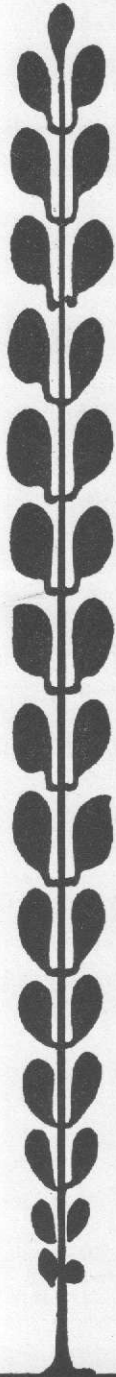


The **NEW CHURCH MESSENGER**



June 22, 1938

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**The Coming of the Lord
in the Clouds**

Klaas Leo Peters

Joshua—The Warrior

Emily Hinkley Taft

What Is Building?

H. C. S.

Convention Notes

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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Arthur Wilde

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REV. ARTHUR WILDE
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The NEW-CHURCH MESSENGER

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Another Great Anniversary

THE thoughts of nearly all New Churchmen have been directed, during the past few months, to the two hundred and fiftieth anniversary of the birth of Emanuel Swedenborg. The celebration of that anniversary secured a wide publicity and readers and lovers of the works of the great Swedish seer have been greatly encouraged by the world-wide recognition of his genius.

Other churches, however, also have been celebrating anniversaries. The twelve million Methodists throughout the world have been commemorating the two hundredth anniversary of John Wesley's spiritual birthday. What has been described as "one of the most famous religious conversions since that of St. Paul" was recorded by Wesley immediately after he had experienced it.

"In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the *Epistle to the Romans*. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might. . . ."

Before this "heart warming" Wesley had

been for twelve years an Anglican clergyman, very unsuccessful and very much discouraged and depressed. After his conversion he became the most effective preacher of modern times, and out of his life's work arose one of the strongest Christian organizations.

Many of our readers will know that between Swedenborg and Wesley there was some correspondence. White in his *Biography of Swedenborg*, and speaking of the latter's life in 1771, wrote the following:

His mind at this time was drawn to Wesley; he had sent him a copy of his "*Vera Christiana Religio*," and towards the end of February addressed him to this effect:

Sir.—I have been informed in the World of Spirits, that you have a strong desire to converse with me. I shall be happy to see you, if you will favour me with a visit.

Emanuel Swedenborg.

Wesley received the note whilst in conclave with his preachers arranging circuits. He perused it with manifest astonishment, and after a pause read it aloud; and went on to confess, that he had cherished a strong desire to see and converse with Swedenborg, but had mentioned his wish to no one.

Wesley was a slave of the clock—a remorseless devotee to method. Dr. Johnson said, "John Wesley's conversation is good, but he is never at leisure. He is always obliged to go

at a certain hour. This is very disagreeable to a man who loves to fold his legs and have out his talk, as I do." Wesley might burn with desire to see Swedenborg, but he must be faithful to his engagements. He therefore wrote, that he was closely occupied in preparing for a six months' journey, but would wait upon him on his return to London. Swedenborg answered, that the proposed visit would be too late, as he should enter the Spiritual World on the 29th of the next month, March, never more to return. Wesley remained unmoved: he fulfilled his program, and Swedenborg his; consequently they never met.

A. W.

Predestination

IN the early part of the fifth century there commenced a discussion on the freedom of the human will and the ability of all men to seek and attain salvation. The discussion was between Pelagius and Augustine, and their followers maintained it through several generations. Augustine won the day and out of the theological conflict emerged the doctrine of Predestination — "the eternal decree of God whereby 'the elect' are foreordained to salvation." This implies also the doctrine called Reprobation whereby all the non-elect are foreordained to perdition.

For many centuries the doctrine of Predestination was tenaciously held by the majority of Christians. After the Reformation it formed part of the theology of Calvin. Gradually it fell into disuse in nearly all religious communities, though the Presbyterians have held to it, in theory, down to the present day. At the recent General Assembly of the Presbyterian Church it was voted to omit two sections of its confession of faith which some speakers said formed the cornerstone of the Church code.

The sections omitted concerned the predestination of man by divine election. They were criticized by several ministers as an "overstatement" of the Scripture which "keeps our ministers constantly on the defensive."

The two sections voted out read:

"By the decree of God, for the manifestation

of His glory, some men and angels are predestined unto everlasting life and others foreordained to everlasting death.

"And their number is so certain and definite that it cannot be either increased or diminished."

The decision to omit these clauses was reached by a vote of 151 to 130. The churches have yet to vote on it; and revisions of the confession of faith do not become law until ratified by a three-fourths majority of the Presbyteries.

Swedenborg wrote at some length upon the subject of predestination. Those of our readers who are interested in the subject should read *Divine Providence*, 330, in which he says that predestination except to heaven is contrary to Divine love; and he calls the doctrine of predestination a cruel heresy.

One of the chief factors in the tremendous appeal made by the teachings of John Wesley lay in the contradiction of the idea that any man was destined to perdition by Divine decree. "Whosoever will may come" was the keynote of Wesley's preaching.

The scriptural basis for the idea of predestination is found in Paul's *Epistle to the Romans*, viii. 29-30. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." In this statement there is little or nothing to justify a belief in the damnation of the majority of mankind. And in conjunction with Paul's words should be read those of one immeasurably greater; "Him that cometh unto me I will in no wise cast out."

A. W.

General Confession Useless

ONE who merely acknowledges in a general way that he is a sinner, thus making himself guilty of all evils, and does not examine himself, but remains blind to his sins does indeed make confession, but not a repentance-confession, for his life continues as it was before.—(A. 8370.)

The Coming of the Lord in the Clouds

By Klaas Leo Peters

THE statement that the Lord will come "in the clouds" is made in three Gospels, *Matthew*, *Mark*, and *Luke*, and in the book of *Revelation*. The Lord predicted that many things would happen. Jerusalem would be overthrown, the temple would be torn down, with not one stone left on another; there would be wars and rumors of wars, disasters of different kinds, false Christs would appear, teaching false doctrines in the name of the Lord. Even the sun, moon and stars would fall to earth and the world would come to an end.

Many times since then people have predicted that the time was at hand for those words to be fulfilled. Now again we hear preachers in different places telling us that the end of the world is near, the judgment is about to fall and we should be prepared to meet our God. With this last admonition we can all heartily agree. It is never out of order, or too soon to prepare for the time when our Lord will call us to our spiritual home.

As for the end of the world being imminent, we cannot be so sure of that. Having made all these predictions to His disciples, the Lord added, "Verily, verily I say unto you, that this generation shall not pass, till all these things be done." Evidently, then, in the sense of the letter, the words were to come true in the time of the disciples then living. Jerusalem was destroyed, so badly ravaged that not a building was left, and the temple was demolished, in the year 70 A.D.

Apocalyptic language was common, and the Lord employed it as did other men of His time. When the world goes against us, and we feel that everything is going wrong, we still turn our thoughts to the future with hopes that better days are ahead; if not here, then certainly in the life to come. But in the words of the Lord there is another meaning, and the prediction in the internal sense is coming true now. The Lord is making His Second Coming as He said He would.

We gain new knowledge by expanding the

knowledge we already have. It is mentally impossible for us to add an entirely new thought. What we learn, necessarily bears some relationship to what we know, and is modified by it. If our minds are cluttered with false conceptions and impurities, truths cannot enter, and in order to raise us from that ignorant and evil state the Lord presents to us truths clothed in falsities, or half-truths in order that we may understand and accept them. The light is too bright for our eyes, and must be modified by atmospheres and clouds. The sense of the letter of the Word is such a cloud. We turn away from heavenly truths in their purity, or if we try to see them unprepared we are merely blinded by them and so worse off than we were before. Heavenly light is of no value to us till we have developed a corresponding heavenly love. Unless we put into practice what we learn of the heavenly doctrines, a mere knowledge of the doctrines will give us a certain pride in the possession of heavenly secrets and we will be like the Pharisee who prayed, 'God, I thank Thee, that I am not as other men are.' Heavenly truths must be adapted to our various spiritual levels and so are represented by clouds of greater or less density and brightness.

The Bible has been in formation for thousands of years. On first thought we might be inclined to think that it was completed with the last word of the New Testament, but new translations are necessary and are being made. Not only does this bring the original transcription of the Word of God to us in a language that we can understand better than the traditional editions which use the language of past centuries, but historical research, archeological discoveries and the coordination of scholarly efforts bring to us an understanding of Biblical literature as a whole, that was not possessed by any individual writer in his own day. It behooves us, then, to use the best possible translation available and not be limited too much by blind habit and ancient tradition.

"The Word as to the sense of the letter is

Divine truth in ultimates, and since each thing therein contains an internal sense, 'coming in the clouds' means revealing Himself through that sense." (*A. E.* 36.) The clouds which modify the heavenly light so that it will be adapted for our reception, the sense of the letter from which we draw our heavenly truths is not the original Hebrew or Greek, which we can neither read nor understand, but the translation with which we work. This surely is the "ultimate." "Then shall they see the Son of man coming in the clouds."

When we read n. 24, *A. R.*, "That the Lord will reveal Himself in the literal sense of the Word, and will open the spiritual sense in the end of the church," we are not to understand that all who read the Word will now see the Lord make His second coming, nor will He necessarily come to those who read about these revelations in the works of that eminent servant of the Lord, Emanuel Swedenborg. "This is because no one can see the spiritual sense unless enlightened by the Lord to see Divine truths. It is possible for a man to violate the spiritual sense, if he has a knowledge of correspondences, and desires thereby to examine the Word from his own intelligence; since by a few correspondences known to him, he may pervert the spiritual sense and force it to conform to what is false." (*T. C. R.* 208.)

We may claim that the Lord is enlightening us as to the spiritual sense when we read the doctrines, but it requires much more on our part than a knowledge of doctrine to gain the spiritual sense in which the Lord comes to us. "They also who are in falsities from evil, will see Him." (*A. E.* 35.) Even the evil spirits in hell may have heavenly knowledges, the difference between them and the angels being that the evil spirits use their knowledge for selfish ends, while the angels use theirs in the service of the Lord and the neighbor. We, here on earth, possess evil traits and tendencies of which we are entirely unaware. We may take a secret pride in being thought wise, a very common failing, and in that case a knowledge of correspondences would give us a show of knowledge not possessed by those who have not read Swedenborg. We may feel that our pride is pardonable, in view of the inestimable value of the spiritual sense,

but if we use that knowledge to build up a feeling of superiority over our "Old Church" neighbors, instead of for being useful in our community, then this knowledge, heavenly though its origin be, is still an instrument of evil, and will exclude the Lord rather than bring Him in.

The gravest hindrance to the second coming of the Lord is not outside of the Church, but in it. The people outside of the Church can have little effect, because they do not know what is going on, and are not vitally interested. Inside of the Church, however, are those who have the power to make or break it, and the Lord cannot come to a broken Church. No problem can be too difficult to solve, no disagreement can be too severe to settle if the members of the society have love for one another and a sincere desire to benefit the Church. Differences in doctrine and in opinion as to methods naturally arise constantly in every large and active organization, but there are certain central fundamental doctrines on which we all can and must agree. Two of these are stated in *A. C.* 4723: "There are two essentials which constitute the church, and hence two principal things of doctrine, one,—that the Lord's Human is Divine; the other,—that love to the Lord and charity toward the neighbor make the church, and not faith separate from love and charity." We may accept these doctrines verbally and repeat them weekly: "We worship the One God, the Lord, the Saviour Jesus Christ . . . whose Humanity is Divine . . . He glorified His Humanity." But unless we live from day to day as though we were momentarily in His presence and refrain from doing every least thing that displeases Him, we are not acknowledging Him as our Incarnate God Glorified, according to Swedenborg's definition of that term. The other doctrine, too, we repeat in essence in the statement of the Faith: "This is His Commandment, that we love one another as He hath loved us." Still there are events in our church history that indicate a greater love for holding to an opinion than performing deeds of charity toward the neighbor. An instance of this is a letter written years ago by one New Churchman referring to certain fellow members, "They even go so far as to state in their

letter that they read Swedenborg for information and not for authority." "And so," continues the Church History, "the controversy raged . . . in the periodicals and in private correspondence." ("The New Church in the New World," p. 192.)

It is safe to say, that in the New Church which the Lord is establishing on earth to-day in His second coming, the love of one member for another is too great to permit a controversy to rage. Rather than let the sun go down on his wrath, every member of the Lord's New Church will repent and pray the Lord for forgiveness for any uncharitable thought he may have entertained in his zeal to uphold the doctrines as he saw them. There may be disagreements, but there cannot be enmity between those who are prepared to receive the Lord in His second coming. "All who are in truth from good will acknowledge Him." (A. E. 35.) The love is of first importance. Doctrine takes second place, and the doctrine is needed only as a means for learning to love. If a person could learn to love the Lord and the neighbor without doctrine, he would need no doctrines at all. The highest heaven is where love dominates. However, "man is of such a nature that of himself he does not know what heavenly good is, but must learn it from doctrine." (A. C. 3863.)

We hear men of the Church discussing matters of doctrine, and faith and truth and love, but unless they have begun to regenerate, they are discussing appearances of truth rather than truths themselves. A knowledge of correspondences does not guarantee acquaintance with spiritual truths. In the regenerating man, love for doing useful things is essentially the first born, and this is insinuated by the Lord from within the heart and mind in order that it may adopt and receive the truth which is introduced through the senses. (A. E. 3863.) Unless love of the Lord is present, all the doctrines that we study will be falsified in our minds and the Lord cannot make His second coming to us. "When matters of belief are thought to be more important than brotherly love, difference of opinion leads to estrangement and enmity, and condemnation, which give a death blow to good will." (Mr. Hoeck in the *New-Church Herald*, Oct. 2, 1937.)

June 22, 1938

"Behold He cometh with the clouds." "Bright clouds' are the Divine truth veiled in appearances of truth, such as the Word is in the letter with those who are in truths. 'Dark clouds' are Divine truths covered with fallacies and confirmed appearances, such as the Word is in the letter with those who are in falsities." (A. R. 24.) Whether we are in truth or falsity is known only to the Lord, but it should be increasingly evident in our behavior. If there is greater harmony in our Church now than there was in years gone by, then we are probably approaching the "brighter clouds."

On the lonely island of Patmos was an exile from the Holy Land. He looked into the future and saw a glorious vision of the Lord establishing His Church, the New Jerusalem, on earth. That time is now at hand. "At this day the age is consummated, and the Last Judgment is established." (A. E. 36.) The Lord in His Divine Providence has given us the freedom to reject Him if we will, but we can, by desiring it receive Him as He comes to us if we but love one another as we read in the light of the doctrines, and obey, the letter of His Word.

"And then shall they see the Son of man coming in the clouds."

Split Mountain Camp

The annual Split Mountain Camp will be held this year from July 31 to August 14. Latest information tells that the camp will have Mrs. John L. Boyer as camp mother, the same cook as last year, and a resident nurse. The lecture topic will be "Heavenly Star Lore." It will deal with the bulk of knowledge from the heavenly or angelic wisdom concerning stars, their meaning, their inhabitants, their significance in the Bible, and many like things. Those of you who read this and would want to give a New-Church boy or girl an opportunity to get this wonderful out-door New-Church influence, please send your contributions marked "campship" to the Association treasurer, Mr. Wm. M. Moody, 725 Spruce St., Berkeley, California. We solicit your interest in the younger generation.

Affirmation

BEHOLD UPON THE MOUNTAINS THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE! . . .—Nahum i. 15.

Convention Notes

(Written by William H. Beales)

MONDAY EVENING

Two very acceptable speakers addressed the audience which filled the Washington Church auditorium on Monday evening, the Hon. Marvel M. Logan, U. S. Senator from Kentucky, and the Convention's overseas guest, the Rev. S. J. C. Goldsack. Entirely different in tone and treatment, the addresses were, nevertheless, splendidly coupled in the principles which underlay each. The Rev. Paul Sperry acted as chairman, announcing as the opening number the singing of the beautiful hymn, "Lord of all being, throned afar." He then introduced Mrs. Flora McGill Keefer, who sang most pleasingly the solo, "How Lovely are Thy Dwellings, O Lord of Hosts."

In introducing the first speaker, Mr. Sperry referred to the decline in adherence to organized religion, as seen in the world to-day. Those who recognized the need of religion among men, were concerned over this decline. However, while there were these losses, we still have a strong faith in the Divine Providence, and in the certainty that the will of God will prevail upon earth.

Senator Logan spoke with conviction and deep earnestness. He was greatly concerned over conditions in the world, especially as they affected religion. Looking the situation over, he was convinced that the one great weakness in the Church and its teaching was a lack of belief in eternal life. If men could once be brought to a realization that this life did not end all, but that existence continued on as an endless experience, their attitude toward the things of this life would be different. They would see the folly of placing too great a value upon the things of this world, and would give greater heed to the things of eternal life. And because of this lack of conviction, many things were necessary, which might otherwise be done away with.

"Persons have come to me and protested against the expenditure of great sums of money in the national defence of the United States," he declared. "They have expressed the belief that we should not do anything to protect the country, because this is not necessary. But I have pointed out to them the great religious recession which has taken place in the world. There has come what is almost a complete stopping of religious growth, as taught by Christ. We have seen things happen which at one time we never thought possible. We have seen Germany abandon its religion; we have seen Russia go completely socialist; Ethiopia overcome; Spain almost destroyed. To-day, the only outstanding Christian countries are Great Britain and the United States. We see a mad nation running amuck, trying to take over a quarter

of the population of the world. If she succeeds, we will see the majority of the people of the earth allied against the religion we profess.

"And we see at home, that religion does not mean what it used to mean to us and our fathers. Many are alarmed at the prospect which faces us. And the question is: What are we to do? Whose fault is it? We must look with concern at the lack of religion—the religion which Christ came into the world to teach."

The Church had been unable to make men and women believe in the Divinity of Christ, declared the speaker. In the early days He had been worshiped as God, "for He was God." But this belief had lost ground in the minds of men; this, and the conviction that life was eternal. This was the reason why the Church had failed in its mission. When Peter had uttered that great confession: "Thou art the Christ, the Son of the Living God" the Saviour had completed the greater part of His mission. He had been acknowledged in His Divinity; He had taught men the great truth which all needed to know. Then He had turned His face towards Jerusalem, to finish His work. This—dying upon the cross—was, in comparison, the easiest part of His mission among men.

"And yet, even after this great confession of Peter, what do we find?" asked the speaker. "Even before they reached Capernaum, the disciples began arguing among themselves. They thought Christ was going to establish a great earthly kingdom, and they started to dispute over who should sit on His right and who on His left in that kingdom. And He taught them the great truth that 'He who would be greatest must be the servant of all.' He saw that they had already forgotten spiritual things, and thought only of earthly power. And we, too, have striven for power, and riches, and the things the world calls wealth, and have forgotten spiritual things. We have forgotten to raise the standard which He raised—love for our fellow men, faith, and the desire to serve humanity."

The speaker was confident that the will of God would ultimately prevail, but not absolutely. God could carry out His will only through the co-operation of men and women who became "part of God"; who, like Christ, were "closely related to the heart of God." Such men and women were needed to put into effect the will of God. If there was failure, it would be because man had failed, not God.

What was the biggest job before humanity to-day? To bring about a state of security, for this would best serve the kingdom of heaven on earth. There was need for social security and the relief

of distress, for in this way men could best find the way to eternal life. The world needed a reasonable religion, not a religion of superstition, and Christ had brought such a religion. But theologians had wrapped it around with many wrappings. These must be cut away, that the world might find the real Christ.

"Christ was the very embodiment of God," declared the speaker. "He was God Himself, come to bring a revelation to men; a revelation which would show men the way back to heaven. Christ did not come merely to heal the sick, to perform wonderful miracles, and help the poor and honor the rich; He came to teach men how to find eternal life. Suppose we acquire all the wealth of the world, only, in a few years, to die, and have it all ended—what use will it all be? If men would

only see that there is a heaven for us after we leave this world, they would not act as they do to-day."

"And how reasonable such a belief is! We know that nothing existing in this world can be completely destroyed. Even science can destroy nothing here. Then why believe that the soul can be destroyed—that which is the greatest thing in creation? True, we may be disobedient to God, and take the consequences, or be obedient and receive the blessing. But, if we turn aside, and say, I don't want it, we have ourselves to blame for our loss."

"We can save the world, and save humanity, if we understand what God is, and what eternal life is," concluded the Senator.

Following the address, Mrs. Keefer sang Mozart's beautiful "Alleluiah!" Mr. Goldsack then spoke on, "The Way of Sacrifice."

Joshua—The Warrior

By Emily Hinkley Taft

AFTER the death of Moses, Joshua was appointed by the Lord leader of the Israelites. We first hear of him in *Exodus* xvii when he fought against an enemy early after the departure from Egypt. It is written, "And discomfited Amalek and his people with the edge of the sword." Again as companion to Moses when he went up into Mount Sinai to receive the commandments. Later, Joshua was selected as one of the men to go into Canaan to reconnoiter the land and bring word of its possibilities. He and the other spy, Caleb, were the only ones who started from Egypt that entered the Promised Land.

The book called for Joshua has been attributed to different sources but the tradition of the Jews and early Christians agree that he was the author, or it was written under his dictation. "It is difficult to imagine," argues one commentator, "that any but a contemporary could have written certain passages, especially the two addresses in chapters xxii and xxiv would appear to have been committed to writing by Joshua himself." There are also vivid touches in the account of the battles that bespeak not only the presence of the writer but the active participation in the conflict.

Trained by Moses, deeply persuaded of the necessity to conquer the land long promised to

the descendants of Abraham and Jacob, Joshua entered upon his task with high hopes and religious zeal. The encouragement received from the Lord and the Elders of Israel was: "Be thou strong and very courageous." Also, an angel appeared to him at Jericho with a drawn sword and announced, "As captain of the host of the Lord am I now come." It may have needed this divine assurance to dispel any misgivings on Joshua's part; for there proved to be seven idolatrous nations to fight and overcome. Baal, the name for the sun god, was worshipped all over Canaan. There was also Ashtoreth, the moon goddess; Chemosh, Dagon and many more. There are said to be seven deadly sins for us to conquer. These idols stand for evils in the world that must be subdued by religion and its precepts. Evidently, Joshua represents the church militant.

In our personal regeneration, this period corresponds to the recognition of our hereditary evils, and our desperate struggles with them. The acute temptation stage, when, as if of ourselves we must fight, yet dimly recognize our Lord's help.

Jericho was the first great victory miraculous in its features. When excavators, in the late nineteenth century, dug up the ruins, believed to be Jericho, it was found that the

walls, unlike other cities, had *all* fallen one way, whether in or out, I cannot recall; which was a strong corroboration of the Biblical narrative. An historian, on some occasion, when giving the great battles of the world, mentioned Beth Horon, saying, "If Joshua had not been victorious over that federation of kings and their armies, the Israelites would have failed in their attempt to conquer Canaan."

In reading the tenth Chapter, we find the Lord cast great stones from heaven; also, the miracle of the sun and moon standing still. We know that this latter could not have been an actual fact on the physical plane, but there was an appearance of light that enabled the fighting Israelites to continue until their foes were annihilated. In our own times of stress and danger, we are sometimes made aware of spiritual help and heavenly light. Joshua finally succeeded in the conquest of Canaan and getting the tribes settled in their allotted territory. He was not only a victorious general but a wise and impartial judge, which is not often combined in one person; for the qualities of a soldier rarely blend with those of a law-

giver or statesman as has been proved in some of our warrior presidents; they have needed sagacious councillors.

Joshua, in his way, did almost as great a work as Moses, for he, also, had to control a turbulent people, inclined to idolatry. Most of the tribe of Dan, dissatisfied with their lot and the proximity of the Philistines, trekked to the northeast and settled there. Perhaps their failure to perform the part given them by divine allotment, to act for a shield against the Philistines, is the reason, as Dr. Theodore F. Wright has suggested, that "their name does not appear where the other tribes are mentioned in the book of *Revelations*."

Here is a thought worthy of careful consideration: We are all placed by the Lord where it is best for us and others; if we fail to fulfill our destiny we may find our names omitted in the Book of Life. It is helpful to read of such an heroic soul as Joshua's. He so thoroughly achieved the task assigned him by Divine command. If we did but realize it, our part in the world, however insignificant, is also appointed us.

What Is Building?

By the Cleric

A GREAT international crime is being perpetrated, and is approaching consummation. With the fall of Shanghai, the great metropolis of China, after a determined, brave, and promising defence, and the pressing forward of the Japanese army toward Nanking, the nation's capital, one feels the impending doom of a complete subjugation of the Chinese people by their island neighbors. That subjugation is the Japanese objective is no longer in doubt. Diplomats have long recognized this logical consequence of Japan's avowed national policies. But under one pretext or another this cruel, crafty and perfidious people have sought to camouflage its intentions. This is no longer possible. All the nations of the world, except such as covet the fruits of similar conquests, have publicly declared their conviction that the

Japanese invasion of China is neither merely punitive nor otherwise just, but is rather a war of aggression for the sake of power and possessions.

This international crime is not the first of its kind. There are many precedents for it, but it is being done on a scale, with a ruthlessness, and in defiance of sacred pledges, such as to move the world. Who does not weep with China? Who does not burn with indignation against these invading highwaymen and murderers? Who does not blush for the selfishness and cowardice of the onlooking nations which forbid a united front to stay this unprovoked and needless slaughter and uphold the right? Heavy on the shoulders of so-called Christian and enlightened races must rest the responsibility for this and similar criminal outbreaks

of irresponsible nations!

Yet, in the final analysis, and without lessening human guilt, the responsibility is the Lord's. To Him belongeth omnipotence. He has power to permit, defer, or to stay the march of conquest. In the present case, apparently, the Lord does not see fit to turn the course of events. If the stalwart men who might and should succor a neighbor "fallen among thieves and left half dead" do not see fit to render aid, the Lord may suffer the wrong to go its limit, letting the calumny rest where it belongs.

Friends of China and lovers of freedom everywhere are vitally interested in the outcome of this struggle, and while hoping that right may prove to be might, they are compelled to face the possibility that wrong may triumph. New-Church people have a special reason for interest in what is transpiring in the East, because in the next great religious movement of which their doctrines speak and which indeed already is shaping itself, these "gentile" nations, in the providence of the Lord, are to play a prominent part. Is it the purpose of that omniscient Providence, in its forward look, to preserve the freedom of China, or to permit her subjugation? Time alone can reveal the full extent to which Japan will be allowed to go; for the whole struggle will rest on the divine arbitrament, and at an unexpected moment may be brought to an end. But at the present time the divine decision seems to make for subjugation to secure in some way a future good, unseen by us, yet real and necessary.

Can we discern at all what the Lord sees, and understand what He is building? Something worth while, we may be sure, for Providence in all struggle is constructive. Something is being erected for future blessing, something worthy of the high cost. Destruction is always incidental, never the main purpose of the divine government, which rules all.

Should China be able to retain her territory and her independence in spite of her enemies, might we not expect to see a China awakened and united to a degree unknown before; a China cut loose from a dead past, purified from the dross of internal dissensions by the fires of affliction, welded in the heat of common suffer-

ing and sacrifice for national defence into a single nation? Would we not welcome for China a broader, more scientific, and more diversified basis of social and economic life, a wider industrial outlook and activity, a deeper sense of the importance of military discipline and defence, a new breaking with the sluggishness and inertia of the senses which bind it to certain characteristic vices? Is China, by force of circumstances, being driven from an ages-old inertia which she never would have voluntarily abandoned? Is the soil being broken and prepared for the sowing of new seed?

But if subjugated, what hope? May we think of the *amalgamation* of the contending nations as the fruit of China's conquest? It has been said that a Japanese victory would mean Japanese defeat through the loss of racial identity in that absorption which every conquered nation exerts upon its conquerors. Is the future "yellow race" to be neither Chinese nor Japanese, but a fusion of the two due to the intermarriage of the races which the propinquity of conquest would bring about? Hatred of their conquerors would undoubtedly be the first reaction of the Chinese; but history teaches that time mellows all things, and ancient wrongs are forgotten, if not forgiven, by succeeding generations.

And to what end, such fusion? What more worthy than to weaken the vices of both nations, and to strengthen their virtues? In disposition, the two races so often classed together, are almost antipodal. The one slow, sensuous, servile, humble, domestic, carefree, unaggressive; the other alert, scientific, domineering, imperious, crafty, self-assertive. Both artistic and intellectual each in his own way. Broadly speaking the character of both races seems extreme, and their fusion an antidote for the peculiar vices of both. Half Chinaman and half Jap would seem a most desirable and balanced personality. As these United States, through immigration, has become the "melting pot" of all nationalities with possible improvement upon the native American, so China may yet be the melting pot of Asia for the perfecting of the gentile. Would such a result, in the divine sight, be a worthy and sufficient reason for permitting a Japanese conquest? Who

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A PAGE FOR THE YOUNGER PEOPLE

By the Editor

The Arrows of the Lord

AMONG man's earliest weapons were the bow and arrow. Many thousands of years ago some primitive genius put a string to a piece of flexible wood and found that he could send a wooden dart a distance of several hundred feet. He soon learned that he had invented something very simple but very wonderful. With his bow and arrow he could kill many animals for food. He could also defend himself from savage beasts. He could also protect himself from other men.

The bow and arrow made a great difference to early man. It raised the standard of comfort for daily life. The use of the bow and arrow spread all over the world. There is hardly any country known to us wherein the bow and arrow were not known. When the Pilgrim Fathers came to this country they found the American Indians all armed with these weapons. Centuries earlier the archers of England were famous throughout Europe. It was not until the introduction of gunpowder that the bow and arrow ceased to be of vast importance.

But to-day they are used only in civilized countries for pleasure. Archery is a past-time, a really fine sport. It trains the eye, develops the muscles and steadies the nerves. In the Bible, bows and arrows are often mentioned. It is said of Ishmael that he became a great archer. In their journey through the wilderness the Children of Israel became expert in the use of the bow, and when they crossed over Jordan nearly every man and boy

carried bows and arrows. So we are not surprised to read about arrows in the Bible. But it is strange to read about the arrows of God.

The psalmist David wrote these words, "O Lord rebuke me not in thy wrath, neither chasten me in thy sore displeasure. For thy arrows stick fast in me."

The Lord is a God of love. He is never really angry. But for our own good He does let arrows pierce us in heart and mind. If you tell a lie it makes you feel very uncomfortable. Your conscience reminds you of the commandment, "Thou shalt not bear false witness." If you steal, your mind becomes very uncomfortable. You remember the commandment, "Thou shalt not steal." And similarly in the case of all sins. Pangs of conscience trouble you. And your conscience makes all the commandments seem like sharp arrows piercing your heart. These are the arrows of the Lord.

When we do wrong, the Lord suffers us to feel miserable and uncomfortable. He still loves us; but He allows these arrows to pierce us so that we may repent of our sins and turn to Him for forgiveness.

When Judas Iscariot betrayed the Lord he received thirty pieces of silver as a reward; but when the Lord was crucified, the heart of Judas was pierced with the arrow of remorse. He took back the thirty pieces of silver and flung them at the feet of the Lord's enemies.

When the arrows of God are driven into your heart and mind, thank Him. And turn again to Him for forgiveness.

(Continued from page 403)

knows how far this end may have controlled the conflicts of the ages?

But the many-sided providences of the Lord may have other nations also in view. In this struggle, international relations and obligations are deeply involved. The international *conscience* is being touched and awakened. To what end? That an international man may come into being, and each nation find its proper and God-intended place in the whole body of humanity. We have domestic government, municipal government, state government, federal and national government, with *international chaos*. Until order is introduced into this supreme realm, all inferior governments are more or less defective and abortive, without assurance of either peace or plenty.

The creation of an international government of some kind as the final social blessing, and the veritable keystone of all prosperity, would seem to be the great objective of the Divine Providence in this new age. Our mature manhood depends upon the erection of this social structure. But we ourselves must sense its need and apply ourselves to its creation, subordinating personal and national ambitions to its requirements. The experiences of the World War, the conquest of Ethiopia, and the invasion of China each in turn has pressed this need upon all mankind. We begin to feel its sway. Something must be done about it. Something has been done about it. But we see that it is not enough. Horrible wrongs are perpetrated which united action could avert. Must we not come out of the stage of mere discussion and persuasion to the stage of ultimatums? Is it not proved that pacifism only invites oppression? All governments in the last analysis rest, and *must* rest, on force. Evil-doers recognize no other government. As in the individual man goodness must restrain evil *by compulsion*, so in the race man, the good nations must restrain the evil ones, and by force if necessary. But this means war? No, but it means taking the *risk* of war, that unholy war may be prevented. Cowardice, national selfishness must be cast away. Neutrality laws outrage the spirit of international defense. Let the major-

ity of the nations of the world say "no," and mean it, when an innocent brother nation is attacked, and there will be no attack. Yet if we must have war, let it be at least for a righteous cause, and in the defense of the defenseless. Is the world being driven, against its inclination, and even in self-defense, to assume its rightful responsibility for the prevention and punishment of international, as well as national crimes? It may prove so.

The History of the Mite Box

THE beginning of the Mite Box dates back to the fall of 1923 when at the suggestion of Mrs. James Murdoch of Cincinnati it was decided with the recommendation of the National Alliance president, the late Mrs. Geo. C. Warren, that this work should be made a memorial to our late devoted missionary, the Rev. Geo. C. Pulsford.

A Mite Box Committee was then established composed of Mrs. James R. Murdoch, her daughter, Miss Florence Murdoch, and the late Miss Emily Martin. This committee had in mind that the use of the Mite Boxes should not be similar to a per capita tax or assessed dues, but as the name implies it should be the outward expression of a thankful heart; so it is sometimes called a Thank-Offering. There are over a thousand members in the Woman's Alliance; if each one used a box and only a penny a day were put in it, quite a tidy sum would be realized each year, to help spread the New-Church teachings.

The original committee continued its work until the fall of 1930 when the present committee was appointed. It has continued the work, and keeps in touch with all Mite Box contributors. Recently the Canada Alliance has become very much interested in the Thank-Offerings, and each year sends in contributions. Many isolated members are interested in saving pennies and so add their mite to the uses of the Board of Home and Foreign Missions. The mites collected are little ways of showing our appreciation of the many blessings received.

SALOME S. MARSHALL,
Mite-Box Committee Chairman.

NEWS OF THE CHURCH

CHICAGO (KENWOOD)

The Women's Alliance of this Society held its annual meeting on Tuesday, June 7th. Miss Elizabeth Hill and Mrs. Herman Kitzelman were the hostesses at the luncheon which was served at the home of Mrs. Herman Kitzelman. Election of officers and discussion of plans for the coming year made up the program.

The Society had the pleasure of entertaining three visiting New-Church members at a recent Sunday service, namely Dr. Clarence Hotson of Colorado Springs, Colorado, and Mr. and Mrs. D. S. Marshall of San Diego, California.

June 25th is an important date to all members and friends of Kenwood, since on that day Mr. and Mrs. Frank Kitzelman will entertain a Bluebell party at their home, 7249 Indiana Avenue. "The Bluebells" were organized early in the church year with the purpose of the organization described as a group that would practice pleasantries anonymously. Many unusual events developed. Greeting cards, letters and telegrams, birthday gifts of great variety . . . The Bluebell activity has proved to be one of the most interesting movements ever introduced at Kenwood."

BALTIMORE, MD.

It was Children's Flower Day at the church on June 5th.

The Pastor preached on the subject "How Bread Grows" on Sunday, June 19th; and his topic on June 26th will be "Going into the Mountains."

The annual church picnic will be held on Saturday, June 25th, at Grove 9, Druid Hill Park. As in previous years games, boat-rides, scramble and refreshments will form the day's entertainment. Save the date!

The sacrament of the Lord's Supper was administered on Sunday, June 19th.

ORANGE, N. J.

The Woman's Auxiliary has just closed a season of unusual activity. The spirit of good-natured competition between the neighborhood groups organized last year has resulted in more varied programs, and more work has been accomplished.

In February Mrs. Jesse M. Bader of the "Save-the-Children-Fund" gave a most interesting talk on the work being done among the destitute children of the Southern mountain districts. A number of friends from other churches were among the audience, and showed their interest by asking numerous questions. At the conclusion of the meeting people were given an opportunity to meet Mrs. Bader personally. A generous silver collection was donated to the Fund. Five boxes of worn clothing have since been sent to the worker in Tennessee. Included in the shipment were several infants' layettes made by Group No. 1.

Another outside activity of the Auxiliary was the donation of bed-sheets to the Day Nursery. Group No. 2 gave a very successful card party which enabled them to turn in a substantial sum to the treasury, as well as promoting sociability.

Mrs. Eric Coster gave an exhaustive and scholarly review of the new book "Hearken Unto the Voice" by Franz Werfel.

At the Sunday-Nite-Supper-Sing, a feature of the evening was the report of the delegates who attended Convention. They all agreed that it had been a most

inspiring experience.

On May 13th the Annual Meeting of the Auxiliary with election of officers took place. The result was as follows:

For President, Mrs. Frank Kenner; for Vice-President and Assistant Treasurer, Mrs. Hugo Lund; Treasurer, Mrs. V. M. Schleicher; Corresponding Secretary, Miss B. M. Hancock; Recording Secretary, Mrs. Chris. Reinhardt.

M. C. H.

BROCKTON, MASS.

At the Annual Meeting of the Ladies' Circle, May 26. Mrs. William Q. Raymond was re-elected president for the eighteenth term. The following officers were also re-elected: First Vice-President, Mrs. Albert R. Ewell; Second Vice-President, Mrs. Harold R. Gustafson; Secretary, Mrs. J. Capen Howard; Assistant Secretary, Miss Nettie Reynolds; Treasurer, Mrs. Oriana Marshall. The Ladies' Circle was founded one hundred years ago this July. This anniversary will be observed in the fall, when the Circle begins its activities for the coming year.

The Young People's League held its annual meeting on May 25, when the following officers were elected: President, Arlene Paine; Vice-President Stanley Pease; Secretary, Louise Paine; Treasurer, A. Duane Stebbins; Chairman of the Study Committee, Marion Eaton; Flower Committee, Margaret Buck; Social Committee, John Ewell.

The members of the Brockton Society who were fortunate to attend the Convention in May report a delightful experience. The Convention meetings, the glimpses of old friends and acquaintances there; and the wealth of interest of Washington itself united to make this Convention one to be long remembered.

At the Annual Meeting of the Brockton Society on May 12, the following officers were elected: President, Loring Churchill; Vice-President, Mrs. Joseph Hewett; Treasurer and Clerk, John Robbins; Registrar, Arlene Paine.

N. B. A pleasant surprise at the Annual Meeting of the Society on May 12 was the presence of a former pastor, the Rev. William Reece of the Portland, Oregon Society, who was gladly welcomed.

BOSTON

"By a vote of the Church Committee" (we quote from the May 29th Boston *Church Manual*) "and following a recommendation of the Council of Ministers of the General Convention, our Society will use in its Service of Worship for the remainder of the season, beginning Sunday, June 5, a slightly altered Order of Service which is presented to us for trial as a part of the recent revised report of the Book of Worship Committee. This will be found in the printed folders in the pews . . ." (The main variance from the present form of service was noted in the MESSENGER of May 18th on page 316). There will be an opportunity for the discussion of all these changes at an early meeting of the Boston Society in the Fall. Expressions of opinion concerning them will be welcomed by the pastor in the meantime.

June 12th marked the closing session of the Sunday-school in this Society. It was observed as Children's Sunday and on that day children who had reached their seventh birthday were presented with Bibles, gifts from their church.

SAN FRANCISCO

On June 8th the Rev. Othmar Tobisch commenced a weekly series of eight lectures on "Spiritual Psychology."

"It is felt that there is a great need to-day to have a really spiritual psychology for the use of those who want to know their own mind and soul. The lectures are based on the psychology of *De Anima*, one of Emanuel Swedenborg's works on the psychology found in the *Arcana*, and on such contemporary thinking as is in accord with the spiritual foundations given to us by the seer of the internal world. This should prove to be an opportunity of inviting thoughtful people who might be led to the deeper truths of the New Church."

PERSONALIA

Dr. Samuel W. Goddard and his sister, Miss Ruth Goddard, recently attended the Commencement exercises of the Choate School, Wallingford, Conn. Dr. Goddard's son, Philip, was a member of the graduating class.

* * * * *

Robert W. Kingman, son of Dr. and Mrs. Harry W. Kingman of South Easton, Mass., was graduated from Duke University (Engineering School) on June 6.

MARRIAGE

LOPEZ-LOEFFLER.—Orlando Lopez and Janice Jane Loeffler were united in marriage on June 4, 1938, in St. Louis, Mo., at the home of the Rev. Dirk Diephuis, who officiated. The couple left for New York City where the groom is employed.

The Swedenborg Scientific Association

The Swedenborg Scientific Association held its annual meeting on May 11, at Bryn Athyn, Penna. This date was arranged so as to be convenient for members of Convention returning from Washington. A number of attendants at Convention made use of the opportunity. It is pleasing to see the growing interest of members of the General Convention in this joint enterprise. At this meeting the President for the coming year, Dr. Leonard Tafel, of Frankford, Pa., was elected to fill the vacancy caused by the death of Dr. Reginald Brown.

The Association appeals through the MESSENGER for a wider participation, in its use of translating and publishing the scientific and philosophical works of Emanuel Swedenborg, on the part of members of Convention. This work of the Association is made possible by the annual dues of its members. During the present Commemoration Year the Association plans to publish Swedenborg's earlier work on "The Cerebrum." In ad-

dition it hopes to make accessible for the first time the plates used by Swedenborg in all his anatomical works. Only a few of these have hitherto appeared in the published English translations. The plates will appear as a separate volume, which may be used with any of the previously-printed works.

The organ of the Association, the quarterly "New Philosophy," is included in the annual membership dues of two dollars. In addition to articles of general interest to lovers of Swedenborg, a part of each number is devoted to new material. For the next few years this new material will consist of "The Letters of Emanuel Swedenborg." Much of this material has previously appeared, either in Tafel's Documents or in New-Church periodicals. In the new form the "Letters" appear, not as detached items, but as a well-balanced biography in which they are incorporated in a most readable, attractive style. Dr. Alfred Acton, the editor, has re-translated most of the letters, as well as contributing the explanatory material which cements the "letters" into a story of Swedenborg's earlier life. No lover of Swedenborgiana can afford to miss this new picture of the man Swedenborg.

Membership in the Association is two dollars a year (which includes subscription to *The New Philosophy*). The quarterly alone is one dollar a year. Information about the association may be had from any officer of that body. Dues or subscriptions may be sent to the Treasurer, Dr. Charles E. Doering, Bryn Athyn, Pa.

LEONARD I. TAFEL,
President,
4627 Howell St.,
Philadelphia, Pa.

MR. WILFRED HOWARD,
Secretary,
Bryn Athyn, Pa.

Perception

PERCEPTION is nothing but the speech or thought of the angels who are with man.—(A. C. 5228.)

CALENDAR

July 3.

Fourth Sunday after Pentecost
THE CHRISTIAN LIFE

Sel. 139: "O come, let us sing unto the Lord."

Lesson I. Judges i.

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

Lesson II. Rev. xx.

Gloria, Benedictus and Faith.

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

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

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