

The **NEW CHURCH MESSENGER**



May 11, 1938

In This Issue

The Grand Man

Leonard I. Tafel

Preparation for Living

Gwynne Dresser Mack

Jubilee

A. B. Francisco

Work

George Henry Dole

Price 10 cents

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THE NEW-CHURCH MESSENGER

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The Living Presence

THE above caption is the title of a short article in the May issue of *The Atlantic Monthly*. The writer who is "A Believer" tells of several severe bereavements that befell him in the short space of four years. He says, "My only son, a boy in his early teens was killed in an automobile accident four years ago. At the same time and in the same accident, a niece of whom I was devotedly fond was killed.

"A year ago my only grandchild, a particularly fascinating youngster of fifteen months, was found dead in her crib when the nurse went to pick her up after a nap, for which she had been placed in the crib an hour before, apparently in perfect health."

"Believer" refuses to think that he is really separated from these children he loved. "To me the children have gone home a short while ahead of me. I have every confidence that, despite the shortcomings of my life, I shall at some time go to the same house and find myself even closer to and more intimately associated with the children than I am now."

This, however, is not the chief point of the article. Millions of people believe ardently in a similar reunion. The point the writer makes that is of real value is that he feels his loved ones are still with him. Again we quote,

"I have consulted no mediums; I have seen no visions; I have heard no voices. I am

acutely conscious and certain many times every day of the presence within myself and in my own heart, of those three children."

We read that brief article with pleasure, not for anything new in it, but because the writer had made vocal an experience common to multitudes of bereaved people.

There is no evidence that the writer had ever read Swedenborg, yet his article is in accord with many things recorded by the great Seer. The immediate resurrection and continuity of the individual life, and the nearness of the spiritual world are both assumed by "Believer's" conviction that the children are still with him. He attributes this faith to his traditional religious upbringing, but we may be permitted to doubt whether this be true. The majority of people who have had the same upbringing feel a sense of irreparable loss when their loved ones are taken from them.

Whether by an influx of thought from the spiritual world or from a growing faith in the Saviour's gospel of immortality we know not, but the fact remains that faith in the immediate resurrection grows slowly but surely in the Christian world. There is, too, a growing belief in the nearness of the spiritual realm. Much of this is due to the knowledge of the spiritual world revealed through Swedenborg. Some of it, however, is due to revelation given through

the Word of God; and, still further, we owe something to the intuition of the poets. We do not know the exact year when Longfellow wrote his *Resignation*, but nearly a century has elapsed since he said

Day after day we think what she is doing
In those bright realms of air;
Year after year, her tender steps pursuing,
Behold her grown more fair.

Not much later in his life he wrote *Haunted Houses* in which he said,

The spirit world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and
vapors dense

A vital breath of more ethereal air.

Three-quarters of a century ago, a few months after the death of his beloved wife, Robert Browning wrote *Prospice*, in which the idea of reunion is clearly emphasized.

For sudden the worst turns the best to the
brave,
The black minute's at end,
And the elements rage, the fiend voices that
rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace
out of pain,
Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee
again,
And with God be the rest!

It is difficult to estimate the relative influence of Scripture, poetry and theology in the rapidly changing ideas concerning the future life. Whichever be the channel through which the new ideas are reaching the world we know for sure that the truth flows first from the Lord. Many people not only believe their loved ones are living an active life beyond the veil, but they feel certain of their near presence. Spiritual affections form an unbreakable bond.

A. W.

Running Into Fog

ON Saturday, April 30th, the "S.S. Carinthia" ran into a fog some three hundred miles from the coast of New England. That fog upset the arrangements of several groups

of New-Church people in Boston and New York. On board the "Carinthia" were the Rev. and Mrs. S. J. C. Goldsack, visitors to Convention from the British Conference. Because of that fog the vessel arrived at Boston several hours late. Mr. Goldsack could not preach in Boston and many people were disappointed. Because of that fog the vessel did not dock at New York until Tuesday morning, and arrangements for a welcome to him in that city were frustrated. Of course the fog was only a minor inconvenience and its effects were more of a loss to their American friends than to Mr. and Mrs. Goldsack.

There is something weird and alarming about a fog at sea. The ship glides on at reduced speed through a baffling mist, the siren keeps hooting, and when the siren of another nearby ship blares out an answering warning there are a few minutes of tense anxiety for officers, crew and passengers. And when, as once happened to us, the huge black shadow of another vessel looms through the fog and then passes on its way, a prayer of real thankfulness goes up from the heart.

Mist and fog, two aspects of the same natural phenomenon, play a part in Bible imagery. Early in *Genesis* (ii. 6) there is mention of refreshing mist. "There went up a mist from the earth, and watered the whole face of the ground." Here the signification of the mist is a very beautiful one. It represents the tranquillity of peace after the combat of temptation, "for it is as by a mist that the external man is bedewed and watered by the internal." Elsewhere in the Word, mist or vapor has a good signification. In *Psalms* cxlviii. 7, 8 it is written, "Praise the Lord from the earth, ye sea monsters and all deep; fire and hail, snow and vapor; stormy wind fulfilling his word." These represent, says Swedenborg, "the delights of the loves of the natural man, and his scientifics and knowledges; for these are 'fire and hail, and snow and vapor' before man has been reformed and made spiritual. The sphere of life of such, when it flows out from them, presents like things in the spiritual world; and to worship the Lord from these is signified by their 'praising Jehovah.'" *Arcana Coelestia* 419.

A fog is a cloud in the wrong place, a cloud in close contact with the surface of the earth. As such it is frequently a hindrance to human beings, and sometimes a source of great danger. Then it represents the errors and false ideas of the unregenerate man, the intellectual follies that prevent him seeing the truth. Swedenborg speaks of the hells as being covered with mists and clouds of darkness. These mists proceed from the falsities of the inhabitants.

If the angels can look down upon mankind they must see the world to-day as a misty, foggy place. We sometimes speak of the war-cloud that is hovering over Europe. It would be truer to fact to regard it as a man-made fog that obscures true vision and which proceeds from the evils of jealousy, suspicion and hatred.

A. W.

The Grand Man

SOCIETY IN HUMAN FORM

By Leonard I. Tafel

FEW of the teachings given through Emanuel Swedenborg have been more misunderstood, even ridiculed at times, than that of the *Maximus Homo*, or "Grand Man" as usually translated. Yet the teaching of society, in both larger and smaller subdivisions, being in the human form is basic to many other teachings, particularly to the teaching on life after death. As simply as anywhere, perhaps, the thought is expressed in the *Arcana*, where we read in No. 550:

"Just as in the human body all things, both in general and particular, contribute to the general and particular uses of all the rest, so it is in the Lord's kingdom which is constituted like a man, and in fact is called the Grand Man. In this way everyone there contributes more nearly or more remotely to the happiness of all, and this in accordance with the order instituted and maintained by the Lord alone."

There is nothing here, or anywhere else in the Writings, to give rise to that gross picture so often envisioned of the Grand Man as an immense human shape into whose bodily form are packed away millions upon millions of human beings who serve as its organs, parts and viscera. Instead of such a caricature we are to understand that heaven, in its totality, presents a picture of the possibilities of humanity. Each contributes to this composite whole something unique, for each receives differently the Love and Wisdom of the Lord, and expresses this in a somewhat different form of service. To get the picture, therefore, of human possibilities we need to see and think of hu-

manity in the mass. The perfection of the whole becomes more and more apparent as the individual differences multiply. That perfect whole, or that totality which is ever more nearly approaching perfection, Swedenborg calls the *Grand Man*, and tells us that all the billions of people who comprise His kingdom appear, in the Lord's sight, as a unit.

This idea does at first appear strange to us until we realize that we do almost the same thing with people. Take my idea of an Englishman, for instance. I have known him as a rather condescending individual as he appears in such a colony as Canada. I have seen him in a very different aspect as a soldier, have served in units with him. Had I lived in England, or visited there, I would have still another impression. From what I have read, seen and experienced I have built up a certain conception, ascribing all the common characteristics of Englishmen I have known, discarding those that all did not show. It is not the same thing as that caricature we know as "John Bull," but a kind of composite idea to which each I have known has contributed something. Being human the conception is all I understand when I hear the word "Englishman" but in a human shape. We all do the same thing with Indians, Frenchmen, etc.

We are sometimes surprised to see how far we carry this idea of organization being in hu-

man form, nor is the idea of shape necessary, but functions or services analogous to those performed in the human body. Thus we never think or speak of the *shape* of an army: yet we call its scouts and spies its "eyes and ears" because they do for the army what these organs do for us. We speak of its lines of communication as its "nerves," its flow of material passes along "arteries" and so on. We use these terms because we realize that it is *organized*. It has plan and purpose to which its component parts contribute. It is more than a mere collection, it is a unit. Something intangible pervades the whole organism. The French, who humanize so many things, call it *esprit de corps*. Where this is sound there is confidence throughout the organization, subordinates receive, transmit and carry out the orders from the head and all goes smoothly. If divided counsels and indefinite plans occur in leadership a kind of telepathic impulse passes quickly through the whole. We say the morale is gone. Tried units becomes panicky, what might perhaps be an orderly retreat becomes a rout, all cohesion is gone and each individual becomes a law unto himself. There is something far from fancy in this idea of all organized effort being in human form: for we know how terrifying can be the result when this form is lost, and chaos instead of order prevails.

We may ask, what difference does it make to us now to know that heaven is organized in the human form, whether this be shape or not? Does it help us in life? The teaching is given us, not merely as information, but as a goal or working model on which to pattern our collective and therefore our individual activity. The Lord is a God of Order, and is able to work with us insofar as our efforts are cast in orderly form. Yes it is important for us now and here to understand the teaching.

Nor need we feel that the perfection of heaven is possible because of the great multitudes involved. It is true that perfection increases as differences multiply, but the teaching also tells us that what is true of greatest is true only because it is true in leasts. Not only the totality of heaven appears as a human being in the Lord's sight, but also each of its component societies, and each angel. What

is true of the great purpose of heaven, the greatest happiness of all there, is true only because each individual has, as the mainspring of his activity, the desire for the good of others. Such a truly human desire can actuate the smallest as well as the largest of groups, as well as the individuals which make it up. That the order of heaven, the human form, should be true of its subdivisions should not be at all strange.

We may see the truth of this somewhat abstract teaching (abstract only until we use it) that what is true of greatest is so because it is true of leasts, from a common example. Often one such homely example is better than a long discourse. Think of order in larger, then in smaller things about us. Perhaps no example could be more familiar and understandable than the order in a bee hive. Here the activity of all is concerned with one object: the welfare and maintenance of the hive for all. Each contributes to this, and there is a beautiful distribution of labor. Some spend their short lives collecting nectar, and do nothing else. Others collect pollen and other ingredients from which wax is made, while others never leave the hive but spend their lives hanging in great festoons working this collected material over into wax. Another group feeds the larvae, while still others spend their lives fanning the air that it keep fresh and pure. Again we find another group remaining all their lives at the door to exclude enemies, and so on. The order of the whole is possible because each group, and each bee, has something particular to do and does it.

Notice too that subdivision does not dissolve this order. When swarming time comes, half the swarm leaves the old home, with its own queen, and sets up an establishment in which the same order prevails, though the numbers have been halved. What is still more wonderful is that if we take a queen, and give her only a dozen workers in a tiny box, before a day is passed we find the same order, though there may be but one sentinel, one nectar collector. The order is the same; food collected and stored, the young fed and the air circulation maintained. It is a wonderful revelation of the truth that order is independent of num-

ber, though it is likewise true that efficiency increases in proportion to numbers.

We need both such a broad teaching as that of the Grand Man and as many familiar, homely examples as we can find, if we would make fullest use of our doctrine that society, both here and hereafter, operates in human form. It gives dignity to our individual efforts to be useful, and to every collective effort for which we may organize. It tells us not only that our best and wisest effort is acceptable, but necessary to any approach to perfection. In that great organization we call the Church (universal, general and particular) we find many opportunities to apply this teaching of the Grand Man, or society in human form. The Lord has need for all, and no service is ignoble. That which Paul has called "The

Body of Christ" has need of hands and feet, as well as heart and lungs, brain and mind, if that body is to be sound, efficient and serviceable. Into that New Church, called the New Jerusalem, there are gates on the north, south, east and west—entrance for all kinds and conditions of men—room for all to work and crying need for all to work. The coming of the Kingdom on earth as it is in heaven, awaits only an efficient, working organization dedicated and consecrated to the one great purpose of welcoming the Lord as He makes His Second Coming to the minds and hearts of men. However humble may be our part in such a regenerated society, that part receives dignity and worth in the thought that it is a necessary part in the Lord's great plan:

"For we, being many, are one body in Christ, and everyone members of another."

Preparation for Living

By Gwynne Dresser Mack

A SWEET-FACED, white-haired woman was talking with her pastor. "I can't understand it!" she said, speaking of her daughter. "I brought her up so carefully to know what is right."

The daughter, in her early twenties, was figuring as "the other woman" in an unpleasant divorce proceeding. From a respectable, middle-class background, the girl had been brought up very conservatively, with good opportunities for cultural and educational advancement. Her mother, an idealistic soul, had earnestly taught her that marriage is sacred and that some day to every girl just the right knight comes riding in white armor. With this radiant picture imbedded in her mind, the girl went off to college. Here she found hundreds of girls whose ideals and points of view differed strikingly from hers. Some had divorced parents. All the attractive girls had boy-friends, the more the merrier, and nobody seemed to be looking for knights in white armor. They all anticipated marriage, but with as many different concepts of marriage as there were individuals.

Our girl, who had grown up knowing only one idea of marriage—her mother's—was con-

fused and perplexed. Somebody must be wrong. It was her mother against a newly discovered world, hitherto undreamed of, so large and complex that surely it could not be wrong. Romantic attachments evidently were not limited to a one and only Prince Charming. Marriage obviously was not the state of perfect bliss which her mother had described. Her mother apparently did not know, she had not seen this part of the world where girls do not necessarily live happily ever after marriage. So, when this young girl became infatuated with a married man, she thought only that, with the rest of the world, she was being romantic and daring—that this was experience which gave life richness and depth. Of course she came to grief. But not because she had never been taught; she simply had never been taught *enough*.

There can be no greater heartache than to see children grow up to reject the good teachings which their parents have given them. Many a boy or girl, having attended Sunday-school, having learned to say grace at meals and prayers at bed-time, having been instructed to believe in God and eternal life, has bitterly dis-

appointed the parents by becoming an adult with no interest in church and no religious convictions. Sometimes this happens as a defense against parental dominance; a child who has had religion "crammed down his throat" rarely becomes a religious person. But this does not account for all the agnostics. A great many children who have been kindly and gently "exposed" to religious influences grow up without making religion a part of their lives. It seems a strange mystery that parents who definitely have taught their children what is right should so often find that their upbringing has failed—that their children when grown reject what they have been taught or deliberately act contrary to it.

Does not the solution to the mystery lie in the fact that it is not enough to be taught what is right? Should not one also learn what is wrong, in order to understand the difference and be able to discriminate? In early childhood, one sees one's parents as very god-like; parents are all-powerful, all-wise, the final authority. But inevitably comes a day when the youngster finds that his parents can make a mistake. Perhaps it is simply a misstatement of fact, some trivial occurrence which the child, however recognizes as wrong. The discovery that parents are not always right can be a terrific shock to a child. It also may be the start of a long conflict between what the child learns from his parents and what he learns from the world at large. If parents want their children to grow up convinced of the rightness of what is taught at home, parents must "beat the world to it" and teach also what falsities exist in the world outside the home. If this is properly done, the experiences of going away to school, to camp, to college, to work, will not deluge the young person with shocking discoveries that seem to deny the high standards and ideals by which he has assumed the world lives.

It is considered necessary to tell a child that fire burns; we don't just say "Fire is beautiful and useful"; we say emphatically that fire is dangerous. We would not think of instructing a child only in the valuable activities of fire, leaving him to learn for himself that fire has its menacing aspects also. Of course he may insist upon verifying this fact for himself; but

we have not fulfilled our responsibility if we neglect to explain ahead of time what the results would be. The Ten Commandments do not simply say "You should be good and honest"; they warn specifically of certain wrong things that man should not do.

It is not enough to teach a child to believe in God. Children should also know that many people in the world do not believe in God, because they have never learned to see evidence of God's presence in all the universe. It is not enough to teach about life after death; it must also be explained that many people do not believe in immortality, because they do not know how to understand things that they cannot see with their eyes. It is not enough to teach the sanctity of marriage; children must also be helped to understand the distortions of the marriage ideal, which they cannot fail to observe as they grow older. Then, knowing the whole truth about situations as they exist, the child can be directed into the proper channel with no danger that suddenly, later in life, he will discover some unfamiliar channel and be tempted to follow it. If a child is trained at home to accept immortality as a matter of course, never knowing of any other point of view, he goes to college, finds his friends and teachers unconvinced about immortality, and immediately has to reorganize his own outlook on the subject. If, on the other hand, he goes to college knowing that there he will find a lot of people who do not understand about life after death, he finds nothing new to disturb him and can go on believing as he always has done.

"Forewarned is forearmed." If so many modern marriages fail, if so many people are agnostic, it is no more because they never had any training than because their training did not prepare them for life as it actually is, and they are suddenly overwhelmed by finding that a large part of society has no clear-cut ideals, but doubts anything that cannot be proved. If New-Church parents do not succeed in making New-Churchmen of their children, it is not always for lack of doctrinal teaching, but for lack of instruction in what the rest of the world thinks.

It is much more convincing to say: "There are several points of view. Some people think

thus and so because. . . . We believe our point of view to be better because . . . "than to say: "We think thus and so, and we think we are right." If we teach only what we believe is right, some day the fact is bound to come out that life does not always agree with us. This discovery, made by a young person, is apt to be very disconcerting and of course at once suggests the question: "Who is right and who is wrong?" If our teachings really are right, they will eventually win, but sometimes only at the cost of serious mistakes resulting from "finding out for oneself."

There is a good deal of theorizing about positive versus negative methods. The current attitude is that negative aspects should not be dwelt upon, that education should be given entirely by constructive means. It is surely true that a constructive, positive approach is far more wholesome; yet it is also true that negative aspects can be constructively interpreted. The negative side of life performs its use. Parents who think that by withholding from children knowledge of the "seamy side of life" they are saving them from any contact with it, are sadly deluded. However idealistic a home may be, however remote from all that is wrong or tragic, children sooner or later leave their homes and rub elbows with people from all walks of life. Therefore, rather than try to shelter children from knowledge of the wrongs and perversions that exist, the wise course is to recognize and explain them thoroughly, that through understanding of them can be destroyed any influence which they might have. Parents have not adequately trained their children for living in this world unless they have acquainted them in advance with the un-idealistic people and unfortunate situations that prevail in adult life.

If we are going on a journey, we not only want to know where the right road is; we also need to know about the wrong roads; otherwise we are confused at intersections, and easily make mistakes. There is a story of a lad who went to seek his fortune. His relatives and all the village folk banded together to give him a horse and a bag of gold, for the venture. Off the lad went, across the plains. For many days he traveled, seeking a city of opportunity

which was far famed. At length he was told that the city lay five days away. Joyfully he hurried on. But on the fourth day he came to a desert beyond which stood a jagged mountain. No city was in sight, and the lad, believing he had been deceived, turned back and resigned himself to tending sheep, although the city lay, with all its opportunities, on the other side of the mountain.

So it is with life. We may start out gallantly enough, well equipped and going in the right direction. But if, instead of our expected destination, we encounter bad-lands of which there was no warning, we can easily suppose that the waste places are the reality and the promised city only imagination. Yet if, at the outset, we are told what deserts and dangerous mountains lie around about the place where we would be, we can go forward prepared to find them and pass through, safe in the knowledge that what we seek lies just beyond.

Jubilee

THE laws of Moses were the stones, rocks and concrete facts which constituted the materials out of which the temple was built. These facts make up the literal sense of the Word, upon which its spiritual sense rests; or rather in which it dwells. When the literal sense of the word is made of none effect by substituting traditions therefor; when scribes, Pharisees, hypocrites sit in Moses' seat; when the temple has been made a den of thieves, who justify themselves by the infernal doctrine of vicarious atonement, then the Church has come to its end; the temple has fallen down, its unity, beauty and usefulness is destroyed; but the facts which constituted it are not changed, much less destroyed.

These facts may be considered mere rubbish by the materialist. A stone may be selected here and there and made the foundation of a religious sect; but such stones will cry out of the wall and the beam answer from the timbers; for good and truth taken out of their relation are slain.

Such a state constitutes the consummation

of the Church, and a depression in the society in which it comes to an end. The Lord has provided the means of preventing such a calamity, and *in case* it does come, the means of restitution, we have such provision clearly set forth in Moses, in the Psalms, in the Prophets, in the Gospels and in Revelations as a Sabbath Day, a Sabbath week *Lev. xxiii. 39*, a Sabbath year and a Sabbath times a Sabbath year—the year of Jubilee.

Once every seventh day we are commanded to check up on ourselves to discover our evils and falsities, and to make amends for the week. Once a year we are to spend seven days in clearing up our records for the year. Every seven years we are to spend a year in clearing our record for the seven years. Every forty-nine years we are to make a universal restitution, a social redemption, a general forgiveness of all debts, freedom of all bounds, liberty to all the inhabitants of the land. (*Lev. xxv. 10.*) It shall be a Jubilee.

The Jubilee year is the Sabbath of a social, or universal restitution or salvation.

Let us hear what the Lord says, who is the Sabbath, and to whom all these Sabbaths point (*Lev. xxv. 23*). The Land shall not be sold forever! for the land is mine (*Deut. xv. 1, 2*). At the end of every seven years thou shalt make a release (*Lev. xxv. 8, 9, 10*). Thou shalt number seven Sabbaths of years unto thee, seven times seven years and proclaim liberty throughout all the land and unto all the inhabitants thereof; it shall be a Jubilee unto you.

Doubtless it was the year of Jubilee, the acceptable year of the Lord, the prophet Isaiah (*lxi. 1, 2*) foretold. At least the Lord himself seems to have so interpreted it (*Luke iv. 16-22*). For, "As His custom was, He went into the synagogue on the Sabbath Day, and stood up to read, and there was delivered unto Him the book of the prophet Isaiah, and when he had opened the book He found the place where it was written. The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty those that are bruised, to preach the acceptable year of the Lord."

And he closed the book, and gave it to the minister, and sat down—and said, this day is this Scripture fulfilled in your ears."

The year of Jubilee represented the coming of the Lord to restore all things. All periods of recession, depression and consummation are clearly provided for. We still have Moses and the Prophets to keep us out of hell, if we will only hear them.

In addition we have the Lord to pull us out, but we must let go our stolen property; our usurped advantage over other individuals; our blasphemous appropriation of common property to private use. All of which has been legalized by the state and sanctified by the Church and taught the people as the law and the Gospel.

But who in Christendom, or out of it, discerns this abomination? We have no respect for the Sabbath day, no thought of a Sabbath year, much less a Sabbath year of Sabbaths—The Jubilee Year.

The state of forgiveness is a Sabbath. Forgiving is the only condition upon which forgiveness can be received. This is so stated in the Lord's Prayer.

The whole of the Eighteenth Chapter of *Matthew* is a discourse on forgiveness, when Peter (*V. 21, 22*) asked the Lord how often to forgive, till seven times? The Lord replied not only seven times or even seven times seven times but "seventy times seven."

We may have to do what they who sit in Moses' seat say for us to do! But we do not have to think as they think. It is doing as they order that constitutes the burden. But it is doing as the Lord says that constitutes the deliverance. The new church will be built out of the very stones that were in the church thrown down. The stone the builders rejected will be put in the bottom, as the tried, true and precious stone and all other stones, fitted to it, thence a globe will be formed—each stone an Alpha and the whole building the Omega. A human world in which every individual will find his use, and the Lord seen to be the complex of all uses, in essence, love and in form a man.

A man, every man, should be a master workman, but no man has the right to be called a master of men. The Lord tells us very plainly (in *Matthew 23rd Chapter*) that greatness

consists in service. He had rebuked his two principal disciples (*Matt. xx. 20-28*) for wishing to make an arch stone out of him and they to be wedged in beside him to oppress all below them. No, there are to be no arch-bishops, deacons, elders or popes in the New Church—there will be no arch rulers, dictators, princes, kings and czars in the New State.

Anything worthy to be called the New Jerusalem must be a democracy, spiritually, socially and industriously. A state wherein the Lord can dwell in the Dominion of His Glory—not over people—but in people as within himself.

The universal law of giving and receiving, flowing from the Lord out of Heaven constitutes the joy, delight and use of parents and children, teachers and pupils; social intercourse of friend with friend; all neighborly relations, and even the courtesies of polite society. But this stream is completely dammed up, disregarded and even denied when it flows down to the commercial plane. When truths are not allowed to ultimate themselves, they remain souls without bodies; forms without substance; and hence breed deception and hypocrisy, and become cant, sophistry and falsity in order to clothe the evil, as a wolf is said to put on sheep's clothing.

Truly the love of money is the root of all evil. Therefore, when the Rule of Gold displaces the Golden Rule universal misery or hell takes the place of universal happiness, or heaven. This depressing and blasphemous state is what the Prophet says (*Jer. v. 30, 31*), "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof? Then the Lord tells us very plainly (*Jer. vii. 1-11*):

"The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The Temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; Then will I cause you to dwell in this place, in the land that

I gave to your fathers, for ever and ever. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord."

A. B. FRANCISCO.

IN MEMORIAM

EDWIN A. STEARNE

So very many of us can measure the length of our experience in the Pennsylvania Association of the New Church within the span of service to it performed by Edwin A. Stearne. Over against his four-score years of life, all of the adult period actively devoted to the Church, every one of us may find his own place.

But in other ways he was a standard to which we looked with high regard and warm affection.

One thinks, of course, of the noble nurture of his family line going back several generations as residents in Frankford, Philadelphia. The practical issue of this was a posture, firmly held in that community and in all Philadelphia, as a real estate conveyancer, a recognized expert on title deeds, a synonym for integrity and trust.

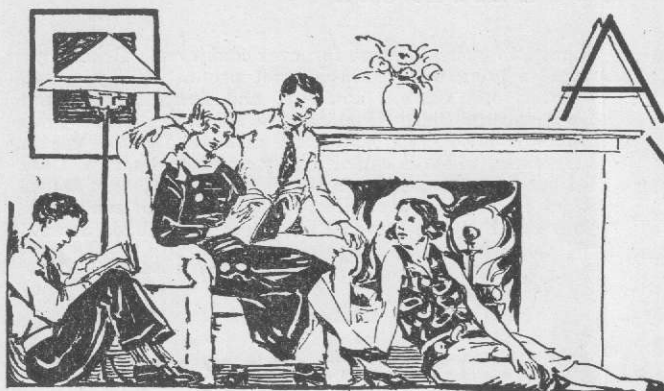
Then there was his shining record in the Masonic organization, a thirty-second degree member, master of his lodge, and a devoted and efficient "Almoner" of the Pennsylvania State Grand Lodge, dispensing so wisely and so kindly to the brother members in need.

He was the second generation of members of the Church of the New Jerusalem. So long he served as Treasurer of the Frankford Society, and on the Executive Council of the Pennsylvania Association, that he had come to personify the careful administration of finances, taught by the past events to safeguard the future by looking well to the present.

Quiet, dignified, courteous, kindly, sympathetically understanding people and events as only a wise heart can, members of the Association know they may still have his loving interest, affectionate smile and cordial best wishes in memories that soften as they think of him, and minds that glow with the thought of the happy events and usefulness of that Higher Order into which he has entered.

Edwin A. Stearne was born July 24, 1857, and passed into the Higher Life November 8, 1937.

By a man of the Church is meant a man in whom the Church is.—(*W. 118.*)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Joseph's Ring

WHEN Joseph told Pharaoh the meaning of Pharaoh's dream, the ruler of Egypt was very grateful. He made Joseph the second man in the country. He clothed him in fine linen and put a chain of gold around his neck. He gave him a splendid royal chariot in which to ride, and made him ruler over the land of Egypt.

One other thing he did that is of great interest to us. He took a ring off his own finger and put it on Joseph's. That ring was a symbol of royal power, and every man who saw it on Joseph's hand knew that he must obey everything that Joseph might command.

There are many kinds of rings. There are wedding rings, engagement rings, signet rings, dress rings, and many others. You can buy a ring for ten cents at Woolworth's; and if you have the money you can spend \$10,000 for a ring at Tiffany's.

Nowadays almost anyone can wear a ring. But in olden times rings were very expensive. Kings wore rings as symbols of their power and authority. The king's ring was the most important jewel in the land. The man who carried that ring carried the royal authority with him. That was why Pharaoh took a ring from his hand and put it on the hand of Joseph. I am sure Joseph always used that ring for good purposes and never for his own benefit.

In the stories of ancient Greece there is one about a shepherd named Gyges who found a very wonderful ring. If he turned the ring around on his finger so that the head of it was hidden he became invisible. Then when

he turned the ring back again he could once more be seen. At first he used it as a toy, and would startle his companions by suddenly disappearing. But after a while he began to use it for evil purposes. Being able to render himself invisible, he committed many crimes; became vicious and dishonest and was a terror to all good men.

That story is only a fable. But the Greeks knew what it meant. Many people would do evil things if they could be sure of keeping them secret. The only safe way of walking sinless is to obey your conscience. Even if you could wear a ring that could make you invisible to men you would still be visible to the Lord. He sees all things. He knows even our secret thoughts. No one can escape from the eyes of the Lord.

We know that Joseph used Pharaoh's ring for the good of the people. Its possession gave him authority to buy and store wheat against the coming years of famine. Never once did he do anything harmful to the people. Never once did he seek his own selfish ends.

The Lord puts no ring on our fingers, but He gives to all of us the power of doing good. Joseph did good in the name of Pharaoh. We are commanded to do good in the name of the Lord. The great preacher John Wesley wrote this rule of life for himself:

Do all the good you can,
In all the ways you can,
To every one you can,
In all the hours you can.

For the doing of good we need no monarch's ring. All we need is a spirit of obedience to the Lord our King.

Work

By George Henry Dole

IT is right to desire an income saved from earnings and sufficient for comfortable support; but it is wrong to wish to be freed from work which one is able to accomplish.

Work is not a burden. It did not come into the world as a penalty for sin. The world is suffering the penalty of this false doctrine, which is evident in the many who look upon work as a disgrace; in the comments on some of the young of wealthy parents who go to work; and those who have lost their wealth and are ashamed to work. It is also manifested in speaking of factories as though they were prisons. If work seems to be a penalty, it is because man makes it so by ceasing to love work.

Love is life, and work brings in life. Idleness weakens both body and mind, liberates wandering thoughts and lusts, dissipates energy, corrupts and corrodes. We should work not because we have to, but for the reason that we love to. No one is worthy of a supporting income until he so loves work that he would not for any consideration cease to work.

The kind of work matters not. It is the love back of work that gives the value. The mud-stained sewer digger who works from the love of use is far greater than a president or king who works from the love of honor, fame, love of power, or for riches.

When we reflect upon the fact that work made all the world's wealth and brought the conveniences and luxuries of our civilization, it is difficult to imagine the shallow state of those who circulated the doctrine that work is a penalty for sin. Jesus said, "My Father worketh hitherto, and I work." The Lord unceasingly works, day and night. Should He cease working, the entire universe would vanish. Perpetually He sends His life into His creation. View the landscape. Look upon the hosts that at night sparkle in the sky. These are the works of the Lord. He continually creates.

Think not of heaven as a place of idleness and mere song and praise, off somewhere in the sky. Heaven is here in the joy and blessings of work. Let all people have a mind to work and

a heart that loves work. Heavenly joy is centered in work, and nowhere else.

NEWS OF THE CHURCH

CHICAGO (KENWOOD)

A generous Easter gift from Mr. W. C. Griswold made it possible for the Sunday-school to give Bibles to the members of the older classes. The younger classes were given potted plants and corsages.

"The Service on Easter at Kenwood was beautiful from beginning to end. Attendance was well over one hundred and thirty. There were two baptisms, five new enrollments on the list of members and more than sixty of those present participated in the sacrament of Holy Communion. The music reflected the effort of the preceding practices of many weeks."

The Chicago Book Room, in the Stevens Building, had an attractive Easter window display. Featured were Swedenborg's Rules of Life, framed, the Commemorative edition of Trobridge's "Life of Swedenborg," and Helen Keller's "My Religion." All these were priced at twenty-five cents. Volumes from the Rotch edition of Swedenborg's writings were also on view.

PORTLAND, ORE.

The following reference to the Northwest New-Church Conference is taken from the Portland Society's regular church bulletin, and comes from the pastor, the Rev. William R. Reece:

"This, our Annual Northwest New-Church Conference, falls exactly on the anniversary date, June 19, the 168th since the first announcement of the Lord's beginning of His New Christian Church, as indicated by Swedenborg in *The True Christian Religion* No. 791. At our Quarterly Meeting last evening (April 13) it was decided to recommend to you all that we adopt as our conference program the continuation of the Swedenborg Anniversary observance as begun throughout the world in January. To this end we are continuing all our committees as then constituted, and upon my return from the National Convention plans will be more definitely formulated, as I hope to bring back some assistance in the way of ideas, etc. Mr. Blackler is chairman of all committees, and if you have suggestions which will enable us to reach ten times as many people as were reached in this area in January, telephone, write or speak to him. His address is 1603 S. E. Maple Avenue, and his telephone is East 0065."

VANCOUVER, BRITISH COLUMBIA, CANADA

The sacrament of the Holy Supper was celebrated, after the evening service of the Vancouver Society, on Sunday, April 17th, over twenty persons taking part. The Rev. John E. Zacharias officiated and also, during the same evening, confirmed two younger members of the congregation.

The regular evening services, held at 535 Homer Street on the first and third Sundays of each month, have been greatly enjoyed by all attending.

PHILADELPHIA

The Ladies' Aid Association held its annual luncheon in the Parish House on April 5th. This was well attended, and the splendid talk by Mrs. Winthrop Sargent on Jane Austen, was most thoroughly enjoyed. Mr.

Henry Loper, a member of the choir, sang delightfully two compositions of his own.

The League Annual Meeting was held on April 8th. This was preceded by a supper and social get-together, which was most enjoyable.

The Pennsylvania Association met in the Philadelphia Church on Good Friday. Both Lancaster and Frankford were well represented. A full report of this meeting will appear later.

Our Church on Easter Sunday was very beautiful. Not only did the flowers make it so, but the faces of the little children, as they shone with happiness, seemed to fill the church with added loveliness. The music was especially beautiful. There were two baptisms and three confirmations.

On Saturday, April 23rd, the choir presented "An Evening with Gilbert and Sullivan," repeating some of the songs from "Pinafore," "Patience," "Mikado" and "The Gondoliers," which were so successfully given during the past few years. Mr. Lucius Cole was also the violin soloist on this occasion.

The Music Group had a delightful afternoon on Sunday, April 24th, at the home of Mr. and Mrs. Lucius Cole. The topic for the day was "Rhythm." After the reading of several excellent papers, and discussion, Mr. Cole, his son, Orlando Cole, cellist of the Curtis Quartette, and Mrs. Orlando Cole, gave a number of very beautiful selections.

The Men's Club invited the ladies of the congregation to a supper on May 2nd. The meeting was followed by pictures of the "Byrd Antarctic Expedition." The ladies are delighted that the Club is reviving "Ladies' Night."

The League is busy preparing for its first "Spring Carnival" to be held in the Parish House, Saturday, May 21st. From the posters already displayed it is to be quite an event, and anyone wanting to have a good time on that date, will know where to go.

R. E. L.

CONFIRMATIONS

RIGERT.—Mr. and Mrs. Julius Rigert, of Towata Boro, N. J., were confirmed Easter Sunday, April 17th, at the church of Paterson Society, by the Rev. Leslie Marshall.

OBITUARIES

PIERCE.—Mrs. Harriet E. Pierce, from her home in Duxbury, Mass., passed to the higher life, at midnight, April 18th, five days before her eighty-ninth birthday. She leaves a daughter, Mrs. Ernest Moses; four grandchildren, Robert Pierce and Mrs. Gosby, Henry J. and Wilson Pierce; and two great-grandchildren, Alice and Ernest Gosby.

Mrs. Pierce was a charter member of the Cambridge Society of the Church of the New Jerusalem, and, as long as physically possible, one of its most devoted and active workers. At the beginning of her last illness, in January, she had a most impressive and comforting experience of the spiritual world, after which she was only waiting for the consummation of the blessings of this bright foretaste.

Resurrection service was held April 21st, in the chapel of Mount Auburn Cemetery, Cambridge, conducted by her minister, the Rev. Everett K. Bray.

PAINE.—Mrs. Susan A. Paine passed into the spiritual world at Brockton, Mass., on January 25, 1938, in her 92nd year. The resurrection service was held on January 27, 1938, the Rev. Harold R. Gustafson officiating.

MURDOCH.—George H., of Red Bank, N. J., quietly passed on at his home, "Ragged Edge," April 21st, after a brief illness. The resurrection service was held at Rosehill Crematory, Linden, N. J., April 23rd, conducted by the Rev. Leslie Marshall of the Paterson Society.

Mr. Murdoch is survived by his wife, and a daughter, Mrs. Barclay Moffett, of Red Bank. He was born in Berrien Springs, Mich., in 1866, where he was for many years a newspaper editor and publisher. For some years the family resided in St. Louis, where they attended the New Church, and they had also been members of the Chicago parish. After coming east about thirty years ago, the Murdochs were once associated with the Orange Society. Ten years later the present estate at Red Bank was purchased and since then Mr. Murdoch had been a special writer for the newspapers and was well known for his weekly column in the New York *Herald-Tribune* for the benefit of motorists. Mr. Murdoch was a deep student of Swedenborg's writings and a zealous missionary in an effort to make them better known. His father before him was also a student, while there is family connection with Miss Hetty Barclay, who was one of the pioneers of all American New-Church women, having gained her interest from the famous box of books left in Philadelphia by Mr. James Glenn, in 1784.

BAPTISMS

FISHER.—William Kennard Fisher, Jr., born on April 7, 1936 at Houston, Texas, was baptized at Bellaire, Texas on April 17th, 1938 by the Rev. A. B. Francisco.

FISHER.—Lawrence Dale Fisher, son of Mr. and Mrs. William Kennard Fisher, born on January 17, 1938 at Houston, Texas, was baptized at Bellaire, Texas, on April 17, 1938 by the Rev. A. B. Francisco.

FISHER.—Bobbie Lou (Mrs. William Kennard) Fisher was baptized on April 17, 1938 at Bellaire, Texas by the Rev. A. B. Francisco.

MARRIAGE

WHEELER-WILLIAMS.—Mr. Hermon F. Wheeler and Miss Gladys E. Williams, both of Bridgewater, Mass., were united in marriage at two o'clock on Easter Sunday afternoon at the church. Following the ceremony, a reception was given in the church parlors.

The Connecticut Association

On April 19th the semi-annual meeting of the Connecticut Association of The New Church was held at the Center Church House, New Haven, Connecticut. As on previous occasions it took the form of a regular church service, and was conducted by the president of the Association, the Rev. Arthur Wilde. At the close of the service, the sacrament of the Lord's Supper was administered.

After lunch a brief period was devoted to the reading of reports, election of officers and the appointment of a delegate to the General Convention in Washington. It was voted to send a letter to the family of the late George W. Bancroft, expressing appreciation of his work and faithful devotion to The New Church and to the Connecticut Association.

At the completion of business, Mr. Wilde invited any persons who had questions of doctrine and other matters on their minds to ask them, in the hope that he might give the needed assistance.

FROM OUR READERS

To the Editor of THE MESSENGER:

The discussion, that has been going on in your columns, over Mr. Odey's article, takes me back something like forty years when I felt very much as Mr. Odey evidently does, and the then older members of the church thought as Mrs. Mack seems to, that "individual regeneration" was the sole duty and object of the Church. As I have grown older, I have shifted to something like a half-way position. While it is "regenerating the individual," the church should not lose sight of the fact that even regenerated individuals cannot work effectively with evil systems and institutions. If the slave holders had been as regenerated as the angels of heaven, they could not have sanctified the system of slavery that existed in this country during the first half of the last century, nor much of the different kinds of slavery that exist to-day.

Our present social order is based on "private profit" which is merely a polite name for greed and certainly it is the duty of the church to oppose that cardinal sin in every way. A social system based on an evil must be "regenerated" as well as the individual.

I can cordially agree with Mrs. Mack that the doctrine of the Grand Man is the answer to our present social and economic questions, but I suppose Mr. Odey will ask: "Why does not the Church make more of it, when it seems to be so sadly needed at the present day?" And I would

ask that same question too. That doctrine sets forth the highest form of socialism for it is the social order of Heaven and the social order of Heaven should not be a subject the New Church should fear to preach even if it is branded with the "odious" name of socialism.

H. A. SWANTON.

Notice

The Annual Corporate Meeting of Swedenborg Foundation, Incorporated, will be held in Room 1603, No. 51 East 42nd Street, New York City, on Monday, May 9, 1938, at 4:00 P. M., for the election of four members of the Board of Directors to serve in the Class 1938-1942, in succession to Messrs. Vincent M. Frost, Louis I. Matthews, Charles R. Trobridge, and William C. Whiston, whose terms of office then expire, and for the transaction of such other business as may properly come before such Corporate Meetings.

Pursuant to the terms of a Resolution duly voted March 14, 1938, by the Board of Directors, the said Annual Meeting will be adjourned to Monday, May 16, 1938, same time and place.

Dated April 4, 1938.

WALTER B. SAFFORD,
Secretary.

Mission Board News

The Rev. Peter Peters, one of the missionaries in the Western Canada Field, with headquarters at Rosthern, Sask., reports that despite critical farming conditions throughout that section the church progresses favorably. Services are also held regularly each month at Saskatoon, second largest city of the province. A number of students from the local university have been among the visitors at meetings. With the roads now opening up, Mr. Peters is able to continue his missionary visits in sections adjacent to his headquarters.

CALENDAR

May 22.

Fifth Sunday after Easter

THE RISEN LORD

Sel. 17: "Preserve me, O God."

Lesson I. Deut. ix.

In place of Responsive Service, Anthem III,

B. W., p. 327: "Blessed be the Lord."

Lesson II. Matt. xix, to v. 15.

Gloria, Benedictus and Faith.

Hymns (Mag.) 187: "Morn's roseate hues."

60: "Jesus, to Thee be endless praise."

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