

The **NEW CHURCH MESSENGER**



April 6, 1938

—
In This Issue

The New Church and Industry

Henry K. Peters

The First Half Century

Gwynne Dresser Mack

Highways and Byways

C. S. C.

**What's Wrong with the New
Church?**

Clarence Hotson

Price 10 cents

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THE NEW-CHURCH MESSENGER

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Arthur Wilde

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REV. ARTHUR WILDE
112 E. 35th Street
New York City

WHAT THE NEW CHURCH TEACHES

1. THE DIVINITY OF THE LORD JESUS CHRIST, WHO IS JEHOVAH GOD MANIFESTED TO MEN.

2. THE DIVINITY OF THE SACRED SCRIPTURES—THE SPIRITUAL NATURE AND INNER MEANING OF THE DIVINE WORD.

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

5. THE NECESSITY OF A LIFE OF UNSELFISH SERVICE AND SELF-DENIAL AS A CONDITION OF SALVATION.

THE NEW CHURCH FINDS THESE TEACHINGS IN THE DIVINE WORD. IT TEACHES NOTHING THAT CANNOT BE CONFIRMED BY THE WORD OF GOD. IT ACKNOWLEDGES ITS INDEBTEDNESS TO EMANUEL SWEDENBORG IN WHOSE THEOLOGICAL WORKS THESE DOCTRINES ARE FORMULATED. SWEDENBORG ASSERTS THAT HE WAS CALLED BY THE LORD TO MAKE KNOWN TO MEN THE SECOND COMING. THIS SECOND ADVENT WAS NOT A PHYSICAL APPEARANCE, BUT A NEW REVELATION OF DIVINE TRUTH TO MEN BY WHICH THE INTERNAL SENSE OF THE SCRIPTURES WAS MADE KNOWN.

THE NEW CHURCH ACCEPTS THIS CLAIM OF SWEDENBORG BECAUSE IT FINDS THAT ALL THE DOCTRINES FORMULATED IN HIS WRITINGS ARE CONFIRMED BY THE WORD OF GOD.

THE NEW CHURCH BELIEVES THAT IT IS COMMISSIONED TO MAKE KNOWN THESE DOCTRINES TO THE WHOLE WORLD. IN ALL HUMILITY IT BELIEVES IN THIS DIVINE COMMISSION; BUT IT CHEERFULLY ACKNOWLEDGES THAT IN A WIDE AND CATHOLIC SENSE THE LORD'S NEW CHURCH EXISTS WHEREVER HE IS WORSHIPPED IN HIS DIVINE HUMANITY AND HIS REVEALED WORD IS ACCEPTED AS A GUIDE TO HUMAN CONDUCT AND REGENERATION.

The NEW-CHURCH MESSENGER

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One God or Three?

THE fundamental doctrine of the New Church is that God is One in essence and in person. It teaches us that Father, Son and Holy Spirit are different manifestations of one Divine Being.

The eternal God, Creator of the Universe, Father of Mankind, Jehovah, Lord God of Hosts is, in His essence, Divine Love and Wisdom. Self-existent and eternal, changeless and unchanging, He is one in essence and in person. He is a Divine Man, all wise, all powerful, everywhere present. There is in Him a Divine Trinity. Not a trinity of persons, but a trinity of essentials. As the Creator and Sustainer of the universe, He is God the Father. As the Redeemer of His fallen creatures He is God the Son, the Saviour, the Lord Jesus Christ. As the Divine Life flowing down into the hearts and minds of men He is the Holy Spirit.

This is the New-Church conception of the divine nature. Father, Son and Holy Spirit. Three aspects of God. Three methods of operation in God. But only one Person; and that one revealed to the world as the Lord and Saviour Jesus Christ. In The New Church we believe that Jesus Christ was not only the Son of God, but that in the inmost degree of His life He was God Himself, in accordance with His own declaration, "He that hath seen me hath seen the Father."

To this concept of the Divine the Christian world appears to be making fairly good progress. It is true that in many orthodox churches men ask the Father to grant their petitions for the sake of Jesus Christ the Son; but there is a growing tendency to offer prayers direct to the Saviour, a growing recognition that in the glorified Christ "dwelleth all the fulness of the Godhead bodily." There may be little clear and definite teaching upon the subject, but in Protestant churches there is much less belief in tri-personalism than was the case fifty years ago.

Here and there, however, there is evidence that the old idea of three separate persons still exists. We have just received a copy of the *News Letter* of The American Church Union, a group of men within the Episcopal Church who seek to unite all the members of that Church "in worship and activity based upon the conviction that, as a part of the Anglican Communion, that church is not a sect, founded at the Reformation, but a part of the One, Holy, Catholic and Apostolic Church of Christ's foundation."

Among the things professed by the Union is this:

"That God is Eternal in three Persons, Trinity in Unity and Unity in Trinity; that by the Incarnation God the Son took human nature upon Him that He might reveal Himself and

His will for man; that, since man is impotent to save himself, there was necessity for an Atonement for sin, which was made once for all by the Incarnate Son of God, Jesus Christ, through His life, His passion, His death, and His resurrection; that His Church is the extension of His Incarnation and the means whereby the merits of His Redemption are applied to the souls of men; of these and other vital truths the Episcopate is the conservator."

In the exercise of his God-given freedom, every man has a right to his own particular belief, but when he accepts a theology that was evolved in the fourth century, and that is not in accord with the Sacred Scripture he is not in the van of progress. It appears strange to thoughtful people that although in nearly every other department of human thought the past century has witnessed a tremendous advance, in theology there are many people who still treasure the man-made theology of bygone centuries.

* * *

For a hundred years and more the New Church and the various philanthropic societies that have sprung from it have been proclaiming the truths revealed in the writings of Emanuel Swedenborg. That work has had a profound effect upon the religious thought of Christendom. With what eagerness it is sometimes received may be seen from the following letter which we are privileged to print. We do not print the signature, but the whole letter is authentic.

March 23rd 1938

Swedenborg Foundation,
51 East Forty-Second Street,
New York City.

Dear Sirs,

I have received all the volumes I requested from you. I wrote regarding them only from impatience; now it remains to write in appreciation. These reactions are much the same thing in their separate ways, being equally the manifestation of deep interest. It seemed to me you might be interested to learn that the reading of Swedenborg has been the greatest educational experience of my life. Though I am young, most of my life has been devoted to the pursuit of truth in art, philosophy and religion. Up until now I do not believe I could properly be called a Christian, the works of Plato having become the most active influence in my life, the Lord being in my view only the noblest of mankind. All that went before has been a preparation for Swedenborg's doctrines. Immediately upon reading them I accepted them wholly, with only the inevitable reservation of partial enlightenment. They were the answer to all

doubts and fears. They rendered nothing obsolete of what I had formerly rested in as truths, they simply correlated, explained and transcended them. This experience is entirely unique so far as I am concerned. The word for it is re-birth.

So of course I am more grateful than I can say to the society which published a very small advertisement in *Time Magazine* and which has made possible the purchase of his books at such an inconsiderable cost. So I am grateful to two diverse writers which led me to the intention of reading Swedenborg: Balzac in *Seraphita* and the modern British writer Claude Houghton in that amazingly realistic adaptation of Swedenborg's descriptions: *Julian Grant Loses His Way*. Incidentally, practically all of Mr. Houghton's work, which has been declared by one competent critic to be that of the finest living writer of fiction, is profoundly indebted to the doctrines of Swedenborg.

In closing let me assure you that I will do all that in me lies, both as a writer and a social man, to bring others to this fount of truth, for than this there can be no greater service to one's fellow.

Yours gratefully,

(Signed) J. M. H.

War Hinders Progress

ILLUSTRATIONS of the way in which war hampers progress were furnished by the recent report of the Rockefeller Foundation. The President of the Foundation stated that

"From the beginning of its activities twenty-five years ago the foundation has been guided by the objective written into its charter: 'The well-being of mankind throughout the world.'"

But in the past year the work of the institution has been seriously hampered by the closing of frontiers by warring nations. In 1937, the report said, the foundation appropriated more than \$9,500,000. Of this amount \$2,400,000 was given to the medical sciences, \$2,200,000 to public health, \$2,000,000 to the special sciences, \$1,100,000 to natural sciences, \$8,000,000 to the humanities, and \$400,000 to rural reconstruction in China. These benevolences were spread over fifty-two different countries.

Japanese military operations in China, the report noted, have "virtually destroyed" the program of rural reconstruction and public health program of the foundation in China. Nankai University, the report said, was completely destroyed and the university buildings in Nanking are being used as army barracks. It is impossible to say now "whether there will be an opportunity to pick up the pieces of this broken program at some later date," the report concluded.

The New Church and Industry

By Henry K. Peters

INDUSTRY, which involves the whole struggle for our material existence and embraces the problems arising out of capital and labor, producer and consumer, manufacturers' associations and labor unions, public utilities and government regulation, unemployment, taxation, foreign trade, and many other problems, constitutes a field of controversy where angels fear to tread. Regarding this field there is not only argument, but there are bloody strikes, insurrections, and war. Then why should a humble clergyman risk his daily bread by entering a region where feeling runs high and emotions explode into violent action? It is safer to repeat accepted phrases, utter a few rhetorical flourishes, add a blessing, and be done. But one who is devoted to a religion which has relation to life in its varied manifestations, and includes all public domestic and private duties (*T.* 429) cannot remain silent forever on a subject which provokes the tensest concern of civilization.

Entering this field, the churchman must have definite convictions and a definite policy. It will not do to take sides with an aroused labor group in one section of the country and with a dominating corporation in another. There must be consistency in the Church's argument and there must be a point of view which is not only in agreement with, but based on, the Word. The Church cannot say with Karl Marx, "Let the ruling classes tremble at a Communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries unite!"

The Word does not divide men into "freeman and slave, patrician and plebeian, lord and serf, guildmaster and journeyman." There are the wheat and the tares, the sheep and the goats; but these are not classes artificially divided by men, they are classes which are determined by the ambitions and the inner motives of men whatever social, political or financial appraisal they may have in contemporary society.

The Church cannot recognize classes on a

financial basis. There are boys in our city working for a dollar a week, others working for two. In a gradually ascending scale, by small degrees, the income of American citizens rises from one dollar a week to over a million a year. Where is the churchman to draw the line between rich and poor? Would you make the distinction at twenty-five dollars a week, or at a hundred twenty-three, or at a thousand and forty-seven?

Would you make the division between employer and employee? There are powerful corporations which employ over a hundred thousand men at one end of the scale, and debt-ridden farmers with no income except occasional, pitiful relief checks, employing a transient farm hand on the other end of the scale. It will not do for the Church to fly to arms against employers in behalf of the poor when employers are undergoing bankruptcy at an alarming rate, nor to develop a contempt for factory workers because a few of them resort to violence on the slightest provocation.

Should the Church then espouse the cause of the workers, unionized or common, as against large corporations which employ the major portion of our workers? Or take the side of so-called "capital"? Here, too, the division often made is artificial, arbitrary, and based on sentiment rather than on true judgment of human values. If on the one hand all corporations were corrupt, avaricious, heartless and domineering, and on the other, all workers were diligent, upright, virtuous, innocent victims of greedy capital, the present condition of injustice would not last long. Such a noble multitude of laborers would, motivated by a sense of justice and fellow-feeling, soon unite and by the political means which are always at hand in our democracy, vote an oppressive faction out of existence. The employers also, if they were one group of saintly characters, could easily organize the necessary power to control an irresponsible, clamoring mob of laborers.

The class struggle as outlined by Marx and

his disciples has not gotten anywhere although ninety years have passed since the Manifesto. The class struggle has never assumed definite boundaries; it has shifted with every change in occupation and movement of population, and has evaded every effort of grasping it. The cause of this elusive apparition is a false division of men. Classes are not ultimately determined by the amount of money or control they have. Individuals are repeatedly rising from poverty to opulence and sinking from wealth to penury. Wealth, capitalistic corporations, labor, are abstractions to which we are trying to fix living people, and cannot do it. The abstractions remain while individuals constantly move from one to the other. The abstractions do not quarrel, but people do. There is no conflict between labor and capital because both are necessary ingredients in the production of necessities.

It is so easy to be blinded by the cry that the rich oppress the poor. The rich never did oppress the poor just because they were rich. The rich oppress each other just as much as they oppress the poor, if they are unregenerated, and the poor suffer at the hands of the poor, usually more than at the hands of the rich, because these are more distant.

Ferdinand Lundberg in his *America's Sixty Families* lists a considerable number of oil corporations, automobile manufacturers, banking institutions and railroads which have been driven out of existence, not by workers, but by other competing corporations. The big financiers who have been so berated by some radical newspapers are not only after the scalp of the poor working man, they are after the scalp of anybody, if their directing philosophy of life, or state of religion in other words, is contrary to public welfare. If on the other hand, a prominent financier appreciates his responsibility, there is no spiritual reason why he should not be as honest and considerate as a factory janitor, or a book agent peddling Bibles.

The same principle is true of any group which one might choose as a cross section. For instance, when Mr. Henry Ford reopened his assembly plant in Kansas City early last winter, after it had been closed on account of labor trouble, there was trouble again. The quarrel

was not between workers and employers. Mr. Ford was not attacked, nor any member of the management. Violence broke out between workers, namely, workers who belonged to a certain labor organization and workers who did not. There was loud accusation, slugging, and shooting. Hundreds were arrested, not because they belonged to a certain class, but because they indulged in violence.

The union man's answer to the question of workers fighting workers, when both have needy families at home, is, that the union is an organization of workers who have consistently striven towards better conditions and higher standards of living for those needy families; and that those who disregard the union's orders are "scabs" who hurt the cause of labor and depreciate the standards of living.

It is true, unionism has counteracted the control of the owners of industry and has decidedly improved the lot of the working man. What troubles the churchman, however, is the hostility, not only between union labor and non-union labor, but between hostile opposing camps in organized labor. The two main divisions have at present each around three million members. They are as bitter against each other as either is against their alleged common enemy, the capitalist. They do their utmost to weaken one another and some of their joint meetings have broken up in fist fights.

If the observing churchman would see only organized effort on the part of large employers to curb the rising demands of labor on one hand, and persistent effort on the part of labor to gain better working conditions, higher pay and shorter hours on the other, he might weigh all evidence and choose a side for the sake of getting something practical done. But when he learns that hostility and strife are not confined to two classes of society, that some corporations are in constant effort to destroy other corporations, that labor is also divided against itself, and that, moreover, political parties express the same hostility, descending even to armed violence, as recent trials in Kansas City reveal, he comes to the conclusion that there is something more fundamental back of social conflicts than merely a class struggle.

People who take an active part in any organ-

ized group usually become convinced of its good purpose and its united action towards a worthy goal, whether it be a labor union or a Democratic committeeman. This looks good again for a moment, looks like devoted brotherhood working for a cause, until some special occasion arises to unearth the real reason of conflict.

The Republicans split to their own destruction of power in 1912, prominent Democrats have bolted to the extent that their party is at present in uncertainty, and the Socialists, when they were recently about to gain national prominence split uproariously. Churches troubled by the same spirit have split into over two hundred factions in this country. Many church organizations have divided and subdivided until they have gone out of existence with the words on their dying lips, "I am right!"

The New Church can, and must do its part to clear up this great misconceived conglomeration of conflicts which rests not in terms or classes but in unregenerate individuals who find it more pleasant, if not easier, to adjust the world to themselves than themselves to the world. There is unnecessary poverty and suffering, economic slavery and war, but all our misery is directly a result of falsity and evil in the individual in his relationship with others. Unregenerate individuals hold together only as long as they see a selfish advantage. As soon as that advantage has been satisfied or removed, the selfish nature asserts itself in a new conflict, with a different excuse. That is why the demands of people, whether capitalists or laborers, cannot be permanently satisfied until men learn that enduring happiness resides in service rather than in profit, and in use rather than possession.

Stuart Chase and other prominent economists plainly demonstrate that in the United States natural resources, equipment in machinery, and skill are sufficient to provide all the necessities of life, with enough to spare for undreamed-of luxuries. In fact, the tendency in recent years, if not indeed our chief national worry, has been to run to overproduction. We repeatedly halt our machinery, and destroy much of our natural production to keep prices from sinking too low. Very little has been said or done about bringing our surplus products,

to say nothing of possible products, to the countless children who are too hungry to study or too ragged to go to school. In our local school system we have found that one or two free lunches a day raise the standard of work among the students considerably.

On a small scale anyone would be able to see what can be done with our national problem of unemployment and attendant poverty. For instance, if a small pioneer family lived on a fertile garden spot already in possession of buildings, seeds, and equipment, and plenty of water for irrigation, that family would not sit around very long in unemployment and starvation. The parents would see that by planning and work, they would soon have an abundance.

Nationally we have forests, mines, waters abounding in fish, some of the richest agricultural land in the world, water power, machinery, man power, skill to do marvelous things; and then several million of us sit around in rags, in hovels not fit for domestic animals, and too undernourished to have anything but gloomy thoughts about our material existence.

The New Church cannot effect a solution of present national problems by offering its influence to any political or economic faction. That would limit the uses of the Church to a selected group, and exclude it from all others. The Church can recognize only one universal division, that is the division between truth and falsity, good and evil. In regard to these two classes the Church can make no compromise, it must take a definite stand. Wherever falsity or evil are lodged, whether in the individual or in the largest organization, the Church must explain and measure by the standard of the Word, "Do unto others as you would have others do unto you."

This is no idle philosophy; the doctrine of uses is not an empty dream. We are so inured to the profit system that a sudden change would cause revolution and destruction. The change must come slowly so that it may be received in freedom. Even then it will be attended by pain, as generation and regeneration always are. But we have the light. We must not hide it under a bushel. That light points to a union of all men, not only in understanding or compulsion but in love.

The First Half Century

THIS year is an important one for the young people of the New Church. And it should be important, too, to many of the "oldsters." For this is the fiftieth year of the American New-Church League. Many of the "pillars of the church" today were among those who, long ago, created this young people's League which, having just finished fifty years of useful activity, is now entering its second half-century. Ezra Hyde Alden, John Daboll, John W. Stockwell, Paul Seymour, Robert Alfred Shaw—these and many others prominent in the Church today were leaders of the League at its beginning. They have seen the organization struggle and grow and flourish.

The young people of 1938 see the League celebrating its fiftieth anniversary. Some of them perhaps will be on hand for the Centennial. But here, at this point, at the Half-Century Celebration, are met the first and the present and all those in between, the Leaguers from 1888 until now, who have helped from year to year to make the organization live and expand and perform a use within the Church.

And they may well be proud of their accomplishment. The League has trained leaders for the Convention. The League has taught young people the meaning of the Church. The League has helped many a worthy cause, both by raising substantial sums of money and by promoting interest and support. By building local units all over the country, by holding Conferences, summer camps, and frequent sectional gatherings, by reaching out toward New-Church young people in all other parts of the world, the League has kindled a loyalty and devotion which can never die. A badge, a hymn, a monthly *Journal*, study programs, League Sundays, and of late years a full-time field worker—these are some of the tools with which a nation-wide solidarity has been achieved.

On May 7th, in Washington, D. C., on the Saturday evening always reserved for Convention's main social event, a big banquet will be held, climaxing the League's Half-Century Celebration. To this banquet all are invited—past Leaguers and present, and all Church members and their friends. The more the merrier. The guests of honor will be the past-

presidents of the American New-Church League (of whom all but one are still living), the first and present Executive Committees of the League, the president of Convention, and a representative of the British Young People's Federation.

The program will include a Roll Call of the local Leagues (there have been over a hundred during these fifty years). There will be brief addresses by the first national League president (E. H. Alden), the present president (H. B. Johnson), Convention's president (F. S. Mayer), and the British representative (Mr. Goldsack). A surprise or two is in store; and the program will wind up with the filling of a box (gift from E. H. Alden) to be opened by the League in its hundredth year. This box will contain messages and souvenirs from the Half-Century Celebration, including letters from the first and present presidents; a letter from H. Clinton Hay who organized the Boston League, first in the country; messages received at the banquet, and the signatures of everyone present.

In connection with the banquet will be distributed a history of the League, a printed booklet entitled "The First Half Century." For six years the League has been preparing this history. A committee, supervised by Louise Ruhl Swanton, started in 1933 to accumulate historical data; in 1937 another committee, under Gwynne Dresser Mack, began the task of arranging and editing this material. The history has now gone to press, and five hundred copies will be published, to sell at cost (50¢ a copy). Many former Leaguers contributed information and reminiscences; many facts were gleaned from old *MESSENGERS* and *Journals*, and from files collected through the years. From memories and written records has evolved a most interesting account of the aspirations and accomplishments of New-Church young people during half a century. Dedicated "To the New-Church young people of the past and future," the history traces outstanding events from 1886 to 1938. The Foreword is written by the first president; the final page is by the president of the fiftieth year. Included are accounts of the International League, the *Journal* publication, the League

camp, house-parties, League Associations, local Leagues, and lists of the Conferences and presidents. There are a number of illustrations—of the League's birthplace, outstanding Leaguers, the International League Conference, house-parties, and a rare picture of Leaguers at the 1904 Conference when bird-nest hats were all the vogue!

The edition is limited to only five hundred copies, and orders are being received now at the field-secretary's office (Mrs. Wm. J. Haid, Sulphur Spring Rd., Halethorpe, Md.). Advance orders will be filled first, and no copies can be guaranteed for those who do not place an order. Since this history is of interest not only to Leaguers but to all Church people who have ever been active in the League, everyone is urged to get a copy.

The League, in its fiftieth year, cordially invites the whole church to help it celebrate, that this new half-century just beginning may be inaugurated in a spirit of friendliness and appreciation. The Boston League, first in the country and instrumental in organizing the national League, has already given a Birthday Tea in honor of the anniversary. All the Leagues are being asked to hold local banquets, for those who cannot go to Washington, on May 7th, the date of the big banquet at Convention. Thus every Leaguer and Church member in the country can take an active part in the festivities, and join the observance at the same time as do all the others, wherever they may be.

May these fifty years now past be but an introduction to centuries of achievement ahead—achievement ever directed toward preparing young people for leadership and service in the Church.

G. D. M.

Affirmation

MY SOUL HATH KEPT THY TESTIMONIES;
AND I LOVE THEM EXCEEDINGLY.—Ps. cxix.
167.

Children in Heaven

THE Lord provides that all who die in infancy shall be saved, wherever born.—(Psalm 328.)

Highways and Byways

By C. S. C.

"Gathering Them In"

Last summer I received from an old classmate a letter that has stayed in my mind ever since—especially the part that told of another classmate, one who has been doing missionary work in China, almost since college days. I quote from my friend's letter before me:

"A recent letter from Jessie H. says that her furlough is due next year. She goes out into absolutely 'new' country in China and gathers the people in to tell them about the 'Saviour of the world.' It must be quite wonderful, as the people really flock to her and her companion so eagerly that 'gathering them in' isn't really the way to express it. Whenever a cynical person discredits the earnestness or sincerity or worthwhileness of Foreign Missions I can always go back in my mind to our little, quiet, convincing Jessie, who is putting into missions the very best."

I like to associate with this tribute of one classmate to another, the splendid tribute to Foreign Missions given over the radio on the evening of October 29 by Dr. Robert E. Speer, who last September retired from the office of secretary of the Board of Foreign Missions of the Presbyterian Church in the United States, after forty-six years of service. He gave the testimony of four "unimpeachable witnesses" to the influence of Christian Missions. One of these witnesses was the statesman, General Smuts of South Africa, whose words in part follow: "Missionary enterprise, with its universal Christian message and its vast educative and civilizing efforts, is and remains the greatest and most powerful influence for good in Africa." The occasion of Dr. Speer's radio address on World Evangelism was the centennial of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

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Elizabeth Swedenborg

"Life," in its February 14th issue, carried among its varied pictures, one of special interest to New-Church people, a picture of Eliz-

abeth Swedenborg and the writer, H. G. Wells. It bore this inscription: "Elizabeth Swedenborg is a pretty Oxford 'undergraduate.' On January 28 she was a guest at a luncheon in London on the 250th Anniversary of the birth of her great-great-great-great-great-grand-uncle, Emanuel Swedenborg, the famous Swedish theologian, philosopher, and scientist." From this picture one would judge that Elizabeth Swedenborg is a very attractive, intelligent young woman. We surmise that she enjoyed listening to Mr. H. G. Wells's conversation, also that he enjoyed meeting Miss Elizabeth.

"The Helper," in its February 16th issue, has a sketch entitled, "The Swedenborg Family in America," by Amandus Johnson. It would be very interesting to hear also about the Swedenborg family in Europe to-day. Perhaps Elizabeth Swedenborg could give light upon this.

* * * * *

Consumers' Co-Operative Inter-Faith Conference

Protestant, Catholic, and Jewish leaders joined with those of the Consumers' Co-operative movement in a three-day conference in Boston, February 20-22. The *Boston Transcript* of February 19, in announcing this said, "Church and co-operative leaders and laymen will consider how the co-operative movement can help solve some of the economic and social problems, and the relation of the church to the co-operative movement." A friend of mine told me of the fine address given at this conference on February 20 by the Rev. Dr. M. M. Coady of St. Francis Xavier University, Antigonish, Nova Scotia. The *Boston Herald* of February 21 quotes this priest as saying, "The co-operative movement is the way out for a world that has been thrown into a condition of chaos by a fundamental error in its economic system." The *Herald* states, "In his own Nova Scotia territory the movement has spread like wildfire in the fishing villages and among the coal miners and steel workers. There are now forty-two stores in full operation, doing a yearly business of nearly \$3,000,000 and 116 credit union banks with assets of more than \$500,000." Among the speakers listed on the

program of this conference were Rabbi Arnold A. Lasker of Waltham, whose subject was "The Co-operative Movement and the Church—Rural and Urban Aspects"; Rev. Donald G. Lothrop, leader of the Community Church of Boston; Rev. James Myers, industrial secretary, Federal Council of Churches, New York City; Professor Kirtley F. Mather of Harvard University, president of the Boston Center for Adult Education; Rev. Hilda Ives, president of the New England Town and Country Church Association; and Dr. J. Henry Carpenter, chairman of the committee on the church and co-operatives, of the Federal Council of Churches.

Co-operatives have made a remarkable growth in England, Sweden, Denmark, Finland, and Russia. In Japan the movement has grown more powerful through the efforts of Kagawa, the remarkable Christian leader. In our own country co-operatives have become a strong force in the Middle West (where the producers' co-operatives flourish) and in sections on the Pacific Coast; in recent years they have gained some influence in certain parts of the East. My friend who heard Dr. Coady tell recently about "The Co-operative Movement in Nova Scotia," recommends to those who would know more of this movement in general, the book, "Co-operative Democracy," by James Peter Warbasse (Harper & Brothers, Publishers). The author is president of the Co-operative League in the United States. It is to the credit of the churches that they are studying and discussing the co-operative movement, one that compels attention in a period of economic crisis.

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Spring and Lenten Thoughts

In Henry David Thoreau's "Early Spring in Massachusetts," under the date of March 1, 1838, I find this journal entry, "Spring. March fans it, April christens it, and May puts on its jacket and trousers. It never grows up, . . . bud following close upon leaf—and when winter comes it is not annihilated, but creeps on mole-like under the snow, showing its face, nevertheless, occasionally by fuming springs and watercourses. So let our manhood be a more advanced and still advanc-

ing youth, but following hard upon leaf. . . . So amid clumps of sere herd's grass sometimes flower the violet and buttercups, spring-born."

Dr. Harry Emerson Fosdick, in his National Vespers sermon over the radio (on February 13th, as I recall), warned his listeners against "the mush of concession" in our present-day life. He said, "One thing we cannot be free from—the laws of living. There are standards of character." . . . In the *Chauncey Giles Year Book*, which seems to have perennial nourishment for our spirits, under the date of February 9 is this statement, which seems to be a supplement to the words of Dr. Fosdick: "The service of mammon will end in misery and death, whatever may be its present allurements and delights. The service of God will end in eternal happiness whatever may be its present difficulties and struggles."

Washington Hotels

The following data relating to the hotels of Washington are presented for the benefit of those who plan to attend the General Convention May 4th to 10th.

As the month of May is a popular time of year for visitors to this city it is recommended that reservations be made directly with the hotel selected as soon as possible.

The Roosevelt Hotel has been chosen as headquarters, but the number of rooms available is small. The Martinique also has only a small number of rooms at the prices quoted, but there will be a few more at slightly higher prices. Meals at the latter hotel will be lower than at the Roosevelt. There are a number of small hotels not shown in the list, partly because they have not quoted prices to us, and also as they are too far from the church.

There are many rooming houses scattered about the city and a list of many will be available at the information desk at the church to anyone asking for it. Help in selecting a suitable place will be provided there. As these places do not make reservation as a rule, it is better to look around and see the place in which you wish to live before making definite engagement. Prices range from \$1.00 up per person per day.

For further information please communicate with Owen B. French, 3420 36 Street, Washington, D. C.

The Cairo Hotel has refused to make us any reservations, claiming they are all booked up for May.

Hotel	Location	Prices Per Day Per Person				
		1	2	3	4	5
BURLINGTON	Vermont & Mass. Ave.	\$2.50	\$1.75	\$1.50	\$1.50	
GRAFTON	Conn. Ave. nr. M	2.50	2.00			
HARRINGTON	11th & E	3.00	2.50t	2.00d		
"	(Without bath but with running water)	2.00	1.50			
MARTINIQUE	16th nr. M	3.00	2.00	2.00	1.75*	1.60*
ROOSEVELT	16th bet. V & W	3.00	2.50t	1.75	1.50	
"	(American Plan)		2.00d			
			5.00		4.00	
WARDMAN PARK	Conn. & Woodley Road	3.00	2.50t			

The following hotels have a low price of \$4.00 per day:

CARLTON	16th & I
SHOREHAM	Calvert near Conn. on bank of Rock Creek
WASHINGTON	15th & F
WILLARD	14th & F

t—means twin beds. d—means double bed.

* Indicates two rooms, with bath between.

All rooms are with private bath except as otherwise noted.

MOTORIST INFORMATION

Parking space near the church and also near most of the hotels is very limited and it may be necessary to go several blocks to find a place for the car. All-night parking is permissible, but twenty-four-hour parking is not. On Q, R, and Corcoran Streets parking is permitted on one side only and Q and R are one way only. Numbered streets are restricted during rush hours, from 8:00 to 9:30 A.M., on the west side, and from 4:00 to 6:00 P.M. on the east side. Parking signs will usually furnish further information. Drivers must keep to the right at all circles. Where there are small triangles at intersection of rectangular streets with avenues there are many one-way short sections. Parked cars will usually show which way even when the signs are not visible. Garages are located near all hotels and cars will usually be called for and delivered free of cost other than the storage cost, which is usually not over \$1.00 per day.

Two of the Senses Are Serviceable in Regeneration

THERE are two senses given to man which serve as means for receiving the things whereby the rational is formed, and also the things whereby man is reformed; these are the sense of sight and the sense of hearing; the other senses are for other uses.—(E. 14.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

How to Turn the Other Cheek

ONE of the remarkable sayings of the Lord Jesus was, "Unto him that smiteth thee on the one cheek offer also the other." We have heard of a few cases in which men have literally obeyed this command; but we can be sure that the Lord did not intend that when someone strikes us we should deliberately invite him to repeat the blow. He does expect that we shall not retaliate in anger; but He does not intend that we shall deliberately invite ill usage at the hands of angry people.

What, then, does He mean?

Your face is the outward expression of your affections. When you are in a good temper your face is pleasant to look upon. When your heart is happy your face wears a smile. But when you are sulky your face shows it. When you fly into a passion your good looks are obscured; and when meanness and spitefulness are uppermost in your mind they are shown upon your face. We usually know when people are angry. We can see the anger upon their countenance. The human face reveals the affections of the heart.

Suppose, now, you are striving to help someone, and he or she is thankless and ungrateful, and treats your kindness with contempt. I read of such a case some little time ago. A man went to a clergyman and asked for help. He was invited into the house and left by himself in a room while the clergyman went to get some money to help him. When the latter returned, the man had gone, and had taken with him a valuable gold watch. That was not only theft. Spiritually it was a blow to the good

man's affections. It was a smiting upon the cheek. It would cause some men to say that they would never help anyone else.

People will often serve us in this way. They may not steal from us, but they are ungrateful; they reward our kindness with evil deeds. They spiritually smite us. And we, if we would be followers of the Lord, must learn to take ingratitude with forbearance, and to treat people with never-failing forgiveness and affection.

It is said of the great Greek statesman, Pericles, that one day a man followed him everywhere he went, reviling him, and calling him by harsh and contemptuous names. It went on all the day, but the great man made no sign, until by night the angry man had followed Pericles all the way home, and still stood shouting at him as he entered the house. It was a long way back to the city, a bad road, dark and dangerous, and sometimes infested with robbers. And Pericles, lest his reviler should come to any harm, called one of his servants, bade him take a lantern and "light the gentleman home." Pericles was a pagan, but he knew how to turn the other cheek.

And we, as followers of the Lord, ought to learn to walk through life full of helpfulness and forgiveness, even towards those who injure us. If one affection is hurt and rejected we should still offer another to those around us. We should subdue all thoughts of revenge, all desire to return evil for evil, and offer loving words and deeds even to those who are cruel to us. This is what the Lord means when he says: "Unto him that smiteth thee on the one cheek offer also the other."

What's Wrong with the New Church?

To the Editor of THE MESSENGER:

The article "*What's Wrong with the New Church?*" by Jack W. Odey, Jr., interested me a good deal. He seems to think that he has made an original discovery in finding that social and economic problems are vital issues or burning questions of the day. Of course they are. They always have been. What in particular would he have New-Church people in their organized capacity do about them? Should our ministers try to fill their churches by sermons on such questions? Some Christian denominational ministers try this plan, but it certainly has its drawbacks and limitations. Most people have to grapple with such problems more or less continually in their daily lives, and appreciate a little relief from them when they go to church. Or would he have THE MESSENGER, for instance, try to rival *The Christian Century* in its own special field? To compete with that organ on its own ground would be to make sure of ignominious failure in advance. It is disastrous for the New Church to spend much effort in trying to do what other denominations, with their superior advantages in money and membership, can do much better.

Or would Mr. Odey have us try to find out what particular contribution Swedenborgianism, from its special sacred literature, might make to the solution, or attempted solution, of the burning social and economic issues of the day? That would certainly be something. The Writings of Swedenborg contain many suggestions of value as to the degrees of the neighbor. The man who tries to live up to the doctrine that good and truth, or the Lord's Kingdom on earth, are the neighbor in the highest sense, in all its implications, will find it quite a large order. Unfortunately, each must make his own interpretation of what that means, and will do so in accordance with whatever spiritual development he has attained. Economic and social conservatives, liberals and radicals all tend to find in the Writings of Swedenborg exactly what each group wishes to find. The conserva-

tive takes comfort in passages saying that the rich get to heaven as easily as the poor, thereby implying that it is possible to be rich but honest, and even good, and in a passage like the following: "Therefore the Lord provides for the good who receive His mercy in time, such things as conduce to the happiness of their eternal life; riches and honors for those to whom they are not injurious, and no riches and honors for those to whom they are; nevertheless to the latter he gives in time, in place of honors and riches, to be glad with a few things, and to be content more than the rich and honored." (A. C. 8717.) However smug, complacent and Pollyannaish that may seem to the radical, there it is, right in the special Divine Revelation for the New Church.

The liberal in his turn rejoices in passages which emphasize the great value of civil and religious liberty, including freedom of the press. The radical also may find in the Writings much ammunition for criticism of our present so-called Western civilization, or capitalism. Mr. Odey's paper would have been more effective if he had found some of this ammunition in the Writings, and had used it.

It is the function of a New-Church periodical to deliver the message of Swedenborg, rather than that of Karl Marx, for instance. So far as the Writings of Swedenborg shed light on social and economic questions, it is our duty to deal with them. Special New-Church questions, such as the question of whether there is an internal sense in the Writings, seem to give Mr. Odey particular pain. Such questions are important only to New-Church people, who certainly are a *peculiar* people, to be interested in such things at all, instead of only in questions connected with the satisfaction of hunger and sexual desire, and the desire for frivolous amusement, like the mass of mankind. However important these concerns of the mass of mankind are, are we to have no relief from them, even in the NEW-CHURCH MESSENGER? Cannot we concern ourselves with special New-Church questions, even there? If arguing whether there is an internal sense in the Writings of Swedenborg is a waste of time, then being a Swedenborgian at all is a waste of time. That would seem to be the logical conclusion

of Mr. Odey's criticism. What is wrong with the New Church seems to be the fact that it exists at all, and is interested in such things as doctrines about God, faith, Providence, correspondences, and so on, none of which, in Mr. Odey's apparent opinion, is of any real importance.

CLARENCE HOTSON.

NEWS OF THE CHURCH

PHILADELPHIA

"Depression" is decidedly in the background in Philadelphia, as far as Church work carries on this year. The activities of all branches of the Church are steadily increasing, much interest being shown not only by our own members, but by the frequent visitors.

In the fall the League started us off with a most successful rally, attended by old-time Leaguers and the newer, more active ones. This was followed by a reception to the pastors and their wives, given by the Ladies' Aid Association. This organization, under the able leadership of its President, Miss Grace Broomell, holds regular monthly meetings. Short talks on topics of interest by members of the Ladies' Aid, have added much to the enjoyment of the meetings. The Ladies' Aid provides bountiful suppers, at a nominal charge, for the Quarterly Meetings of the Society. Then there was our annual fair—also a Ladies' Aid affair—which, in charge of a new Chairman, Mrs. Henry Ecroyd, Jr., who had a lot of new ideas, was most successful, not only financially, but socially. The League took an active part in the fair, too, having charge of the handkerchief table—an innovation—and putting on a free fashion show, Mr. Clarence W. Rodman being the able showman.

The Women's Alliance held its Annual Meeting in December, with a fine program presenting the Life of Swedenborg, and has just held its spring meeting, a St. Patrick's supper, followed by splendid talks on social work, by Miss Mary E. Mott, Headworker of Workman Place; Practical Psychology by Mrs. Georgianna B. Such, a new member of our Church; and a short talk on Swedenborg's Spiritual Psychology by the Rev. Charles W. Harvey. Over eleven dollars was collected for the Student Fund of Urbana University.

Frankford, Lancaster, Vineland and Philadelphia all gave excellent reports of the work being done in these several localities. This organization shows a rather remarkable growth in its one and a half years of existence—in numbers, and perhaps more noticeably in the friendly helpfulness in these "get-togethers" of New-Church people.

The very beautiful cantata "The Glorified Christ," given on January 30th in commemoration of Swedenborg's 250th birthday to an audience of some four hundred persons, was so successful that, by request, it was repeated on Sunday, February 20th, to a well-filled church.

The Men's Club holds meetings each month in the church parlors, some thirty men attending the informal supper, after which good speakers give interesting talks on timely topics. All men of the church are welcome at these meetings.

The Music Group is meeting four times this year, at the homes of different members. The first meeting happened to fall upon the same Sunday as the Senior Reading Circle, so the two groups combined, which resulted

in an unusually interesting meeting. In February the Music Group met at the lovely home of Mrs. Winthrop Sargent. Five short papers on "Harmony and Discord Here and in the Spiritual World," were presented by members. John Campbell, one of our Leaguers, sang for us, and Mr. Lucius Cole, accompanied by Dr. Rollo Maitland, gave us some beautiful violin selections.

The Reading Circles are divided into two groups. The Senior Group meets the first and third Sundays of the month in the Parish House, immediately after dinner. The first Sunday also being the Parents' and Children's Sunday, through the kindness of the League, an excellent dinner is served at a nominal charge, for all who may attend. On the third Sunday the members bring a box luncheon, gather around the fire-place in the ladies' parlors and have a cozy picnic. This year "The Gist of Swedenborg," compiled by Julian K. Smyth and William F. Wunsch, is being studied under the leadership of Mr. Harvey. This group often takes the form of a Round Table Talk, where questions are asked and answered with the greatest frankness and friendliness.

The Junior Group, under the supervision of the League, meets every third Sunday at the homes of its members, of which there are nearly thirty. A buffet supper is served at 5:30 P.M. This is followed by the study of "A Practical Philosophy of Life," by William F. Wunsch, under the leadership of the Rev. Richard H. Tafel, who is indeed the true friend and companion of all Leaguers. A Question Box, with questions on every possible topic, has been added to the discussion.

The League has recently given a most successful play, "Only 38." This ran for two nights, with a fine audience. It was so well liked by those who saw it the first night, that many of the same persons attended the second performance. About ten new members have joined the League this year.

Though spring has already commenced, activities are not slackening. Events are being planned for the near future by both the Ladies' Aid and the League. Surely we can truly say we have only "progression" with us this year.

KENWOOD PARISH, CHICAGO, ILL.

The Young People's League of the Kenwood Parish gave a St. Patrick's Party at their monthly social on Saturday evening, March 19th. Many members of the Kenwood Society were present. Bridge was played in the lower hall, while those who preferred dancing used the second floor hall. Both were decorated in honor of the occasion. Prizes of cards and automatic pencils were awarded, and refreshments were served.

BALTIMORE, MD.

The Young People's League of the Baltimore Society will present a new play, entitled "Simple Simon Simple," at the church on Friday evening, April 22nd, at eight-thirty o'clock. Admission will be thirty-five cents.

On Friday evening, April 29th, an entertainment and social will take place at the church at eight o'clock. The program, which includes pictures, music and refreshments, is being presented by the League, the Hargrove Club, the Guild and the Sunday-school for all of the Church and its friends.

The Junior League is working hard at a Minstrel Show and entertainment which it is planning to present on May 13th.

BROCKTON, MASS.

The following is from a message of the pastor of the Brockton Society, the Rev. Harold R. Gustafson, that appeared on the weekly calendar of the Church, on March 6th, under the title, "Lent":

"Lent is a valuable season for the New Churchman. It is a time for self examination and repentance; a time for reminding ourselves of the Lord's Temptations and Victories in His great work of redeeming us from evil and sin; a time for coming closer to Him as 'the Way, the Truth, and the Life'; a time for preparing the spirit for receiving the blessing of the assurance of His continued Presence with us. The self-denial of Lent makes possible the great joy of Easter."

On March 1st the Matronalia Club, long associated with the church, observed its thirty-fifth anniversary at a delightful luncheon followed by music. Mrs. George Taber, as mistress of ceremonies, gave a résumé of the history of the club, which was started by Mrs. Jessie Copeland, now of Brawley, Calif., and by Mrs. Louis G. Hoeck, wife of the pastor of the Brockton Society at that time. Among the toasts given were those of seven Past Presidents, including Mrs. Joseph Hewett, Mrs. H. Herbert Howard, and Mrs. Amy Burrell Linehan. The Ladies' Circle were guests of the club at a delightful musical program.

OBITUARY

CUTTING.—Charles Theodore Cutting, for many years a resident of California and much of that time of Los Angeles, passed into the consciousness of the spiritual life very suddenly on March 7, 1938. He had been active up to the moment of his passing. He lived a full, rich life of usefulness, and was ready to go, according to his own statement, at any moment.

Dr. Cutting was born in Malden, Mass., June 12, 1874. He was graduated from the Hahnemann Medical College of Philadelphia and was for a little more than ten years actively engaged in the practice of medicine and surgery. He became interested, however, more and more in medical work associated with life and health and accident insurance, and most of his life thereafter was dedicated to that phase of work. He became an authority on medical insurance and claim adjusting and in that capacity has represented very many different insurance companies. While he lived in New England many years ago he became advisory surgeon for the Fidelity and Casualty Co., of New York, in the Boston territory, examining surgeon for the Boston Elevated Railway Co., and medical director of the Boston Mutual Life Insurance Co.

He then, at that early date, became interested in the possibilities of preventive medicine in connection with life insurance, and writing on the subject, was invited to take the position of Medical Director of a Northwest life insurance company, establishing health bureaus through Oregon and Washington. He spent five years in that interesting field of insurance medicine, and then came to California to continue a similar line of work. He became the Medical Director of the Pacific Coast Casualty Co., later organizing the Pacific Coast Service Bureau, giving medical, hospital and claim service to various casualty companies and employers throughout California. He went to Washington during the war and did confidential work for the government. During the influenza epidemic he took up again for a while the practice of medicine in Philadelphia at the same time that he worked with the Fidelity Mutual Life Insurance Co. He returned to California in connection with insurance work of that company, and later served some thirty-two different companies in various medical, claim and confi-

dential capacities. It is said that Dr. Cutting has had more titles at one time than any other professional man in the country.

In California he has been very active as a lecturer and a writer, always interested in the public good, and so deeply interested in New-Church teachings that he has been a lay minister for several years, helping out in both San Francisco and Los Angeles. His activities extended recently into civic work, helping to organize the Westlake Forum, which sent a large delegation of members to the memorial service which occurred on March 11th, including the chaplain of that organization to assist the Rev. Walter B. Murray, who conducted the service. So deep was the personal interest of his very many ardent friends that they asked Mr. Burr McIntosh, a famous actor and for many years active in radio work on the Pacific Coast, to speak for them.

He leaves a widow and an adopted daughter, Marjory, in Los Angeles, and a son, Theodore, and a daughter, Mrs. Waldo C. Peebles, of Newton, Mass.

CALENDAR

April 17.

Easter Sunday

THE RISEN LORD

Introit Hymn, 181: "Come, ye faithful, raise the strain."

Sel. 108: "Thy way, O God, is in the sanctuary." Proper Psalms 30, 97, 99, sung, with Doxology after each.

Lesson I. Ex. xii.

Responsive Service XIII, The Resurrection of the Lord.

Lesson II, John xx, 1-18.

Gloria, Benedictus, and Faith, the latter sung, to Mag. 777, or B. W. p. 388.

Hymn 190: "Sing with all the sons of glory."

Sermon. Offertory Anthem.

Offertory responses, B. W., p. 557, with the Special thanksgiving for Easter (p. 556), the prayer for the Whole Estate of the Lord's Church throughout the World (p. 558-60), and

Hymn 443: "Draw nigh and take the supper of the Lord," or Hymn 431: "Here the King hath spread His table."

The Song of Thanksgiving for deliverance in the Red Sea.

If the children's Easter festival be combined with the Morning Service the children may enter in procession with the choir, singing "Jesus is risen," Hosanna, p. 90, and, on retiring before the Communion may sing, "Morn of Joy," Hosanna, p. 88. On entering the children may place their Easter offerings on the chancel rail or steps, and receive, on retiring, their flowers or other Easter token. During the Service the Sunday-school may sit together, and take part, being trained to sing the second line in the ternary chant, Sel. 108, and also to sing the Benedictus and the hymns.

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