaimed it. So must we—if we are ever to hear the welcome words of the Lord: 'Well done, good and faithful servant.'

"Let us catch a vision of the greatness of our mission—and the honor done us by the Lord, in entrusting us with it. May we learn to speak, not of ourselves, but as servants of the Most High God—and with His authorization. In my early days, as a newspaperman, I learned one great lesson: that to approach a man on your own behalf, was one thing, and to approach him on behalf of a great metropolitan paper was quite a different matter. I interviewed men of every social rank; I asked the most personal questions. I asked questions which, had they been asked in my own name, would have resulted in my being thrown out bodily. But, the men interviewed saw in me, not myself, but the paper I represented.

"So in our Church work, especially as ministers—and the same to you young folks in the work you do for the Church—let us speak and act as servants of the Lord: sent forth by Him to proclaim the message He has placed in our mouths. If we do, we will lose all fear—all anxiety over the outcome. No, the New Church is not ready to fold up—the New Church—the organized New Church—is preparing for a newer and grander growth than any we have known. And we are going to go forward, because we are gaining a better vision of our mission—a better vision of what the New Church really means, than we have ever had before."

(Convention Proceedings to be continued in next issue)

Convention as an Organization

By Ezra Hyde Alden

(Continued from previous issue)

THE Board of Publication is also an incorporated body under the laws of the State of New York, being organized "for benevolent, charitable, literary and missionary purposes and for the furtherance of religious opinion" by the publication, sale and distribution of books and periodicals, more especially the writings of Emanuel Swedenborg and such other works as may be deemed useful in diffusing a

knowledge of said writings. Any adult person may become a member by unanimous vote of the members present at any annual meeting or upon selection by the Convention or General Council. Its work is directed by a Board of twenty Directors, five elected annually for terms of four years. The Board has its headquarters in Brooklyn and is the publisher of our Book of Worship and Magnificat and also publishes the NEW-CHURCH MESSENGER and the *New Christianity*. Its By-Laws provide that it shall "be the aim of the Society to carry out the views and wishes of the General Convention as far as it is possible to do so, both in the care and disbursement of funds entrusted to it by Convention and by having the character of its publishing work such as shall meet the approval of Convention as said approval may be manifested by Convention by means of a committee for the purpose or otherwise." At a recent meeting of the General Council, the Council itself was appointed as such committee and the Board of Publication was requested to advise the Secretary from time to time of any publishing work which it contemplates for approval or disapproval by the Council, it being understood that any work disapproved shall not be proceeded with. This action has been somewhat loosely referred to as "censorship" but it seems to be strictly in line with the Board's By-Laws and I believe has in no way hampered the Board's activities. In passing it may be of interest to note that the recent change making the MESSENGER a fortnightly instead of a weekly publication promises to reduce the amount which Convention must appropriate by between two and three thousand dollars a year, and has brought in some three hundred new subscribers.

The Board of Home and Foreign Missions is unincorporated and its members are elected by the Convention, six each year for terms of three years, one-half being ministers and one-half laymen; its work is mainly handled by an Executive Committee of eleven members which meets every other month in New York City. The Board was established in 1885 and in the somewhat more than fifty years of its life has disbursed over six hundred thousand dollars to carry on its work. Its income is in part derived from interest on invested funds but a larger part comes from individual contributions and from Convention appropriations. As its name implies it has carried on its missionary or extension work in this country and Canada, and abroad, reaching into the West Indies, South America, France, Germany, Austria, Switzerland, Denmark, Finland, Latvia, Czecho-Slovakia and Italy in Europe, Burma, China and Japan in Asia and the Philippine Islands. Of course under present war conditions many of these foreign points have had to be given up, it is hoped only temporarily.

One of the most important arms of Convention is the Augmentation Fund, which was established in

1912 to provide for the "support and extension of the New-Church ministry and the missionary field." The initiative in the establishment of this Fund was taken by the Rev. Julian K. Smyth, then President of the Convention, and George Copp Warren of Brookline, Mass., and it was largely because of their enthusiastic support that the Fund has been built up to its present size. In the first year subscriptions were received to its permanent fund, the income only of which was to be used, amounting to over \$50,000, and to-day its investments aggregate over \$600,000, yielding an income in excess of \$25,000 a year. At this time it is helping in the support of ministers in no less than twenty-eight of our Church societies as well as of several students in the Theological School. Without this help many of these societies could not maintain services. The affairs of the Fund are administered by a Board of twelve laymen, three being elected each year for terms of four years. There is also an Advisory Committee of four who endeavor to keep in close touch with the beneficiaries of the Fund and to advise the Board from time to time as to suitable appropriations.

Another important Convention arm is the Pension Fund which is administered by a Board of fifteen, five of whom are ministers, five laymen and five lay-women; this Fund provides modest pensions for aged ministers and for the families of deceased ministers. Its expenditures for these pensions at present aggregate about seven thousand dollars a year, the list of those who are being provided for including seven ministers and the widows of eleven ministers. Its funds are partly derived from interest on investments, partly from contributions and partly from appropriations from certain Convention funds. As stated, the pensions are modest and in some cases should doubtless be increased. The Trustees of the Pension Fund also administer the Orphan Fund, which amounts to about ten thousand dollars, and from which, until recently, payments have been made to the children of a deceased Filipino minister.

One of the Convention committees which perhaps comes more directly to our attention than any other is the Committee on Budget, made up of the officers of Convention, the President, Vice-President, Treasurer and Secretary. The name of this committee has recently been changed to the Committee to Raise Funds for Convention Uses which more accurately defines its use. This committee came into being in 1932, with the thought that it would be better to have the solicitation of funds placed in the hands of a single committee rather than having each Use making its own appeal, much as our Community Chests have endeavored to centralize and systematize the solicitation for funds for local charities. At present the committee is asking subscriptions for the Board of Missions, the Augmentation Fund and the Pension Fund. In the year 1940-41 contributions aggregating over \$8,000 were secured, com-

paring with amounts as high as \$23,000 in 1929-30, since which date there has been a gradual shrinkage of receipts; these lessened returns reflect of course a reduced membership and smaller incomes, while present and prospective taxation will probably result in still further decreases.

Convention's Building Fund was established in 1875 "for the purpose of aiding societies in erecting New-Church places of worship in America" and is administered by a Board of six Trustees, two elected annually for terms of three years. In its over sixty years of activity this Fund, although never having large resources, has assisted some eleven Church societies in the erection of church buildings, this assistance being by loans secured on the church property at a low rate of interest and a gradual reduction in principal.

The National Church, a beautiful building on Sixteenth Street in Washington, was completed and dedicated in 1896, the Sunday-school building being completed in 1912. The care of this property is in the hands of a Board of Trustees which is self-perpetuating subject to the approval of the President and Secretary of Convention. Convention has held many of its meetings in the National Church but present conditions in Washington are such that meetings there are not feasible. The Board of Trustees numbers fifteen, five of whom living in Washington act as a local committee on the care of the property.

I have not attempted to list all the committees and Boards reporting to the Convention and have left until the last a committee whose responsibilities are most exacting, the Investment Committee which is composed of four men of considerable financial experience including the Treasurer of the Convention. In the hands of this committee are the handling of Convention's funds which at present, including real estate owned, aggregate upwards of two million dollars, representing over one hundred funds, largely derived from bequests and gifts by devoted members of the Church. From these investments, which are mainly in high-grade bonds, the total income received in the fiscal year 1940-41 was close to \$75,000.

There are three organizations which while independently operated are closely related to the Convention, hold their annual meetings during the Convention session and make annual reports to it. These are the American New-Church Sunday-school Association, the American New-Church League (the organization of young people) and the National Alliance of New-Church Women. The Sunday-school Association has been in existence about seventy-five years and at present has on its roll fifty schools with an enrolment of approximately 2100 teachers and scholars. The Association through its Lesson Committee plans the lesson courses and provides notes and illustrative pictures.

Its latest undertaking has been the revision of the Sower Notes which are being issued in six volumes, three of which have thus far been published. Without the work which the Association is doing our local Sunday-school work would be much hampered.

The New-Church League was organized in 1885 under the name of the American League of New Church Young People's Societies, with twelve young peoples' societies represented. At present there are Leagues and Junior Leagues in thirty of our Church societies and I am confident that these Leagues have done and are doing much to keep alive the spirit of service in our Church societies and to prepare our young people for their future responsibilities in the maintenance of our Church organization.

The National Alliance of New-Church Women was organized some thirty years ago; it aims to co-ordinate the work of the women's organizations in the Associations and societies and to encourage their participation not only in Church activities but in community and national service. One use which the Alliance has carried on has been the collection of contributions for the Mission work of the Church through what is called the Mite Box. These contributions were begun in 1925 as a memorial to the Rev. George G. Pulsford who gave his life to the Church, especially in a long stay in the Philippines where he was instrumental in the organizing of the Church activities, especially in Manila. In the sixteen years which have passed since then the Alliance has contributed more than \$7,300 to the Mission Board.

I hope this hasn't been too tedious and trust it may have given you some idea of the Convention and its work.

Scriptures in 1055 Tongues

WITH the addition of four new languages, in which the Scriptures have not previously appeared, some part of the Bible has now been translated into 1,055 languages and dialects, according to a report issued by the American Bible Society. Africa has received three of these new dialects: Bandi, spoken in Liberia; Okala for the Belgian Congo; and Moba, spoken in Togoland. The fourth, Sora, is spoken in southeastern India.

The summary of the languages is as follows:

Languages in which the whole Bible has been published.....	184
Languages in which the whole New Testament has been published.....	229
Languages in which at least a complete book has been published.....	554
Languages in which only selections have been published.....	88

Total number of languages in which

some part of the Bible has been published..... 1,055

It is probable that other new dialects may have found their way into a written form but no further information has been received by the Bible Society, due to the suspension of mail service from many countries where this missionary endeavor is constantly being pursued and the faulty communication from those lands still in touch with the Society.

Many missions, which formerly sent their translations of the Bible to the British and Foreign Bible Society of London, whose activities have been greatly curtailed or entirely suspended by the war, are now turning to the American Bible Society for the printing of these new Scriptures, so that the language list will undoubtedly be considerably augmented in 1942.

A new publication just issued by the American Bible Society is a corrected edition of the *Gospel of St. Luke* in Iroquois (Mohawk) for a considerable number of Indians living in a "reservation" in the city of Brooklyn, N. Y., as well as for their relatives in Canada. It is expected that the Oneidas, in Wisconsin, can also use this Gospel.

Although the manufacturing schedules of the American Bible Society for the Army and Navy New Testaments have been stepped up from 3,000 a day to 6,000 and then to 9,000, it has proven impossible as yet to overtake the demand, nor have the receipts in the Society's special Emergency Fund overtaken the expense. At least 50,000 Testaments have been ordered for distribution to service men. The Bible Society is continuing steadily its policy of supplying every chaplain with the Scriptures he requests as rapidly as it can get them from the presses.

Many ministerial associations are uniting to request contributions from their churches for the supply of Testaments to Chaplains in adjacent camps.

* * *

TWO HUNDRED Malagasy Testaments have been sent by the American Bible Society to riflemen from Madagascar interned in France. Some 2,000 of them are Protestant and all are very homesick. The books were addressed to a French chaplain in southeastern France who will forward them to the camps in Free and Occupied France where the men are located.

The Spiritual Result of Thinking Against God

EVERY man is able to think freely, yea most freely, whatever he wishes, as well against God as in favor of God. But he that thinks against God rarely suffers any punishment for it in the natural world because there he is always in a state to be reformed; but after death, in the spiritual world he suffers for it. (P. 249.)

News of the Church

Cleveland, Ohio

THE Society owes the members of the Women's Guild a debt of gratitude for the work they have accomplished during the past year. The ladies have sewed for the Red Cross every Tuesday and have held rummage sales which have added substantial sums to their treasury. With \$100 of the money they have earned they have recently paid to have the walls and woodwork of the church parlors thoroughly cleaned, the window shades renewed, and have made up and hung new curtains at all the windows.

A special service was arranged for the children of the Sunday-school on June 14. This was a service of combined church and Sunday-school with sermon and music adapted to the children. The sermon-subject was "The Boy and Girl Heroes of the Bible." Gift books were presented for good attendance at Sunday-school during the year. Among those who attended the service were several visitors from various New-Church societies further east.

Indianapolis, Ind.

THE church year for this Society closed on June 28 on which day the pastor's sermon topic was "Vacation Time." It is planned to resume church services on the Sunday following Labor Day.

The Sunday evening sessions of the Young People's League closed on June 7. The young people plan, however, to engage in various social activities during the summer.

The Women's Alliance held its regular monthly meeting on Wednesday, June 24, at the residence of Mrs. Klaas Peters. This was the closing meeting of the church year.

Cincinnati, Ohio

REQUESTS for a combination worship service and Bible School to be held each Sunday during the summer have been made; and the pastor, therefore, will be at the church at 10:00 A.M. each Sunday that he is in town for such a service.

Lakewood, Ohio

THE Sunday-school sessions will be continued during the summer months because of the interest, progress and the popular demand of all those connected with this important activity.

June 14 was observed as Children's Day and Flower Day on which occasion the entire Sunday-school attended the church service. Everyone brought flowers and friends; and co-operation from young and old was the order of the day to make the service inspiring and beautiful. The Children's Choir delighted everyone.

A special summer program is being planned and worked out for the months of July and August church services. We expect to receive later detailed announcements.

In the absence of the pastor, the Rev. Isaac Ens, who was attending Convention, Mr. Stanley Babington took charge of the morning service on Sunday, June 21.

Roxbury, Mass.

FLOWER Sunday was celebrated on June 14 in the Roxbury Society. The sacraments of Baptism and the Holy Supper were administered on the same occasion.

Roxbury joins in the Union Services now being held in the Cambridge Church. Services in the Roxbury Church are to be resumed on Sunday, September 20.

Golden Wedding

ON June 28, 1892, at the home of the bride's parents in Boston, Mr. Ezra Hyde Alden of Philadelphia, and Miss Hattie Carter Hathaway of Boston were married, the ceremony being solemnized by the Rev. George S. Wheeler of Bridgewater. In observance of the fiftieth anniversary of this event, there was a small family gathering at their home in Philadelphia on June 28, 1942. Mr. and Mrs. Alden have three daughters, two sons and nine grandchildren.

Guest Preacher at Fryeburg

MR. JOHN H. JORDAN, who recently completed his first year of training at the New-Church Theological School, delivered the sermon at the Fryeburg New Church on Sunday, June 21, 1942.

Fryeburg Assembly

AFTER careful consideration it was voted not to hold the regular session of the Fryeburg Assembly this year.

Services in the South

SERVICES will be held in Tampa, Fla., during the summer months and other centers by arrangement; and Study Group meetings in St. Petersburg.

Children's Sunday at Fryeburg

CHILDREN'S Sunday was observed by the Fryeburg Church on June 14. Six children received the Sacrament of Baptism; namely, Dale Eugene Lord, Raymond Harris Stevens, III, Marilyn Sargent, Isabelle Sargent, Dolores Francis, and Beverley Francis. Bibles were awarded to: Mary Snow, Beverley Hutchins, Edward Whitaker, Marilyn Sargent, Isabelle Sargent, Mary Heath, Myron Ward, and Lawrence Haley.

Good News Regarding the Rev. and Mrs. Clayton Priestnal

OUR prospective new Pastor and his wife arrived in Cleveland on the evening of Saturday, April 18th. Officiating at the Sunday service next morning, he preached a very interesting and helpful sermon on the subject of Prayer under the title "The Windowsill of Heaven", adopted from an appropriate poem. On the following Sunday, April 26, he preached an equally discerning and effective sermon on "The Foursquare City" or "The Perfect Man" that has his spiritual length, breadth, and height equal. Professionally and socially, the Rev. Clayton Priestnal made a very favorable impression, as did also Mrs. Priestnal, who is an avowed special student of child-life and child-psychology.

On Sunday, May 24, the members of the Society met after the usual morning service, and voted unanimously to confirm the nomination by the Church Council of the Rev. Clayton S. Priestnal to become Pastor of the "Church of the Holy City". His term of Sunday preaching will begin in September next, the date to be announced later. However, any time after July 1 he may be called upon for emergency service. His summer address can be obtained from either Mr. Charles W. Duerr, President, or Miss Dora Pfister, Secretary of the Society.

Thus is most happily consummated the long-cherished purpose of the Cleveland Society to secure services of a progressive young minister of marked ability. Around him the members and

friends of the Society can now soon rally, and prove their loyalty and devotion to the Church.

—*Church of the Holy City Bulletin*, May, 1942.

Mission Board News

In a report recently received from the Rev. Bjorn Johansson, missionary minister in Western New York, with headquarters in Buffalo, he speaks of having made a number of worthwhile missionary visits during the past month which included such places as Geneva, Canandaigua, Ithaca, N. Collins, Collins Center and Arcade. In Ithaca, he mentions the rapidly developing interest of a professor and his wife in the teachings, and Mr. Johansson believes this may be a great help in building up a movement in that city. In Arcade there is a highly educated gentleman who has become so engrossed in Swedenborg's teachings that there is even the possibility of his attending convention at Chautauqua. In Buffalo activities have slowed down somewhat due to a number of the members of the Society living in suburbs and recognizing the need of conserving their tires as much as possible. However, several lectures were given in this city which were well attended, and Mr. Johansson is much encouraged by the fact that he has been asked to give the invocation at the graduation exercises of the high schools of Buffalo.

Baptism

WENTWORTH. — Roger Wentworth, 2nd, infant son of Mr. and Mrs. Roger Wentworth of Roxbury, Mass., was baptized Sunday, June 14, in the Roxbury Church, the Rev. Joy H. Hammond officiating.

Birth

WAGNER.—On May 20, 1942, a daughter, Janet Sue, to Mr. and Mrs. Gilbert E. Wagner of the St. Louis Church.

Marriages

ROSEN-SELEE.—Mary Scripture Selee and Dr. James Michael Rosen, June 26, at the home of the bride, the Rev. Arthur Wilde officiating. Mrs. Rosen has been a teacher of English and History at the Ethical Culture

School (Fieldston), New York City, for the past five years. Dr. Rosen is a director of the Bureau of Investigation in the New York City Department of Hospitals.

GILCHRIST-PETERS.—Jean Elizabeth Peters, daughter of the Rev. and Mrs. P. Peters, of Edmonton, Alta., and A. B. Douglas Mitchell Gilchrist, R. C. N. V. R. also of Edmonton, were united in marriage on May 29, at the home of the bride. The Rev. P. Peters solemnized the marriage.

P. P.

ORTHWEIN-GILL.—Miss Gene May Gill and Walter Edward Orthwein of St. Louis, on May 16, 1942, the Rev. Dirk Diephuis officiating.

RUNDLE-HENSELMEIER.—Miss Lois Estelle Henselmeier, formerly of St. Louis, now of Ames, Iowa, and Dr. Robert Eugene Rundle of Ames, on June 7, 1942, by the Rev. Dirk Diephuis, at the home of the bride's parents, Dr. and Mrs. H. F. Henselmeier. Dr. Rundle teaches chemistry at the Iowa State College.

The Open Forum

"Our Neighbor, the World"

To the Editor of THE MESSENGER:

IN the article, "Our Neighbor, The World", by Louis G. Hoeck (June 10, 1942), I believe there has been a misunderstanding regarding Swedenborg's statement analysing the Fifth Commandment, "Thou Shalt Not Commit Murder." According to the article: "Where there is no hatred there is no murder, for hatred alone is murder. . . ." Yet Swedenborg clearly states that hatred is murder; and the *taking of life is murder*. In (*T. C. R.*) pages 309-312 Swedenborg says:

"This commandment, 'Thou shalt not commit murder', in the natural sense, signifies not to take away a man's life, or to inflict upon him any wound which may cause his death also not to mutilate his body; and moreover, not to do deadly injury to his good name. . . ."

Swedenborg also points out killing in the Celestial sense which the article pointed out. But I believe it is important that we, as Christians, have been instructed to clearly obey both the natural and Celestial interpretations. Any statements by Swedenborg elsewhere in his writings on the "duty of being a

good soldier" are sound if a person does not understand or is unable to use the force of Christian action. Thus, it is better to fight (i.e., kill, murder) than to do nothing about evil; but also it is better to use the Christian alternatives to war, as pointed out by Jesus, than to fight or do nothing.

BRONSON P. CLARK.

Highacres Farm,
Glen Mills, Pa.,
June 20, 1942.

A Letter Concerning Faith and Tribulations

To the Editor of THE MESSENGER:

IN your excellent article on prayer, in this June 10th issue, the Scripture quoted from *Matthew* xxi. 22, is not explained, as the other parts of the article are. And I am here calling your attention to that particular observation, because, although that same Scripture concerning prayer is frequently read and quoted, I have never as yet either read or heard any attempt at giving some satisfactory explanation of it. This is also true regarding many similar important Scriptures.

It is evident that in this Gospel statement the emphasis is centered on the word, believing, that true faith, in accordance with and enlightenment from the Scriptures, is thereby referred to or meant. And so it is accordingly necessary, for a right understanding, to properly consider and explain what such a faith, and accordingly a right desire, prayer and results involve and demand. Because of a general neglect to offer such needed explanations, of particularly enigmatic and seemingly unreasonable Scriptures, many attendants, even in the enlightened New Jerusalem Church, are often left in uncertainty and doubt.

* * *

Concerning tribulations, of which wars are, of course, considered to be the very climax, I also wish to call your attention to some particulars that are commonly ignored or left out of consideration. The first is this—Why are wars permitted, or why have they not been providentially prevented? Is anything impossible to an omniscient and almighty God, and, if so, why and what is it? If the prophet could prove that means for defense were plentiful, why then were so many war-failures and miseries permitted with those Israelites, and without any seemingly beneficial results either to them or their opponents? If the Lord could call

legions of angels to His defense, why did He not protect His disciples and the many early Christian martyrs from persecution and horrible miseries and deaths? Or why has He ever since permitted trials and terrible experiences and failures, of various kinds, with Christians and with nations and mankind on this earth? If His providence is over all mankind, why does He not prevent individual, tribe and nationalistic intrigue and un-Christian aims? Could He not have prevented the failure of the League of Nations and other well-intentioned policies? Could He not have prevented the somnambulism of government officials and the chances of Germany to prepare for this war, or any other war-contributing factors? Is it possible that, in spite of all clamor about justice, freedom and democracy, even the best are yet in ignorance and confusion concerning human essentials, and that all miseries are of necessity, now as throughout the past, permitted to prevent total degeneration, and for the eternal welfare of man and mankind, including all who persist in choosing the "broad way" and hell?

It is well to offer reasonable consideration concerning world conditions, and concerning right and wrong regarding Christian duties in peace and in war. But it is of yet more importance, value and help, to study, learn and explain why "tribulations must be allowed in this world." Could the eternal Bible Scriptures have been written without human experience in both right and wrong?

Contributed.

E. N. A.

In Memoriam

Rev. Jedidiah H. Edgerton, Ph.D.

ON the evening of June 5, 1942, after only an hour's illness, of an acute heart attack, the Rev. Jedidiah Edgerton passed from his home in West Springfield, Mass., into the spiritual world, at the age of fifty-nine. The resurrection services were held on Monday, June 8, in Springfield, conducted by the Rev. Everett K. Bray, General Pastor of the Massachusetts Association.

The Radio Station WSPR over which Mr. Edgerton had been a popular broadcaster during the last six years devoted his period at 9:30 of the Sunday morning following his death to a memorial service for him.

The sudden call came to his many

friends outside of the Springfield Society and within it, as a great blow—to which the many affectionate testimonials via the air, the mails, and in person at the services, bear witness.

Mr. Edgerton was ordained into the New Church ministry May 13, 1928. He served as pastor of the Roxbury Society, as Missionary Pastor of the Massachusetts Association, and as organizer and minister of the revived Springfield Society, under the auspices of the Missionary Board of the Association. While in Roxbury he established the order of "The Cavalry of The White Horse"—a name which he continued to use throughout his radio work, for those who "attended" his Sunday morning Sunday-school Class of the Air.

Mr. Edgerton made a place for himself in the field of broadcasting over WBSO at Babson Park, Mass., where he conducted a "Good Cheer Hour" for shut-ins, which was highly popular. Here he also had Sunday services. Time was freely given by the Station because of the management's appreciation of his work. Other Massachusetts stations over which he broadcast were: WHDH and WBZ of Boston; WMAS of Springfield, and the first mentioned WSPR—where also the time was given him by the Station.

Mr. Edgerton's life was devoted to teaching. He had been Professor of English and Public Speaking at Carnegie Technical Institute, of Pittsburgh, Penn.; Head of the Department of Education, Waynesburgh College, Waynesburgh, Pa.; President of Ogden College, Bowling Green, Ky. In World War I he volunteered for government service, and was put in charge of psychological aptitude tests at the Philadelphia Navy Yard. He was Superintendent of Schools in Westfield, N. Y., at the time he made up his mind to prepare to give the rest of his life to the ministry of the New Church. There he had in a Presbyterian Church a Men's Bible Class of 500 members, and saw a fair and compelling vision of what it would be if only he could gather such a class to study the Heaven-sent truths of the New Jerusalem. So he resigned his work there, and set forth to the New-Church Theological School in Cambridge. Although he proved to be a gifted preacher, the people would not flock in large numbers to the New Church. Yet he never lost his zeal for preaching and teaching these truths, or his certainty of their origin in Heaven, and of the desperateness of the world's need of them. While broadcasting at

WBSO he published the book *Spiritual Truths*. We are sure that Spiritual Truths will still be his delight in the world eternal, and we can see him there, among the preachers and teachers of the world of fulfilment.

In recent years he had been increasingly interested in healing through prayer, and had many testimonials of persons healed and of others greatly helped.

Mr. Edgerton is survived by his wife, a son Howard, and a daughter, Ruth; and three brothers, Seward E. of Los Angeles, Dr. Earl A. of San Francisco, and Major Harold C. of the U. S. Army in Texas.

The sympathy of the church is with the immediate family, as it shares in their sense of loss.

EVERETT K. BRAY.

Obituary

SCHNARR.—Mrs. Amelis Schnarr, 71, a native of Waterloo, passed into the higher life while visiting her daughter, Mrs. F. Willis, in Detroit. The resurrection service was held in Kitchener with the Rev. E. Val Tilton officiating. She was a devoted and active member of the Kitchener Society.

Repentance

TRUE repentance consists in a man's examining not only the actions of his life but also the intentions of his will. (T. C. R. 532.)

Calendar

Seventh and Eighth Sundays after Pentecost

THE CHRISTIAN LIFE

July 12

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

Lessons: Judges ix, v. 34; Matt. vi, to v. 18.

In place of Responsive Service, Sel. 180: "Let Thy mercies come also unto me."

Hymns:

14: "Jesus, where'er Thy people meet."

231: "The light pours down from heaven."

July 19

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

Lessons: Judges xvi; Matt. x.

In place of Responsive Service, Sel. 181: "Remember the word unto Thy servant."

Hymns:

43: "Holy, holy, holy."

235: "O Word of God incarnate."

THE MESSENGER

is the official organ of the
CONVENTION
and the special news servant of the
CHURCH

Help the Church by subscribing to
THE MESSENGER
Keep in touch with the external organization
of the Church

ONE DOLLAR PER ANNUM

THE WRITINGS OF EMANUEL SWEDENBORG

for missionary purposes:

HEAVEN AND HELL
DIVINE LOVE AND WISDOM
DIVINE PROVIDENCE
THE FOUR DOCTRINES
ARCANA COELESTIA, GENESIS i-vii

Five Cents
per Copy,
Postpaid

SWEDENBORG, LIFE AND TEACHING, by George Trobridge;
10 cents per copy, postpaid; imitation leather binding.
25 cents.

Send for complete list of publications

Swedenborg Foundation Incorporated

51 EAST 42ND ST.

NEW YORK, N. Y.

CHAPEL HILL SCHOOL

(Formerly called Waltham New-Church School)
Waltham, Massachusetts

A boarding and Day School conducted by The New-Church Institute of Education. Pupils accepted ages 5 to 19, separate homes for older and younger girls. College Preparatory and General courses in Upper School. Fine arts. Household arts. Dramatics. Outdoor sports.

For further information apply to
MISS KATHARINE G. RUSK, Principal

THE NEW-CHURCH THEOLOGICAL SCHOOL

48 Quincy St., Cambridge, Mass.

A three years' course preparing for the ministry.
Courses by correspondence in the Theology of the New Church, and in the Spiritual Interpretation of the Scriptures.

For information apply to
Franklin H. Blackmer, President

The Augmentation Fund

STANDS FOR THREE VITAL THINGS:

1. *The Encouragement and Assistance of Weak Societies*
2. *Reasonable and Reliable Support for Ministers*
3. *Help in Supporting Students for the Ministry*

To Maintain and Extend Its Work It

Needs Your Support

To those who think of making a bequest to the Fund, the Treasurer will be pleased to furnish suitable forms and to give any advice that may be asked. As State laws with regard to wills vary, local counsel in the State of the testator should finally be consulted.

Make checks payable to ALBERT P. CARTER, Treasurer, and send all correspondences to him at 511 BARRISTERS HALL, BOSTON 9, MASS.

BOARD OF MISSIONS

OF THE

General Convention

Now, perhaps more than at any time in history, must the Church hold its torch high, lighting every dark corner it can reach and bringing a ray of hope to every despairing heart. Though prevented at present from working in many accustomed fields your Board is receiving many a call from new areas hungering for the truth which makes men free. Please help us to help.

Illustrated Booklet Free—Write Secretary

CHESTER T. COOK, Treasurer

73 Columbia Road, Arlington, Mass.

HON. FORSTER W. FREEMAN President
PAUL SPERRY Vice-President
LESLIE MARSHALL General Secretary
380 Van Houten St., Paterson, N. J.

URBANA JUNIOR COLLEGE

Now offers Training Under Three Programs:

1. Secretarial Training in Nine Months.
2. Accounting and Secretarial Training in Eighteen Months.
3. Two years of College work in Eighteen Months.

You enter in June or in September 1942

Russell Eaton, President
Urbana, Ohio

LYNN NEIGHBORHOOD HOUSE ASSOCIATION

Contributions solicited
Help us serve the Children

MARJORIE V. MORGAN, Treasurer
29 Vincent Ave., Belmont, Mass.

The New-Church Messenger

(Published Bi-weekly)

Vol. CLXII, No. 15

July 22, 1942

Whole No. 4624

Convention

THE 1942 session of the General Convention was called to order in Hurlbut Memorial Church by the President, the Rev. Fred Sidney Mayer, on Friday afternoon, at 2:30 o'clock, June 19th. It is interesting to note that it was there, ten years ago, that Mr. Mayer was first elected president, and that the 1942 session saw his retirement.

There were no signs of a world conflict in beautiful Chautauqua that Friday afternoon. The sun was shining gloriously; the air was filled with the songs of birds; rose-bushes were in full bloom, and all was peace and quietness. The attendance was larger than expected, there being 121 ministers and delegates enrolled, as well as many attending without power to vote. The beautiful auditorium was well filled when the Rev. Andre Diaconoff, of California, rose to conduct the religious service which always precedes the meetings of Convention.

The service was simple but impressive, and there was present a feeling of confidence, which was well-expressed in the words of the opening hymn: "The Church's One Foundation Is Jesus Christ, Her Lord." So, too, in the words of the Scripture Lesson. How full of assurance was the old, familiar message: "My word . . . shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." In the midst of the clash of human ambitions and purposes, and the uncertainty of it all, there seemed to be something wonderfully reassuring in the divine assertion: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." What more inspiring, yes, and fitting, too, as a prelude to the deliberations of Convention, than the words of the closing hymn: "Thy Mighty Power We Sing, O Thou Eternal King."

The usual address by the President was omitted, Convention going at once into routine business. Following the reading of the minutes of the last meeting of the 1941 session, a motion was introduced lim-

iting the term of the president, for the future, to "not more than four years," and providing that "a member who shall have served for four years shall be ineligible for re-election." This motion formed part of the report of the General Council. It was advanced at this time so that Convention could act upon it before nominations for Mr. Mayer's successor should be known. The motion was carried unanimously.

Convention approved the recommendation of the Council of Ministers, that further steps be taken to secure, if possible, the appointment of New-Church ministers who desire to serve as army or navy chaplains. Also, that the New Church seek recognition on the commission of army and navy chaplains.

The report of the Committee on Nominations was received, and only one new nomination was made from the floor, that of the Rev. Richard H. Tafel, of Philadelphia, for a place on the Board of Managers of the Theological School. There were three nominations for President: the Rev. Everett King Bray, of Cambridge; the Rev. Paul Sperry, of Washington; and the Rev. Clyde W. Broomell, of St. Paul, Minn.

The Convention's Urbana Visiting Committee reported through its Chairman, Miss Frances Darra-cott. The report showed 20 students enrolled, of whom three are from New-Church homes. The smallness of the enrollment was attributed largely to conditions caused by the war. The Committee found the spirit of the college excellent. It was recommended that greater attention be given to Bible study. There was no recommendation of nominees, on behalf of Convention, for the Board of Trustees of the College, as in former years.

For several years, discussions have taken place in Convention over the relationship between that body and Urbana University. Some time ago, when members of the Church contributed largely to the Endowment Fund of the college, a mutual agreement was reached, whereby a Visiting Committee was established, one of the duties of which should be to rec-

TABLE OF CONTENTS

July 22, 1942

CONVENTION	225
COUNCIL OF MINISTERS	229
AMERICAN NEW-CHURCH LEAGUE	229
SUNDAY MORNING SERVICE	230
CONVENTION SERMON	231
by PAUL SPERRY	
MISSIONARY MEETING	233
THE INSPIRATION OF MISSIONS	234
by BJORN JOHANNSON	
WHAT THE LORD ADDS TO LIFE	237
by PAUL HAMMOND	
BAPTISMS:	
Willison, Brian Neal; Wiebe, Shirley Ann; Lord, Dale Eugene; Stevens, Raymond Harris III; Sargent, Marilyn and Isa- belle; Francis, Dolores and Beverley	238
MARRIAGES:	
Herrick-Dunn; Nicholson-Chopp; Rem- aley-Cooper; Frewen-Long; Marshall- Edwards	238
THE OPEN FORUM	238
OBITUARIES:	
Dickinson, William C.; Mills, Oswin James; Mitchell, Mrs. Sara E.; Bate- son, George Hoyle; Maier, Mrs. Charles; Whiteford, Milton	239
CALENDAR	239

THE NEW-CHURCH MESSENGER

Official organ of The General Convention of the New Jerusalem in the United States of America (an Illinois corporation). REV. EVERETT KING BRAY, *President*, 23 Hammond Street, Cambridge, Mass.; MR. F. GARDINER PERRY, *Vice-President*, 119 Brook Street, Wellesley, Mass.; MR. B. A. WHITTEMORE, *Secretary*, 134 Bowdoin Street, Boston, Mass.; MR. A. P. CARTER, *Treasurer*, 511 Barristers Hall, Boston, Mass.

Published "Bi-weekly" by The New-Church Press, 108 Clark Street, Brooklyn, New York. Entered as second-class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscriptions, \$1.00 a year; foreign postage, 50 cents extra. Single copies, 5 cents.

EDITOR
ARTHUR WILDE

ADVISORY COMMITTEE

Hon. FORSTER W. FREEMAN, *Chairman*

STARLING W. CHILDS LESLIE MARSHALL
MARY SEWARD COSTER JOHN W. STOCKWELL
MRS. DAVID MACK B. A. WHITTEMORE
EVERETT KING BRAY, *ex-officio*

Subscriptions and advertisements should be addressed to THE NEW-CHURCH PRESS, 108 Clark Street, Brooklyn, New York City. All other communications to:

REV. ARTHUR WILDE, *Editor*
112 EAST 35TH STREET
NEW YORK CITY

WHEN IN OTHER CITIES, REMEMBER
YOUR CHURCH

BALTIMORE, MD.
Calvert Street, near Chase
The Rev. Rollo K. Billings, Pastor.

BATH, ME.
Middle and Winter Streets
The Rev. Louis A. Dole, Pastor.

BOSTON, MASS.
Bowdoin Street, opposite the State House
The Rev. Antony Regamey, Pastor.

BROCKTON, MASS.
34 Crescent Street, near Main
The Rev. Harold R. Gustafson, Pastor.

CALIFORNIA
Berkeley Parish (San Francisco Society), 1900 Essex Street
The Rev. Othmar Tobisch, Pastor.
Los Angeles, 509 South Westmoreland Avenue
The Rev. Andre Diaconoff, Pastor.
Riverside, 3645 Locust Street
The Rev. Walter B. Murray, Pastor.
San Diego, 4144 Campus Avenue
The Rev. John L. Boyer, Pastor.
San Francisco, Lyon and Washington Streets
The Rev. Othmar Tobisch, Pastor.

CAMBRIDGE, MASS.
Quincy Street, corner Kirkland
The Rev. Everett K. Bray, Pastor.

CHICAGO, ILL.
Humboldt-Park Parish, corner California Avenue
and LeMoyne Street
The Rev. Henry K. Peters, Pastor.
Kenwood Parish, 46th Street and Woodlawn Avenue
The Rev. Percy Billings, Pastor.
Sheridan Road Parish, 912 Sheridan Road, near Rokeby Street
The Rev. Henry K. Peters, Pastor.

CINCINNATI, OHIO
Oak Street and Winslow Avenue
The Rev. John W. Spiers, Pastor.

LAKEWOOD, OHIO
Corner Detroit and Andrews Avenues
The Rev. Isaac G. Ens, Pastor.

DETROIT, MICH.
92 E. Forest Avenue, near Woodward Avenue
The Rev. William H. Beales, Pastor.

FRANKFORD, PHILADELPHIA, PA.
Paul and Unity Streets
The Rev. Leonard I. Tafel, Pastor.

NEW YORK CITY
35th Street, between Park and Lexington Avenues
The Rev. Arthur Wilde, Pastor.
Clark Street and Monroe Place, Brooklyn
The Rev. William F. Wunsch, Pastor.

ORANGE, N. J.
Essex Avenue, near Main Street
The Rev. Albert Diephuis, Pastor.

PATERSON, N. J.
380 Van Houten Street
The Rev. Leslie Marshall, Minister.

PHILADELPHIA, PA.
22nd and Chestnut Streets
The Rev. Richard H. Tafel, Pastor.

PITTSBURGH, PA.
Sandusky Street, one block north of North Avenue
The Rev. Charles D. Mathias, Pastor.

PORTLAND, ME.
302 Stevens Avenue, corner Montrose Avenue
The Rev. Norman O. Goddard, Pastor.

PORTLAND, ORE.
2037 S. E. Spruce Avenue
The Rev. William R. Reece, Pastor.

PROVIDENCE, R. I.
Broad and Linden Streets
The Rev. Henry C. Giunta, Pastor.

ST. LOUIS, MO.
620 N. Spring Avenue
The Rev. Dirk Diephuis, Pastor.

ST. PAUL, MINN.
S. E. corner Virginia and Selby Avenues
The Rev. Clyde W. Broomell, Pastor.

SEATTLE, WASH.
3012 Arcade Building
The Rev. Lloyd H. Edmiston, Pastor.

WASHINGTON, D. C.
16th and Corcoran Streets
The Rev. Paul Sperry, Pastor.

WILMINGTON, DEL.
Pennsylvania Avenue and Broome Street
The Rev. Immanuel Tafel, Pastor.

commend to Convention suitable persons for nomination to the Board of Trustees of the college. On a number of occasions, the Board has failed to elect Convention's nominees, a fact which aroused some criticism. As a result, last year Convention appointed a special committee to study the charter and by-laws of the college, and also the Minutes of Convention establishing the Visiting Committee. The report of this committee was read by its chairman, the Rev. Louis A. Dole.

The committee found that the responsibilities entrusted to the Visiting Committee by Convention would, if carried out, violate the conditions fixed by the charter of the institution. On this point the report stated:

"It is the belief of this special committee that any attempt by Convention to direct the policy of Urbana University, would set up a dual control which would divide responsibility, and thus would be subversive of the best interests both of Convention and of Urbana University, and that only upon the Trustees and Faculty of Urbana University can any responsibility for its conduct be justly or legally placed."

The committee, however, recommended the continuance of the Visiting Committee, but also recommended that such committee "be absolved from the requirement that it recommend nominees for the Board of Trustees." The report was signed by the Chairman and Miss Frances E. Darracott, Mr. Harry L. Cram and Mr. Stuart A. McGill.

The Rev. Russell Eaton, president of Urbana, pointed out that although the Visiting Committee had been established in 1922, only three out of the 40 nominees of Convention, recommended by that committee during the intervening years, had not been acceptable to the Board of Trustees. He called for the fullest possible support of the college by the members of the Church.

A very favorable report of conditions at the Theological School at Cambridge was presented by the Chairman of the Board, the Rev. Clyde W. Broomell. The Visiting Committee of the Board had been greatly impressed with the excellent spirit in evidence, and with the practical nature of the work done. The school was now 75 years old and going forward to take its rightful place in a new world order. The committee recommended, among other things, that the teaching of Greek be restored to the curriculum.

Reporting for the Committee on the Social Aims of the New Church, the Rev. William F. Wunsch told of much work already done by the members, reviewing the latest books and papers dealing with social problems arising from the war, and planning for the future. He indicated a very extensive bibliography on the subject, for the use of those desiring to make a thorough study of it. The Committee was continued for another year.

This was followed by the report of the special

committee appointed to study "The Bases of a Just and Enduring Peace." The especial purpose of this committee, of which the Rev. Everett K. Bray is chairman, is to gather from the Writings such material as will be a contribution to the search for such bases, and to keep the members of the Church informed as to useful literature on the subject. It was recognized that this and Mr. Wunsch's committee were very closely allied as to aims, and the suggestion was made for close collaboration between the two committees.

Miss Roberta Mack sponsored a motion to provide that in future all nominations for officers and committees and boards of Convention be received on Friday, instead of Saturday, as has been the practice, and that the elections be held on Saturday morning. This, it was claimed, would give business men, who could not spare the time to remain over until Monday or Tuesday, an opportunity to vote. The motion was referred to the General Council for consideration.

The Rev. Arthur Wilde was re-elected Editor of *THE MESSENGER* by a practically unanimous vote. Mr. Wilde spoke briefly, urging greater support of the Church's periodical by the members. "What I want is more letters and more news," he declared. "Write me letters, but make them short. Write letters on subjects which will arouse discussion. Discussion is the very life-blood of religion, so, write more letters. And I want more subscriptions. We hoped, when we lowered the price to one dollar a year, that we would have an increase of sixteen hundred new subscribers: instead, we have an increase of only five hundred. Any New-Churchman who will not subscribe one dollar a year for his Church paper is not very much interested."

All the nominees named by the Committee on Nominations were elected, there being a contest only in respect to the Board of Managers of the Theological School, where the Rev. Richard Tafel was named from the floor, but failed to make the grade.

The first ballot for President resulted in the Rev. Clyde Broomell receiving 36 votes, the Rev. Everett K. Bray 53, and the Rev. Paul Sperry 26. As none of the nominees had received a majority vote of Convention, a second ballot was necessary. This resulted in a reduction in the votes for both Mr. Broomell and Mr. Sperry, and a substantial increase in those for Mr. Bray, assuring his election to the office.

The election of Mr. Bray to the presidency created a vacancy on the General Council. Two nominations were received to fill this vacancy, those of the Rev. Richard H. Tafel and the Rev. William H. Beales. When the ballots were counted the latter was declared elected.

F. Gardiner Perry was re-elected Vice-President by acclamation, as were also Benjamin A. Whittemore, Secretary; Horace H. Blackmer, Assistant

Secretary; and Albert P. Carter, Treasurer.

Memorials were read for the late Rev. Harold S. Conant, the Rev. Jedidiah Edgerton and Abraham Noble.

The per capita tax was again fixed at twenty-five cents per member.

The following message of greeting and fellowship was prepared by the Rev. Fred Sidney Mayer, and adopted by a rising vote, by Convention:

"To English Conference:

"It is with pleasure that we send greetings to our associates in Great Britain at this, our annual session of the General Convention, now meeting at Chautauqua, New York.

"With us there is the consciousness of a spiritual force uniting the American New-Church and that of the British Conference. Our aims and our commitments have the same common cause at heart, for under the direction of our Lord we seek to bring hidden truths to mind, praying for light and knowledge on the problems and issues of life.

"On both sides of the Atlantic we no doubt now recognize why this definite revelation, given through Emanuel Swedenborg, came to mankind in advance of the great trials and tribulations now playing havoc with human social and economic systems. The test is one of the spirit, and must not only be met with fortitude, but the human failures must be acknowledged and overcome by the clearer understanding of spiritual causes operating under Divine Providence.

"No person or group of people can grasp the immensity of the problems now involving all nations and races, and embracing both the external and internal realms of being. Nor can any leader or nation define its course, or foretell its consequences, or fix the pattern which our Lord is weaving for the guidance of future generations. Our universal helplessness is His opportunity: a truth which the New Church can now proclaim for the establishment of man's true relationship with the Divine Protection."

CONSECRATION SERVICE

Certainly one of the most impressive moments of Convention was the brief "Service of Consecration" which followed the close of the business meetings. By a happy coincidence the Committee on Program had invited the Rev. Everett K. Bray to conduct this service, not knowing, of course, that he would be the newly-elected President.

The memory of that brief service will remain with those who were privileged to take part, when other incidents of the 1942 Convention have faded from mind. The selection sung at the opening seemed to give the undertone to all that followed: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Few will forget that quiet voice, reading the words found in the 15th chapter of the Gospel according to John: "I am the

true vine, and my Father is the husbandman. . . . Abide in me, and I in you. . . . For without me ye can do nothing. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. . . . Ye have not chosen me, but I have chosen you, and ordained you. . . . These things I command you, that ye love one another."

A hush of quiet expectancy descended upon the gathering as the new President turned to address those who had asked him to lead them forward. He spoke in a voice which clearly indicated the deep emotions which stirred within him.

"This is the most sobering, humbling hour of my life," he declared. "You have asked me to help you carry on the work of the Lord's New-Church. I believe that it is an invitation to carry on towards true advancement, towards better things, even, than we have experienced in the past.

"It has been a privilege to work with Mr. Mayer and the General Council, and in all the other activities of Convention. I have had a feeling that with the advancing years the Church has been growing in the spirit of love, of unity and solidarity. That is as it should be, for is not the New Jerusalem described as a 'city that is compact together'?"

There was no more adequate picture of the relationship between the Church and the Lord, than that of the relationship between the vine and the branches, declared Mr. Bray, unless it be the picture which Paul gives, of all as members of one body, where, if one suffers, all suffer, and if one prospers, all prosper. Or that still more glorious vision seen by Swedenborg, of all in the heavens united together in the human form.

"May this thought move us as we go forth to our homes," said the President.

"May we enter into our work with a new spirit of consecration. May we give ourselves anew to the service of the Lord. And may the life-blood of the Lord's Divine Truth flow forth from Him into us, in fullest measure, for the glory and honor of His Kingdom on earth."

PRAYER

"O Thou who standest in our midst; Thou who knowest the hopes and the aspirations and the needs of each one as we bow before Thee: help us to look to Thee in all things. Come and make us anew, O blessed Lord—come and make us Thine own. We ask it out of our need for Thee, and Thy great love for us. Amen."

And so the business meetings of the 1942 Convention closed; and those who had entered into its activities and its uplift, went from the beautiful Hurlbut Memorial Church feeling that though dark days might lie ahead, the end of it all was in His keeping; and with the words of the closing selection still echoing in their hearts: "I will lift up mine eyes unto the mountains, from whence doth come my help."

Council of Ministers

MATTERS connected with the present world struggle were in evidence in the deliberations of the Council of Ministers, which held two meetings on Thursday morning and afternoon. The Chairman, the Rev. Leonard I. Tafel, presided.

It has been the practice of the Council to hold executive meetings during the forenoons of its sessions, with public meetings, at which papers were read by the members, during the afternoons, but due to the shortening of the session this year, only executive meetings were held. These were open only to ministers and students attending the Theological School, and the business transacted was almost exclusively of a routine nature.

The Chairman reported that there were certain ministers who desired to serve as Army or Navy Chaplains. Some difficulty had arisen, however, due to the fact that the General Commission of Army and Navy Chaplains made it a rule to approve only of ministers representing religious bodies of 50,000 members or over. This automatically barred ministers of the New Church.

Mr. Tafel intimated that he had been in touch with the Chief of Army Chaplains with whom he was personally acquainted, in the hope that some arrangement might be made whereby our men could serve. It was suggested that perhaps a number of smaller groups might combine, and so form a body with sufficient membership to have a representative, or representatives. The Chairman was authorized to go to Washington and press the matter further. It was also voted to seek to have a member of the New Church appointed on the General Commission of Army and Navy Chaplains, to which applications are made for enlistments.

The subject of the present struggle was also introduced when the Rev. Warren Goddard moved a resolution pledging the support of Convention to the United States Government in its efforts to secure a victorious peace. There was practically no discussion of the motion, and it was adopted by a large majority and sent on to Convention.

The long delay in completing the revision of the *Book of Worship* called forth a vigorous protest from the Rev. Donald C. Gustafson, of Toronto, Canada. The Rev. Mr. Harvey had reported for the Committee on Revision that the work was progressing favorably, and that it was hoped a complete report would be ready by next Convention.

"Meanwhile our *Books of Worship* are all falling to pieces," declared Mr. Gustafson. "The pages with the Morning Service are nearly all missing: we haven't complete copies to hand to strangers when they come." He moved that the Committee be instructed to complete the revision at once, so as to have a new edition ready in six months.

Mr. Harvey pointed out that this would be impossible. Even if the work could be completed in so short a time, it must first be approved by Convention before the books could be published. He assured Mr. Gustafson that printed sheets of the Morning Service could be secured, for insertion in the old books, from the New-Church Press. Mr. Harvey's report was received.

Council recommended that provision be made by Convention for the ordination of Carl J. Peters, who has been serving the LaPorte Society very acceptably during the past year.

The Rev. Andre Diaconoff was this year's representative of the ministerial group in California. He was given a hearty welcome. The Rev. Chauncey Giles Hubbell, who has been serving the Cleveland Society for the past year, was also in attendance, for the first time in many years.

The Rev. Mr. Tafel and the Rev. Frederic R. Crownfield were re-elected chairman and secretary, respectively, for the ensuing year.

American New-Church League

"PRESENT conditions are a challenge to the American New-Church League," declared Robert L. Young, President of the National League, addressing the 55th annual gathering of the League in the Assembly Room of Hurlbut Memorial Church, Chautauqua, on Friday morning, June 19th.

"It was thought, for a time, that there would be no League Session this year," continued the president, "but some of us felt that the meetings should not be omitted, even though the attendance probably would not be as large as usual. We may find it impossible to meet, a year from now. In fact, we are not sure when the next National League Meeting will be held, in these troubled times. So what we do now must be done carefully, for it may have to carry over for some years to come."

The attendance, however, was very encouraging, especially considering conditions. Fifteen local leagues were represented, and there were several young folks present who were not entitled to vote, but took part in the deliberations.

The special committee entrusted with the responsibility of recommending a successor to Mrs. Lydia Seymour Moffatt as Field Secretary, reported that they favored Miss Betsy Schellenberg, of Palos Verdes Estates, California. Miss Schellenberg had had a fine background of League experience; was well suited to meet the different local leagues and inspire them to new activity, and would undoubtedly be an excellent successor to the present Field Secretary. She will work with Mrs. Moffatt during the present year, to secure active experience, and will then take over in 1943.

Kenwood Senior League rated the highest in re-

spect to the percentage of delegates attending the Convention, also taking into account the distance traveled. This entitled them to the coveted Shaw Trophy for the year 1942-1943.

Miss Mary Jane Honemann, of Baltimore, was elected President for the ensuing year.

Other officers were: Vice-President East, Owen Turley, Cambridge, Mass.; Vice-President West, Jack Boyer, San Diego, Calif.; Secretary, Gladys Taft, Philadelphia, Penn.; Treasurer, Frances D. Spamer, Baltimore, Md.

The "Ritual of the Keys," now a permanent part of every League Conference, was held in the auditorium of Hurlbut Memorial Church in the evening of Friday, following the special New-Church Day Observance service. The Chaplain of the League, the Rev. Louis A. Dole, was in charge.

The keys in question fit the lock of the "strong box" which holds certain documents and other articles, placed there at the 1939 Conference, to be opened at the 100th Anniversary of the A. N. C. L. in 1988. The box is stored in the safe at the Theological School, and each year the incoming President and Secretary of the League are each entrusted with a key to the box, to be kept safely by them until their successors are appointed. After the singing of a hymn, and prayer, the chaplain explained the purpose of the ritual:

"During the Middle Ages, because locks were so large and ornate, the corresponding keys had to be carried on a belt or girdle. The keeper of the keys was an official of high importance and great responsibility.

"A key is a very important instrument. It guards those things which we value highly: it preserves the secret of the past; it is the means through which the future may be revealed. A key is significant of power: especially the power to open and shut. In the Word of the Lord there are several references to keys. In the *Book of Revelation* we read of the Key of David, which is significant of the Lord's power over heaven and hell."

After explaining the need for the keys, the Chaplain continued:

"As time marches on, the knowledge of the location and purpose of this precious box might easily be forgotten. To keep this memory alive, provision has been made that each year the president-elect and the secretary-elect shall be made guardians of the keys. These two keys (holding them up in view) have the power to keep this knowledge before the young people of the Church: and to reveal, in 1988, the contents of the box."

Addressing the newly-elected officers, the chaplain said: "You are most solemnly charged with the responsibility of guarding these keys during your term of office. They are not large, and it will not be necessary for you to carry them on a belt; but, as

keepers of the keys, you will have a great responsibility and a heavy obligation. It will be your duty to keep these keys safely in your possession until your successors in office have been elected. Do you accept this responsibility and trust?"

Accepting the responsibility, the President and Secretary were then handed the keys and, after a brief prayer, the ritual came to an end. It was followed by the presentation of the Shaw Trophy by the chaplain.

During the evening the League sang a hymn written especially for the occasion by the Rev. John W. Stockwell. It was sung to the tune *The Battle Hymn of the Republic*, the words of the first stanza being: "We're in a surging battle line that goes around the world,

That enemies of free men may from power now be hurled.

Until the day of victory our flag will not be furled.

Our hearts are in God's Hand.

Marching to our hymns inspiring,

Marching to angelic choring.

Marching, courage never tiring.

Our hearts are in God's Hand.

Sunday Morning Service

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

THIS glorious promise of the Lord to His Church, seemed to run, like a thread of pure gold, through all the beautiful and impressive morning service on Convention Sunday. The business of Convention was completed. The officers had been elected, and provision made for the carrying on of the work of the Church for another year, and a spirit of thanksgiving and gratitude to God rested upon the whole congregation gathered in the auditorium of Hurlbut Memorial Church. In the chancel were the newly-elected President, the Rev. Everett King Bray, assisted by those faithful servants of the Church, the Rev. Louis G. Hoeck, the Rev. William F. Wunsch, and the Convention preacher, the Rev. Paul Sperry. A choir of selected voices from the different churches was seated in the chancel, and Mr. Horace Blackmer sat at the console of the organ. It was a service which none privileged to take part in will forget. A deep spirit of harmony, of sincere praise and worship was felt by all, and a new spirit of hope and confidence in the greatness and certainty of the mission entrusted to the Lord's Church on earth. It seemed as though a newer and fuller meaning was given to those words, so well-known and so well-

loved, with which the Selection opened:

"I will lift up mine eyes unto the mountains,
from whence doth come my help.

My help cometh from the Lord: who made the
heavens and the earth."

And it was with renewed confidence and trust that the Psalter was repeated, commencing with the assertion:

"I was glad when they said unto me, Let us go
into the house of the Lord.

Our feet shall stand within thy gates, O
Jerusalem."

For the first lesson, Mr. Sperry read the 58th chapter of *Isaiah*, and for the second lesson, the truly "New-Church" message found in the 21st chapter of *Revelation*. "And I saw a new heaven and a new earth."

Mr. Sperry took as the subject of his message to Convention, the theme selected by the Program Committee: "His Guiding Hand." It was an inspiring message, one well fitted to a time of such uncertainty and unrest.

To many the most solemn, most impressive moments of the whole Convention, were those during the ordination into the ministry of Carl John Peters, of LaPorte, Indiana. This was the first official act of the new President, and the deep reverence and sincerity which all who know him associate with Mr. Bray, were greatly in evidence. Truly the Presence of the Lord Himself was manifest in that act of consecration. The Lord was, indeed, "In His Holy Temple."

The service closed, as in the past, with the administering of the Sacrament of the Lord's Supper. As the worshippers went out into the bright sunshine and the beauty of a summer day, many expressed the conviction that this was the right way for all our Conventions to close: with the Sunday service of praise and worship to the Lord.

Convention Sermon

"Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go."—Isaiah xlviii. 17.

THE very great crisis in the history of human society has brought in result a lessened, or completely lost, recognition of a divine guidance of all mankind; or else it has strengthened and deepened and intensified human conviction that, after all, God does rule, constantly and effectively, in general and particular, in all that goes on, even in two worlds. We who have been providentially permitted to participate in this now closing Convention, and the many more absent ones whom we have wished to represent, all of us are a people who believe utterly in Divine Providence. We would wish our thinking and

our behavior to be dominated by one supreme fact, that the Lord Jesus Christ reigns, and He alone rules. We rejoice that there is no limitation to His sovereignty, no realm, small or great, which can be bereft of His benign government, no plane of creation to which He is indifferent, no spot which is beyond His notice and the sphere of His controlling influence. That is our supreme comfort in this hour of human misery, when unruly agencies are effecting apparent havoc throughout the world. There is something secure upon which we can rely, something stable to which we can cling in the midst of this raging storm that threatens so many of the things in life that we hold most dear: "The Lord will provide." Our hope, our reassurance, our confidence for the future, rest upon the actuality of His guiding hand. We simply must, for our very preservation, give heed to the unequivocal declaration of our Redeemer, "I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go."

For He does teach, and He does lead, not vaguely and remotely, but clearly, and directly, and intimately. He gives His doctrine, not to educate our thinking, but for our profit, to effect our improvement. Divine instruction is always teaching with one purpose—the profit of mankind. His teaching is like the visibility of His guiding hand. Still, much of His leading is invisible, an influence upon the hidden volitional springs of our behavior, a guidance unfelt, usually unsuspected. Yet it would be, and is, disastrous to limit our conviction of His guidance to the narrow field of our awareness.

We are not alone in our search for meaning in the varied events and movements of human history, in attempting discovery of the system by which the world moves, the forces that propel humanity. Others are conscientiously analyzing. But too many of them think in economic terms, of political trends or purely social developments. They discover minor forces at work, dominant ideologies in unfoldment. They do consider certain underlying morals that seem somehow to persist. But the "why" is beyond them if they ignore spiritual values, eternal ends, angelic development. Thus they cannot see or understand a guiding Providence that seeks through infinite ways, often devious, to effect a heaven from the human race. We learn from angelic wisdom, that "the chief end and operation of the Divine Providence is that man may be in good and at the same time in truth." No mystical consideration that, but the very most practical, and immediately important. That solves the mystery of progressive human life. The world suffers today acutely, because of so limited a vision of both the nature and the extent of the divine government. But see! This need not be. The Teacher has taught in advance of need. As if in anticipation of this crucial hour, when governments break down, indeed, when government itself

seems threatened with human rejection, the Lord provides. As one measure of provision, He has offered to our perplexed time a book. It is often the divine way of teaching for human profit, to give a book. "The Lord gave the Word." So comes into our hands for to-day, a book with the full title "Angelic Wisdom Concerning the Divine Providence." Its sub-title might have been, "His Guiding Hand." It brings us dependable information in a field of spiritual knowledge in which our unaided intelligence can make little gain. It does reveal. It can enable us to see beneath the surface events of this momentous day in which we are living, meanings that concern eternity, principles divinely observed, which govern the systematic development of a worthwhile human society. It does make clear not only the glorious fact that God guides, and shows the very contacts of His guiding hand, but also it reveals *how* "He leadeth in the way that thou shouldest go." That book is part of your most precious heritage, and mine. Would that we treasured it more, and could absorb its values.

This Convention, held under peculiar difficulties, indeed, almost omitted, was planned with a purpose. Providence seemed to favor our assembling, and we have responded. May we not rightly feel that in permitting us to gather here, our Divine Master has sought to convince us anew that "He will be our Guide, even unto death." The purpose of this Convention was to give all the emphasis we could, in this darkened period of travail, when a new era is being born, to His guiding hand. We want the reassurance ourselves, and we yearn to contribute something vital of reassurance to our neighbors. The most distressed victims of to-day's violences, are the ones who have lost, or may never have had, a profound trust in Divine Providence. The situation cries out to the Church for help.

Hungry souls and distressed hearts are pleading with a new sincerity, "Help thou mine unbelief." There is honest yearning for a renewed trust in divine government, a trust supported by reasonable understanding of the way it operates. There may be some slight way, under Divine Providence, in which you and I, weak as we are in ourselves, may serve with some effectiveness to restore to this anxious world that confidence in divine guidance upon which a secure and enduring civilization must depend. It will constitute our best contribution to the new order towards which humanity is so unmistakably moving. We cannot carry effectively to others a conviction we do not ourselves feel. Our preparation is the first step. We must know, understand, feel, believe in, His guiding hand. Then He can use us for His purposes.

We are witnesses to-day of the not unprecedented phenomenon of a human ambition to rule the world. It constitutes a threat against all who will to be free. Such rule ever requires force, superior force,

the technique of compulsion and power of constraint. It will not work. It must, of necessity, destroy more than it builds. It violates the system in which, and for which, this world was created. Man is formed not to rule but to serve, not to be ministered unto, but to minister. "His servants shall serve Him." Not slaves, but servants are we meant to be: not victims of government, but friends. Thus spake the Master Himself. Napoleon came finally into the half-light of a sound conviction, saying of Jesus Christ, "The only man who ever ruled the world, and as long as time lasts, He will dominate the world." We go further than that, believing that "of the increase of His government and peace there shall be no end."

The government of humanity in two worlds, and those two in increasing conformity with each other, is the operation of infinite love and infinite wisdom. Both divine attributes are involved in Providence. We must see something of its stupendous magnitude, and yet not forget or minimize its infinite details, its particularity. If we can grasp the fundamental laws by which Providence operates, and then see at least some of the particular steps by which these laws are fulfilled in our very midst, we shall much better understand the life we are living, the real content of human history, and our own mission for the future.

Remember what the *Arcana* tells us, that "the Divine Providence differs from all other leading and supervision in the fact that Providence continually regards what is eternal, and continually leads unto salvation; and this through various states, sometimes glad, sometimes sorrowful, which man cannot possibly comprehend; but still they all conduce to his life in eternity." A. C. 8560. Those changing states often confuse us, in our own lives and in the larger movements of the world, and we fail to sense that they have meaning. The greatest changes are the most gradual, while superficial alterations seem the most revolutionary and violent. And all have meaning in the operation of Providence. To approach with anything of understanding the real mystery behind events, one must have a perspective, one that reveals proportions. "He who teacheth thee to profit," has revealed that perspective. That is something truly new for our day.

One of the great bodies of religious faith has recently issued this pronouncement: "We are witnessing the death of one age and the birth of another, and we must be prepared for far-reaching changes in the conventional frame-work of our lives, and in the national and international order. The Church is challenged to accept the inevitability of this change and to direct this re-appraisal, to the end that there may be established a new brotherhood more closely approximating the Kingdom of God." It is for that consummation that Providence op-

erates.

Recently, in Washington, a speaker of real eminence, in addressing a group of several hundred clergymen of different faiths, mentioned to identify the special contributions which leading denominations of to-day were ready to make toward that future and better Christianity, the new church that must be, and will be, under Providence. Each denomination seemed to him to have given some particular emphasis to an essential of the true Christian life that would be needed in the new order. But there was a significant omission. There was no mention of Divine Providence, no reference to the divine leading in the fulfilment of an all-inclusive plan for humanity. Our beloved New Church could have claimed to offer much that is new and distinctive for the adoption of to-morrow's Christian. Many suggestions spring to your thought at once, all good. But could we agree upon one to put first, to emphasize as a special contribution? Is there something we can say and do that will really tell, which will have some saving effect upon anyone who hears? Yes: Divine Providence. The world needs this gospel, and it knows that it needs it. Our many former efforts have been scattered, our fire ragged. Can we concentrate, get a true aim on the world's need, and make our campaign for truth and righteousness really effective? Consider, we might join now all our public approach on this one theme of Divine Providence. In our pulpits it might be dominant; in our advertising it might carry a new inspiration. In our literature it might characterize our most persistent effort. In the new broadcasting by radio now planned for with a new vigor, this theme might be central, with its many angles of application furnishing inspiring material for useful utterance. The possibilities are unlimited for our united action. The result would be with Providence. His guiding hand will control the outcome. One result which might be effected gradually, in the very process of doing the work, is the re-inspiration and re-strengthening of our beloved Church. It is less discussion and more good work that can restore our confidence that the world has need of the New Church, and that we, all of us as individuals, and our corporate Church body, are called right now to a sacred mission which Providence favors and truly furthers.

So, returning to our homes, and to our several churches, to our work in the vineyard, let us remember these three inspiring words: "His Guiding Hand." And under the power of their meaning, seek to feel, to move with, to yield happily to, the progressive stream of Providence.

Daily Readings

A GRATIFYING increase in the number of individual subscriptions, with a decrease in the quotas pur-

chased by Societies, marked the report of the Rev. Leslie Marshall, covering the publishing of *Daily Readings*.

Mr. Marshall stated that the British Conference had discontinued publishing its little daily-readings booklet, *All the Year Round*, during the duration of the war, and that a number of Convention's *Readings* were being sent overseas each quarter.

The present subscription-list numbered 911. The publication was now entering on its ninth year. The co-operation of the Ministers in securing more readers, was urged.

Missionary Meeting

THE genial, inspiring presence of Hon. Forster W. Freeman, President of the Board of Home and Foreign Missions, was greatly missed at the Sunday evening public meeting, which is always one of the outstanding events of Convention. The Vice-President, the Rev. Paul Sperry, was also prevented from being present, having become entangled in a General Council meeting. The absence of Mr. Ezra Hyde Alden was also noted by all. The responsibility of taking charge of the proceedings rested on the capable shoulders of the Secretary, the Rev. Leslie Marshall. The Rev. Immanuel Tafel, of Wilmington, Delaware, conducted the brief religious service with which the meeting was opened. Mr. Marshall briefly reviewed the activities of the Board during the past year. These, he explained, had been greatly curtailed, owing to conditions in Europe. It was impossible to make the usual contacts with the leaders in the foreign field, a condition which would undoubtedly continue until the close of the struggle.

A happy feature of the evening was the presentation of the report of the "Mite-box" committee of the Alliance of New-Church Women, presented by Mrs. Louis A. Dole, President of the Alliance; Mrs. Charles H. Kuenzli, Chaplain; and Mrs. Leslie Marshall, chairman of the committee. A total of 42,661 cents or \$426.61 was received through the medium of the mite-boxes, a gratifying increase over any former year's offering.

In presenting the offering, for the use of the Board of Missions, Mrs. Dole remarked upon the absence of the President. "It seems quite lonely up here, without either Mr. Freeman or Mr. Alden," she said. The brief service or ritual of presentation was then followed:

Mrs. Dole: "What shall I render unto the Lord, for all His mercies toward me?"

Mrs. Kuenzli: "Give thanks at the remembrance of His holiness: bring an offering, and come into His courts."

Mrs. Dole: "O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

Mrs. Marshall: "Let them sacrifice the sacrifices of thanksgiving, and declare His words with rejoicing."

Mrs. Dole: (In prayer) "Dear Lord and Saviour, Jesus Christ: We thank Thee for the great privilege of ministering unto Thee in our ministry to one another. We thank Thee for Thy message to the women at the Sepulchre, and through them to the women of all time. Grant that we may not fail Thee in obedience to Thy Word, and in the high calling of purity and affection, and heavenly goodness. May each member of our organization realize more fully the meaning of the Church of the New Jerusalem, and strive to fulfill her obligation to that Church on earth.

"Accept, we pray Thee, this re-dedication of ourselves to Thy service, and bless each thought of gratitude and affection—symbolized by these mites gathered together by the women of the Church, and brought to Thine Altar today. Amen."

The speaker of the evening was the Rev. Bjorn Johannson, of Buffalo, N. Y., whose thrilling experiences at the capture of Copenhagen by the Germans in 1941 have been told by him to many large audiences in different cities during the past twelve months. Mr. Johannson took as his subject "The Inspiration of Missions." His message was:

THE INSPIRATION OF MISSIONS

"The highest missionary enterprise seeks its inspiration not in the hope of increasing denominational power and prestige or in forcing upon backward people the culture of the West, but in the conviction that in sharing with others the best that we have we are carrying out the Lord's injunction.

"Most people are familiar with the story of Jonah. One day the Lord gave him a hard and most disagreeable mission. Jonah was told to go to Nineveh and cry against this city. Jonah demurred at this task. Who can blame him if he did not like it? Jonah knew that people do not like to have their sins denounced. They want to have smooth things preached to them—things so smooth that they go in and out without ever disturbing anything really vital. And here he was asked to be a kill-joy who prophesied doom! No wonder he ran away. We need not concern ourselves with his mishaps at sea or his submarine journey back home: these are well known to everyone. But it is important to note that Jonah could not escape from God's injunction by running away. Again the word of God came to him. Still that insistent, 'Arise, go to Nineveh, and preach unto it the preaching that I bid you.'

"There is no escaping from this command of God. Neither Jonah nor any group that has a vital message from God can dodge this obligation. It may be a very unpleasant one but it can't for that reason be brushed aside.

"A vital religion by its very nature is one that

must be shared with others. The missionary zeal of a church is the measure of the depth of its convictions. And we of the New Church, who boldly proclaim that we are the custodians of the doctrines of the New Age—of the outpouring of truth from the Lord which constitutes His Second Coming—can least of all escape this injunction. We must preach the preaching which the Lord has given us. When we relax in our missionary effort our faith will also die. As a policeman, in a city where, on account of a strike, public gatherings were forbidden, said to a group standing on a street corner, 'You can't stand here unless you move on.'

"This is also true of a church. It can't even stand still unless it moves on.

"In the teachings of the New Church we believe that there are to be found the truths which are to be the guiding light of the New Age that is dawning. Indeed, we say that the revelation of these truths marks the Lord's second advent. Surely we would be very remiss if we did not seek to send out far and wide this message.

"He would be a blind man, indeed, who, in the face of what is transpiring throughout the world to-day, would deny that a new age is in the making. What we are witnessing to-day is not merely a little adjustment here and there or the coming of a few new gadgets, material and spiritual, but rather a sweeping far-reaching transition from one era into another of an entirely different kind. P. A. Sorokin, the Harvard sociologist, says of the present crisis, 'It (the crisis) is not merely an economic or political maladjustment, but involves simultaneously almost the whole of Western culture and society, in all their main sectors. It is a crisis in their art and science, philosophy and religion, law and morals, manners and mores . . . , in brief, it is a crisis involving almost the whole of life, thought and conduct of Western society.'

"Faced with the perplexities and uncertainties of the present many voices have been urging the need of the Gospel of Jesus. The insecurity of the present civilization has become more and more evident since the great crack-up of 1914. Various measures have been taken in an effort to strengthen the structure of civilization. There have been conferences, leagues, treaties, economic measures, educational drives with increasing attention paid to social sciences. But all have been found to be insufficient. Civilization as it is at present cannot, in the ordinary sense of the word, be saved. It is too late for that. Civilization must be regenerated and the only power capable of doing this is the Word of the Lord. The salvation of civilization through religion will be no mere preservation of the *status quo* or a return to normalcy. President Roosevelt is quoted as saying on August 9, 1939, 'There is no problem, social, political or economic, which would not melt away in

the fire of a spiritual awakening.'

"The President did not say whether he had in mind a fire which would consume some unsightly rubbish heaps and maybe an unsanitary building or two; or, whether he was thinking of, to change the figure, a fire that would reduce the existing framework to a molten form and require a total recasting.

"Now the regeneration of the individual never means that he simply casts off some superficial dross, as Christian in *Pilgrim's Progress* cast off the burden of his sins as he stood before the cross. Regeneration means that much which the world deems essential will have to be sacrificed; that character itself undergoes a drastic change. It is a case of losing one's life in order to find it. So with present-day civilization. Its regeneration calls for a vastation by the judgment fire of God of much in our way of life that we have come to believe is indispensable. The vanities, the dross, the injustices must be purged away and in their place come a commitment to a transcendent Object of trust and devotion.

"Sorokin describes the culture of the present era as a sensate culture, i. e., one based on the assumption that all true reality and value are sensory. This culture is at the present time dissolving. The cataclysmic change involved need not surprise those of the New Church. Did not Swedenborg tell us that the advent of the New Jerusalem would be accompanied by a world-shaking vastation? It is a law of Divine Providence that when evil has run its course it is brought to an end. For us in the New Church there is nothing new in all this. From the Writings we learn that there have been other religious dispensations such as the Church of Adam, the Church of Noah and the Church of Heber. Each one of these together with the culture and social order that were an integral part of it has perished. Each one was supplanted by another order, or a new religious dispensation.

"The Lord Himself indicated to His disciples that His second advent would be accompanied by revolutionary changes. He predicted that trials and tribulations would presage or accompany His second advent. Faith would wane, love wax cold. False Christs would appear and strife would cover the earth. He announced the same thing when He pictured a figurative destruction of the earth, a darkening of the sun and the moon, a falling of the stars, wars and pestilence. In the apocalyptic element of His message the Lord represented the wicked as being destroyed and the establishment of the New Jerusalem, the Lord's own kingdom, by violence. To some this may seem as totally contrary to the Lord's ethics. But I see in the apocalyptic element a prediction on the basis of certain facts. The Lord foresaw that man would reject these ethics, that he would not live in accord with the two great commandments. Instead, self-love would rule in the affairs of mankind. The result would be certain and inevitable

catastrophe. But through this catastrophe the New Jerusalem would be established.

"It does seem that this is what may be happening to-day. When nearly the whole world is engulfed in a totalitarian war, life in its entirety becomes disorganized. The cultural fabric disintegrates because the prevailing habits, customs and conventions cannot function in the war-created milieu. But as this cultural fabric goes there also go with it age-old injustices, falsities and superstitions that have been woven into it in the course of centuries.

"From this point of view the catastrophe which we are witnessing to-day does not necessarily mean that things are going badly; rather it means that they are going according to schedule. Mankind is reaping what it has sowed, but when the present harvest of blood, hate and agony is over, mankind can prepare for another seedtime.

"For let us note that the end of any religious dispensation does not mean total extinction. The fury of the present Ragnarrok will not and cannot permanently destroy any of the true and great values that mankind has won for itself, for these have upon themselves the stamp of the eternal.

"According to the teachings of our church there is always preserved from the old dispensation the nucleus of a new dispensation. This nucleus is the spiritual elite, the ten righteous whose presence in Sodom and Gomorrah averts the doom from these cities. In the Scriptures it is spoken of as the remnant. By means of this remnant the true spiritual values of the past are providentially preserved and the advance of the human race guaranteed. The Lord's true church never perishes in a cataclysm, for this true church consists of those who live in love to the Lord and the neighbor. It is through this nucleus that the Lord pours His regenerating spirit and saving power into the world, and it is through and by means of it that He again re-establishes His church on earth.

"In historical times we have seen this happen on many occasions. Western civilization has more than once been saved from threatened decay and destruction by a new and revitalized manifestation of the spirit and power of God. To quote Sorokin again:

"The process (by which a crisis is resolved) always consists in a replacement of the withered root of sensate culture by an ideational or idealistic root, and eventually in a substitution of a full-grown and more spiritual culture for the decadent sensate form. . . . More explicitly the problem of overripe sensateness was solved by the emergence of a new religion or by the regeneration of an older religion. The essential reorientation of values, spiritualization of mentality, and ennoblement of conduct were regularly achieved in the form of and through a religious revolution."

"Who will be the human instrumentalities through which the spirit of the Lord will be poured, and

through whom a world regeneration will be achieved? It will be those who constitute the church within the church—those whom Swedenborg calls the larger church and which he describes as consisting of all men who have the life of heaven in them. This larger church is the body of Christ and the continuation of the incarnation. It is the keeper of mankind's true religious values, and from it will spring the religious revolution or a true and living church in the midst of our sleeping and dying churches.

"Dare I pose the question here as to whether the Convention of the Church of the New Jerusalem may rightly aspire to be this true church from which will be born the church of the future? Dare we think of ourselves as this remnant which is the custodian of the spiritual values that will determine the future?"

"Maybe the mere raising of the question will seem like sheer arrogance. After all, we are so few in number. Well, we dare not assume any such thing in the spirit of arrogance. If we do it will then and thereby be false, for the arrogant will no more save the world than they will inherit the earth. But the Scriptures assure us that, 'There is no restraint to the Lord to save by many or few.' (*I Sam. xiv. 6.*)

"The greatness or smallness of our numbers has nothing to do with the great worth in the coming age of the truths that have been entrusted to us. To believe that in some humble capacity the Lord is employing us to promulgate the truths which will form the web and the woof of the New Dispensation is not arrogance but a faith that should fill us with the spirit of humility.

"At any rate, it is here that I would seek for the chief inspiration for missions in the New Church. Our lives have been cast here at a time when the world is convulsed by the most gigantic clash of forces that man has ever witnessed. This struggle is taking place upon both the natural and the spiritual plane. All things, human and social, are in a flux. But confident of the Lord's leading we will not say with Hamlet:

"The time is out of joint, oh cursed spite,
That I was born to set it right."

Rather we will say with Rupert Brookes:

"Thank God who has matched us with this hour."

"Our missionary inspiration lies not primarily in increasing the strength and prestige of our organization. That will come also but only as a by-product. We will place first not our organization but Christ. He comes first because He alone gives the regenerating power from which may come a new and a better world. What we obtain from Christ that will we share with others. In that will be found the primary inspiration of our efforts.

"In the person of Jesus Christ, God has revealed Himself as the Father who cares for His creation and as the God who is continually at work in His creation. He assumed a human form and endured temptation even to the passion of the cross in order to do

battle with the hosts of evil. To all He issues His call and His challenge to enlist under His banner in this war upon evil, to the end that the race of men may be redeemed and the Holy City, the New Jerusalem, may be built upon earth. What greater inspiration for missionary effort can anyone ask than this challenge to enlist under His banner, and armed with the sword of His truth to contend against the powers of darkness!"

A further event of the evening, was the interesting talk by Mrs. Anna Long Onstott, of Mansfield, Ohio. Mrs. Onstott has spent many months gathering together facts and material bearing on the life and work of John Chapman, or "Johnny Appleseed," as he is best known to the world. A most comprehensive exhibit of documents, maps, charts and pictures formed part of the display of the Board of Missions. New and valuable information regarding this "Pioneer New-Church Missionary" was presented by Mrs. Onstott in a talk that was most fascinating.

(*Further Convention Proceedings in next issue.*)

The Church in the Home

[You may not always be able to attend Divine Worship in church on the Sabbath, but you can worship the Lord in the quietude of your own heart; and you can gather your family around you for united prayer.]

JULY 26

Ninth Sunday after Pentecost

THE COLLECT:

God, whose never-failing Providence ordereth all things both in heaven and earth; we humbly beseech Thee to put away from us all hurtful things, and to give us those things which be profitable for us, through thy mercy, O Jesus Christ our Lord. *Amen.*

THE GOSPEL: *Matt. vii, 15-23.*

THE LORD'S PRAYER.

THE DOCTRINE:

WITH all those who are not in love and charity, the trust or confidence which is called the trust or confidence of faith, is either spurious, or such as is also possible with diabolical spirits when they are in a state of fear or of anguish, or in a state of persuasion from the love of self and of the world. But because at this day men have made faith saving without the goods of charity, and yet see from afar that the truths of faith cannot save, because these exist also with the wicked, therefore they acknowledge confidence and trust and call this faith, not knowing what it is, and that it is possible even with the wicked, and that there is no spiritual confidence except that which flows in through the good of love and charity—not at the time when the man is in fear and anguish, or in persuasion from the love of self and of the world, but when he is in a state of freedom. (*A. 4352.³*)

What the Lord Adds to Life

By Paul Hammond

"... And they went and returned unto their inheritance, and repaired the cities and dwelt therein."
—(Judges xxi. 23.)

AFTER the war is over there is hope for a peace which shall last. The present conflict is of a higher origin. The state of peace which is to follow is certain to have a higher origin.

In thinking of the war perhaps it is well to think of it as a conflict in the spiritual as well as natural world. Someone said, "The world of spirits has come down to earth. The war we see is the same war which Swedenborg saw in 1757. Take it as a blasting away of false heavens which peoples have builded for themselves in the world of spirits." It was in the world of spirits during the time Swedenborg witnessed it. He said it had to do with a re-ordering process in the entire spiritual realm. The origin he attributed to the Lord. In the *Book of Revelation*, the war was seen by John. It was the Last Judgment for those who had built for themselves false heavens.

After the re-ordering of life had been accomplished, a new heaven was formed. Hell, too, became a new place, unable any more to rise up into heaven. The two were separated by a sort of purgatorial place, known to Swedenborg as the World of Spirits.

The peace which followed for heaven was the kind of peace which results after there has been complete separation from hell. This means the activities of heaven could now go on unmolested, in a confidence of permanent security and utter freedom. These had not been functioning perfectly in heaven previous to the reign of Jesus Christ as God.

No one knows how long the war will last on earth. It is still, even as a corresponding effect of what Swedenborg witnessed, the Lord's war, so to speak. The victory will be the Lord's victory. The peace which is sure to follow will be a peace of which He, Himself, will be the heart and soul. His kingdom will be then coming in on earth. Inasmuch as the Church is His heaven on earth, there will be here, as there is even now a New Church, established so firmly that through it He, Himself, can reign even on earth in a mighty and practical way.

The Lord, as center and soul, comes into control of the life of a man, let us say. That man's life is in a restricted sense a completely new church, a New Jerusalem Church, wherein the Lord dwells, is conjoined with the man, reaches other members of the human family through the man. Outside the man's household others come under the Lord's influence because someone (he) lived the Christian life. When these persons, inspired by this character, approach the Lord immediately, they are adopted by Him and given that which they need for their lives. He alone

knows and understands their individual needs. He alone judges them, re-orders their life, uproots every tree which He, Himself, has not planted. He drops the world of spirits' judgment down on earth for each individual who is seeking the heavenly path, and mercifully He leads each one through to security and peace.

The peace which one comes into after this judgment, in some measure corresponds to heavenly peace. It has been given at the Lord's hand. He is the all in all of it. The whole life becomes integrated around it, just as the whole world, we hope and believe, will be integrated around His Church after this present war is over.

If this condition arises all over the earth, perhaps commerce between nations can be carried on successfully. There will be freedom of the seas and a prosperity for all nations will result; the Lord as center and soul of it all.

There is room for everyone in His Church. There is room in everyone for more education concerning spiritual life and divine matters. Perhaps this war will prove to men their need for education in the Lord; cause more intense acceptance of Him and His new revelation of Himself.

The New Church defends Him, to the death if necessary. It defends the fact of His presence in its midst; His further revelation of Himself. The New Church advances proof that He now dwells among men. This Church is, in itself, a forerunner of the kind of thing which is some day to become world-wide. Here is the essence. Here is the reality men seek after but cannot find. No doubt some will find it and when they do, no one who knows can deny the heavenly blessedness, freedom, peace and satisfaction which will come to them. Consciousness of the Lord's good guidance is one thing. Consciousness of His love is yet another. Being made new at His hand each day; helped, educated, and protected by Him in all the affairs of daily life is heaven on earth. These things and much more besides, are what the Lord adds to life to-day.

"And they went and returned unto their inheritance, and repaired the cities and dwelt therein."

Charity

I will merely add that if you do good actions in abundance, for example, if you build Churches, decorate them and fill them with offerings, spend money on hospitals and refuges, give alms every day, relieve widows and orphans, diligently attend to the sacred duties of religion and even think, talk and preach about them, as if in all sincerity, and yet do not shun evils as sins against God all these actions are not really good; they are either hypocritical or defiled with the idea of merit for evil is still latent within them. . . . It is therefore evident that to shun evils as contrary to religion, and therefore to God, is to live a good life. (D. P. 326.)

News of the Church

Portland, Me.

THE annual picnic of the School was held on Saturday, June 27, near Cleaves Landing, Long Island, Casco Bay, Maine. It was a perfect day for the occasion. Luncheon was put up for both dinner and supper. There were about twenty persons present. Everybody enjoyed the boat ride and picnic, but one of the most exciting things are the changes that are taking place in the harbor.

N. O. G.

Brockton, Mass.

CHILDREN'S Sunday was observed by the Brockton Church on June 14 with a beautiful service in which the different classes of the Sunday-school took part. Features of the service included Scripture reading by one of the young people, recitations by the children, favorite hymns from *The Hosanna*, the presentation of books to the children, and the distribution of plants. The rite of baptism was administered by the Rev. Harold R. Gustafson to three children: Ruth Eleanor Macomber, daughter of Edward L. and Mildred Macomber; Ina May McKewen, daughter of Mrs. Herbert H. McKewen; and John Henry Spellacy, Jr., son of Mr. and Mrs. John H. Spellacy.

Bibles, as memorials of baptism, were presented to the following children, seven years of age: William Howard Clark; William Richie Crownfield; Ina May McKewen; Howard Leslie Porter, Jr.; and Frances Elizabeth Skilling. Books of Worship were received by the following fourteen-year-old children: Edward Herbert Goodwin; Shirley Irene Morrison; Rosario Gaetano Ramondetta; and Priscilla Louise White. An unusually large number of children (including three members of the Infant Class), received books for regular attendance. Mrs. Alice Linchan Clark was active in arranging plans for Children's Sunday. With this service, Sunday-school will be discontinued till September.

At the regular morning service, June 28, the Rev. Harold R. Gustafson spoke impressively on the theme of the Convention sermon: "His Guiding Hand," sharing with his parishioners thoughts from that inspiring address given at Chautauqua, June 21. The Holy Supper was administered at the close of the service.

The Brockton Society was repre-

sented at the General Convention by the Rev. and Mrs. Harold R. Gustafson; Mrs. Willard Jackson; and Mrs. Minnie Baker. At a delightful picnic, held in Waltham at the home of the President of the Massachusetts Women's Alliance, Mrs. B. A. Whittemore, June 26, reports of the Convention were given by Mrs. Gustafson, Mrs. Franklin H. Blackmer, and others. Attending this event from the Brockton Church were Mrs. Gustafson, Miss Mabel Herrod, Mrs. Annie Hinckley, Mrs. Ernest Lambert, and Miss Clara Chase.

The Rev. Frederic Crownfield preached in the Brockton Church, May 31, on the theme: "All Things Made New"; on June 21, Mr. David Johnson, a student at the New-Church Theological School, conducted the service.

Personalia

Philip Goddard, son of Dr. Samuel W. Goddard, Fairview Avenue, Brockton, is now a sergeant in the Army Air Corps, after having received three promotions in three months.

David Blackmer, son of the Rev. and Mrs. Franklin H. Blackmer, of Cambridge, Mass., has completed his first year of studies at Mount Hermon School, Mt. Hermon, Mass., and plans to work this summer in a radio plant.

California Association

THE new president of Convention, the Rev. Everett K. Bray, has been asked to attend the California Association, meeting in San Francisco, September 4-6, and to preach the Association sermon. The tentative program promises a varied and most interesting stimulus to New-Church life and doctrine.

Party at the Home of Mr. and Mrs. Arthur P. Gustafson

A SECOND most enjoyable "Get-Together" party was held at the home of Mr. and Mrs. Arthur P. Gustafson, Edgecliff Road, Euclid, (Cleveland), on Sunday evening, June 14th. More than twenty-five guests gathered to help celebrate the birthday anniversary of the gracious hostess, and also to surprise the Rev. Chauncey Hubbell with an appropriate gift "as a token of their love and esteem" in anticipation

of his departure soon for the East. The comforts of a beautiful home; the cordiality of thoughtful host and hostess; a glorious, golden sunset over the lake; music by two accomplished artists; the singing, in which all joined, of the old songs everyone loves; and a circle of hands clasped in friendship as we sang "Auld Lang Syne"—all those combined to make the evening one long to be remembered.

—June, 1942, *Bulletin*—
Church of the Holy City.

Baptisms

WILLISON.—Brian Neal, infant son of Mr. and Mrs. Harold Willison of Regina, Saskatchewan, on June 10, 1942.

WIEBE.—Shirley Ann, daughter of Mr. and Mrs. Gilbert Wiebe of Wymark, Saskatchewan, on July 3, 1942, the Rev. John E. Zacharias officiating.

LORD, STEVENS, SARGENT, FRANCIS.—On June 14, at the Fryeburg church: Dale Eugene Lord, Raymond Harris Stevens, III, Marilyn Sargent, Isabelle Sargent, Dolores Francis and Beverley Francis.

Marriages

HERRICK-DUNN. — On January 1, 1942, Virginia Dunn and Robert Herrick.

NICHOLSON-CHOPP. — On February 23, 1942, Barbara Chopp and Joe Nicholson.

REMALEY-COOPER.—March 21, 1942, Betty Cooper and James Remaley.

FREWEN-LONG. — Betty Long and John Frewen, on May 16, 1942.

MARSHALL-EDWARDS.—Harry George Marshall to Olive Edwards, June 27, at Sweeney Chapel, Butler University, Indianapolis, the Rev. Klaas L. Peters officiating. Bride and groom are graduates of Butler University.

The Open Forum

To the Editor of THE MESSENGER:

You have probably seen the review of Swedenborg's "Cerebrum" in the last number of "Science". It requires more than passing notice. It is the number for May 8, Vol. 95, No. 2471.

JOHN R. SWANTON.

Obituaries

DICKINSON.—William C. Dickinson of St. Louis entered the spiritual world on May 31, 1942, being almost ninety-three years old. He leaves to mourn their loss, three daughters, Mrs. Harry A. Collins, Gladys Dickinson and Mrs. Dirk Diephuis. His wife preceded him into the other world by six years. It would be difficult to find a man who showed more practical devotion to the cause of the New Church than he did. He occupied every office on the Board of the St. Louis Society at one time or another; he was for many years Superintendent of the Sunday-school, and until quite recently acted as lay reader at Sunday services when the pastor was absent. At his own expense he had printed and distributed thousands of pamphlets, which he sent to anyone who wanted them. In these pamphlets he urged his readers to practice their religion, to remember that loving the neighbor means to help him spiritually and materially and to be moderate in all things. His intense desire to be of service caused him to be taken advantage of sometimes, but his disappointment never prevented him from helping the next man who needed him. Truly, he was a man "in whose spirit there was no guile." Up to a few days before his demise he performed his duties as Secretary of the St. Louis Society. The absence of his venerable and kindly appearance at services and meetings will be a matter of great regret to all who knew him. Resurrection services were held on June 2 by the Pastor of the St. Louis Church.

—*The New-Church Visitor.*

MILLS.—Oswin James Mills, a stalwart New-Churchman, passed into the spiritual world on June 28, 1942. He was the eldest son of the late James and Anne Mills, New-Church people who came from the north of England in the middle of the last century. They settled in Brooklyn, New York and affiliated themselves with a group of New-Church people who worshipped in the Brooklyn Atheneum. This group was later incorporated as the Brooklyn Society of the New Church.

Oswin James Mills was born on June 6, 1866. He grew up in the New Church, married Minnie Dutton in 1896, and became an earnest worker in the church. He served as a member of the Church Committee and of the

Board of Trustees, and was for many years the treasurer of the Brooklyn Society. He was also active in the affairs of the New York Association of the New Church and was a member of its Board of Directors for forty-one years. He was its treasurer for twenty-six years. For many years he was also a member of the Board of Managers of the Swedenborg Foundation. He was honored and beloved by many people for his sterling character and devotion to the Church.

The resurrection service was conducted by his pastor, the Rev. William F. Wunsch. The Anglo-Saxon Lodge of Freemasons also participated in the service. He leaves a brother, Sydney G. Mills, of Los Angeles, Calif., and a nephew, C. Corey Mills of Brooklyn.

MITCHELL.—Mrs. Sara E. Mitchell, a member of the Portland, Me., New-Church Society and a former member of the Boston Society, passed into the spiritual world Sunday, June 28, 1942. The Rev. Norman O. Goddard officiated at the resurrection service.

Mrs. Mitchell was born at South Bridgton, April 17, 1848. After graduating from the Farmington Normal School she taught kindergarten for a brief period. Later she accepted a position as substitute teacher in the Santee Normal Training School for Indians. Shortly after this she passed a civil service examination and was appointed to the Winnebago Indian Agency. In her later years she wrote and lectured about the Indians and continued this work for several years. She spent the last few years in Portland and South Portland, Me.

BATESON.—On June 3, 1942, the Rev. Chauncey Hubbell officiated at the resurrection service of Mr. George Hoyle Bateson, aged seventy-eight, at the Young-Baker Funeral Home, Euclid Avenue, Cleveland. Mr. Bateson for many years had been a highly esteemed citizen of Cleveland. He was the husband of Elizabeth Van Doorn, daughter of Mrs. Emma Van Doorn, attendants at the former Arlington Church. The family of late years have made their home in Willoughby, Ohio.

MAIER.—Mrs. Charles Maier, Waterloo, passed into the spiritual world May 4th, having reached the age of 84 years. Resurrection service was conducted at her home by the Rev. E. Val Tilton. She was a life-long member of the New Jerusalem Church at

Kitchener. Surviving are her husband and six children.

WHITEFORD.—Milton Whiteford, son of Edward and Elizabeth Rawalt Whiteford, born April 14, 1881, passed into the spiritual world at the Methodist Hospital in Peoria on April 10, 1942. He spent his entire life as a farmer on the Whiteford homestead in the Egypt community, near Manito, Ill. He leaves to mourn their loss, three children, Lucille, wife of Virgil Schierbeck of Champaign, Ill., Lawrence and Viola. He is also survived by three sisters, Emma, wife of Louis Geiger of Hamilton, Ill., Nellie, wife of Henry Waldmeyer, and Edith, wife of John Rankin, both of Manito, Ill., as well as a host of other relatives and friends.

A kind and useful New Churchman has left this world to take his place among the blessed and continue a life of useful activity. Milton Whiteford was a devoted student of Swedenborg and a true Christian in word and deed.

Since the ministers of the Illinois Association had a meeting in Chicago on April 13, the resurrection services were conducted on that day by the Rev. Freeman A. Havighurst, pastor of the Methodist Church at Washburn, Ill., who used the New Church ritual and proved by his words to be well acquainted with the New-Church doctrines.

—(*The New-Church Visitor.*)

Calendar

July 26.

Ninth and Tenth Sundays after Pentecost

THE CHRISTIAN LIFE

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

Lessons: I Sam. iv; Matt. xiv to v. 21. In place of Responsive Service, Sel.

182: "Thou art my portion, O Lord." Hymns: 75: "O bless the Lord, my soul."

236: "Father of mercies."

Aug. 2

Sel. 135: "It is a good thing to give thanks."

Lessons: I Sam. xi; Matt. xviii. v. 21. In place of Responsive Service, Sel.

183: "Thou hast dealt well with thy servant."

Hymns: 44: "Jesus, in Thee our hopes shall rest."

238: "Great God, we give Thee praise."

THE MESSENGER

is the official organ of the
CONVENTION
and the special news servant of the
CHURCH

Help the Church by subscribing to
THE MESSENGER
Keep in touch with the external organization
of the Church

ONE DOLLAR PER ANNUM

THE WRITINGS OF EMANUEL SWEDENBORG

for missionary purposes:

HEAVEN AND HELL
DIVINE LOVE AND WISDOM
DIVINE PROVIDENCE
THE FOUR DOCTRINES
ARCANA COELESTIA, GENESIS i-vii

Five Cents
per Copy,
Postpaid

SWEDENBORG, LIFE AND TEACHING, by George Trobridge;
10 cents per copy, postpaid; imitation leather binding.
25 cents.

Send for complete list of publications

Swedenborg Foundation Incorporated

51 EAST 42ND ST.

NEW YORK, N. Y.

CHAPEL HILL SCHOOL

(Formerly called Waltham New-Church School)

Waltham, Massachusetts

A boarding and Day School conducted by The New-Church Institute of Education. Pupils accepted ages 5 to 19, separate homes for older and younger girls. College Preparatory and General courses in Upper School. Fine arts. Household arts. Dramatics. Outdoor sports.

For further information apply to
MISS KATHARINE G. RUSK, Principal

THE NEW-CHURCH THEOLOGICAL SCHOOL 48 Quincy St., Cambridge, Mass.

A three years' course preparing for the ministry. Courses by correspondence in the Theology of the New Church, and in the Spiritual Interpretation of the Scriptures.

For information apply to
Franklin H. Blackmer, President

The Augmentation Fund

STANDS FOR THREE VITAL THINGS:

1. *The Encouragement and Assistance of Weak Societies*
2. *Reasonable and Reliable Support for Ministers*
3. *Help in Supporting Students for the Ministry*

To Maintain and Extend Its Work It

Needs Your Support

To those who think of making a bequest to the Fund, the Treasurer will be pleased to furnish suitable forms and to give any advice that may be asked. As State laws with regard to wills vary, local counsel in the State of the testator should finally be consulted.

Make checks payable to ALBERT P. CARTER, Treasurer, and send all correspondences to him at 511 BARRISTERS HALL, BOSTON 9, MASS.

Board of Missions

OF THE

General Convention

Now, perhaps more than at any time in history, must the Church hold its torch high, lighting every dark corner it can reach, bringing a ray of hope to every despairing heart. Though prevented at present from working in many accustomed fields, your Board is receiving many a call from new areas hungering for the truth which makes men free. Please help us to help.

Illustrated Booklet Free—Write Secretary

CHESTER T. COOK, Treasurer

73 Columbia Road, Arlington, Mass.

PAUL SPERRY President
PHILIP M. ALDEN Vice-President
LESLIE MARSHALL General Secretary
380 Van Houten St., Paterson, N. J.

URBANA JUNIOR COLLEGE

Now offers Training Under Three Programs:

1. Secretarial Training in Nine Months.
2. Accounting and Secretarial Training in Eighteen Months.
3. Two years of College work in Eighteen Months.

You enter in June or in September 1942

Russell Eaton, President
Urbana, Ohio

LYNN NEIGHBORHOOD HOUSE ASSOCIATION

Contributions solicited
Help us serve the Children

MARJORIE V. MORGAN, Treasurer
29 Vincent Ave., Belmont, Mass.