

# *The* **NEW CHURCH MESSENGER**



March 2, 1938

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**The Scandinavian Seer**

*Jedediah Edgerton*

**Highways and Byways**

C. S. C.

**The Parable of the Sower**

*George Henry Dole*

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The Alliance Monthly 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.

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

Subscriptions, \$3.00 a year; foreign postage, 50 cents extra. Single copies, 10 cents.

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## WHAT THE NEW CHURCH TEACHES

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

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

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

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

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

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

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

*The*  
**NEW-CHURCH MESSENGER**

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Vol. CLIV, No. 9

New York City, March 2, 1938

Whole No. 4409

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## The Fulfillment of Revelation

**T**HE revelation of the nature of God revealed by Himself in His incarnation and in the Gospel He proclaimed was necessarily imperfect. It was imperfect, not because of His inadequacy to proclaim it, but because of the inability of men to receive it. To His disciples and to the crowds that assembled to hear Him preach, the Lord gave as much truth as His hearers could comprehend and assimilate. But the limited power of receptivity possessed by these people put narrow limits to the revelation. It is true that the gospel reveals the Divine Love in a measure that far surpassed anything given to the world during the previous period of history. Much, however, remained to be revealed. That there were limitations imposed upon the Lord's revelation is clearly shown by His own words, "I have yet many things to say unto you, but ye cannot bear them now." That further revelation would be made is clearly indicated by the following words of the Lord, "Howbeit when he, the spirit of truth, is come, he will guide you into all truth."

From the latter part of Luke's gospel we get a glimpse of the things the Lord withheld

from His followers. On the walk to Emmaus He revealed to two of the disciples something of the internal meaning Old Testament Scriptures. "Beginning from Moses and out of all the prophets, he expounded unto them in all the Scriptures the things concerning himself." The particulars of that exposition are not recorded; but the disciples, wiser and more capable of receiving truth than they were in the early days of association with the Saviour, undoubtedly understood His teaching. "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

There remained then, after the Lord's ascension, much truth from the Divine Word to be revealed at a later time. Revelation in its fullness had been withheld because of the inability of men to receive and use it. We of the New Church believe that the knowledge withheld from the disciples has now been given to men. Through His servant, Emanuel Swedenborg, the Lord has revealed the internal sense of His Divine Word. The revelation of the internal sense of the Word constitutes the Second Advent of the Lord. And that revelation was accompanied by an entire re-statement of the



doctrines of the Christian Church, doctrines drawn from and confirmed by the literal sense of the Word.

The majority of New-Church people rest content with the belief that the Divine Word contains an internal sense. They are content, too, with an occasional glimpse of the spiritual sense as expounded by their preachers or as contained in the writings of Swedenborg. This, however, is not the fulness of the Doctrine of the Sacred Scripture as given through Swedenborg. The essence of that doctrine may be gleaned from the following:

"From the Lord proceed the CELESTIAL, the SPIRITUAL, and the NATURAL, one after another. That is called the CELESTIAL which proceeds from His Divine love, and is Divine good; that is called the SPIRITUAL which proceeds from His Divine wisdom, and is Divine truth; the NATURAL is from both, being their complex in the ultimate. The angels of the Lord's celestial kingdom, of whom is composed the third or highest heaven, are in that Divine which proceeds from the Lord that is called the Celestial, for they are in the good of love from the Lord. The angels of the Lord's spiritual kingdom, of whom is composed the second or middle heaven, are in that Divine which proceeds from the Lord that is called the Spiritual, for they are in truths of wisdom from the Lord. But the men of the church on earth are in the Divine Natural, which also proceeds from the Lord. From this it follows that the Divine in proceeding from the Lord to its ultimates descends through three degrees, and is named the Celestial, the Spiritual, and the Natural. The Divine which comes down from the Lord to men descends through these three degrees; and when it has come down, it holds these three degrees contained within it. Such is everything Divine, so that when it is in its ultimate degree it is in its fullness. Such is the Word: in its ultimate sense it is natural, in its interior sense it is spiritual, and in its inmost sense it is celestial; and in each sense it is Divine. That such is the nature of the Word does not appear in the sense of the letter, which sense is natural, for the reason that hitherto the man of this world has known nothing about the heavens; and consequently has not known what the

Spiritual is, nor what the Celestial is, nor therefore the distinction between them and the Natural."

To assert that the Lord has given further revelation of His Divine Truth does not mean that the world can know all there is to be known concerning the Word. Something of the inner sense may be comprehended, dark sayings in the Bible may be made refulgent, but for fulness of light as to the inner and inmost senses of the Word we shall have to wait for the higher education and clearer perception which we firmly believe may be ours in the future life. It is possible that as the human race attains to greater spiritual integrity in this world more and more of the inner sense of the Word will be perceived. It is more than possible that in ages yet to come fuller revelations will be vouchsafed to man. But for the present we possess vastly greater stores of truth than we are willing to weave into our lives.

A. W.

### Some Literary Aspects of the Commemoration

THE celebration of the 250th anniversary of the birth of Emanuel Swedenborg by special church services, banquets, radio addresses and lectures has resulted in wide publicity. People who had never before heard the name of Swedenborg learned something of his character and genius. Other people, who had heard of him only as a scientist or philosopher, became aware of the spiritual aspect of his later years. A wide recognition of Swedenborg as one of the intellectual giants of the earth has followed the publicity accorded to the commemoration.

On one aspect of this event we have heard but little. The publication of memorial editions of various books has not aroused the interest it deserves. Yet these books are destined to play a great part in securing a wider acceptance of the doctrines of the Christian life revealed by the Lord through His servant Swedenborg.

The Swedenborg Foundation has issued a special edition of Trobridge's biography of Swedenborg. Its real title is "Swedenborg,

Life and Teaching." The book is a marvel of compactness. Six and three-quarter inches by four and a quarter, it slips easily into a coat pocket. It is handsomely bound, unabridged, and sells for the nominal price of twenty-five cents. It looks worth a dollar, and has a real value that cannot be expressed in money. With this book New-Church people have an opportunity of continuing the commemoration. They can each buy a few copies to be used as gifts. The supply is practically unlimited. If our readers can absorb one hundred thousand of these books there will be funds available wherewith to provide them.

Handling this superb little volume we are reminded of Milton's dictum, "A good book is the precious life blood of a master spirit embalmed and treasured upon purpose to a life beyond life."

Another notable enterprise is that of the Swedenborg Society of London. The Society is publishing "The New Jerusalem and Its

Heavenly Doctrine," in twenty-one languages . . . Burmese, Chinese, Czeck, Danish, English, Finnish, French, German, Hungarian, Italian, Japanese, Lettish, Norwegian, Polish, Roumanian, Russian, Seehuana, Serbo-Croatian, Spanish, Swedish and Tamil. The price in any language is one shilling and six pence, probably available in this country at 50 cents.

Another publication of the Swedenborg Society has just reached us, "Swedenborg the Scientist," by the Rev. J. G. Dufty. It is a slender little volume of sixty-four pages, but it contains an excellent outline of Swedenborg's scientific achievements and deserves a place in every New-Church home. It has an excellent portrait of Swedenborg at about fifty years of age. The author has compiled a useful list of Swedenborg's principal scientific works.

There are some people who will regard the publication of all these books as the major part of the commemoration of Swedenborg's birth.  
A. W.

## The Scandinavian Seer

By Jedediah Edgerton

CICERO said, "Such as are the leading men of the State, such is the State itself." And it is also true that such as are the leading men of the Church, such is the Church itself.

To-day there is present in the Church a decay of spiritual leadership for the leaders have held to the literal interpretation of the Bible on the one hand and the findings of science on the other, and as science contradicts the letter of the Word in hundreds of places, many have a divided mind, can not speak with the authority of yesterday and find themselves in a sad predicament. This confusion of the leaders in the Church has resulted in thousands leaving the Church which no longer speaks with authority, and joining that vast crowd outside the fold of the Christian faith.

It is no wonder that Ward Adair said some time ago in "Railroad Men," "It is not an uncommon thing to go to church on a Sunday morning and come away unblest and unfed.

Nor is this primarily the fault of the pew . . . Given a precious half hour in which to declare the most vital message to the welfare of the world, the chance is frequently forfeited, while the preacher takes time to discuss extraneous issues." And it is true that some ministers are leaving the Bible to the extent that they no longer give an expository sermon from the Word of life but are giving to their starving audiences a literary essay well seasoned with the findings of science, the controversies of politics and gems of poetry.

The world in its spiritual darkness needs a new revelation. In its spiritual confusion, not knowing which way to turn, it is like a person groping in the dark. In bondage to false material beliefs, it sands in need of a revelator who as a modern Moses will lead the children of Israel out of Egyptian unbelief, agnosticism, dualism, cynicism, humanism and atheism.

It is encouraging to the shipwrecked mariner



in the dark night to see the friendly rays of the light-house; so it is encouraging in the midst of agnostic modernism to see the broad rays of effulgence shining from the light-house of the spiritual sense of the Word of God, for there has emerged from the Scandinavian peninsula a scientist and theologian who is the harmonizer of the Bible on the one hand with science on the other, the Scandinavian Seer, who saw into both worlds at once, Emanuel Swedenborg.

But the world at large is unacquainted with this seer of whom Balzac said, "His theocracy is sublime, and his creed is the only acceptable one to superior minds." The world does not yet know this man whom Emerson called "one of the mastodons of literature, who is not to be measured by whole colleges of ordinary scholars." The world in its spiritual darkness needs this man concerning whom Edwin Markham wrote, "One of the intellectual colossi of all ages; one of the half dozen geniuses who have appeared upon this planet." Markham also wrote of Swedenborg,

"Back in the abyss of theologic night  
He was the one man who beheld the Light;  
His were the eyes on the front of that dark age  
Which read the Truth upon the judgment page,  
And thus this guest of the angelic spheres  
Let out a gleam of Heaven upon the years."

In studying the life of the seer, we are struck with the contrast between what others thought of him and what he thought of himself. John Wesley said, "We may now burn our books of theology; God has sent us a teacher from heaven; and in the doctrines of Swedenborg we may learn all that is necessary for us to know." Such testimonies from men and women of genius could be duplicated many times but space forbids us to quote them. Among them are Hiram Powers, Ralph Waldo Emerson, Henry James and Helen Keller.

With these testimonies contrast Swedenborg's statement in his spiritual diary, April 6-7, 1748 when he had been approaching the throne of divine grace in prayer. He prayed, "O Thou Almighty Jesus Christ, who of thy great mercy deignest to come to so great a sinner, make me worthy of this grace." And in his diary for the next day he writes, "Very often I burst into tears, not of sorrow but of inmost joy at the Lord's deigning to be so gracious to so un-

worthy a sinner; for the sum of all I found to be this, that one thing needful is to cast one's self in all humility on our Lord's grace, to recognise our own unworthiness, and to thank God in humility for his grace."

Such is the contrast between Swedenborg's humility and the testimonies of men of genius. Many of his books were sent out without his name being signed to them; neither did he write his books with any monetary consideration in view but gave the most of them away.

And why do we call Swedenborg "the Scandinavian Seer"? Webster says a seer is one who foretells future events or one gifted with second sight. Swedenborg had a second sight which was spiritual illumination. On one occasion he raised himself above the limitations of space and ascertained what was going on in a place three hundred miles from the place where he then was. Immanuel Kant, the great German philosopher, investigated this remarkable occurrence and wrote as follows in a letter to Charlotte von Knobloch, "The following occurrence appears to me to have the greatest weight of proof and to place the assertion respecting Swedenborg's extraordinary gift beyond all possibility of doubt. In the year 1759, towards the end of July, on Saturday at four o'clock P. M. Swedenborg arrived in Gottenburg from England, when Mr. William Castel invited him to his house, together with a party of fifteen persons. About six o'clock Swedenborg went out and returned to the company quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, in the Södermalm (about 300 English miles from Gottenburg) and that it was spreading very fast. He was restless and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed, 'Thank God! the fire is extinguished, the third door from my house.' The news occasioned great commotion throughout the whole city, but particularly amongst the company in which he was. It was announced to the governor the same evening. On Sunday morning, Swedenborg was summoned to the governor, who questioned him concerning the disaster. Swedenborg described

the fire precisely, how it had begun, and in what manner it had ceased, and how long it had continued. . . . On Monday evening a messenger arrived at Gothenburg, having been despatched by the Board of Trade during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg."

The Lord is very careful in the preparation of his chosen vessels and in the case of Swedenborg each step in his life seems to have been superintended by a Divine Providence. Heredity was an important factor in his preparation. His father was bishop of Skara and the young Emanuel was raised in a scholarly environment and a theological atmosphere. Then notice the name "Emanuel." His father writing in his diary forty years after his son was born says, "Emanuel, my son's name, Signifies, 'God with us.' A name which should constantly remind him of the nearness of God . . . God has to this hour been with him and may God be further with him, until he is eternally with Him in his kingdom." There is something in a name; there is something in the "fervent effectual prayer of a righteous man."

During his youth there was formed that most interesting and necessary habit of one who was to be a citizen of two worlds at the same time, internal breathing. Swedenborg says, "I was accustomed to breathe this way in infancy when saying morning and evening prayers." And he explains further, "Before I spoke with spirits, it was granted to me to know by much experience that respiration corresponds with thought. In regard to the men of the Most Ancient Church I was instructed that the respiration of the lungs varied according to the state of their faith. This was unknown to me before, but still I can perceive it and believe it because my respiration was so formed by the Lord that I could breathe internally for a considerable time without the aid of external air so that respiration was directed inwards." We have all received intimations of the cessation of external breathing when performing some delicate operation, or lifting a heavy weight, or when our interest is riveted upon some absorbing subject.

Space forbids us to dwell upon that long

period of Swedenborg's life represented by his college days, his trips abroad to supplement his education, the assessorship in the college of mines, nor shall we dwell upon his many publications and inventions nor upon the years spent in the House of Nobles in the Swedish diet. Suffice to say that these decades were still a period of preparation for the great revelation to come.

Another important factor in Swedenborg's spiritual development was that of dreams which were of a warning and significant nature and as we study the Bible we take note that dreams have ever been one method of divine communication and preparation. The dreams of Joseph played a most important part in his life for they were the epitome of future events in his life, shadowy and vague it may be, but definite enough to lead him in the right path, steady him in his purposes and encourage him in his trials when all seemed to be lost.

The dreams of Swedenborg extending over many years were no accident but were a necessary part of his preparation and a seal of his divine commission. The Rev. Alfred Acton says of this period, "It was no ordinary man who experienced these dreams and visions, but a man of deep learning, and profound thought; a man accustomed to penetrating into the hidden causes of things; a man who could think interiorly almost without the breath of the body; with whom it was second nature to search into and determine the causes of the various phenomena that came before the sight of his mind; who with his penetrating gaze, perceived the interior causes of the forms and operations in the human body with an insight almost supernatural. What shall we say of the thoughts of such a man when he reflected on his dreams? or of the conclusions which the reflections brought him?"

We now come to the vision in which Swedenborg was called to be revelator. He was now 57 years of age. It was the middle of April 1745. Swedenborg told Robsahm, "I was in London and was eating my midday meal, somewhat late in an inn where I was accustomed to eat and where I had a private room . . . I was hungry and ate with a good appetite. Towards the end of the meal I noticed a sort of dimness



before my eyes; it grew darker and I saw the floor covered with the most horrible crawling animals such as snakes, frogs and such like creatures. I was astounded, for I was in full possession of my senses and had clear thoughts. At last the darkness became prevalent, when suddenly it dispersed, and I saw a man sitting in the corner of the room. As I was then quite alone, I became very much frightened at his speech, for he said, 'Eat not so much.' All again became black before my eyes, but immediately it cleared away and I found myself alone in the room. Such an unexpected horror hastened my return home. I showed no sign of concern before the landlord, but I considered well what had happened and could not look upon it as a matter of chance or as produced by physical cause. I went home, but at night the same man revealed himself to me again. I was not frightened then. He then said He was the Lord God, the Creator and Redeemer of the world, and that He had chosen me to declare to men the spiritual contents of Scripture; and that He Himself would declare to me what I should write on this subject. Then, on that same night the world of spirits, hell and heaven, were opened to me with full conviction. There I recognized many acquaintances of every condition in life. And from that day I gave up all practice of worldly letters and devoted my labor to things spiritual."

Thus did the Lord prepare Swedenborg to see into the spiritual world and reveal the mysteries of heaven and the interior meaning of the Holy Scriptures. The revelation was not given to be hidden under a bed or a bushel but to be proclaimed from the candlestick of publicity. It is our business as custodians of the sacred fire of these heavenly doctrines to publish them by the press, preach them from the pulpit, study them in our seminaries, announce them over the radio, explain them in lectures from the platform, but best of all, to live them in our lives that men may see the light and glorify the Father in heaven. "*Nunc licet intellect ualiter intrare in arcana fidei.*"

### Affirmation

I AM THE RESURRECTION AND THE LIFE; HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE.—John xi. 25.

## Highways and Byways

By C. S. C.

### Washington at Valley Forge

The Old Farmer's Almanac, 1938, bears the following lines for the month of February:

Thus, 'mid the wreck of thrones, shall live  
Unmarred, undimmed, our hero's fame,  
And years succeeding years shall give  
Increase of honors to his name.

—WILLIAM CULLEN BRYANT  
"Twenty Second of February"

Attending a meeting of the Women's Alliance of a neighbor church recently, I was attracted to a picture of Washington, hanging over the desk of the pastor's assistant. Here in a snowy thicket is Washington on his knees in prayer. In the background is the great commander's horse. The picture bears the following inscription:

"WASHINGTON AT VALLEY FORGE  
As seen and Described  
By Isaac Potts  
March, 1778"

This is a reproduction from a bronze by J. E. Kelley, on the Sub-Treasury Building, Wall Street, New York City. When I asked the pastor's assistant about this picture she said that it was presented to the church by one of their young men when he was a boy of sixteen. I was impressed with the fact that this picture was the gift of a young person. Does it not show that youth admires struggles of the soul, as well as physical combat? Why do we glorify physical combat, in everyday life and in marble and bronze, much oftener than spiritual struggle?

\* \* \*

### Cedars of Lebanon

Cedars of Lebanon in Massachusetts and some in Southern gardens! It sounds strange. But this is a century in which plants and trees, as well as people, travel and take root often far from home. The *Boston Transcript* of January 15 contained a picture of a graceful evergreen branch, with this descriptive note: "An example of the peculiar hard cone of the Cedar of Lebanon, the tree native to the Holy Land but now grown in this country as far north as Massachusetts, with many interesting specimens at Arnold Arboretum." The article



accompanying this picture, by Donald Wyman of Arnold Arboretum, Jamaica Plain, Mass., says, "The Holy Land has undergone many changes during the past two thousand years, but many of these excellent cedars have lived through it all and are still majestic specimens of plant life." This writer reminds us that many of the Prophets knew this tree and that the temples of Solomon and of Nebuchadnezzar were probably built from its wood. He says that comparatively few groves remain to-day of the "tremendous forests of these cedars" that flourished in Palestine in early times. Of the "magnificent old specimens" which stand to-day, Mr. Wyman tells us that some of these are "certainly over a thousand years old," the trunks of certain trees measuring forty feet in circumference.

\* \* \*

#### Christian Register Reduces Its Price

In the *Christian Register* (Unitarian) of January 20 the trustees of this excellent weekly of the liberal churches announce a reduction in the subscription price as follows: \$2.50 in the United States; \$3.00 in Canada; and \$3.60 in other countries. President Frederick May Eliot, according to an editorial in this issue, at the General Conference at Niagara Falls, recommended that Unitarians "make every effort to double the subscription list of the *Register* by their annual meeting in May." The road of the religious magazine is an up-hill one to-day! Church people do not support their periodicals as they should. The policy of the sale of more goods at lower prices seems to be succeeding in business to-day. Witness the chain stores! Without sacrificing quality, perhaps our religious magazines should try this policy, even in the face of increasing costs of paper and print. They would need large and loyal patronage, however, to do this. Let readers and church magazines come nearer!

\* \* \*

#### Winter Comrades—Books.

Not long ago I finished reading two books of very different periods—"Gone With the Wind," by Margaret Mitchell, and "Emma," by Jane Austen. I recommend both books heartily as good companions for winter evenings or other times. I am glad that I did not have to race

through "Gone With the Wind." Unlike most of my friends, I read it in leisurely fashion. It was a rich and thrilling experience. But somehow I miss Emma more than Scarlett, for although Jane Austen's heroine was not nearly as breathtaking as Margaret Mitchell's "Scarlett," I found the former much more companionable and endearing.

Twelve books that I should like to read this winter and spring are the following: "Madame Curie," by Eve Curie, her daughter (translated by Vincent Sheean); "The Birds of America," by John James Audubon, containing 500 of Audubon's famous bird pictures reproduced in color, called by John Chamberlain in the January *Scribner's Magazine*, "the most beautiful book of the year"; "Worship," by Evelyn Underhill; "Illyrian Spring," by Ann Bridge; "My Country and My People," by Lin Yutang, who tells of Chinese life and customs and how great changes are being worked out in his country; "A Poet's Life," autobiography of Harriet Monroe, the gallant poet who, until her death a little more than a year ago, was the editor of the magazine, *Poetry*; "Growing Into Life," by David Seabury; "The Arts," by Hendrik Willem van Loon; "T. E. Lawrence: by His Friends," edited by A. W. Lawrence; "Japan Over Asia," by William Henry Chamberlin; "The Short Stories of Katherine Mansfield," (published by Alfred A. Knopf); and "Pedlar's Progress," the Life of Bronson Alcott, by Odell Shepard (The Little, Brown & Company Centenary Prize Book). I shall not read them all, but I shall introduce myself to some of them—and so be wiser and richer!

\* \* \*

#### Of Fruit and Flowers

The last bit of advice in *The Old Farmer's Almanac* for 1885, one of several faded almanacs in my possession, is this: "Strawberries well preserved are the next best thing to strawberries fresh." Recently I cleared out an old preserve closet. What memories of peaches, plums, yes, and of strawberries preserved! What regrets for the old-fashioned preserves our mothers and grandmothers used to make!

*Horticulture*, in its issue of December 15, tells us of an unusual roof garden to be established at Bellevue Hospital, New York City

"for the benefit and enjoyment of the children in the orthopedic wards." Here will be evergreens and flowers in boxes, a bird bath, sundial, and a rest terrace shaded by a large awning, with plenty of beds and chairs for the children who cannot move about. For the active patients there will be a play area, with sand boxes, a swing, and rustic play house,

and also a garden space in which the children can grow flowers and vegetables. This roof garden is to be established and maintained by the National Plant, Flower, and Fruit Guild as a memorial to its founder, Mrs. John Wood Stewart. If Swedenborg could be with us, this year of his 250th anniversary, how he would enjoy visiting such a garden!

## The Alliance Page

*Call no man your father upon earth; for one is your father, which is in heaven.*  
—Matt. xxiii. 9.

(By which is meant) that He alone is the Father in respect to the life; and that the earthly father is the father only in respect to the life's covering, which is the body; therefore in heaven no father is mentioned except the Lord. P 330 By "father" in the Word is signified interior good, and by "mother" truth conjoined with this good.—A. 9199.

### ASSURANCE

By Eliza Wayne Anderson

Go forth into the world, my son,  
For henceforth you must walk alone;  
No longer may I be with you  
To guard your feet from bruising stone.  
Yet will my heart still go with you,  
Praying God keep you from all harms,  
Knowing that whatsoe'er betide  
Beneath are Everlasting Arms.

### A PRACTICAL HELP

By Hazel Baker Clark

THE knowledge and understanding of the New-Church doctrines are a great and practical help to the mother. She realizes that her children are really the Lord's and that she is but entrusted with their care. She is able to give them the security and peace they need in their childhood. Insofar as she realizes their eternal destiny, she endeavors to readjust her emotional attitude of life toward her children, and while never ceasing to love, she need not be hamperingly possessive in the expression of that love. As they develop their own individuality, they become more and more answerable to the Lord. Behind and beyond maternal disappointment and anguish is the comforting thought that the Lord still leads them to a better understanding of themselves and of

others. Hers is no fatuous belief that there is no evil, but she knows that "nothing of evil is from the Lord," and that "the love of self is the source of all evils" (A. 592, 1307). She does not deny the material, yet she knows and teaches that "Corporeal and sensuous things are in themselves only material, lifeless, and dead; but from delights which come in order from the interiors, they have life" (A. 995). She does all that she can to bring about the kingdom of heaven on earth, remembering that while "no man is ever allowed to judge concerning the quality of the spiritual life of another, for the Lord alone knows this; but everyone may judge of another in regard to the quality of his moral and civil life, for this concerns society" (A. 2284).

Important and far-reaching is her understanding of the doctrine of marriage love. She realizes the sanctity of marriage, because she understands that marriage love is from the Lord, and that "Love truly conjugal is nothing else than the conjunction of love and wisdom. . . . Conjugal love is as the parent, and the other loves are as the offspring" (M. 65). She has some knowledge of the quality of and difference between the male and the female mind, realizing that mutual love is more than mutual admiration, and that true marriage love deepens as regeneration progresses. She finds a freedom and a wholesomeness in the forgetful-

ness of self, and in the desire to bring the greatest joy to others.

Not for her is the lenient faith which acknowledges a vicarious atonement or the absolution of a priest. She is aware of the fact that not merely every act, but every motive is developing a ruling love which determines an eternal destiny. Surely this is not the belief, deplored by psychologists, of a supine religion which throws upon God all responsibility for our ultimate salvation!

She knows that even a wrong motive brings instant punishment; not the arbitrary punishment of an angry God condemning, but the punishment of a failure to receive through her own volition, the inflowing Goodness and Truth which is God.

She knows that the Lord, through the stream of Divine Providence is gently leading her to Him; so gently that freedom of choice is never taken away, and that in this stream all happenings motivate to spiritual good. No matter how difficult the way of life may be, she will extract all possible spiritual help from it. Then a wonderful thing happens: The unhappy environment changes; or if it does not do so outwardly, her own attitude develops so that the environment itself takes on a different hue. She has faced reality; sought Divine help; done what she could to improve the situation; then ceased to worry or rebel, knowing that she is cooperating in a Divine plan.

She has a sure knowledge of the continuity of life. While others may wish for, hope in, or expect such a condition, she is certain of immortality, and knows what she must do to inherit eternal life. With this knowledge comes a release from fear and tension, and a consciousness of progress from state to state. A true New-Churchwoman knows how to look to the Lord for help, and how to translate that help into the unselfish living which makes for eternal progress. She may experience the delight of using all her capabilities, knowing that the spiritual world is the world of causes, and that influences there may be so potent that trends here change. Such knowledge refutes the argument that to learn of the future life is unnecessary—the “one-world-at-a-time” slogan—and is a challenge to right living here and now.

The New-Church woman and mother dares to take the initiative, knowing that her help comes from spiritual sources, to which she also is contributing. This realization makes life a glorious thing, and dispels many fears because life is seen in its right proportions. Externals are of value only as they are indicative of individual spiritual development, in which much that is worthless is left behind. Jealousy and envy have no place in her scheme of life, for she knows that everyone is born to a certain usefulness. She knows that honors and position may minister to that use, and she has a sense of values. She has respect for others, for she knows the dignity and the sanctity of each individual. She has the highest kind of courage, and she reaps, also, the richest rewards.

## The Parable of the Sower

By George Henry Dole

SCIENTIFIC truths are the laws that govern nature. Spiritual truths are the laws that rule over the spirit. Truths on any level are the laws of creation. The Lord is the Creator. Therefore, He is the Sower of the seeds, which are truths.

A man can no more change or affect the truth than he can alter gravitation, for truth is the law of creative and sustaining energy. Hence all truth is from the Lord, and in the highest sense He is the truth.

Jesus declared that He is both truth and life. The life in the Lord is His love. A man's love is his life. If he has no love, he is as dead. Truth is the way that the Lord's love acts. Therefore the Lord's love operating in one reveals the truth. Truth is nothing other than love shining.

Some seed fell by the way side, in the beaten paths where people walked. Ah, there are paths of the mind beaten so hard by habit that when the seeds of truth fall there, they are made useless by false reasoning as the fowls gathered the seed on the trodden path.

Some seed fell in stony places, where there was not much earth, and when the sun was up, it was scorched, because there was no root; as

(Continued on page 145)





## A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

### Unselfishness

**W**HEN we are young, we are all inclined to be selfish; we want the best of everything. We like the most comfortable chair in the room, the best and biggest share of all the good things that come our way. We want people to do things for our comfort and our pleasure, and we are not very anxious to do things for other people. There is no sadder sight in the world than a lazy, greedy, ill-natured selfish child. But if no one ever taught us better, we should all grow up to be like that. Selfishness is our first life. And everyone who clings to his selfishness loses the best things of life; loses good nature, good temper, kindliness, forgiveness and generosity. He saves his own life—the selfish life. He loses the higher life that the Lord wishes him to have and live.

The one great object for which we are born into this world is to renounce this selfishness; that is, to lose our life for the sake of the Lord. He desires us to forgive each other, to serve each other, to do deeds of love and kindness day by day, thus losing the old life of self and gaining the new life that comes from him. Giving up the life of selfishness means that we save our life, we gain usefulness, kindness of heart and heavenly joy.

There have been some very fine illustrations of the heights of unselfishness to which men can attain. Probably you all know the story of the English officer lying wounded and tortured by thirst on the battlefield. Some water was brought to him, and just as he was about to drink it, he saw a poor soldier lying nearby

dying and suffering terrible agonies of thirst. There was only one cup of water, and the officer said, "Give it to him, he needs it more than I do." And if men who are in agony can rise to such heights of unselfishness, surely we ought not to find it difficult to make sacrifices for others, to give up something of our old life of self, and gain a new life of self-denial from the Lord. Every boy and girl can get strength from the Lord to do work like this. Unselfishness brings with it the purest joy, as well as a new life to the heart.

### How the Primal Loves of Man Become Perverted

MAN was created to love self and the world, to love the neighbor and heaven, and to love the Lord. For this reason when a man is born he first loves himself and the world, and afterwards, so far as he becomes wise, he loves the neighbor and heaven, and as he becomes still wiser he loves the Lord. Such a man is in the Divine order, and is actually led by the Lord, although apparently by himself. But so far as he fails to become wise he stops at the first stage, which is to love himself and the world; and if he also loves the neighbor, heaven and the Lord, it is for the sake of self before the world. But if he continues to be wholly unwise he loves himself alone, and the world and also the neighbor for the sake of self; while heaven and the Lord he either despises or denies or hates in heart, if not in words. Such are the sources of the love of self and of the love of the world. And as these loves constitute hell it is evident whence hell is. (E. 1144.)

## The Parable of the Sower

(Continued from page 143)

when one, whose mind is filled with confirmed error, at first accepts the truth, but when temptation comes, the truth perishes because of superficial and shallow will.

Some seed fell among thorns, as when truth comes to those in lusts and worldliness, which truth forbids. Then the thorns of selfish desire spring up, and crowd out the truth.

Some fell on good ground, into minds that understand and grasp the significance of life. These want the truth for their purification. These go forth and do as truth teaches. Thus they bring themselves in harmony with the creative energy, and the truth brings forth the manifold increase of light, joy, peace, and love; for in the least truth there are unlimited possibilities as whole fields of wheat are in potency in a single seed, if replanted.

To have ears to hear, is to understand the truth and to do it. The deaf ears will be unstopped when truth is done in loving obedience.

## General Convention of the New Jerusalem in the U. S. A.

The 117th Annual Session of the General Convention of the New Jerusalem will be held in our National Church ("Church of the Holy City"), 16th Street, at Corcoran Street, N. W., Washington, D. C., beginning on Saturday, May 7th, with preliminary meetings of subordinate bodies from May 4th and continuing through Tuesday, May 10th.

REV. FRED SIDNEY MAYER, *President*.  
BENJAMIN A. WHITTEMORE, *Secretary*.

### THE SECRETARY'S CALL FOR ADVANCE REPORTS

Pursuant to Article VII, Section 1, of the By-Laws of the General Convention, the Secretary hereby requests that all reports of Associations, Societies, General Pastors, unattached Ministers, and the following officers, committees, and auxiliary bodies of the Convention, be sent to him at the address below so as to reach him on or before April 9th, in order that they may be presented to the Convention in print:

President.  
Treasurer (and Auditor).  
Committee on Budget.

March 2, 1938

Theological School Managers;  
Corporation; and Treasurer;  
Endowment and Building Fund Committee.  
Board of Missions; and Treasurer.  
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Swedenborg's Manuscripts Committee.  
Marchant Committee on New-Church Edition of Word.  
Library and Documents Committee.  
Evidence Society.  
Education Committee.  
Group Study Bureau.  
Methods and Results Bureau.  
Committee on Conservation of Church Property.  
Committee on New-Church Home.  
Committee on Swedenborg's 250th Anniversary.  
Committee on Swedenborg Memorial Chapel.  
Committee on Swedenborg Scientific Association.  
New-Church Board of Publication.  
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Delaware County Church Trustees.

B. A. WHITTEMORE, *Secretary*.  
134 Bowdoin St., Boston, Mass.

## Helen Keller on the Radio

MISS Helen Keller will be heard in a brief tribute to the memory of her teacher, Anne Sullivan Macy, on Cavalcade of America's radio dramatization of Mrs. Macy's life, to be broadcast over the national network of the Columbia Broadcasting Company, March 2nd, 8 to 8:30 P.M., EST. (Repeat broadcast of the same program will be heard at 10 P.M., MST; 9 P.M., PST.)

By her dauntless courage and extraordinary perseverance, Anne Sullivan Macy made possible the miracle of Helen Keller. Cavalcade's re-creation of the highlights of this foremost educator's life will be heard on the eve of the fiftieth anniversary of the meeting between youthful Ann Sullivan and the little blind, deaf child who was to thrill the world with her conquest of her dual disabilities. Miss Keller is the first blind and deaf person in history who learned to speak. — [*Metropolitan Church Life*.]

## Coming Event

The regular monthly meeting of the Board of Directors of Swedenborg Foundation, Inc., will be held at 51 East 42nd Street, New York City, on Monday, March 14, 1938, at 4:00 P.M.



## NEWS OF THE CHURCH

## LANCASTER, PA.

The Church of the Neighbor in Lancaster celebrated the Swedenborg Anniversary with a special program Sunday evening, January 30th. The auditorium was filled to capacity and the audience included many strangers eager to learn more about this wonderful man Swedenborg, whom all of our daily papers laud so eloquently as having been great in science, philosophy and theology, and as "the only successful man of science known to history who became the founder of a religious organization." Who is he? Tell us all about him. In a twenty-five-minute address we did tell them all that we could, and then invited them into our new social rooms for refreshments and to see the exhibit of Swedenborg's scientific and theological works which had been orderly arranged on two long tables, together with much free literature and missionary books. A total of thirty-eight of the regular Foundation missionary books, besides many tracts and booklets, were carried away by the eager visitors. Among the visitors present we observed more of the Unitarian faith than of any other single class.

We are deeply grateful to the Swedenborg Foundation and to all others who have in any manner contributed to this Anniversary, making it possible for us to make so many new contacts with intelligent truth-seekers.

C. W. C.

## Lakewood Celebrates

Sixteen daughters of the Lakewood Young People's League donned Swedish costumes to add color to their efficient serving of the one hundred persons who attended the banquet of the Lakewood Society held January 29, 1938, in honor of the 250th Anniversary of Emanuel Swedenborg's birth.

The climax of the evening's pageantry was reached when these Daughters of Sweden, bearing aloft candle-lighted birthday cakes, marched down the center aisle and halted before the head-table while their leader served the guest of honor, Mr. Hermon Nord, the Swedish Vice-Consul, of Cleveland.

The birthday party, however, was more than food and pageantry, for the chairman of the celebration, Mr. Frank Long, had engaged several able speakers to testify to the lasting genius of the great seer, Emanuel Swedenborg. Mr. Charles Chopp introduced the following speakers and their topics: Mr. Owen Reeves, "The High Points of Swedenborg's Life"; Dr. Robert S. Dean, "Swedenborg as a Scientist"; Mr. Gordon Mack, "An Approach to Swedenborg's Theological Works"; Mr. John Chamberlain, "Swedenborg as a Lawyer Sees Him"; and Mr. Hermon Nord, "Swedenborg's Contributions to the Scientific and Cultural Development of Sweden."

Lack of room in the Parish House prohibited many persons from attending the Lakewood cele-

bration and lack of space in the MESSENGER will forbid a full description of the event. We cannot close the account, however, without adding to the list of persons who were responsible for the delightful and instructive evening. Mrs. Robert Nicol, assisted by Mrs. Winifred Kuhl, Mrs. Frank Long, and Mr. Samuel Hawkinson, planned the menu and decorated the tables; several male members of the Young People's League served as bus boys; and the Woman's Guild made the Swedish aprons, scarfs, and caps worn by the girls.

DONALD C. GUSTAFSON.

## EVIDENCE SOCIETY ITEM

Wholly aside from the considerable publicity given to Swedenborg's life and works as a result of his 250th Anniversary, a scholarly and unusual article appeared in the *Aryan Path*, for January, 1938, dealing more particularly with Swedenborg's spiritual world experiences. This periodical is apparently the official organ of the Theosophists and is published in Bombay, India. The article concludes: "(Swedenborg) remains, whatever one's personal conclusions, an amazing man and one of the most fascinating figures in all time." Of particular interest, also, is the fact that H. P. Blavatsky, founder of the Theosophical movement, makes numerous references to Swedenborg in what are considered the textbooks of this group. We quote the following: "The Northern seer, Swedenborg, advises people to search for the Lost Word among the hierophants of Tartary, China and Thibet; for it is there and only there now, although we find it inscribed on the monuments of the oldest Egyptian dynasties."

## FROM OUR READERS

To the Editor of THE MESSENGER:

This is in response to your article "Pensions and Stipends" in the issue of January 12, 1938.

"What causes the dearth of candidates for the ministry of the New Church?" is the question which confronts us. We might ask in a more positive way: How can we cause more young people to take up ministry as their life's work? In order to arrive at constructive answers to this main question we might, in my opinion, furthermore investigate the problem from various points of view. The following inquiry may serve for suggestions: First, What does ministry offer to a man? This question must be answered from a physical, natural, spiritual, and celestial point of view, that is, that many answers are possible. For many a youth these



answers may suffice to open his mind to a field of which he never thought. In connection herewith we may ask: Second, How can we develop among ourselves a new sense to obliterate the idea that money, power, and influence is all that is worth while? Also important is the third question: What do we expect from a minister? And the fourth: What can congregations do to make the life of their minister a pleasant one and attractive to those who want to take it up?

I believe that the discussion of the problem should not be closed before a definite plan is worked out, a plan which can be used to acquaint the young people with one of the most wonderful professions.

Informative articles in magazines read by young people may prove to be of great value.

P. A. H. SCHLEIFF.

### Extract from Editorial in the Pasadena, Calif., Star-News, Feb. 5, 1938

"Anatole France said of Emile Zola, 'he was a moment of the conscience of man.' Of Swedenborg, it may be said, he was a moment of the mind of God—a moment that flashed new truth upon mankind."

### Confirmations

Mrs. Harriett Homan and Mrs. Eveline Hanville, who were until recently strangers to the doctrines and the New-Church organization, were lately received into the membership of the Portland, Me., Society on confession of faith.

## OBITUARIES

**HUXMAN.**—Edward D. Huxman was born in Keokuk, Iowa, on November 25, 1865, and made his departure from this world in Pretty Prairie, Kan., on January 12, 1938, at the age of seventy-two years.

He came to Reno County forty-eight years ago, and has resided in the vicinity of Pretty Prairie ever since.

On February 21, 1892, he was united in marriage to Miss Katie Graber, who, together with three of the children born to them, preceded him to the other life. Those remaining are his son, John W. Huxman, of Kingman, Kan.; his daughters, Lillie M. Schwartz and Martha L. Kraus, of Pretty Prairie, and Clara Augusta Ens, of Kansas City, Mo.; fifteen grandchildren, two great-grandchildren, and his brothers, Julius and Herman, of western Kansas.

He was among the first of the pioneer members of the New Church, was a member of the Independent Order of Odd Fellows, was a ready listener to the voice of truth regardless of its source, spoke little in public but

was always attentive to those who had something to say. In short, he despised nonsense, but loved good common sense and sound reason. Sham of any sort or degree was anathema to him, but frank words and honest deeds were the joy of his heart.

His last years on earth were indeed trying and difficult ones, being almost wholly incapacitated by reason of a series of strokes. The last of these came on January 12th, releasing him once and for all from a burdened existence to enter into the freedom of the spiritual world.

Burial services were conducted at the Pretty Prairie Church on January 14th, the Rev. Frank A. Gustafson officiating.

**TAFT.**—Dr. Charles Hutchins Taft passed to the higher life, from his home in Cambridge, February 11th. He is survived by his wife, who was Miss Emily Hinkley, of Baltimore, Md. Services were held in the Cambridge Church Sunday afternoon, February 13th. Interment was at beautiful Mt. Auburn Cemetery.

Dr. Taft enjoyed living, and he was ever concerned to have others enjoy it also. He had a very tender affection for children. He was a member of the Harvard College Class of '81, and of the Harvard Dental School, Class of '86. He has been professor, editor, and officer in the larger organizations of his profession. Activities of the Cambridge Historical Society, art and music have been cherished avocations.

Throughout his life he has loved his Church, and has served it faithfully, always cheerfully ready to sacrifice for its good when occasion called. He was one of four members of the Boston Society appointed to organize the Society in Cambridge; this done, he became one of the charter members of this Society, and has been one of its staunchest and most devoted supporters. In all its activities—social, business and spiritual—always he has made it his first business to be present and to render his full part. Always he could be counted upon. For many years he played the piano for the Sunday-school, and for other services where the piano was needed. For a number of years he served as Secretary of the Massachusetts New-Church Union; and when the Fryeburg Assembly (New-Church Summer School) was instituted, he became one of its most stalwart helpers, carrying his affectionate concern for it into his last sickness. He will be greatly missed by many friends, and by the causes to which he was devoted.

E. K. B.

## CALENDAR

March 13.

*Second Sunday in Lent*

THE LORD AS THE SON OF MAN

Sel. 88: "Praise waiteth for Thee, O God, in Zion."

Lesson I. Ex. xxix.

Responsive Service II. The Commandments.

Lesson II. Luke vii, to v. 23.

Gloria, Benedictus (to Gregorian Tones, Mag. 715-735) and Faith.

Hymns (Mag.) 304: "Laboring and heavy laden."

288: "Holy offerings, rich and rare."

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

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