

The **NEW CHURCH MESSENGER**



May 4, 1938

In This Issue

By Righteousness to the
Kingdom of Heaven

Everett K. Bray

Highways and Byways
C. S. C.

Our Dispositions

Herbert C. Small

Book Review

A Page for the Younger People

Price 10 cents

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THE NEW-CHURCH MESSENGER

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The NEW-CHURCH MESSENGER

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Life at Low Temperatures

A FEW weeks ago Dr. Alexander Goetz of the California Institute of Technology reported that he had frozen yeast cells for a hundred hours at a temperature of minus 300 degrees F. On thawing them out they behaved as if nothing had happened to them. This received considerable notice in the newspapers, many of which overlooked the fact that similar experiments had been made in which it was shown that germs could be subjected to the extreme cold of minus 450 degrees F., and could then be revived by heat.

The chief interest of Dr. Goetz's experiments was to revive interest in the theory advanced by the late Svante Arrhenius that life may have reached this planet in the form of a wandering germ driven by the pressure of radiation. That such a germ might have had a journey lasting nine thousand years did not seem an insuperable difficulty to Professor Arrhenius.

Another and more popular theory of the origin of life is that ages ago in some quiet lagoon and at the right temperature a suitable chemical combination resulted in the spontaneous production of the amoeba, the primitive simple cell: and that from this, by countless millions of variations, all the life forms, animal and vegetable, have been evolved.

Either of these theories might be correct; both of them may be wrong. At present men

of science know practically nothing about the origin of life. In fact, concerning life itself all men are equally ignorant. Even the lexicographer is baffled. He defines life as that state of an animal or plant in which the organs are capable of performing their functions. That, however, is only a definition of *livingness*, a state produced by life.

It is within the range of possibility that some future chemist may succeed in artificially creating the amoeba. The nucleus of all cell life is formed of carbon, hydrogen, oxygen and nitrogen, with about seventy per cent of water and various inorganic salts. If the chemist should succeed in discovering the right formula he might produce the living cell. No doubt the claim would be made for him that he had produced life, though in truth he would but have made a receptacle of life.

There is a general consensus of opinion that life is something that flows from God, but what it is and how it flows remain a mystery. Swedenborg is the most illuminating of all philosophers on this subject. He defines "life" as the Divine Essence.

"Since there is a union of love and wisdom and of the wisdom and love in God-Man, the divine Essence is one. . . . The divine Life is one, the divine Essence being Life."—(W. xxxv.)

In the same chapter Swedenborg speaks of

Love and Wisdom as Life. He tells us also that Love and Wisdom are substance and form, and that the Lord, as Love and Wisdom, is present in all things of the universe, animate and inanimate. But even after a careful study of Swedenborg we still fail to understand the character of the subtle thing we call life. We can believe it originates in God and flows from Him; that by its operation the whole created universe is maintained in existence. But as to the manner in which it reaches us and animates us we are profoundly ignorant. Is it substance, or is it a mode of motion in subtle atmospheres? No amount of thought or speculation appears to help us here. All we appear able to know of it is that life is the Divine Essence. We can see the results of its manifestation. But Life itself evades our comprehension. It proceeds from the Infinite, and before this the finite mind must forever beat its ineffectual wings.

This, however, we can realize—life is a man-

ifestation and activity of the Divine, and since God in His Divine Love and Wisdom is everywhere present we can realize that "in Him we live, and move, and have our being."

Though the inward character of Life may forever baffle us there is a real value in Swedenborg's definition of its origin. The Creative Life of the universe, which in its Essence is God, must at least be as great as the effect it produces. It must contain, potentially, all that comes out of It. Love, wisdom, law, self sacrifice, memory, volition, consciousness, free-will, personality—all the higher attributes of man must exist in the Life that creates and maintains the universe. We cannot get out of anything more than it contains. The Eternal Life that created the universe and keeps it in existence was and is greater than the sum total of its effects. The manifestation of Life is a rational proof of the existence of a Personal God.

A. W.

By Righteousness to the Kingdom of Heaven

By Everett K. Bray

"For I say unto you, that except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. v. 20.

I
THESE words were spoken by our Lord to those who would be Christians. They were spoken in a context of significance. They were immediately preceded by the words concerning the irrevocable nature of "the law"—that "every jot and tittle of the law must be fulfilled"; and this "law" consists of all the principles of love and obedience to God, and of love and justice to men. The scribe and the Pharisee had "made of none effect this law, by their traditions," and by their specious substitutes of perfunctory ceremonials and sanctimonious and hypocritical piety. They were very loud and punctilious in the theatricals of pretense—which they called "religion." But they called it religion, shouted and paraded it as religion, because it was a thing they liked to do, whereas

the thing that religion really is, is work; and work they did not like. So they played, and called it work—pretending that this was religion. And so the Lord says to those who will live in true religion, who will therefore follow Him: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

This is part of the discourse of the Sermon on the Mount. That discourse is begun by showing the blessedness that comes to those who live by the "law" of the Lord's Commandments. Then the Lord leads to the picture of the vital place of privilege and obligation which those have, who live this life; viz., that they are the "salt of the earth" and the "light of the world"; that they must not lose their saltiness

—and that they must not hide their light.

The Lord has thus far in this discourse put all in the light of privilege—the appeal to men's good-will, the appeal to their sense of the noble, the appeal to their appreciation of the invitation to take high responsibility. Thus first, He gives the chance to respond in kind to His high appeal. But this is not the end. If men do not respond to this, there is something further to be considered. "The law and the prophets" are not destroyed. If Love cannot get response of love, freely given, then Love cannot give Love's rewards. For "the law" still holds, that if man does not keep the commandments of Sinai, he cannot, from the very nature of things, enjoy the blessed fruits of the Mount of Beatitudes. If man does not love and obey the Lord, and does not love and treat with justice his neighbor, then he has a closed door between him and the kingdom of heaven. And mere pretending to have these qualities, does not produce them, and does not bring their fruits. Alike to him who makes no claims, and no efforts, and to him who makes claims, but with pretense instead of effort, the Lord says: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

We notice how the very heart of what is involved in "the law" of Sinai, and in the love of the Mount of Beatitudes, is pointed to in the word "righteousness." "Righteousness" so obviously means "right living," that no way can be found to make it mean anything less than that. In the Sinai statement of "the law," it is made clear that the life that lives in righteousness looks both to the Lord above and to man below; and that righteousness lived is righteousness taking expression in the realm of conduct and deeds. While in the statement on the Mount of Beatitudes, it is made clear that righteousness requires rightness in the will and the thought, in the feelings and intentions. There must be right feeling, right desire, right intention, toward the Lord and toward men; and, besides, there must be right expression of these in deeds, in general as well as in particulars of life-conduct, if our righteousness is to

exceed that of the scribes and Pharisees—if we are to enter into the kingdom of heaven.

Was not the Lord here saying, at the beginning of the Christian Church, that if the people who come to it do not practice these principles of love and obedience toward the Lord, and love and justice toward men, that the Christian Church shall no more bring in the kingdom of heaven, than the Church of Pharisee and scribe had done? For this principle works both ways: If it brings the kingdom of heaven within men, it utterly drives from them any patience with hypocrisy in themselves or in others, regarding square dealing with their fellow men. It utterly abhors crooked dealing. It wholly refuses to set itself up by putting others down. It rejects exploitation, whether it be of one man by one other man, or of one people or nation by another people or nation. It stands by a righteousness that is more than pretense; it lives a righteousness that exceeds the righteousness of the scribes and Pharisees. It keeps the law; it practices love.

Can we see the present state of the world as the fruit of this kind of religion?

Hardly. It is the scribe and the Pharisee behavior in the Christian Church (that is, among the members of the Church) that has forced the professedly Christian nations to arm to the teeth against one another. It is the scribe and the Pharisee character in each one that prevents the others from trusting it. It is the *playing* at religion instead of working at it; the lip service to unselfish Christian ideals, and the assiduous pursuit of selfish, sordid practice. After more than nineteen centuries of this pretending Christianity, the present threats to an overthrow of civilization itself, are proof enough (are they not?) of the finality of the principle enunciated in the Lord's warning words: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

II

From this point of most solemn warning, that life must practice the uprightness and forthrightness of the law of duty to God and to man, the Lord goes on to give cases. Not

only is the neighbor's *life* sacred, and not to be violated; but he has right to our good-will and an honest interest in his welfare. So the Lord forbids being unjustly "angry" with others, or treating them or regarding them as if they were "worthless creatures," or "fools." Then He says: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This is plainly to say, that if one will have any claim to the name of Christian, any right to come before the Lord as a disciple, any right to pose before the world as a Christian man, let him make sure that he has this right and true attitude toward his fellow men, and true concern for their welfare. And, that if he finds that in sight of the Lord he has not felt and dealt, rightly toward his fellow men, and that so they have that much against him, let him give up his pretense at that hour, and set himself to make these things right; and let him know that until he does so, he forfeits the right to the name and the place of Christian.

This debt, when we discover it, we look upon as an "adversary," because if we had been of a will to pay it, we would have done so as we went along, rather than to let it accumulate. We would have shown our true concern for others' rights and welfare, in every dealing with them, and in all our plans which concerned them. But it will not grow easier by procrastinating to turn the "adversary" of debt into a friend of the right-thing-done, or to do so by trying to argue that the Lord paid all debts for us before we incurred them, and that therefore we do not really owe them. That kind of sophistry prevailed for too many centuries, over the ratiocinations of self-styled "Christian theologians," who, throwing aside all these crystal-clear and explicit warnings of the Gospel, argued and taught and preached that faith in the Lord, faith in Him that He paid men's debt, would take men into the kingdom of heaven, whether they lived in accordance with the divine law of Sinai, or not. That pernicious perversion of the Lord's teachings is more involved in the present up-side-down condition of the world than is realized. It is a characteristic element

of unregenerate human nature, that it will pay just as little for what it seeks, as is the least that it is compelled to pay for it. It is quite as prone to this principle, in bidding for the right to call itself "Christian," and for the "hope of salvation" in the world to come, as it is in respect to everyday things of dealing with fellow men, and in the dealings of one nation with another. And if one has promise from even *some* of the "creeds" of the historic Christian Church that he can receive all that he desires from the Lord, for a price that is next to nothing, it is certain that the average man of this world will take his chances on doing as little as he thinks he has to do to get his "passport." This is not speaking of the exceptional soul who learns that *living* the Christian life is reward in itself and is, in fact, the only reward that Christianity does offer.

III

It seems to us that the time is perilously near when either those who call themselves Christian will whole-heartedly live as Christians in their dealings with other men, individuals and nations, or else the farce will fall apart, and all pretense at being Christian will be abandoned. Indeed, I wonder if this abandonment is not well under way? I am sure that the whole-hearted living of the Christian life also is under way; it always has been with some people. But until men everywhere in Christendom make righteousness instead of mere profession to be the test of every man's right to be counted "a Christian"; until then what is called "Christianity" will fail to bring the kingdom of heaven into the relations of the peoples of this earth. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven"; which also means, obversely, "ye shall in no case, either, bring the kingdom of heaven on earth."

Men within the fold of the churches have dallied with this too long. The total voice of Christianity must come clean, and declare the Word of the Lord as the Lord has uttered it: "There is no peace, saith the Lord, to the wicked." "If ye love me, keep my commandments." "An evil tree cannot bring forth good fruit." "Except your righteousness shall ex-

ceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

It was to see men living this Christian righteousness that our Lord came into the world; it was to see this that our Lord hungered in the wilderness, at the beginning of His public ministry; He hungered and thirsted after this true righteousness, in the lives of all men. It was for this that He still thirsted upon the cross, when all that was given was "vinegar."

And it is for this same end that He has had to come again, to make clear beyond all mistaking to the rational mind of every one who would become His disciple, that every truth accepted in the mind must be married with its corresponding good in the will, and that together they must bear fruit in the whole conduct of life. Let the cry go forth to the world in ringing tones: "Agree with thine adversary quickly" (the adversary being the obligation of righteous living which you owe to the Lord and to all men); "Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer and thou be cast into prison" (that is, and your Christianity become futile.) "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." There is no other way to make amends, to make your "Christianity *Christian*, and therefore saving, for individuals and for the world. "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter the kingdom of heaven."

Highways and Byways

By C. S. C.

"More Than You'll Plant"

At the Boston Flower Show in March, I fingered longingly a bright-colored package of seeds at a counter where all kinds of alluring garden wares were attracting people. Already I had bought more seeds than I intended. As I hesitated whether to buy just one more pack-

age, my sister coaxed me away, saying good-humoredly, "You have more seeds now than you'll plant."

The morning after my visit to the Flower Show I woke up earlier than usual. Strangely enough, one of the first thoughts that drifted through my mind was the remark of my sister, "More seeds than you'll plant." I had been planning rather lazily my work for that particular day. Suddenly I realized that I had in mind more "seeds" of action than I could possibly "plant" in one day. No wonder that I felt a bit over-burdened at the start!

It occurred to me that in our crowded lives to-day most of us collect a great many packages of seeds—perennials and annuals (mostly the latter), but do many of us do much real planting? I wonder. We have row upon row of books in our homes, and piles of magazines (which we weed out once in so often), but how many of these do we read? We flit about among pleasant acquaintances, but do we take time enough to plant and cultivate real friendships with a few choice spirits? We strain ourselves to give advantages to our young people, to treat them to pleasures—from buns to bicycles, from summer camp to skiing trips. But do we take time enough with them to plant a few seeds—seeds that, by the grace of God, will grow into plants for our children's strength, inspiration, and peace? The words of the old Psalm come back with fresh meaning these spring days:

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."

It seems to me especially significant that the Psalmist should picture sons "as plants," strong, perfect plants, and daughters as beautiful "corner-stones." I wonder how young people themselves would apply those noble words to-day!

* * * * *

Of Sweden and Swedenborg

This past winter a friend lent me an attractive book by Agnes Rothery, entitled, "Sweden, The Land and the People." (Viking Press, 1934. New York). Among its beautiful illustrations, that really take one to Sweden, is one of special appeal to me. It bears this title: "Like figures

in 'the ship of time' old and young come to church in long rowboats."

I was happy to discover in this book a tribute to Swedenborg (about three pages long). The author, after giving high honor to the scientific and spiritual achievements of the great seer, says, in part: "His followers have founded the New Jerusalem Church, which, although it maintains zealous missionary activity and a steady membership in Europe and in the United States and has translated many of Swedenborg's books into English and other European tongues and also into Arabic, Hindu, and Japanese, is not particularly popular in Sweden. The voluminous writings are not easy reading, but the pages which fascinated Robert Browning, Henry Ward Beecher, and Thomas Carlyle still have an odd way of attracting widely different types of mind. Physiologists quite recently have been intrigued by his doctrine of the relation of the elements of the universe to the membranes of the body. Balzac's novel of *Séraphita* is based upon Swedenborgianism. Emerson wrote that "Swedenborg's *Economy of the Animal Kingdom* is one of those books which, by the sustained dignity of thinking, is an honour to the human race."

Agnes Rothery, at the close of her chapter, "Idols and Altars," from which the above is quoted, says, "Odin, Thor, and Frey have cast their sombre shadows upon the fertile plain, the river, and the rosy soil of Uppsala. Erik, the saintly if militant Catholic; Söderblom, the godly Lutheran Archbishop; Swedenborg, the mystic; Linnæus, Nature's worshipper; Christina, the convert. These survive in the memory of men in that immortality granted to great souls whatever their creed."

Glimpses of Hawaii and of Samoa

Not long ago a post-card came to me from Hawaii, telling me to be sure to read the book, "This Life I've Loved," by Isobel Field. At the Library the other day I enjoyed keenly my first acquaintance with this book (Longmans, Green and Company, 1937. New York. Toronto). The writer, the stepdaughter of Robert Louis Stevenson, spent a number of delightful years in Honolulu with her own family. Her account

of a visit to this colorful city by Robert Louis Stevenson, his wife, his own mother, and his stepson, Lloyd Osbourne, is one of the most interesting episodes in this charming book. Mrs. Field's picture of life at Vailima, in the Samoan Islands, where Stevenson made his home for a number of memorable years, and where he died, makes one realize anew the courage and gaiety of this loyal Son of Scotland.

From a Denver Teacher

Flaming Youth—In Old Days and New

"Youth and Our Responsibility" is the title of a fine article in the *Christian Register* (Unitarian) of February 3rd. It is written by Louise A. Merrill, principal of the William N. Byers Junior High School, Denver, Colorado. Discussing the "disturbing increase in juvenile delinquency" and the disregard for authority alarmingly prevalent, the author says, "It was related recently that one of the very oldest bits of writing extant is in a museum in Athens. It is Egyptian, of course, and was written more than eight thousand years ago. This fragment of papyrus reveals the following sentiment: 'This present is an unhappy time—children no longer obey their parents and everyone wants to write a book.' The writer comments wisely, 'Of course that indicates that times have not changed much. However, the number of young people who resent any direction, is growing, and the type of freedom they demand is more alarming every year. At the same time parents are either indifferent to, or helpless before, the demands of youth. We must admit this when yearly reports show that the average age of criminals is constantly younger and younger.'"

A Challenge to Church and Home

Miss Merrill challenges, "How much the general run of us as church people and citizens can influence or restrain young people is the question demanding our best thought and action. I heard a statement from a speaker recently that has stayed with me persistently. It was this: 'An old-fashioned word that we almost fear to use to-day is the word *righteousness*, and the United States needs to recapture it and its meaning more than anything else.' The writer of this article truly adds, 'We are afraid

we shall be convicted of narrowness or dullness by young people if we talk much about right and wrong."

She echoes the thought of most of us who have to do with young people when she says, "Nothing the church or school can do will make up for the failure of the home to instill reasonable habits of conformity in young children, and acceptance of certain social standards." Miss Merrill makes a timely suggestion. She says, "It is a strange fact that while our communities are equipped with courts and officers and penal institutions to handle children who have gone astray, very few of them are equipped with regularly paid officers, experts, who can lead untrained children in the right way through leisure-time supervision, and prevent the material and spiritual loss to children who have gone the wrong way."

This wise Denver teacher, in closing says, "I think we should carefully scan what we are teaching our children in Sunday-school. A good deal of the work done is missing fire because it is not changing with the age. Sincerity and emotion must dominate our appeal to youth if we expect to make lasting impressions."

* * * * *

From Henry Van Dyke

Henry Van Dyke may not be read as much to-day as some of the modern poets, but in many of us who used to read his essays and his poems he still awakens a responsive note. I, for one, still enjoy reading his "God of the Open Air." The following lines are from this poem:

"These are the gifts I ask
Of Thee, Spirit serene;
Strength for the daily task,
Courage to face the road.
Good cheer to help me bear the traveler's load
And for the hours of rest that come between,
An inward joy in all things heard and seen."

BOOK REVIEW

STRONG HEARTS AND BOLD. An historical novel by Gertrude Crownfield. Illustrated by Marguerite de Angeli. 307 pp. Philadelphia, New York, London, Toronto: J. B. Lippincott & Co. \$2.00.

Gertrude Crownfield has a flair for interesting historical episodes. This flair, which might

be called uncanny, never fails in unearthing something of unusual historical interest which embroidered with the rich colorings of her imaginative mind, produces an exciting and dramatic story.

"Strong Hearts and Bold," the latest historical romance by Gertrude Crownfield, has its setting in old James Town of the Virginia Colony in the period of 1676 to 1677 during "Bacon's Rebellion" against Sir William Berkeley, Governor of Virginia.

This period covers the second governorship of Berkeley which was marked by serious frontier warfare with the Indians, followed by the rebellion headed by Nathaniel Bacon. This rebellion was brought about by misrule and avaricious dealings of the Governor on his return to power in 1660 after the accession of Charles II of England. Starting a reaction which concentrated power in the hands of the older families and creating a privileged class, which supported him, Governor Berkeley was able to have the same House of Burgesses for sixteen years, thereby eliminating the representation of a large part of the population that dwelt along the western border of Virginia and which naturally developed great hostility to the Governor and his supporters. In 1676 the Indians fiercely attacked the border farmers.

"Strong Hearts and Bold," begins just at this period, when Cicely Northcote's father is carried off during one of the Indian raids and his young and spirited daughter, not knowing whether he is dead or alive, sets off from Enderly Plantation for James Town, to make a personal appeal to Governor Berkeley to rescue her father and save the whites from further attacks by the Indians, authorizing a detachment of volunteers to go against them.

But Governor Berkeley, doing a lucrative business with the Indians, buying furs from them, shipping the raw hides to England, and thereby enjoying a good income, has no intention of commissioning soldiers to go against the Indians, even if they do carry on their depredations among the whites. A few scalps more or less mean nothing to Governor Berkeley, while the loss of his income from the fur trade would be quite a calamity.

The Virginians know the cause of the Gover-

nor's procrastinations. They are roused to the point of rebellion and a leader comes forward at the psychological moment. Nathaniel Bacon, enjoying position and wealth, can no longer endure the situation; his sense of justice is aroused and with a strong heart and bold he heads what is known in history as Bacon's Rebellion. The recalcitrant old Governor would not commission him to go against the Indians, so he goes, commission or no commission.

For a time Bacon triumphs, James Town is burned, the Governor is humiliated, and everyone is elated with the success of the expedition; but Nathaniel Bacon succumbs, a victim of swamp fever and the cause is lost. During all these vicissitudes, Cicely is ever an active figure taking part in thrilling and dramatic episodes, that keep the reader in constant suspense. But she is one of the "Strong Hearts and Bold," and notwithstanding the wholesale executions and confiscations of property that take place immediately on the return to power of the Governor, Cicely is a thoroughbred and comes through with flying colors.

Nathaniel Bacon is one of the forerunners of American independence, as he really fought single-handed against the power of the English Governor. Gertrude Crownfield has done more than write an historical novel, she really has brought into play one of the foremost American patriots whose name seems to be ignored by many of us.

"Strong Hearts and Bold" will appeal especially to young girls, as the delightful Cicely, whose heart is strong and bold is just a slip of a girl only fifteen, but gifted with dauntless spirit, and quick to seize an opportunity however slim to escape from danger. The strenuous life of the early Virginian young girl is told with the gifted verve and meticulous care regarding historical details which characterize the works of Gertrude Crownfield.

ADELINA NUNEZ BAKER.

Affirmation

IT IS BETTER TO TRUST IN THE LORD THAN TO PUT CONFIDENCE IN MAN.—Psalm cxviii. 8.

Our Dispositions

EVERYONE possesses a certain disposition. It is the ensemble of definite emotional reactions to things which, like the face in which one's disposition is often clearly registered, is peculiar to each individual and the basis of recognition. To those with whom they come in contact, people are what their dispositions are. By their dispositions we know men. Disposition is not so fundamental as character, for the latter may involve choices and strivings that eventually result in the undermining or emending of the disposition, but one's disposition is such a constant and vital element of his personal character that it may deeply affect the course of one's life and to a large extent contribute to the success or failure of its possessor. The owner of a "good disposition" is usually beloved and favored, but one who has an unpleasant, evil, or as it is sometimes called, "a nasty disposition" is doomed to be shunned and to find and to feel that the "cards" of fortune "are stacked" against him.

A pleasing disposition is such an asset that it is natural that all should covet it. And by a pleasing disposition we mean such a combination of affections with their consequent atmosphere, manners and speech as invite confidence and companionship, reduce friction, and impart sympathy and helpful and encouraging counsel.

Our dispositions are supposed to be matters of inheritance, and in the first instance at least they are. Were it not so, a pleasing personality would not be so difficult of attainment by some and so easily maintained by others. Unfortunately the dispositions with which we have been genetically and unwittingly endowed are not always of the pleasing sort, though much that is wrong with them can be corrected or mollified by wise and sympathetic parental care. But generally speaking the traits of disposition that give the most trouble are not those of childhood, but such as appear in adult life, like tares in the wheat, to impair the harvest of mature years.

As one would expect, the elements of an undesirable disposition are those which center in undue prominence of the human ego resulting

in willfulness, conceit, arbitrariness, fault-finding, complaint, and a general lack of sympathy for and appreciation of another's feelings, interests and viewpoints. And unquestionably the main features of a pleasing disposition are the simple virtues of unfailing kindness, even-handed fairness and justice, combined with intelligence.

But what is the psychic background of a disposition? We shall find it by devoting a little attention to the word which we so glibly and unthinkingly use to name it. By some subtle magic, words through usage often come to have a meaning quite remote from their original. It is so here. To dispose means to arrange. A disposition is an arranging, or ordering of something. A general disposes his troops for effective attack or defense. A man, by will, disposes of his property by making a wise division or allotment to those he would benefit. It is evident that the word disposition implies the existence of a certain "set-up" ensemble, or complex in the mental faculties themselves, although this idea is quite absent from thought when we are speaking of a person's disposition. To be sure, one who has an inclination to do something may say "I feel disposed" to do it; and when he is ill he may say "I feel indisposed." Yet it would seem strange to say "I feel arranged" or "disarranged," nevertheless such is manifestly the truth; for all influx of life into the mind, and all efflux from it is determined by the order or arrangement of the things that constitute the mind.

Many and lengthy quotations from the Writings might be made to show that it is a universal teaching of the New-Church that everything spiritual as well as natural has form, and that the form is the result of a certain arrangement or disposition of its component parts, and that this arrangement or form of the organism determines the quality of its life. But a brief reference or two will suffice. In *Arcana Coelestia* 7408 we read:

"All things which are in man's mind are disposed into series, and as it were into bundles."

And again in *Marriage Love*, it is said:

"Love acts into all the lower things of

the mind according to their arrangement (disposition)" No. 191.

The quality of the affections shown in a man's disposition, therefore, is the direct consequence of the framework of his mind. The cast or mould of his moral and spiritual nature determines his reaction to every situation and incident. The peculiar "set" of one's soul has the stamp of his parents upon it, as well as the marks of his own tools in the effort to alter it, in later life.

And because one's disposition can be altered by imposing a new order upon it, one's present emotional reaction to life's circumstances need not be looked upon as a necessity and a finality. A better balance can be set up and maintained by a will sufficiently determined to take its case into the field of action. Control of external deeds is the mould into which the new disposition is to be cast. Action is the fulcrum which affords mental leverage for changes of disposition. Wishing will not create a new set-up, for it lacks the "ultimate" in which the fullness of power resides. Some improvements in disposition can be made, and have been made, without appeal to religion, by sheer force of human will for merely natural results in popularity and prosperity; tempers have been restrained, nagging eliminated, kindness manifested to save face and favor among men; but much of the deeper work of modifying the disposition and especially to give it enduring results demands the constant collaboration of the human will with the Divine Will, resulting in the final disposition known as "the new birth" or regeneration.

H. C. S.

The Two Classes of Affairs Among Men

THERE are two classes of affairs among men which must be in order, namely, those pertaining to heaven, and those pertaining to the world. Those that pertain to heaven are called ecclesiastical, and those that pertain to the world are called civil.—(N. 311.)

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Offered for sale a six-volume set of Potts' Concordance, 1869, leather backs, pebbled sides, fair condition, reasonable price. Apply to Mrs. Ostrom, Wonder Strand, Waquoit, Mass.



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Four Little Teachers

SHAKESPEARE, the great dramatist and poet, speaks of a man who

"Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

But Shakespeare was not the first man to find helpful lessons in nature. Many centuries before Shakespeare lived the writer of the *Book of Job* declared, "Speak to the earth and it shall teach thee; and the fishes of the sea shall declare it unto thee." Another wise man, Agur, wrote in the *Book of Proverbs*, "There be four things which are little upon the earth, but they are exceedingly wise."

All these writers are trying to teach us the same thing, namely, that we should learn lessons from the things around us, and should learn to see the wisdom of the Lord in all His creation.

The four things mentioned by Agur were the ant, the coney, the locust and the spider. The ant teaches us two great lessons. First, the value of mutual help and cooperation. One ant by itself would be weak and helpless; but a thousand ants can build a wonderful home, and can organize themselves into a mighty host. Secondly, the ant is frugal and in the summer stores away food for the needs of the winter. The ants were almost the first creatures on earth to start a savings bank. Of course they do not save money, they save food. Men save money in order that they may be able to buy food. Every boy and girl should profit by the example of the ant, and in the days of prosperity prepare for the times of adversity that will surely come.

The next thing mentioned, the coney, is a little animal something like a rabbit or guinea pig. It is weak and defenceless, but because it makes its home in the rocks it can dwell in safety from its enemies. It suggests to us the wisdom of seeking shelter in the Lord and in His Church, confident that when we are in His care and keeping, nothing can really harm us.

I am not so sure about the good lesson to be learned from the locust. But the wise man who wrote about it evidently saw in it a symbol of mutual trust and cooperation. The *Book of Proverbs* is about the only place in which the locust is spoken of in terms of approval.

It is easier to see what Agur meant when he wrote about the spider. He says that she is in kings' palaces. If the spider can dwell in a king's palace, why should not we? Indeed, we can do better. We can dwell in the house of the Lord. We can give our lives to obedience. We can follow the Lord in our daily lives until it will become true of us, as it was of the psalmist, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

All the things by which we are surrounded can teach us valuable lessons. The ant, the coney, the locust and the spider, can all teach us something. If we are wise we will learn the lessons. But the greatest teacher of all is the Lord Jesus Christ. The greatest of all lessons are found in His Gospel. They are lessons of repentance, consecration, neighborly love and mutual helpfulness. The world of nature can

remind us of these lessons; but nothing can ever take their place. To love the Saviour, to follow Him, and to pattern our lives on His, are the greatest lessons life can teach. There is no real need for us to seek wisdom from the lives of insects. We can gain the highest wisdom from knowing and obeying the Lord Jesus Christ.

Pennsylvania Association of the New Church

The Pennsylvania Association of the New Church held its fiftieth Annual meeting on Good Friday, April 15, as guests of the First Philadelphia Society.

The morning session was devoted to business and to hearing reports of the officers, boards and societies.

At noon a religious service was held, conducted by the Rev. Richard Tafel of Philadelphia. The Good Friday sermon was preached by the Rev. Thomas L. Nugent of Preston, Md. After the service all attending the meeting were guests of the Philadelphia Ladies Aid at a bountiful luncheon.

After some unfinished business was disposed of the afternoon session heard three interesting papers on "The State of the Church." Mr. Ezra Hyde Alden spoke first on "What the Church has been," noting particularly that we were holding our fiftieth annual meeting. He carried us back to that first meeting by reading from the minutes of that day, contrasting the state of the association then and now. He noticed that but three members remain of the list published in the minutes. The published minutes show a fervor and zeal which might well inspire us to-day.

After Mr. Alden had referred to the Association in the past, two others spoke on "What the Church is, and Might Be." Hon. Allen M. Stearne spoke first from the layman's viewpoint. He had listened to Mr. Alden's talk, and thought the picture paralleled the initial enthusiasm common to both politics and religion. Those first influenced, as our first settlers and religious pioneers, showed a zeal which cooled as the novel became the expected and commonplace. As to what the Church might be, he felt we do not pay enough attention to the corporate body of the Church organization. Accretions to our membership are necessary for survival and progress, and more attention to the social side might well accomplish this.

The Rev. Immanuel Tafel, of Wilmington, followed, speaking from the clerical point of view. More attention, he felt, should be focussed on the objective of the Church, the Kingdom of Heaven,

and on the function of the Church on earth—helping men toward heaven. Our organization is primarily a missionary Church, and more of our attention should be given the missionary work carried on by the Church, for in these centres lies the Church of the future.

The meeting closed with a brief religious service by the Rev. J. W. Stockwell, of Philadelphia.

LEONARD I. TAFEL,
Secretary.

THE REV. WILLIAM FREDERIC WUNSCH IS CALLED
TO THE PASTORATE OF THE CHURCH OF THE
NEIGHBOR, NEW YORK CITY

At the Annual Meeting of the Brooklyn Heights Society on the evening of April 22nd, on nomination of the Church Committee, the Rev. William Frederic Wunsch was unanimously elected to the Pastorate of the Church of the Neighbor. Prof. Wunsch has served the Society as minister for the past three years. Two of those years he has resided in Cambridge; during the present year he has been resident in the metropolis. Beginning next fall he and Mrs. Wunsch will occupy a new apartment which is now under construction in the parish building connected with the church. The Society is looking forward to many happy years under his ministrations. The service of installation will be held early next fall.

At the same meeting the following officers were elected for the year beginning May 1st: Harold S. Recknagel, President; Charles T. Cushman, Vice-President; Charles D. Allen, Second Vice-President; Marie Warner Anderson, Secretary; John C. Hart and Awbrey Norman Shaw, Members of the Board of Trustees; Awbrey Norman Shaw, John F. Seekamp and Anna Corey Mills, Members of the Church Committee.

Easter at Urbana

A morning service with sermon on Good Friday in the Church at Urbana was conducted by the Rev. Russell Eaton, President of Urbana University. These morning services have been a cherished part of the observance of the Christian Year in Urbana for upwards of half a century. There are vesper services with Litany on the other Fridays during the Lenten season.

On Easter morning there was the usual service with sermon by the Pastor, the Rev. Ernst Tolle, with the chancel beautifully decorated and with an augmented choir under the direction of our skillful organist, Mrs. Helen Horr Craig.

Mr. Eaton administered the rite of confirmation and the Holy Sacrament of the Lord's Supper. Those confirmed were Mr. Edward F. Memmott of the College Faculty and Miss Alberta Carver, a student from Missouri at the College.

In the late afternoon a group of children assembled at the Church for hymns and Gospel lessons.

A beautiful spirit was evident in all these services.

NEWS OF THE CHURCH

BUFFALO, N. Y.

For Easter week our customary celebration was held, marked by better attendance and a glad spirit of joy. The Holy Supper was observed amid Easter decoration and inspiring music, having been preceded by a devout preparatory hour on Friday evening. Especially gratifying was the interested presence of Sunday-school pupils. "All Souls Arise!"

There was a reminder of the passover journey to Jerusalem in the coming of one family a hundred miles to Buffalo from Pennsylvania, and the absence of another on a trip to the cathedral city of Bryn Athyn, where Will Acton was recovering from school illness which prevented his homecoming here. The modern auto and our friend the weather man are good cooperators.

G. E. M.

PAWNEE ROCK, KAN.

On Good Friday union services were held in our church. The theme was "The Seven Sayings of Christ on the Cross." Six different denominations were represented in periods of twenty minutes each. Illness in the family of one of the ministers prevented a seventh denomination from participation. The service began with a devotional period conducted by the Rev. Sherman S. Newton from 12:00 until 12:20. The service concluded at 3:00 o'clock. During the service Mrs. Galen Unruh sang "The Holy City." Probably a total of one hundred and seventy-five persons attended.

The services on Easter Sunday marked the zenith of our church year. Over eighty attended Sunday-school and one hundred and twenty-five were present for our morning worship service. Our theme was "The Reality of the Spiritual World." Communion followed the regular worship service. Dinner was served by the Ladies' Aid.

A sunrise service and pageant, "The Way of the Cross," were presented by the churches of Pawnee Rock on the historic Pawnee Rock. Over fifteen hundred people drove from far and near to witness this pageant of the Resurrection. Mrs. H. M. Schmitt represents our church on the committee in charge of the sunrise service and pageant. Our choir and young people took prominent parts in the event. This was the third annual performance and we are reliably informed that each year the number coming to see it has been larger.

S. S. N.

PITTSBURGH, PA.

The Pittsburgh Society is experiencing another prosperous year of useful activity. The church was filled on Homecoming Sunday, the 28th of November. The 250th Anniversary Banquet on January 29th had an atten-

dance of one hundred and ten. On April 6th the Ladies' Aid served a turkey supper, the turkeys being given by Mrs. Mary Kane, the occasion being her birthday anniversary. After the supper the League presented two one-act plays, with an attendance of above ninety. There have been twelve confirmations to date this year, as follows: on September 26th, Genevieve Mathias and Betty Trautmann; on December 12th, Mr. and Mrs. Christian Denninger; and on Easter Sunday, John Schoenberger, William Reuschlein, Janet Smith, Marjorie Heer, Leta May Schoenberger, Louise Reuschlein, Albert Heer, and Raymond L. Heddaeus, Jr. The Sunday-school is active and prosperous, the adult class, conducted by Arthur Schoenberger, being especially well attended. The Ladies' Aid Society is very active. They have for many years contributed to the support of the "New Future" Home for girls, and intend serving a luncheon annually for the workers of the Pittsburgh Goodwill Industries. The pastor spoke in the West View Presbyterian Church, Sunday evening, March 6th, and on Wednesday evening, March 23rd, preached in the Evangelical Protestant Church (Congregational), at McKeesport.

C. D. M.

KANSAS CITY, MO.

The Kansas City Society of the New Church entered into a joint-fellowship dinner with the Georgians (single-taxers) and the Bahai's on Saturday before Easter at the Y. W. C. A. The three talks on "The Springtime of Spiritual Living," "Some Aspects of the Georgian Philosophy" and "The New Church in the New World" (given by representatives of each group) seem to indicate that there may be unity and yet variety where "charity" persists. The dinner was excellent, and everybody seemed to feel that this program should be repeated.

Easter morning was a happy occasion for the New-Church people in Kansas City. It was at this time that five more people had come to see the light, and were eager to join its ranks. The new members received are:

1. Kenneth Bratcher, 2900 Wayne Avenue, by adult baptism.
2. Miss Laura M. Theilmann, Kingston, Mo., by adult baptism.
3. Walter Powell, 408 North Oakley, by confirmation.
4. Einer Johnson, 3432 Olive, by confirmation.
5. Mrs. Katie Dinwiddie, 410 North Oakley, by confirmation.

Following the baptism and reception of new members, the sacrament of the Lord's Holy Supper was administered to thirty-five people.

The subject of the sermon was "The Life Beyond the Grave." The attendance was excellent, the music and singing splendid, and the spirit prevailing was one perfectly suited to a bright, sunny Easter morning.

I. G. E.

BRIDGEWATER, MASS.

On Tuesday, April 12th, the annual meeting of the Bridgewater Society was held in the church vestry. Reports from all officers and heads of committees showed an encouraging year. Officers elected were as follows: Moderator, Mr. Louis C. Stearns; Secretary, Mrs. John R. Carle; Treasurer, Mr. Hermon F. Wheeler; Auditors, Mr. Arthur H. Willis and Mr. William S. Olive. The following members were elected to serve on the Church Board for a term of three years: Mrs. Louis C. Stearns, Mrs. Joseph W. Keith, and Mrs. Harold F. Flood. The Music Committee was reelected.

On Tuesday, April 19th, delegates and friends attended the Massachusetts Association held in the Boston Church: Mr. and Mrs. Louis C. Stearns, Miss Genevieve

Stearns, Mrs. Fred P. McElhennie, Mrs. Fred Copeland, Mr. Charles Benson, and the Rev. and Mrs. Charles H. Kuenzli.

The minister assisted in a three-hour service on Good Friday in the Episcopal Church, and conducted an evening service in his own church, followed by the sacrament of baptism.

On Easter Sunday the Primary Department and the Junior League sang during the morning service. Mr. and Mrs. Charles Copeland and Albert Lemec were received into the Church by confirmation, and Miss Genevieve Stearns from the Cambridge Church by letter. The service was followed by the sacrament of the Holy Supper.

The Easter morning sunrise service, sponsored by the Council of Churches, and in charge of the young people of the New Church, was well attended, with a decided increase in numbers and interest.

BAPTISM

BEDELL.—On Easter Sunday, Melvin Ernest, infant son of Robert Judson and Beatrice (Kodweiss) Bedell, the Rev. William H. Beales officiating.

Confirmation

On Easter Sunday, April 17th, Dorothy Margaret Peters was received as a member of the Louisville Society of the New Church by confirmation, the Rev. Klaas Leo Peters officiating.

Personalia

Miss Susanne E. Loder, of Philadelphia spent the Easter holidays at the home of her friend, Miss Anne M. Perry, Wellesley, Mass. While there she had the pleasure of meeting some of her old Fryeburg friends.

OBITUARY

BISHOP.—Mrs. L. Brackett Bishop of Chicago, passed to the higher life on Wednesday, April 13, 1938.

Mrs. Bishop was the daughter of a physician, Dr. Benjamin Franklin Ridgeway and his wife, Vestella Channing Poindexter. She was born March 28, 1861, at Garnett, Kan. Her childhood was spent in that state. In her 'teens she taught school at Orleans, Ind., and later came to Chicago and studied at the Hahnemann Medical College, from which she was graduated and received the degree of M.D. in 1889. At that time her settled intention was to go to India as a medical missionary. This intention, however, was not carried out, for some months later she met Mr. Louis Brackett Bishop, and a year later was married to him. At the time that Dr. Minnie Bishop and Mr. Bishop met, Mr. Bishop was not acquainted with the teachings of the New Church. Dr. Minnie had been reared from earliest

childhood with a knowledge of the Heavenly Doctrines, and when she and Mr. Bishop became acquainted and Mr. Bishop asked her to become his wife, she told him she could not marry a man who was not a New Churchman. That was the cause of the year's delay, during which time Mr. Bishop was studying and becoming convinced of the truth of these teachings.

Not long after his marriage to Dr. Minnie Ridgeway in April, 1890, Mr. Bishop was appointed manager of the Massachusetts Mutual Life Insurance Company, for the Chicago district, a position which he held for about forty years.

Mr. and Mrs. Bishop traveled extensively year after year, and visited Egypt, Palestine, India, China, Australia and many parts of Europe. Wherever they went they were earnest missionaries of the teachings of the New Church.

Mrs. Bishop was a woman of wide and deep sympathies and affections, of brilliant and cultured mind and of keen and delicate psychic faculties. It was said of Dr. Jonathan Bayley, when he passed to the eternal life, that "he loved little children and tried to do them good." It may be said of Mrs. Bishop that she loved human beings, whenever she came into close contact with them, and tried to do them good.

Mr. Bishop passed into the spiritual world four years ago. Mrs. Bishop is survived by her son, Mr. Ridgeway Bishop.

P. B.

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.

CALENDAR

May 15.

Fourth Sunday after Easter

THE RISEN LORD

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

Lesson I. Deut. ii.

Responsive Service VIII, The Law of Love.

Lesson II. Matt. xiv, to v. 21.

Gloria, Benedictus and Faith.

Hymns (Mag.) 184: "He is risen."

45: "Praise the Lord who reigns above."

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