

The **NEW CHURCH MESSENGER**



June 15, 1938

In This Issue

Convention Reports
(continued)

The Sabbath and Nirvana

Adelina Nunez Baker

Faith in the Lord

George Henry Dole

The Alliance Page

A Page for the Younger People

Price 10 cents

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THE NEW-CHURCH MESSENGER

Official organ of the General Convention of the New Jerusalem in the United States of America. Rev. Fred Sidney Mayer, President, 3812 Barrington Road, Baltimore, Md.; Mr. Lloyd A. Frost, Vice-Pres., Cambridge Trust Co., Cambridge, Mass.; Mr. B. A. Whittemore, Secy., 134 Bowdoin St., Boston, Mass.; Mr. A. P. Carter, Treas., 511 Barristers Hall, Boston, Mass.

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The Rev. Paul Sperry, Pastor.

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The Rev. Immanuel Tafel, Pastor.

The NEW-CHURCH MESSENGER

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New-Church Day

IN paragraph 791 of *The True Christian Religion* Swedenborg wrote "Note.—After this work was finished the Lord called together His twelve disciples who followed Him in the world; and the next day He sent them all forth throughout the whole spiritual world to preach the Gospel that the Lord God Jesus reigns, whose Kingdom shall be for ages and ages, according to the prediction in *Daniel* (vii. 13, 14) and in the *Apocalypse* (xi. 15).

Also that blessed are those that come to the marriage supper of the Lamb.
—(Apoc. xix. 9.)

"This took place on the nineteenth of June, 1770. This is what is meant by these words of the Lord:

He shall send His angels and they shall gather together His elect, from the end of the heavens to the end thereof.—(Matt. xxiv. 31.)"

The New Church observes the nineteenth of June as New-Church Day and commemorates this great event that happened in the spiritual world more than a century and a half ago. It recognizes the fact that this proclamation made throughout the whole spiritual world was a declaration of the sovereignty of the Lord in His Divine Humanity.

Universal proclamations were no new thing in the spiritual realms. We do not know in what way they were accomplished prior to the

Second Advent; but that great events were universally known in the heavens there can be no doubt. Angels knew of the Incarnation before that great event was known to men on earth. The Lord's resurrection and ascension were universally known in the heavens.

In a realm wherein time and space are but appearances the universal promulgation of news must be comparatively easy but on this earth of ours it is really difficult to proclaim spiritual truths. The difficulty arises not from lack of means but from lack of reception in the human mind. If a President of the United States were to die, the whole civilized world would hear of it in a few moments. Radio, telegraph and telephone would announce the sad event. A victory in Spain, a defeat in China, a proclamation made by one of the many dictators—all these are news. The world knows of them in a few minutes.

Of infinitely more importance is the fact that the Lord God Jesus Christ reigns. But the proclamation of this great truth on earth must proceed by slow and steady stages. It must be taught by the preacher and the writer. Its acceptance by mankind depends on the growth of unselfishness and purity in human life. To a selfish, war-crazed humanity such news means little or nothing. To evil men it is positively distasteful. There are, however, millions of people who are thirsting for higher

truth, people who would gladly receive clearer and higher ideas of the nature of the God they somewhat blindly worship.

There is a stupendous task before the New Church, to proclaim to the world a knowledge of the One and Only God—the Lord in His Divine Humanity.

Of course this message is proclaimed from every New-Church pulpit; but it should also be proclaimed constantly from every New-Church home.

Recently among our morning correspondence we found the following extract from a Missouri newspaper. It was sent anonymously and therefore we cannot verify it; but here it is:

"If the followers of Swedenborg were organized only a fraction as aggressively as say are the Mormons we would have a spiritual awakening in this country beside which The Crusades would appear as a mere temporary escape from reality."

Well, here is a chance for every New-Church member. On the nineteenth of June let each one tell some non-New Churchman what the day stands for and why it is called New-Church Day.

A. W.

In Retrospect

A FEW days ago I was looking over some old dates and ages, and noticed that if my great-grandfather were living to-day he would be one hundred and sixty years of age. If it were permitted him to return to earth he would have considerable difficulty in recognizing it as that on which he formerly lived. In his earthly life he dwelt some two hundred miles north of London. A visit to the capital took two days by the speediest known method of travel. Had he been a poor man it would have taken him six days. At the present time he could make the journey in less than two hours. Traveling by the cheapest method he could do the journey in three and three-quarter hours.

He was a schoolboy when the Declaration of Independence was signed. Had any message been sent to him from this country it would have reached him in two months. To-day he could get that letter in six days by mail, five

minutes by cablegram, and five seconds by radio.

In his early manhood he saw the commencement of the industrial age due to the perfecting of the steam engine. He saw little orphan children of eight years of age herded into mills and kept there in veritable slavery. To-day he would see that child labor is largely abolished in civilized lands.

From what I know of my family history I am sure this great-grandfather of mine was a large employer of labor. His employees worked twelve to fourteen hours a day six days a week. To-day he would find the same grade of workmen doing only forty hours a week and agitating for a reduction of hours.

In his life-time ninety per cent of the people in Europe were illiterate. Less than five per cent of them could afford to buy a newspaper. Work people lived in insanitary hovels. Dirt, drink and despair characterized their lives.

One could write in this strain at considerable length, contrasting the conditions of life in the latter part of the eighteenth century with the better homes, magnificent schools, hospitals and libraries enjoyed to-day. One could point to compulsory education, the triumphs of modern science, the higher standard of living, to many other things undreamed of a century and a half ago. To-day we are alarmed by the warlike attitude of some nations, and by the savagery of war in Spain and China, but this great-grandfather of mine lived through the more than twenty-year period of the Napoleonic wars. During the first fifty years of his life anything like settled peace was but a hopeful dream. If he came back to the world he would realize that the Lord has been at work creating a new heaven and a new earth. He would realize that all things are being made new. A new social order is in course of evolution. A new type of civilization is on its way. The Lord is fulfilling His promise, "Behold, I make all things new."

Swedenborg assures us that the Lord gathered together His twelve disciples who followed Him in the world, and sent them forth throughout the spiritual world to preach the gospel that the Lord God Jesus Christ reigns whose

kingdom shall be for ages to ages. This took place, says Swedenborg, on June 19th, 1770.

From that point in time dates the New Age. The amelioration of human life on earth is due to a spiritual impulse and uplift that inaugurated that new age. The improved material conditions of life are the external evidences and results of a new dispensation of love and truth flowing from the Lord. But as yet we are only

on the threshold of the new life. The strife and confusion of the present day are almost inevitable. They are due to the reaction of human selfishness against the improved conditions the Lord seeks to establish. They are the birth pangs of a new age that is being born. They will subside just as soon as men realize the Saviour as the Lord of Life.

A. W.

Convention Reports

(Continued)

MONDAY AFTERNOON SESSION

Convention was called to order at 2:30 P.M., the first order of the meeting being the consideration of recommendations of the General Council.

The Secretary of Convention read a proposed amendment to Article 10 of the By-laws, with a view to limiting the terms of the Board of Managers of the Theological School, and as modified the proposed amendment to the article would read as follows: "Article 10. The Board of Managers to be elected by vote of the Convention, and to which will be entrusted the care and conduct of the Theological School, shall consist, as now, of twelve elective members, four of whom shall be elected each year to serve for three years, and to be ineligible for immediate reelection. And the Board shall elect the President of the School and he shall be ex-officio a member of the Board. This amendment to take effect in 1940 and thereafter."

The Secretary continued: "After careful consideration of this amendment a strong majority of the Council did not favor its adoption and the disapproval of the Council is now reported."

It was moved and seconded on behalf of the Council that the amendment be rejected. Then followed a discussion of the advantages and disadvantages of such an amendment. It was finally moved that the vote on this question be deferred until Mr. Cutler who introduced it was present. It was moved and seconded that this proposed amendment be laid on the table.

A proposed amendment to Article 9 of the By-laws to be called Section 4 was read as follows: "The general pastors of the Convention shall be appointed and recognized as a Board of Conciliation to which shall be assigned all cases of factional dispute or irregularities which threaten the welfare and good will of any Society and organization to which the good offices of the presiding minister or officer have not proved effective, and that the Board after due consideration and inves-

tigation shall report its decision to the General Council or the General Convention." It was moved and seconded that this amendment to the by-laws as read by the Secretary should be adopted. There being some misunderstanding as to the exact purport of the amendment, the President asked the Rev. Arthur Wilde to give a more explicit reason for the amendment proposed. The amendment was declared carried by a vote of 59 to 3.

Another proposed amendment; *i.e.*, to Article 8 of the By-laws, was read, and unanimously adopted: "The General Council may at its discretion appoint an assistant treasurer or assistant to the treasurer to hold office at the pleasure of the General Council, who will define his duties and office."

At this point in the proceedings the proposed amendment in regard to the limiting of terms for which the members of the Board of Managers of the Theological School might serve, came up for further consideration when Mr. Cutler made his appearance in Convention. It was moved and seconded that the proposed amendment be taken from the table. A very lengthy discussion in which many speakers engaged then ensued. Several of the younger ministers strongly urged the adoption of the amendment, feeling that it would be conducive to a greater continuity of policy in the School and that it would "infuse new blood." Another voice in support of the adoption of the proposed amendment was that of Mr. Ezra Hyde Alden who felt that "we are not encouraging our younger men to serve on our committees." We are in a sense, alienating them, he thinks; and "they feel there is no chance for them to take part in the policies of the church until the older men die or retire. . . ." The Rev. S. J. C. Goldsack, availing himself of the privilege of the floor, added a few words to the discussion, and said that they had

been through this in the old country several times and all he could suggest was this: "That you will find it more satisfactory if you change three men every four years instead of four men every three years."

The results of a rising vote were: 39 in the affirmative and 41 in the negative. The amendment was, therefore, lost.

The next report requested by the chair was that of the Palos Verdes Chapel Committee, which the Rev. Paul Sperry gave. In order that the subject might be a little more clear to the members of Convention, Mr. Sperry prefaced his report with the statement that "the movement for the erection of the so-called Palos Verdes Chapel came from the vision of one of our Western members of the Convention living in the locality, and realizing the peculiar advantages of such a provision for the representation of the church on the West Coast." The General Council had provided for the appointment of a special committee consisting of fourteen members who should arrange for the possible erection of the chapel, who should superintend a possible campaign for the raising of funds for its erection, and also provide for decision as to the character of that chapel. The Committee reports that it should go forward with a definite campaign to raise the sum of \$25,000 as the approximate cost of construction of the chapel, and that the general type of architecture which should govern plans will be that of the so-called Mission style which is so well adapted to conditions in California. The General Council has voted to participate finally in the campaign by guaranteeing the last \$1,000 of the \$25,000, that being contingent only upon the completion of the project.

"The project took rather definite form when through the generosity of Mr. and Mrs. Frank A. Vanderlip an offer was made to contribute what is nearly four acres of land in that vicinity, a part of their own magnificent real estate development, as it were, at Palos Verdes. The site is most dramatic in its appeal."

Mr. Sperry expressed the sincere hope that as the project grows, and more information is acquired and passed on to members and friends of Convention from time to time, they will receive it with cordial interest and will be ready to lend co-operation as far as possible in order that "there may be erected there this thing of beauty, the shrine of deep significance . . . this concrete tribute to Emanuel Swedenborg, which will stand."

A discussion of the paper which the Rev. Arthur Wilde delivered at noon, "The Church in Social Service," was the next order of business. The Rev. John Stockwell expressed the opinion that the subject is such a vital one he thought the members of Convention could not give it adequate attention at that time and he, therefore, suggested it be referred to the New Program Committee with the request that they give it sufficient

time for thorough discussion at their next annual meeting. Several speakers got up and expressed their hearty approval of the specific form of assistance which our Church as a whole could give society, as recommended by Mr. Wilde in his address, *i.e.*, caring for the blind. Miss Darra-cott told of the results accomplished by her sending out questionnaires during the last three years in which it was asked what social work the various church societies were doing for those outside the church, other than financial; and it was found that many groups of the blind had been brought to our churches and entertained. Then, too, the Women's Alliance has made a small contribution during the past few years to the National Library for the Blind in Washington; and at the last annual meeting of the Alliance a sum was allocated to send to the Helen Keller Fund to aid in the work of making Braille books for the use of the blind.

Mr. Sperry spoke for a few minutes and said that he considered that a very positive beginning has been made by our Church in the constructive work for the blind. He enumerated the various New-Church books which are very much in demand for the blind, and said that "organizations of the church who will appropriate from \$50 to \$100 can be sure of putting out a reasonable sized book of Swedenborg. It can be done immediately and it is a concrete help to the blind because they do their work and there are few avenues of employment the blind have any exclusive control of. That is their own special field and they are trained for it. . . ."

The Rev. John Stockwell moved that the chairman be requested to appoint a committee of three to consider the ways and means of carrying out this project, to report thereon at the January meeting of the General Council, and in the meantime it be authorized through THE MESSENGER to communicate to the individual societies suggestions for the carrying out of the individual work. The ayes had it!

The next order of business was that of the report of the Committee on the Swedenborg Anniversary Celebration. The President asked Mr. Stockwell to speak first, and added that while the printed reports were being distributed he wished to state that "the Rev. John Stockwell is Chairman of the Celebration Committee. We would not have had any celebration if it had not been for the Rev. John W. Stockwell. Four years ago he originated this idea and spoke in favor of it, possibly under the most discouraging circumstances, and in the Stockwellian persistency he kept on speaking and the result was this very fine celebration of the 250th anniversary of the birth of Emanuel Swedenborg." Modestly disclaiming any credit, and feeling like "putting all the bouquets in the President's lap," Mr. Stockwell pre-

sented Mr. Ezra Hyde Alden, chairman of the Executive Committee, and asked him to give a report. Mr. Alden traced the progress of the project from its very inception, enumerated the various factors which contributed to the success of the celebration and which kept alive the interest which was originally stimulated. He read certain paragraphs from the sizable printed report, copies of which were distributed to everyone present, and earnestly urged his listeners to read the entire report thoroughly.

Mrs. David Mack, one of the associate directors of the Methods and Results Bureau, who has kindly consented to help in the furtherance of the follow-up work, read a resolution of the Methods and Results Bureau, which if adopted would mean definite steps toward keeping alive and further stimulating the interest which the Anniversary Celebration created. The last half of the resolution had regard to a *reorganization* of the Bureau, in order to give the various bodies affiliated with the Convention, representation. It was moved and seconded that consideration of the resolution be deferred until the following morning, thereby giving delegates to Convention opportunity to become more fully informed on the matter.

The President asked to hear a word on this subject from the Rev. S. J. C. Goldsack, representative from Great Britain. Mr. Goldsack told briefly of some of the encouraging post-anniversary results in his country.

Hon. Forster W. Freeman of Paterson, N. J., asked that he might present a short resolution to be referred to the General Council. "I feel," he said, "that the consolidating, if that is the proper word, of the progress or gains made by the committee should be given careful attention, especially help which may be given to our societies. That the gains made by the work of the committees shall be followed up by active work throughout the societies and the same consolidated so as to focus in the most effective way the favorable attention already made."

"Be it resolved that the Convention be asked to support the plan and provide the necessary funds for lecturer or lecturers cooperating with local societies and that the president of the Convention be asked to appoint such lecturer or lecturers and provide for the carrying out of such plans."

It was moved and seconded that it be referred to the General Council to pass upon it.

Convention adjourned at 4:45 P.M., to convene at 10:00 A.M., on the following morning, Tuesday.

TUESDAY MORNING SESSION, MAY 10, 1938

Convention convened at 10:00 A.M., with a devotional service conducted by the Rev. Immanuel Tafel of Wilmington, Del.

The President of Convention, the Rev. Fred Sidney Mayer, presided over the business session which followed. He asked for a reading of the

minutes of the meeting on Monday, May 9th, which was heard by the Assistant Secretary, Mr. Horace B. Blackmer (the roll being omitted upon direction of the President). A motion was regularly made, seconded and carried that the minutes of the morning session be approved.

The minutes of the Monday afternoon session were read; and motion duly made, seconded and carried that they be approved.

Motion was made, seconded and carried that the report of the Commemoration Committee (submitted the preceding day) be received.

Action on the resolution of the Methods and Results Bureau which was presented on Monday afternoon, now came up for attention. The Secretary of Convention read the first portion of the resolution: "That the Methods and Results Bureau be instructed to study programs to further the interest in Swedenborg so noticeably stimulated by the Celebration as to: (a) the feasibility of presenting the subject in some form at the New York World's Fair of 1939 and the San Francisco World's Fair; (b) representation in the proposed national festival this fall in honor of John Chapman (American pioneer New-Church missionary known as "Johnny Appleseed") and the other movements in recognition of his place in American history; (c) ways and means of effecting some influence upon the thought of the day through special forms of questionnaires and other literature and radio broadcasting directing attention particularly to the doctrine of Divine Providence and Divine permission."

It was moved and seconded that this portion of the resolution be adopted. The latter portion of the resolution covering proposed reorganization of the Methods and Results Bureau, it was moved and seconded to refer to the Committee on the State of the Church.

Two items in the report of the General Council were brought to the attention of the assembly at this point. The first concerned the usual per capita recommendation: that the Associations and other bodies entitled to representation in Convention be requested to pay to the treasury of the Convention for the general uses of the year 1938-39, twenty-five cents per member, such payment to be based upon the membership as reported to the Secretary of Convention. Motion to adopt the resolution was made, seconded, and carried. The second item in the report of the General Council calling attention to a recommendation at the close of the report for the New York Association read as follows: "Recognizing that the anniversary campaign places the New Church in a more favorable position by securing for it valuable publicity, and believing that the members of the New Church are anxious to take advantage of this experience, the New York Association requests the General Convention to develop a new plan which will en-

list the cooperation of all Societies and organizations in an aggressive forward movement." It was moved, seconded and carried that this resolution be considered by the General Council.

Mr. Stockwell said he had a motion with reference to the General Council on the subject of the Methods and Results Bureau, as follows: "Whereas, the General Convention Methods and Results Bureau plans to make a special study of ways and means for effectively following up the great increase of the interest of the public in the teachings of Swedenborg, therefore be it

"RESOLVED, That Convention appropriate a sum not to exceed \$75 for the conduct of this work."

It was moved to refer this to the Council. The motion was seconded and carried.

The President read a reply to the telegram sent to the Rev. William L. Worcester, in which appreciation of the greetings sent was expressed.

The order of the day called next for consideration of Urbana University. The Rev. Russell Eaton, president of the college, in addressing his hearers, said that his hasty estimate of the number of persons there who are or have been directly connected with Urbana, amounted to at least twenty-five, a fact which made it especially easy for him to speak to the assembly. He announced that he had some "very stimulating information" but he fancied his "secret" was known to most of his audience. Fifty acres adjacent to the campus of some thirty-three acres, have been received from Miss Margaret James of Urbana, to whose devotion and tremendous affection Mr. Eaton paid a fine tribute. He told what part the college plays in the educational world in general, and emphasized the important place it *should* hold in the world of serious-minded and genuine New-Church persons. The fine qualifications of the faculty received their share of commendation in Mr. Eaton's talk.

So here was the situation—plenty of land and plenty of fine instructors—but a very pressing need for one or two modern buildings to make their appearance on this fine new land!

Mr. George C. Warren spoke next, and dwelt on the financial condition of the college. He explained that, although the college lives within the income of its endowment fund, according to law not one cent of that money can be expended for new buildings. The present buildings are inadequate for modern requirements. In order to achieve the proposed buildings, plans of which Mr. Eaton had brought to show those interested, an estimated sum of \$100,000.00 must be raised. Mr. Warren said that steps are being made to attain that end, and that everyone will be given an opportunity again of saying that he or she is a component part of Urbana University.

Mrs. G. Y. Anderson, representing the Women's Alliance and its work for Urbana, next rose to

speak. She told of the interest the Alliance has always taken in Urbana, devoting a portion of its slender funds each year for a great many years to repair work for the University. She explained that this gift of land will make possible a beautiful main entrance to the Urbana Campus, which is at present quite removed from the main thoroughfare; and that an administration building, with facilities for locker rooms and indoor sports etc., would be of inestimable value. Her closing statement, that the Alliance had voted the sum of \$50.00 to start the building fund, met with applause.

The President of Convention called on the Rev. Wm. H. Beales to read the address to the British New-Church Conference. (The text of this will appear elsewhere in THE MESSENGER.) It was voted to adopt this address.

The report of the Committee on the State of the Church was next presented by Mr. George Pausch of Maryland. He told of the steps being taken by the Committee to strengthen the relations between the societies, associations and Convention. At a meeting of the Committee held on May 7th, five sub-committees were appointed to consider the following: organization, finance, publications, ministry and auxiliary bodies. Mr. Pausch bespoke the sympathetic support of the people toward the important work of the Committee, and stated that any thoughts or suggestions from those interested in the matter would be welcomed.

After it was voted to receive the report, Mr. Pausch moved that an appropriation of not more than \$1,000.00 be set aside for the expenses of the Committee, and that this motion be referred to the General Council. This motion was seconded and carried.

Secretary Whittemore at the request of the Chair read the memorial prepared by the Rev. Louis G. Hoeck in honor of the late Reverend Rodney D. Book. This was unanimously adopted.

Also moved and seconded was the adoption of a motion offered by the Rev. Wm. R. Reece that the 1939 Convention set aside an hour in its program to discuss the good of the Church. After considerable discussion of the matter it was referred to the General Council for favorable action.

At the instance of the Rev. Everett K. Bray a motion was unanimously adopted to express to the Illinois Association Convention's grateful appreciation of the loan of the portable public address system, which had added so greatly to acoustic comfort during its sessions, and also its gratitude to the Rev. Rollo K. Billings for his labor of love in bringing the equipment, installing and attending to its operation.

It was voted at the request of the Rev. John W. Stockwell to apply the balance of the \$250.00 appropriation voted by Convention for the expenses of the Committee upon the Commemora-

tion of Swedenborg to the electroplating of recording discs of the several fine radio broadcasts which at present were in temporary form, that they might always be available for the use of the Church.

Other requests made by Mr. Stockwell which were voted and carried were: (1) That it be referred to the General Council to appropriate a sum of not more than \$50.00 to conduct the work of the Convention Group Study Bureau, (2) That the Secretary of Convention be instructed to send a message of grateful appreciation to the Columbia Broadcasting System, in care of Miss Helen Soussat, Manager of the Educational Bureau, for the opportunity of broadcasting the commemoration and for the splendid cooperation of Miss Soussat.

It was resolved at the suggestion of Mr. James P. Stiff, of Providence, R. I., that, in view of the benefits to the Church as a whole from a closer relationship between the General Church and the Convention, the Committee on the State of the Church be authorized to investigate the general sentiment of Convention in regard to a closer relationship between the two bodies.

Mr. Alden then introduced the two following resolutions:

(1) That the Secretary of Convention be instructed to advise the donor of the "generous gift anonymously made for the establishment of the Julian Kennedy Smyth Augmentation Memorial Fund" of Convention's deep appreciation of the valuable contribution.

(2) That the Convention express its appreciation of the fine work done by Mr. Dwight Anderson as Executive Secretary of the Swedenborg Commemoration Executive Committee.

Chairman Frost asked for a motion that all reports that had been printed and read might be received, and that all additional reports might be printed in the Convention Journal in the usual course. This was at once seconded and carried.

It was unanimously voted, at the motion of the Rev. André Diaconoff, to thank the New York New-Church Society for its invitation to the 1938 Convention and the members of the Washington Society for their generous services and excellent arrangements.

Greetings from the Swiss New Church, the Czechoslovakian Church and the French-speaking Church, and the replies thereto were read by the Secretary. They were adopted as read.

The Rev. Arthur Wilde moved that the greetings of the Convention be sent by the President to the Rev. Clarence Lathbury who was unable to attend. The motion was carried.

The Rev. Immanuel Tafel of Wilmington, Del., moved that the Convention appropriate a sum to further the work of the four New-Church summer camps and schools, not to exceed \$100.00 each for the coming season. He further moved that the

matter be referred to the General Council. This motion was also seconded and carried.

Upon a motion for final adjournment which was seconded and carried the 1938 Convention adjourned at 12:40 P.M. It was followed by a brief service of consecration by the Rev. Paul Sperry.

A Special Meeting

A meeting of the ladies of Convention was called by the New Alliance President, Miss Frances Darracott, following the regular program of Monday afternoon. She spoke informally of our joy in having a representative of our sisters from across the sea, concluding her remarks with the presentation of a gift to Mrs. Goldsack, of Great Britain, from the ladies of the Alliance, of a beautiful Arts and Crafts pendant and chain, made by Miss Florence Whitehead. Miss Darracott also presented a corsage of gardenias. Mrs. Goldsack spoke briefly and with feeling of her pleasure in her visit, and of her gratitude for the thought expressed by the gifts.

Anniversary Scrap Books

We have been asked to announce that the scrap books containing newspaper clippings, programs and other matter relating to the Commemoration of the 250th anniversary of Swedenborg's birth have, through the courtesy of the Brooklyn Society, been placed in the vaults of that society at 108 Clark Street, Brooklyn, where of course they will be readily accessible.

Personalia

Some of the spiritual meanings involved in the building of Solomon's Temple were explained at a meeting of Signet Masonic Lodge, recently, by the Rev. William H. Beales, Chaplain of the Lodge. Present were members of Capac, Macomb and Romeo Lodges, who invited the speaker to repeat the talk in their lodges in the near future.

The many friends of Robert Carroll May, of Ann Arbor and son of the late Dr. Carroll H. May, formerly of Urbana University, will be pleased to learn that he has been awarded the Booth Traveling Scholarship, which is one of the most desired awards in architecture granted through the University.

In securing the award, Mr. May submitted original plans for a repertoire theatre. Fellowship is founded on a \$20,000 endowment, and provides funds for a prolonged trip to Europe.

Affirmation

THOU ART NEAR, O LORD; AND ALL THY COMMANDMENTS ARE TRUTH.—Psalm cxix. 151.

The Alliance Page

Then the angels hastened Lot, saying, Take thy wife and thy two daughters which are here; lest thou be consumed in the iniquity of the city.

—Genesis xix. 15

By these few words is this second state of the church here described namely that they do not from good suffer themselves to be led to truth, as before, but through truth to good; . . . for in the proportion that truth is made the leader, good is obscure; whereas in proportion that good is made the leader, truth is plain and evident in its own light.—A. 2407.

THE COMFORTER

By Bertha Whitman

"A cloud received our Lord and He ascends,"
So His disciples cried,
"He leaveth us behind! We are alone!
What will betide?"

"Ah, no, ye men of Galilee, not so,"
Two robed in white replied,
"The Holy Ghost and Comforter shall come
And with you bide."

THE sorrow and loss experienced by the grieving disciples when they realized that they would no longer see their Lord in the human form to which they were accustomed, is real to all of us. They were like children left alone, apparently deserted by their Father, a Father who had left them a trust so Divine and so impossible of execution that they were helpless. Yet later these disciples were given power from the Lord because of this same helplessness and utter dependence upon Him. Had they not been in this state, He could not have come to them and given them the strength of spirit and the freedom to bring His truth to mankind. Filled with their own old, dead rules of conduct, which were all that were left of the Old Testament words, and from which the scribes and the Pharisees had closed all spiritual truth of the soul and its eternal life under its God and Creator, they were indeed found in the swaddling clothes of the grave. By gentle steps the Lord had freed the disciples from their falsities and, removed such love of natural things that His Spirit could enter more freely, and they could begin the work for which they were created.

The Gospel of John is a beautiful lesson of

how we may permit the Lord to come to us as a Comforter, if we will but bring ourselves to surrender our own so-called life, and permit Him to come in and work through us. The Comforter could not come to His disciples until the Physical Presence was withdrawn, and they turned to Him in a more fully dependent way.

Jesus walked in Galilee, in the streets of the earth on which we now live; and He lives now, as then, from no dead literal or theoretic words of men, but from the Lord's truth.

Jesus answered them and said, My doctrine is not mine, but His that sent me. If any man will do His will, He shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory; but He that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him. (*John vii. 16-18.*)

If ye love me, keep my commandments, and I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while and the world seeth me no more; but ye see me. Because I live, ye shall live also. (*John xiv. 15-19.*)

We feel the bewilderment of these simple men when we are compelled to go beyond the physical sensations; when we must leave behind the rational and logical reasonings of a so-called human science, and see the light of a divine revelation, which passeth our understanding. No one need be limited by his finite mentality in the matter of receiving the Lord's divine truth. This mentality may close the door which opens to heavenly messengers, and leave us to the companionship of our own scribes and Pharisees.

But the Comforter which is the Holy Ghost whom the Father will send in my name, He shall teach you all things. . . . (*John xiv. 26.*)

Greetings from Great Britain

"Kylemore"

London

23rd April

TO THE GENERAL CONVENTION OF THE NEW
JERUSALEM IN THE UNITED STATES OF
AMERICA:

DEAR BRETHREN,

On behalf of the General Conference of the New Church in Great Britain, and in my capacity as its President for the current year, it is my valued privilege to address you and to give you brotherly greetings.

This annual exchange of greetings with our brethren in America, and more particularly the visits in alternate years of delegates bearing such greetings, is warmly appreciated here. No words that I could employ would overstate or even adequately express the pleasure we thus experience, or our sense of the uses thus performed. We are greatly strengthened and uplifted by our realization of the extended sphere of interest to which we are called, and of the larger company to which we spiritually belong.

The message written by the Reverend Leslie Marshall on your behalf and which was so acceptably conveyed and delivered in person by the Reverend Charles Harvey, together with the participation of the latter in our proceedings at Failsworth last year, were a source of unmistakable inspiration and delight.

As we are now to be represented in turn in your assembly at Washington by our able Vice-President and beloved brother, the Reverend S. J. C. Goldsack, and to have our good wishes voiced directly at his mouth, this written communication might well seem, and actually be, superfluous. Under the immediate inspiration of Convention itself he will doubtless be moved to speak to you more adequately and appropriately and to accomplish more fully as a consequence the end we have in view. Mr. Goldsack is already happily known to many of you. In him it is hardly necessary to say the Convention will find a messenger uniquely fitted, from his many years of intimate acquaintance and his official connection with the Conference, not only to represent the Church in all respects as it exists among us here, but to afford whatever

information may be desired as to our methods of working, our efforts, endeavors, our realized successes, and our seeming failures. We have no one more competent to do this and no one who more fully commands or deserves the confidence and the affection of the brethren in this country. More might be written on this subject but as our brother is essentially modest and it will fall to him presumably to read in your hearing what has been written, we will spare him further blushes.

And now if a personal word from the present writer may be permitted it is one of very grateful remembrance of the honor done to him and the immeasurable kindnesses shown to him on the occasion of his visit to the Convention when it met in your beautiful National Church in your, if possible, even more beautiful city of Washington in 1927. The thrill of that occasion, the joy of meeting and being welcomed by so many of you, of hearing and talking with you face to face, is an abiding and quite incomparable memory. The sphere of your New-Church brotherly love is with him still, and he would ask you to believe that in spirit he is still with you, meeting with you, seeing you in his mind's eye, hearing the hum of your happy conversation, sharing with you very truly in your hopes and fears.

And that He Whom we unitedly confess and worship as the only God of heaven and earth before Whom we are as one family above, beneath, may bless you and be manifestly with you in your deliberations and conclusions, confirming and establishing you in unity and in the assurance of your working together with Him in the greatest work in the world! I pray and remain, dear brethren,

Very warmly yours,

(Signed) H. GORDON DRUMMOND,
President.

Wanted

Two copies in good condition of Baman N. Stone's "What the New Church Teaches." Write L. E. Wethey, 1195 Clemenceau Ave., Crawford Park, Verdun, Quebec, Canada. (Note new address.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

A River of Living Water

MANY years ago I was taken to see a little spring in England. It was quite an ordinary one. But I was interested in it because it marked the place where the river Thames rose. And I knew that if I were to follow the course of that little brook, I should see it swelling and growing until, at the mouth of the river, it would be several miles wide.

The sources of the world's great rivers have a great fascination for us. I have been up the Hudson to a point where it is quite a little stream. Some day I hope to get to the source.

But the source of the most wonderful river of all was seen by the Apostle John. He tells us about it in the *Book of Revelation*. An angel showed him wonderful things in the spiritual world; and in the twenty-second chapter of that marvelous book John says, "He showed me a pure river of water of life, proceeding out of the throne of God."

Do you know what that means? All good things in the universe come from God. Suns and planets, trees and flowers, birds and butterflies, sunsets and dawns come from Him. All your life, your energy, your thoughts, your strength, and all your good affections flow from the Lord. Good things flow from God in a never-ending stream. The gifts of God are so great, so plentiful that we can never exhaust them.

Not long ago I read a little book called "Plenty of Everything for Everybody." The author said we ought all to have almost everything we desire. The world is full of good

things. There is plenty of food, plenty of land, plenty of wool and cotton and silk, plenty of all necessary metals, plenty of stone and wood for houses. And he said that when we grow more intelligent everyone will have all reasonable desires fulfilled.

He might have told us also of other good things. Not only are there abundant earthly riches. There are inexhaustible heavenly treasures. Love and truth, sweet affections and heavenly graces—these we can have in unstinted measure.

Here are a few of the things that the Lord will give you if you ask for them. *A loving heart*. This is the greatest of all gifts. To have a warm heart, wide sympathies, unselfish feelings, a desire for the good of others, is to have the riches of heaven treasured up within you. Another gift you may have is that of *beauty*. All good people become beautiful. Not necessarily in face and figure, but beautiful in spirit. You may have beauty of soul. And some day the soul-beauty will shine through your countenance and make you good looking because you look good.

You may have gifts of knowledge, gifts of faith and righteousness, because all these things flow out of that river of water of life that comes from the throne of God.

I believe that all people start out in life desiring these good things. And all could have them if they persevered. You can have them. They flow out from the throne of God for you. They are yours for the asking.

The Sabbath and Nirvana

By Adelina Nunez Baker

IN the second and third verses of the second chapter of *Genesis* we read: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made."

A very curious translation directly from the Hebrew made by the French scholar Fabre D'Olivet, renders these verses as follows: "And the Being of beings, having finished the seventh extraordinary manifestation, the supreme act that he had conceived, returned to his primordial state after the full completion of the divine work that he had done. In this manner God blessed this seventh extraordinary manifestation and sanctified its symbolic life, this being the time of His return to His primordial state after having completed the supreme act of what He had proposed to do according to his efficient power."

There is no mention in Fabre D'Olivet's translation of the word "rest." It is simply stated that God returned to His "primordial state."

According to Swedenborg, "rest" signifies a cessation of conflict. But try as we may, in reading the English version in which "rest" is mentioned we cannot help entertaining the idea that God rested from His work. This entails a completely human idea of rest, such as doing nothing at all and relaxing after hard work. Even if the work consisted in subduing the forces of evil and falsity in their conflict against good and truth, the cessation of the conflict, which is the "rest" implied, seems to us to be a state of mental and physical tranquillity, a spiritual relaxation after hard spiritual work.

The translation of Fabre D'Olivet entirely does away with the subjective idea of rest as we understand it. By returning to His primordial state after sanctifying the symbolic life of the seventh manifestation, we visualize the Lord returning to His creative state as distinguished

from His combative state during which He subdued the forces of evil and falsity; this primordial state being His very Life, therefore a stream of intense, dynamic, creative activity, and not one of rest and tranquillity.

The Lord never really rests according to our understanding of the word. His rest consists of the intense activity of good and truth, especially when there is a cessation of the conflict of evil and falsity against good and truth. In His work with man, the rest consists in producing good uses that are from good and not from evil. Therefore God's rest is an eternal activity of uses. This is true whether it be taken in a universal sense or as applicable to each angel and man-angel. The Lord is really working hard for six symbolic days when He is regenerating a human being, but He returns to his primordial or creative state when He sanctifies the Sabbath and makes it a state of creation from good by means of truth, in man, from the Lord. This is the true Sabbath, and by no means a state of relaxation and inactivity, but an extraordinary manifestation of activity in good.

With little exception the Nirvana of Buddha is misunderstood by the Western world. To the majority of persons Nirvana means simply a state of absolute nothingness, the extinction of all activity, whatever that may be, as such an absolute state of nothingness does not fall within the grasp of any intellect, be it that of a savage or of a so-called civilized person. Buddha's Nirvana means exactly the same as the Sabbath Day of the Lord. Nobody knew better than Buddha what the six days of conflict meant, and he called the seventh day, Nirvana, not a state of nothingness, but a state of intense activity in good, as his own words respecting the matter clearly state.

Speaking to one of his disciples Buddha said: "It is true, Simha, that I denounce activities, but only activities that lead to the evil in words, thoughts or deeds. It is true, Simha, that I preach extinction, but only the extinction of pride, lust, evil thought and ignorance, not that of forgiveness, love, charity and truth." We have here, in Buddha's own words what he meant by Nirvana. He meant the extinction of evil and in its place the activity of

all that is truly good. Therefore, the Nirvana of Buddha is exactly the same as the Sabbath Day. It is exactly the same when we understand the Sabbath to be the symbolic day of intense activity in good from the Lord, this being the "rest" or "primordial state" of the Lord in the angel or man-angel, whereby from being finite he becomes eternal, not because the eternal is essentially his, but because a degree of the eternal primordial state of the Lord has been granted mercifully to him. Therefore it becomes his state of eternal creative activity in good, the Lord's gift to man, the Sabbath.

Faith in the Lord

SAVING faith is more than belief in a creed, or in historical facts, or in the whole Bible. Faith is belief with a particular feeling in it. It necessitates a certain relation to the Lord. It is that in one which opens the door so that the Lord can come in and operate within the soul. Faith differs from persuasion as reality is distinguished from imagination. To the blind men the Lord said, Believe ye that I am able to do this? They answered, Yea, Lord. This is an example of saving faith. Now let us go to the real essence of faith, the faith that opens the door for the Lord's entrance into us so that He can prepare a place for His indwelling.

Two blind men asked the Lord to cure their blindness. He asked, Believe ye that I am able to do this? They replied, Yea, Lord. He said, according to your faith so be it unto you. Are you in any way blind? So blind that you do not see that "All Scripture is given by inspiration of God," and is true from beginning to end, if rightly understood? So blind that sometimes you doubt that the Lord loves you and cares for you as in the end will be best? so blind that you do not see that the Lord will give you power to overcome every one of those things that distress you, and crown your efforts with heavenly peace; so blind that you let fear, doubt, and worry come into you like floods and destroy your happiness? Now, faith is such belief in and relation to the Lord that one opens the door of mind and heart so that the Lord comes in, enlightens, and gives the power to

put all distressing things out of mind and life. According to your faith, so be it unto you. Such a mighty, glorious, hallowed thing is real faith.

Do not be discouraged if you have not in all fullness this triumphant faith. Like the mustard seed faith is of growth. Always the first faith is of knowledge. It is external. Next comes faith from the understanding, or intellectual faith. This faith is beautiful, charming, delightful. Then with the regenerating comes living faith with God's holy love in it, the veritable kingdom of heaven in the heart, which satisfies the yearnings of the soul with that joy in which are infinite potencies and is called eternal life.

GEORGE HENRY DOLE.

MARRIAGES

CHAMBERLAIN-SARGENT.—Mr. Harmon J. Chamberlain to Miss Elizabeth Sargent, both of Washington, D. C., on Saturday, June 4th, 1938. The wedding was in the National Church at Washington, the Pastor, the Rev. Paul Sperry, officiating.

NOONAN-CORDLE.—On June 5th, at the Baltimore church, Mr. J. Donald Noonan, Jr., to Miss Charlotte C. E. Cordle.

BAPTISMS

MCCANDLESS, GAY, BOERICKE.—On Sunday, May 29, 1938, at Haverford, Pa., by the Rev. Charles W. Harvey.

Edith Carol McCandless, infant daughter of Mr. and Mrs. Andrew F. McCandless (Edith Boericke).

Constance Livingston Gay, infant daughter of Mr. and Mrs. H. Burton Gay, Jr.

Ralph Rensselaer Boericke, infant son of Mr. and Mrs. Ralph Boericke.

OBITUARIES

WISKEMAN.—Mrs. Caroline Wiskeman passed to the spiritual world on May 12th, after a brief illness, at the home of her niece, Mrs. Albert W. Foster, in Baltimore.

Mrs. Wiskeman was the oldest member of the Baltimore German New-Church Society and was very active

in its affairs while she had the strength. She enjoyed vigorous health and reached the age of ninety-six years. Many of her relatives are members of the New Church. Burial was at Mount Carmel Cemetery, the Rev. F. Sidney Mayer officiating.

KOETHEN.—Mrs. Charles Koethen (née Anna Baker) passed from earth into the spiritual world on May 13, 1938. She was born in Pittsburgh, Pa., on December 30, 1844.

Her parents, Perry and Mary Ann Baker, were born in England. While quite young she met and was married to Mr. Charles Koethen who had become an earnest student of the teachings of the New Church. Mr. and Mrs. Koethen enjoyed many years of happy married life together, united in spirit by their love and devotion for the New Church. They came to Chicago more than half a century ago. Mr. Koethen passed to the higher life nearly twenty years ago and in 1921 Mrs. Koethen gained admission to the Episcopal Church Home at Ingleside Avenue and Fifty-fourth Place. She was much admired and respected by those in the Home.

Mrs. Koethen was the oldest member of Kenwood Parish and of the Chicago Society of the New Church. A son and a daughter, the only children of Mr. and Mrs. Koethen, passed into the spiritual world many years before their parents. P. B.

WILKIE.—Mrs. Adah Z. Wilkie of Detroit passed into the spiritual world at her home on Sunday, May 1, 1938, at the age of eighty-one.

Mrs. Wilkie was born in Cleveland, October 16, 1856, but her family removed to Detroit within a year. All the Warren family was associated with the New Church, and Mrs. Wilkie's connection with the church was lifelong. She was a staunch and active member of the Detroit Society, and her husband, Mr. James Wilkie, was for many years the vice-president of the Society. She made a well-informed and deeply respected and influential teacher in the Sunday-school. She was a much loved mother and an unwavering friend. Charitable and civic interests took her into active membership in a number of other organizations. Mrs. Wilkie survived her husband many years, and she lost one son in manhood, Warren Wilkie. She is survived by three daughters, Mrs. Edith Murphy, Mrs. Hazel W. Crittenden, and Mrs. Adah Wurster, and a son, J. Chester Wilkie, all of Detroit, and four grandchildren. Mrs. Wilkie's passing was peaceful, and in a quiet assurance that the spiritual world lay about her, promising reunion with loved ones. The last services were held in the home, May 3, 1938, conducted by the Rev. William F. Wunsch, minister of The Church of the Neighbor, Brooklyn, N. Y., whose family and Mrs. Wilkie's have had close ties from early years. W. F. W.

1853 - 1938

SEABORN.—If ever the wonderful depth and beauty of our New-Church teachings were exemplified clearly and lovingly in a human soul, they shone in the life of the late Marion Dunham Seaborn, a devoted member of the Roxbury, Massachusetts, Church of the New Jerusalem, who was called to her heavenly heritage on Wednesday, April thirteenth, after the illness of a few brief hours.

Mrs. Seaborn was the eldest daughter of the late Cornelius T. Dunham and Anne B. Dunham of Abington, Mass., and Charleston, South Carolina, and her character

was a beautiful and happy combining of the strength and vigor of the North with the charm and lovable qualities of the southland, in which she was born eighty-four years ago.

Her early life was never quite free of care; widowed while still young, by the death of her husband, B. Earle Seaborn, yet with a marvelous courage born of her faith in her Heavenly Father and the splendid truths of the New Church which she so dearly loved, she strove to transmit to her five young children the qualities of heart and brain that should equip them for the battle of life. That hope was happily accomplished, but in those early days other anxieties beset her path—and among them was the anguish of losing one of her sons, a noble boy just on the verge of manhood.

But her beautiful faith that God, whose loving child she was, would never forsake her, kept her in quietness. In those early days she formed lasting friendships of the kind that do not fade and that "do not die with death" and that were constant with her to the end of her long life. No one who met her could forget the illumination of happiness in her face at a loving mention of her church, and no one could cease to remember the warm clasp of her hand and her spirit of beautiful kindness.

Later there came years of quiet peace and happiness living in the little home at Brookline, Mass., with her devoted sister Miss Cornelia Dunham, who watched with loving tenderness over her declining years.

On Monday evening, April 11th, Mrs. Seaborn was present at a Church Doctrinal Class in her own home. The next day, Tuesday, to use her own words—she was "a little tired," yet found happy companionship in her books, but on Wednesday morning April 13th, before day-break, God called her and with the old lovely habit of obedience, she "rose and followed Him."

In the light of our glorious Revelation which has "come down from God out of Heaven," we know how secure our dear one is. We shall love to think on her as God's faithful and brave little soldier, keeping the torch of her faith always brightly burning; and may apply to her Longfellow's noble thought written long ago of another soul as lovely as her own, "When she had passed it seemed like the ceasing of exquisite music."

Mrs. Seaborn leaves two sons, Paul Dunham Seaborn of New Rochelle, N. Y., and Edward James Seaborn of Reno, Nevada; and two daughters, Mrs. Bertram Humphries of Glenbrook, Conn., and Mrs. Ephraim Orrell of Newton, Mass.

ELIZABETH A. HARLOW.

CALENDAR

June 26.

Third Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 67: "Great is the Lord."

Lesson I. Joshua xviii, to v. 10.

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

Lesson II. Rev. xiii.

Gloria, Benedictus and Faith.

Hymns (Mag.) 222: "Rich in mercy, Jesus reigns."

224: "Jesu. with Thy church abide."

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