

# *The* **NEW CHURCH MESSENGER**



November 2, 1938

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In This Issue

**"The Mighty Men of Israel"**

*Wilfred G. Rice*

**The Mission of the New  
Church**

Part II

*Jedediah Edgerton*

**A Colporteur's Experience**

*Klaas Leo Peters*

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The Book Corner

A Page for the Younger People

*Price 10 cents*

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## THE NEW-CHURCH MESSENGER

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

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

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

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Subscriptions and advertisements should be addressed to The New-Church Press, 108 Clark St., Brooklyn Heights, New York City. All other communications to

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# *The* NEW-CHURCH MESSENGER

(Published Weekly)

Vol. CLV, No. 18

New York City, November 2, 1938

Whole No. 4444

## Man's Idea of Time

ONE of our modern writers has a story about "The Time Machine." By the use of this machine time can be accelerated or retarded at the wish of man. By acceleration the activities of a day may be compressed into a few minutes. By the opposite process a quarter of an hour can be stretched from dawn to sunset. There is nothing new in the idea; the novelty exists only in the imagination of the writer and in the ingenious application of the machine. Thoughtful men have always realized that our appreciation of time always depends on the state of our affections. Of course there is one aspect of the subject that presents time as a tyrant. The old Greek myth of Chronos devouring his children presents an irrefutable truth. The years flow on. Nothing of human effort can arrest their flight. But days and years are long or short to us according to our mental and affectional condition. Shakespeare puts this idea into the words of Rosalind:

"Time travels in divers paces with divers persons; I tell you who Time ambles withal, who Time trots withal, who Time gallops withal, and who he stands still withal."

A new idea of the mental compression of time was used as an illustration by Professor

Arthur H. Compton in a recent issue of *Science*.

Our life today differs from our grandfathers' much more than did theirs from the life of 2000 years before. To dramatize the recent increase in the rate of scientific progress, let us compress the time scale a millionfold. This means that a year ago the first men learned to use certain odd-shaped sticks and stones as tools and weapons. Speech appeared. Then, only last week, someone developed the art of skillfully shaping stones to meet his needs. Day before yesterday man was sufficiently an artist to use simplified pictures as symbolic writing. Yesterday the alphabet was introduced. Bronze was the metal most used. Yesterday afternoon the Greeks were developing their brilliant art and science. Last midnight Rome fell, hiding for several hours the values of civilized life. Galileo observed his falling bodies at 8:15 this morning. By 10 o'clock the first practical steam engine was being built. At 11 Faraday's law of electromagnetism was developed, which by 11:30 had given us the telegraph, electric power, the telephone and incandescent electric light. At 11:40 X rays were discovered by Roentgen, followed quickly by radium and wireless telegraphy. Only 15 minutes ago the automobile came into general use. Air mail has been carried for hardly five minutes. And not until a minute ago have we had world-wide broadcasts by short-wave radio.

This compression of the time scale suggests the idea that this is much the way in which the Lord regards human history and development. Swedenborg's statement that "the Divine is in all time apart from time" takes on a new significance, as does also that passage in *Psalms* xc, "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

Men are impatient with the slow progress made in building the Kingdom of God on earth.



Centuries of strife and oppression evoke from many lips the cry, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Sometimes they provoke the cynical thought of Carlyle that "God sits in heaven and does nothing." But maybe it is only our impatience that is at fault. If with the Lord a thousand years are but as a watch in the night, the human race on earth is but in its infancy, the Incarnation happened only yesterday, and the triumph of righteousness will be here tomorrow. Man thinks "the mills of God grind slowly" but in the Divine sight the wheels may be turning at a really rapid rate.

This, at least, should teach us patience. It

should give a new meaning to the oft-used phrase, "In God's good time." The only danger it presents is that there is a temptation to adopt a *laissez faire* attitude and leave all things to God. We need to keep in mind the fact that in human affairs the Lord can only work through men. In the fulfilment of His divine purposes He needs human cooperation. Whether time seems long or short to us our efforts are needed for establishment of the Kingdom of God on earth. But with this need for human effort constantly before our minds we may gain patience, comfort and courage from the thought that what seems an age to us is only a moment to the mind of God.

A. W.

## "The Mighty Men of Israel"

By Wilfred G. Rice

NO matter how gifted a leader may be, he must have followers. If they are weak or unfaithful, the name of their leader, if it is preserved at all, goes down in history as the hero of a lost cause. Should his followers be brave and loyal, however, the leader is sure to be hailed as a genius.

Few leaders, indeed, have been more greatly blessed with strong followers than David, the great King of Israel. Though the fortunes of war often led him through trying hours, though at times he was hunted like a wild beast by enemies who seemed always just on the point of triumph, David's courage never failed, nor, in times of greatest emergency, were loyal companions ever lacking.

From certain references in the Bible it appears that the name, "The Mighty Men of Israel," was first applied to David's warriors in general, and somewhat later to a more specific group. Our task at present, therefore, is to determine the number of those valiant men who formed a bodyguard for David during battles, and from which he often selected companions for some of his daring exploits.

Concerning the number, it appears that first there were three, then a second three, and later a group of thirty. This totals thirty-six, and,

if we add the name of Joab, commander of the army and therefore entitled to a place *ex officio*, we reach the number thirty-seven which is given at the end of the second book of *Samuel*. Allowing for certain duplications and substitutions in the list, however, it would seem that thirty, the number given in *Chronicles*, is the correct total.

It may be of interest to review the names and qualifications of the more prominent members of "The Mighty Men of Israel." The first "triumvirate," as we might call it, was made up of Adino, victor in eight hundred mortal combats; Eleazar, who "smote the Philistines till his hand was weary," and Shammah, the hero of a great defense against the Philistines. In further proof of their courage one has only to read these verses from the twenty-third chapter of second *Samuel*:

"And David was then in an hold, and the garrison of the Philistines was then in Bethlehem. And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David."

Members of the second "triumvirate" were the following: Abishai, who had slain three hundred warriors; Benaiah, who had gone down

into a pit and killed a lion, and of whom it also was recorded:

"And he slew an Egyptian, a goodly man; and the Egyptian had a spear in his hand, but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear."

Last of this company was Asahel, a brother of Joab, and a man of valor.

Of the other members of the Thirty, there is only one name that is familiar: Uriah the Hittite, the man whose loyalty was forgotten the moment that David cast envious eyes upon Bathsheba, his wife. Uriah, in consequence, became the victim of one of the cruellest plots on record.

In turning from narrative to explanation, let us be guided by the light of the deeper sense of Scripture. The number thirty, in general, relates to combats against evil. In *Arcana* 5335 we read as follows:

"The number thirty in the Word signifies something of combat, and also a full state of remains. The reason it has this double signification is that it is composed of 'five' (a little) and 'six' (labor or combat) multiplied together; and also of 'three' and 'ten,' and three represents 'what is full,' and ten 'remains.'"

It is significant, also, in this connection that David did not begin his reign until he was thirty years of age. David, moreover, represents the Lord as to Divine Truth, by means of which those who belong to His Church are instructed.

Putting these facts together, how shall we interpret the spiritual meaning of the thirty valiant men who served David so well? Since they were servants of one who represents Divine Truth, I believe we are justified in thinking of them in terms of all the strong, kindly affections that are of service in overcoming the power of evil. Since most of their triumphs were won over the Philistines, it may be of use to read the following statements from the doctrines of the Church:

(1) "All the wars which the sons of Israel waged with the Philistines represent the combats of the spiritual man with the natural man, and thence also, the combats of truth conjoined with good with truth separated from good."

(2) "The other religiosity (into which every Church degenerates) which derives its origin from the conceit of its own intelligence, is meant in the Word by Philistia. At this day, to Philistia belong those who are in faith, and not in charity."

Who are the "mighty men" that we, too, may call to our defense when the powers of evil threaten? Let us answer this question by asking another: What was the weapon by which the men of Israel so often cut off the

enemies of their King? It was the sword, the bright emblem of truth; the sharp, avenging angel so greatly feared by those under the spell of falsity. In the principles of divine truth from the Word we have our strongest defense against evil. Just as the Philistines were routed by the sharp swords of Israel, so every suggestion of evil may be driven away by truths from the Word.

Now let us call to mind the power of "heavenly remains," those divinely implanted seeds of goodness and truth which ripen in every heart as soon as the spiritual life is threatened. Sometimes through the memory of better days and more innocent states, sometimes through the good influence of parents or teachers, often from the lessons learned so long ago in Sunday-school, or from an earnest preacher—these are some of the paths through which the Lord tries ever to lead us to the good ways of life.

Finally, let us think of a virtue in which almost everyone prides himself—will-power, or the faculty bravely to choose the better course in spite of all temptation. No one achieves great heights of spirituality without finding, and earnestly using, this great power for good. Whenever we repulse an evil suggestion, whenever we perform an act of self-sacrifice without taking credit for it—then we, like the mighty men of old, are striking a blow for David.

Soon we shall forget the names of even the greatest among David's heroes, too soon, indeed, we shall forget the noble works by which they served their king, but the example of their courage will remain graven upon our hearts. To serve the Lord bravely through whatever talents He has granted, to find pleasure only in the performance of duties which the Lord Himself has set before us, these are the works of a new order of "mighty men." As servants, not unto David, great as he was, but unto the true King of Israel, let us learn to serve Him bravely and well.

### F a i t h

MERE belief in truth and in the Word is not faith. Faith consists in loving truth from heavenly love and in willing and acting according to its dictates from inward affection.—(H. H. 482.)



# The Mission of the New Church

## Part II

### By the Midian Well

By Jedediah Edgerton

THE Moses of the Law Divine, even the Word of God, has been placed within the ark of our erring humanity, made though it is of the slime of evil and the pitch of falsity, that the *whole ark of our humanity might be transformed and glorified*. For the inner spiritual determines the outer natural.

(4) "*And his sister stood afar off, to know what would be done to him,*" signifies the Church who, standing afar off, because we have separated ourselves that distance from her, watches in her maternal solicitude to see what will become of the Word of God, which we have found as a cradle on the waters of life. Those who constitute the true Church on earth and those who have passed into heaven, I think, are watching with great solicitude to see what will be done to the Word of God. Are we among the number? Will it perish in the River Nile of falsity or will it be rescued? And what will become of the infant, the Internal Sense, within the ark?

(5) "*And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.*" How easy it is to see here another act of the Divine Providence who moves the heart of a foreigner, an Egyptian princess, to spy and fetch this cradle on the waters. And thus the Egyptians, the very people bent on destroying Moses, are made to succor him, befriend him and train him for his appointed destiny.

If the solicitous Miriam represents the Church, which cares so tenderly for the Word of God, this Egyptian princess who would wash herself in the river represents a false religion, which nevertheless, is aware of its misconceptions and impurities and would wash them away. And perhaps, my friends, instead of as-

suming that we are like Miriam, the true Church, who is watching over the Word with a sister's love, we should identify ourselves with this Egyptian princess, for we are conscious that our religion is at fault, and that our conceptions of Deity are erroneous, and that we are stained with the impurities of the natural man. But with this Egyptian princess, we have espied a strange cradle upon the waters and with her we are curious to ascertain its contents.

(6) "*And when she had opened it, she saw the child; and behold, the babe wept, and she had compassion on him, and said, This is one of the Hebrews' children.*" When we open the crude repository of the letter of the Word, we find the Truth Divine, which, as an infant, is crying to be nursed and mothered. This is the spiritual sense of the Holy Scriptures, given to the world in all of its beauty, innocence and grace by that inspired servant, Emanuel Swedenborg. Friends, there have been many Egyptian princesses, not of the true religion, who have espied this cradle of the Word upon the waters and have opened it to find the infant of the spiritual sense within; and, furthermore, they have been filled with compassion, as they have seen the beautiful child of Truth Divine crying to be taken up and mothered. And they have said, "*This is one of the Hebrews' children,*" that is, the spiritual sense of the Scriptures has had a divine origin and proceeds from the Living God.

And then it was that Miriam spoke up, saying to Pharaoh's daughter, "*Shall I go and call a nurse of the Hebrew women, that she may nurse the child for thee?*" My friends, do we have within us a nurse of goodness, who will feed this little baby of the Law Divine with the milk of celestial affection? Children need mothering and babes in Christ need the milk of lov-

ing affection that they may grow in stature and in wisdom and in favor with God and man. And what the New Church needs most of all to-day is to be taken to our bosoms, nursed with affection and loved with a mother's love.

(8) "*And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.*" (9) "*And Pharaoh's daughter said, Take this child away and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it.*" And, my friends, can we do less? Let us nurse with a tender and constant love this new conception of the Truth Divine that we have found to-day, a cradle on the waters. And as we do so, we will receive our wages and we will receive our reward, for this child of Divine Truth is going to grow, if we tend it carefully, and some day he will become to us what he is in fact, the deliverer of his people.

(10) "*And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and she said, Because I drew him out of the water.*" Moses is now to be educated in the academies of Egypt and in the court of a king; and to begin with our conception of the Truth Divine has to be educated in the schools of natural learning and in the Egypt of false knowledges; and we call him Moses because we have drawn out this new conception of Truth from the Nile River of Falsity itself and some day we shall find that he will draw us out of the rivers of falsity, yea, he will part with his rod the waters of the Red Sea and we will pass over dry shod.

But although Moses was now being educated in the king's court in Egypt, he was ever mindful of his Hebrew origin, could never forget his mother's nursing, nor could he look upon his Hebrew brethren, now toiling as slaves, without a heavy heart. And there formed in his breast a resolution to help them. *Exodus* ii. 11 says, "*And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren.*" And as we look abroad to-day, the Moses of Divine Truth having reached some maturity in us, we see the brethren of our Church people oppressed with burdens of many kinds. In the first place, they are serving the

Pharaoh of naturalism and in bondage to erroneous conceptions of God are slaves to the sense life; making bricks of falsity they can hardly raise their eyes to the hills from whence cometh their help. Neither do they pay any attention to the Moses of Divine Truth as exemplified in the New Church, who loves them with a father's love and stands ready to strike off the shackles of materialism and make them free men. Though the Israelites were unmindful of Moses, he was not unmindful of them, and when "*he spied an Egyptian smiting an Hebrew, one of his brethren,*" he was filled with indignation.

And when we look abroad in the world to-day and see the forces of evil, atheism, agnosticism and alienated knowledges, smiting the Church and keeping her in bondage, we are filled with concern and indignation, for we cannot stand idly by and see the Church suffer, for we love our Church people who are our brethren.

(2) "*And Moses looked this way and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand.*" Here we have an example of a good man Moses filled with anger, endeavoring to protect his people in the wrong way, by killing off their oppressors. His sympathy with his people was commendable but his wrath against the Egyptian, ending in murder, was not justifiable, and, furthermore, he had broken the commandment, "*Thou shalt not kill.*" So we ourselves, when we would destroy by force all Egyptian knowledges opposed to the Church and would bury their formulas and creeds in the sands of oblivion, are out of order, for the Christian life is one of gentleness and peace even as Isaiah said of our Lord, "*A bruised reed shall he not break and smoking flax shall he not quench.*" We have yet to learn that excessive zeal which resorts to force and compulsion has done no good and "*He who taketh the sword shall perish by the sword.*" Force begets force.

(13) "*And when Moses went out the second day, behold, two men of the Hebrews strove together, and he said to him that did wrong, wherefore smitest thou thy fellow?*" It was bad enough to see an Egyptian attacking an Israelite, but it was a worse thing to see the Hebrews fighting among themselves. And as we, after due consideration, look abroad the second time,



we too conclude that it is a terrible thing to see the enemies, humanism, atheism, and agnosticism, attacking the Church of the living God; but it is far worse to see Church members fighting among themselves, and thus violating the commandment of our Lord when He said, "*A new commandment I leave unto you that ye love one another.*" And so we may say to all factions of the Church which are fighting among themselves for preeminence and power, "*Wherefore smitest thou thy fellow?*"

Instead of the Hebrew thanking Moses for his kindly interference to promote peace, he hotly retorted, (14) "*Who made thee a prince and judge over us? Intendest thou to kill me as thou killedst the Egyptian? And Moses feared and said, Surely, this thing is known.*" Both of these Hebrews were slaves of a tyrant king and it would have been to their interests to have accepted the advice and leadership of Moses and united against their common enemy, the Egyptians. And so with the Church to-day, it would be the wise thing to do, to leave off striving and to accept the leadership of the Word of God as exemplified in the New Church. But the Church factions, thinking that to come into a unified brotherhood under the leadership of the Moses of Divine Truth, were to lose their own particular brand of faith, angrily cry out, "*Intendest thou to kill us?*" Instead of the Church factions being so jealous of their own brand of truth that they are scattered abroad, having no unity of organization or aim or purpose, they should seek a larger spiritual system, even the Moses of Divine Truth of the New Dispensation, and thus in one organized fold, under one Shepherd they would present a solid front to the world.

And Moses himself was afraid and said, "*Surely this thing is known.*" His sin of killing the Egyptian made him a coward, and how could he cry peace to his countrymen when his own hands were covered with blood? The truth was that time was not ripe either for the Hebrews to follow Moses or for Moses to assume leadership. A period of probation was necessary and many years must come and go before Moses was prepared to be the emancipator of his race, and the Church of the New Jerusalem to-day must develop in vision, spirituality and

power before she can save the world. And within our own minds the Moses of Divine Truth, though apparently grown in an outward manner, must grow inwardly in grace and truth before it is strong enough to lead us out of the bondage of the natural man and the claims of matter.

(To be continued)

## A Colporteur's Experience

ONE of the persons who felt much impressed by the New-Church doctrines was so sure that I would be able to help a certain forlorn and spiritually hungry man of fifty-seven, that she directed him to me.

He came on October 3rd, 1936. His mother had died some years ago. In the spring his wife had died and now he felt homeless, hopeless and deserted. His faith in the Lord had always been strong, but this series of losses was too much for him, particularly since some said to him that there was no life beyond the grave. His loved ones were gone forever. He wept bitterly during most of his visit. I was able to reassure him on the fact of the life after death. He was consoled, and next day came to our morning service and took part in the Holy Communion.

He sometimes wrote down his thoughts and gave them to me to read. "The archer of death," he wrote, "came and shot down all that was sacred and dear. My life is empty as I long for home, mother and wife, and I feel at times that the burden of sorrows is more than I can bear. My darling mother and my wife are silently sleeping in the grave where they have been laid."

That first morning, a member of our society remarked that he was a psychopathic case and hopelessly incurable. After attending some of our Sunday morning services he became more confident. He was able to restrain his tears, and look forward with some trust to meeting his loved ones again. Then he wrote, "There is no love in mere four walls of a house, so I have to look up to heaven rather than out and around, for true love never dies." His fear of having lost his loved ones forever was subsiding.



He began to read more of Swedenborg and some collateral literature, although he never read much at a time. He told me how he had been on the verge of suicide, and that even now he would make an end of himself if there were no hope of seeing his wife and mother again. He often became despondent and especially after hearing cynical friends scoff at the idea of life after death, would require various "proofs" from the Bible and the doctrines to show that man really did live on in a spiritual world as a man after death. As time went on his despondency faded. He claimed that he had never really lost faith in God but had lost all hope of immortality. His health improved. His manner changed, became normal and signs of psychopathic ailment disappeared. He looked and felt a new man. His whole purpose in life now was to be a good Christian, to serve the Lord, so that he would be fit to meet his loved ones once more. He then could write, "Sweet memories linger of departed days that are never to return, but these lead me gently by the soul to my heavenly home."

His confidence of the Lord's care for him through divine love became more constant. He was less affected by the remarks of the scoffers and he began to distribute New-Church literature. Frequent nose-bleeding caused him to give up this active work. Consciousness of the Lord's love for him grew and he wrote, "Thank God for His love, love fathomless, love boundless, love everlasting up in heaven and through faith in the Lord Jesus Christ it comes down into my heart, and I have peace, sweet peace that passes all understanding."

His faith still fluctuated. His sister, with whom he now stays, moved farther away, so he could no longer come to our services, but he still comes for a visit of an evening, and I go to see him. He used to go to the graveyard and weep over the mortal remains of his beloved wife but he stopped that when he became convinced that there was no connection between the dead body and the departed living soul. He wrote, "Though the body perish, the immortal soul awaits me, there to be with you and Jesus forever." He learned, too, to value this life more highly, and to find occasion to use his meagre talents, "Amid sorrows, hardships and grief,

remember that a sweet and good life is not lived in vain."

Here is a prayer he used:

"I thank You, dear Father God, that You let the sweet flower bloom with me for thirty years in the garden of my heart. Life has been sweeter by her companionship and coming to me to be my darling wife. Since it is Thy will to take my darling wife away and transplant her in the garden of Thy heavenly home I thank You for the mercy that comes to my heart and the joy that comes amid my sorrow for the sweet gift of a loving and faithful wife. The Lord gave, the Lord has taken away; blessed be the name of the Lord for the gift of this beautiful life and the memory of her is leading me along the pathway to my heavenly home to join my dear darling wife that is waiting for me. Heaven will be more real and nearer and sweeter and life will be more solemn and there will be a deeper longing in my soul for righteousness and power to serve You, O God, because of the homecoming of my darling, my precious wife. All things work together for good to those that love You, O Lord. We should not look with anger at what You do in taking our loved one, remembering that You have created and given the soul and it belongs to You, and You have prepared a heavenly home for those that love and serve You. Praises be to Your Holy Name. Amen."

Some time after reading that enlightening book by Louis Pendleton, "The Wedding Garment," he wrote, "Oh, that I could go home and put on the beautiful white wedding garment in heaven." In spite of this longing to be off to his loved ones in heaven he is settling down more and more to be of service to the Lord here on earth and awaiting patiently his turn to be called to his heavenly home.

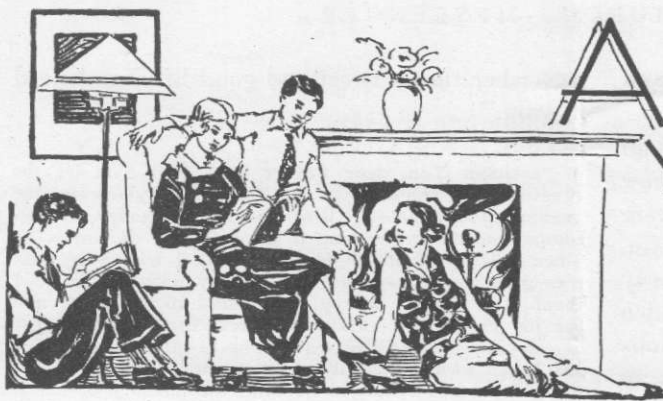
Mr. Wallace Graham asked me to use his name in writing this report. He had been helped so wonderfully by the message from heaven brought to us by Swedenborg that he wished to bear personal witness to the assistance he had received. The quotations are from notes that he wrote at odd times.

I am deeply grateful to the Swedenborg Foundation and the other branches of the General Convention for making it possible for me to have experiences such as this with Mr. Graham.

KLAAS LEO PETERS.

## Salvation

THE life of charity is what saves after death and not any life of faith without charity, since without charity it is not possible for any life of faith to exist. . . . The quality of every one's interiors is made manifest in the other life when the exteriors are removed and it then appears that where there is no charity the interiors are in complete opposition to all the truths of faith.—(A. C. 2049.)



## A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

### The Rules of the Game

**D**URING the past few weeks when I turned on the radio to hear the latest news I frequently found myself listening to the results of the baseball matches in the World Series. The reports of these matches would be of greater interest to me if I knew the rules of the game.

I was born and educated in a land where baseball is almost unknown, and I have not had time nor opportunity to learn the game. Judging by the enthusiasm of the people around me baseball must be an interesting game; but it doesn't interest me because I do not know the rules.

All our competitive games and sports are governed by rules. Golf, polo, badminton, tennis, football and others must be played according to fixed rules; and before any one can excel in these games he must learn the rules that govern them. No one ever grumbles about them. People learn them very cheerfully, and nearly all people obey them.

Not only in games but in nearly every department of life we are called upon to obey rules. In school and in business things must be done according to rule.

When a man drives an automobile he must observe certain regulations that are made for the public safety. He is supposed to keep the speed of his car within certain limits. He must stop at red signal lights. His car must show license plates. In every big city there are about forty rules that govern the automobile driver. Civilized life would break down in hopeless confusion if people neglected to obey the rules.

Older than any city rules or national laws are the rules of life ordained by the Lord. We find them in the Ten Commandments. They were revealed to Moses by the Lord Himself. But that was not the first time they had been revealed. Ages before Moses was born the Ten Commandments had been given to men and had been the rules of life. It was because men had forgotten or neglected them that the Lord revealed them again to Moses on Mount Sinai.

When the Lord came to live on earth He taught men that the Ten Commandments are the divine laws of conduct. He also gave men another commandment, "All things whatsoever ye would that men should do to you, do ye even so unto them; for this is the law and the prophets."

We call this the golden rule. It is the finest rule of life that men have ever known. It means this, the things we would like people to do for us, we should do for them, and we should do them first.

A little while ago I read of a boy who bought his mother a birthday present—a new baseball bat. Of course he knew when he bought it that his mother could not use it, and the bat would come back to him. His mother determined to teach him a lesson. At Christmas she gave him just one present, a new pair of curtains for his bedroom window.

To practice the golden rule means that we must be loving and unselfish in all our deeds. You would not like people to injure you—then you must never injure anyone. If you have done wrong you would like to be forgiven; then you must freely forgive all injuries you receive.

You would not like people to keep from you money or goods rightfully yours. Then you must pay your debts promptly and withhold no man's possessions. If all men would practice the golden rule the world would be one big family. We should need no soldiers, and could discharge half of the policemen. Lying, cheating, robbing and killing would cease, and the Kingdom of God would be established on the earth. The golden rule would govern the lives of men.

## THE BOOK CORNER

**REASONS FOR BELIEF IN GOD.** By Rupert Stanley, B.A. 92 pp. Published by the New-Church Missionary and Tract Society, 20, Hart Street, London, W. C. 1, England. Price: 1 shilling.

**I**N *Reasons for Belief in God*, Rupert Stanley examines the grounds for belief in God on a rational basis and in the light of the doctrines of the New Church. Arguments that are current to-day against the truths of religion are ably refuted by him in a rational manner.

This book was primarily intended for the use of young people of the New Church and has been written at the request of the British New Church Federation and the Missionary and Tract Society of the New Church in England.

However, this book will not only prove beneficial in solving the problems that may confront young people with regard to religious matters, but I am quite certain that adult members of the New Church will find ample food for thought and meaty substance in the four chapters which respectively deal with: The Idea of God; Problems of the Divine Nature; God Manifest; and The Value of Belief in God. All these chapters are dealt with by starting from the basic idea that without revelation man "knows nothing at all concerning Divine things" (A. C. 8944), and that "a conception of God and a consequent acknowledgement of Him, are not attainable without a revelation" (T. C. R. 11).

*Reasons for Belief in God*, is a valuable contribution to collateral New-Church literature and can be highly commended to young and old for its clear statements regarding prob-

lems of a religious nature that confront us constantly and which often constitute stumbling-blocks to right thinking and living.

**THE WAY.** By Alice Bishop Kramer and Albert Ludlow Kramer. 60 pp. Published by the American Tract Society, 7 West 45th Street, New York. \$1.00.

**I**N *The Way*, the authors have brought together some of the most beautiful passages of Scripture, arranged to give a general outline of the story of the Bible, with the end in view of pointing out the unity which it enfolds throughout, culminating in that of God and Jesus Christ. The quotations are taken from the King James version and the English Revised version of the Bible.

For those who find the Bible to be difficult reading, these carefully selected extracts will prove invaluable, as they pave the way to an understanding of God, and many passages are included which describe His revelation of Himself to us.

In their Foreword, the authors point out that they urge the memorizing of the quotations by adults and children, because of the fact that the Holy Spirit often brings them to our recollection in times of temptation and confusion. This is a valuable recommendation made by the authors which undoubtedly will prove its worth to all who carry it out, and it is easy to do so by means of these beautiful extracts so carefully selected by Alice Bishop Kramer and Albert Ludlow Kramer. This book would make a fine Christmas gift not only for adults but for children.

ADELINA NUNEZ BAKER.

## Benefactions Useful to the Ignorant

**BENEFACTIONS** are advantageous in many ways, especially the giving to the poor and to beggars; since by these means boys, girls, servants and in general all simple-minded persons are initiated into charity, for benefactions are the externals of charity whereby such become accustomed to the practice of charity, for they are its rudiments, and are also like unripe fruit. But to those who are afterwards perfected in a right knowledge of charity and faith, they become like ripe fruit, and then they regard the previous works, which were done in simplicity of heart, only as duties.—(T. 426.)



## EVIDENCE SOCIETY NOTES

Two interesting items from overseas which refer to Swedenborg have just been called to the Evidence Society's attention. The first is a small pamphlet entitled "Swedenborg On Marriage," which is described by the publisher, the C. W. Daniel Co., Graham House, Tudor St., London, as No. 6 in its series of "The People's Classics." It is a neatly produced and attractive pamphlet of twenty pages, containing extracts from Swedenborg's *Conjugal Love*. The introductory note, of a biographical character, is well written, and concludes with the following: "The following selection is taken from *Conjugal Love*. This is perhaps the most remarkable of his works, because it marks what might almost be called a new era in religious development. Up to Swedenborg's time, chastity without the separation of the sexes was scarcely considered to be possible. Swedenborg distinguishes between conjugal and 'conjugal' love, making the latter to consist in a spiritual union transcending, and incapable of comprehension by, the purely material." It is indeed a sign of the times when a non New-Church publisher includes Swedenborg in a series which contains the works of the famous, from Aristotle to Emerson.

The other reference is an article in the leading British magazine "For Research in the Occult and Psychic," entitled *Light*, for January 27, 1938, evidently timed to appear during the Swedenborg Commemoration. After referring to this event the article goes on to describe Swedenborg as "Philosopher, scientist, seer and theologian; yet withal, simplest and most lovable of men." Following this are copious extracts from *Heaven and Hell* and *Arcana Coelestia* treating of life after death, and evidently appraising Swedenborg as the revelator to this age of the reality of the spiritual world.

The New-Church ministry may be especially interested in the news that the *Christian Century*, for August 24, 1938, published a letter from this Society in answer to a critic in its edition of July 6, dealing with and entitled, "Swedenborg's View of the Bible." The important Canadian journal, the *Montreal Gazette*, is also expected shortly to publish our letter of correction of erroneous statements contained in a review of the Rev. Eric A. Sutton's *The Happy Isles*.

This Society again reminds the church that it is anxious to have clippings of all items appearing in the press concerning Swedenborg or the New Church, whether favorable or unfavorable, and more particularly if such articles contain errors

of fact. These should be sent to the secretary, the Rev. Chas. H. Kuenzli, 44 Mt. Prospect St., Bridgewater, Mass. L. M.

## MISSION BOARD NEWS

The following interesting report comes from the Rev. Yonezo Doi, New-Church missionary in Japan:

During August I was to go for several trips to Todigi, one hundred miles north of Tokyo, to Nakanojo, 140 miles north west of Tokyo, and to western part of the country, 350 miles-500 miles. But I did not go out of Tokyo during this summer, because I was not well enough. The weather in June and July was terribly bad in Tokyo and its vicinity. We had too much rain, more than a whole year's. In the beginning of July, we had a terrible rain, never in the history of a hundred years, was it so heavy. It caused a terrible flood, but fortunately we were safe from it. It took a thousand lives and caused the loss of many thousands of homes. More than 200,000 homes were in the waters for several days. Vegetable fields, fruit orchards were much damaged within 100 miles around Tokyo. So we could not get good fresh vegetables for a long time. Vegetables, fruits, eggs were raised in price 100%-300%. It was not very hot, but an awfully wet summer. My wife and children have been sick one after one since springtime, and I had been more than tired. So I myself, though not sick, must recover strength before autumn and, at last, since the end of August when cool, comfortable autumn winds begin to blow, all the family have been well.

I went to Kyoto on the 29th of August and I stayed there for three days. We had three services there, the first one on the 29th at the Izukas, with ten attendants. My sermon was "Our Relation with the Lord," text *Matt. ix. 18-38*. The next one was at 10 A.M. next day, at the Takiuras with six attendants. My sermon was "Eternal Blessedness," text, *Isaiah lx. 15*, for people who did not know much about Christianity. The last one was at the Kitagawas with a dozen attendants. On the 30th I visited a few families in Kyoto, where I heard by radio that a terrible storm will attack Tokyo and its vicinity after midnight. So I changed my plan to visit Osaka, Toyonaka, and Kobe and immediately returned home by special train before midnight. A terrible storm attacked Tokyo (35-50 meters per second) from one o'clock to five o'clock with heavy rain. Both of our houses (at Nisho-ohkubo and Umbashi) had damages on the roofs, fences, and gardens. Many windows were broken and about fifteen mats were damaged. I have plan to visit Tochigi and Nakanojo during September.

## California Association

The Thirty-first Annual Session of the California Association of the New Jerusalem was held at Los Angeles, October 14, 15, 16.

It was a session that will long be remembered on account of the spirit of love and cooperation that was manifest from the first session of the Council of Ministers to the last service, the Vesper Service at Palos Verdes. There were no dull moments, for, the delegates had arrived with but one thought, namely, how can we best advance the New-Church truths, in the face of conditions not only that exist in our own country but throughout the world.

The reports from the societies were most encouraging. They indicated that membership losses have been checked and the various activities of the societies indicate a reaching out in the endeavor to contact more people for our own churches. The reports of the Young People's Leagues, both Senior and Junior, the Sunday-school's reports, the reports of the various Women's Alliances, the report of the last session of Split Mountain Camp, were a stimulus for further endeavor as we face the next Association year.

Of course there were outstanding events. The theme of the Association meeting was, "New Life for All," and the papers presented on Monday evening by the Rev. Othmar Tobisch on "Marriage, Family and the Church," the other by the Rev. J. L. Boyer on "The Pastor, ministering to the Community," and the last by the Rev. Walter B. Murray on "Missionary Methods" were greatly appreciated by the large gathering present.

The business meetings of the Association were ably conducted by the genial president of the Association, Mr. John C. Perry. The Association was so well pleased by the manner in which the affairs of the Association are being conducted that they elected for the third time the same Board of Directors. At the final business session the Association by unanimous vote endorsed the invitation of the San Diego society to the General Council for the church to hold the 1939 session of the Convention.

The largest delegation to the Association came from San Diego, there being present eighteen young people and thirteen adults. This surely was a Young People's Association and as Mr. Mayer said on Sunday morning, the unusual presence of so large a number of young people, about forty, was a great source of inspiration to the older members.

The Preparatory Service will long be remembered. We left the dinner table, and you know what that means at any New-Church gathering, and sauntered towards the church. On entering, one's mind was immediately lifted into spiritual channels, a dimly lighted church, the soft tones of

music, flowers, beauty and that something which is so hard to define. Then for a half hour Mr. Tobisch gave us the message that was necessary to prepare our hearts and minds for the observance of the Holy Communion. It was uplifting and soul inspiring.

The Sunday morning service was another spiritual uplift. The message was given by the Rev. Fred Sidney Mayer. He caught the spirit of the Association and carried us into new channels of endeavor, always emphasizing our continual need of being led by the Lord. The Communion Service that followed was indeed a feast. The church was crowded to capacity, about 175 present. Then at five o'clock on Sunday afternoon about ninety took the trip by auto to the home of Mrs. F. F. Schellenberg in Palos Verdes Estates, to hold a vesper service in her delightful home. This service also was in charge of Mr. Tobisch, who again lifted us to higher things. Mrs. Schellenberg with her daughters Betsy and Mary are in Europe, so in her absence our delightful hostess was another daughter, Mrs. Thedia Barnes. The holding of a vesper service at the home of Mrs. Schellenberg is a delightful custom whenever Association meets in Los Angeles. On our arrival we were greeted with the reading of a letter that had been sent from Europe from the Schellenbergs.

Too much cannot be said about that most lovable host the Rev. Andre Diaconoff pastor of the Los Angeles society. Although ill with a cold he could not do enough to make his guests comfortable. He was ably assisted by the members of the society. To say just a mere "Thank you" hardly expresses our appreciation.

One incident marred the occasion, the serious illness of Mr. Swinney. We were very grateful for the presence of Mrs. Swinney, for a little while on three occasions. Thank you Mrs. Swinney, our prayers are ascending for you and yours.

And now, on for another year.

J. L. BOYER.

## COMING EVENTS

The formal installation of the Rev. William F. Wunsch as pastor of the Church of the Neighbor, Brooklyn, New York City, will take place on Sunday, November 6th, at the morning service.

The semi-annual meeting of the Brooklyn Society will be held on November 4th, at 8 p.m. Preceding the meeting a supper will be served at 6:30 o'clock, and at 7:30 the pastor will address the guests on "Needs and Prospects of The Church of the Neighbor."



## God: World Dictator

The above is to be the general subject for three half-hour radio broadcasts by Rev. Hiram Vrooman, *CFRB*, Toronto, Canada, Saturdays, 2 to 2:30, Eastern Standard Time, Nov. 12th, 19th, 26th.

Under this striking title Mr. Vrooman will try to make his talks interesting as well as profound. As for loyalty and profundity in doctrinal presentation Mr. Vrooman's reputation is established. He intends now to take some advantage of the present unique public interest in dictatorships to make his explanations of the doctrine of the Divine Providence captivating.

Indeed the talks are to be so fundamental as to include what he believes to be true definitions of both *the criterion of truth* and *the standard of all values*.

"The criterion of truth," says Mr. Vrooman, "is the study of the relations of anything whatsoever to that ultimate best happiness of men that is potentially possible in the nature of things, together with its accompanying ultimate greatest usefulness of men, which study is made in the light of Divine Revelation from within the written Word of God." "An Epitome of this definition, inadequate but nevertheless true, is: The criterion of truth is the study of the relations of things to man's ultimate best happiness in the light of Divine Revelation."

It is for each to judge for himself of the value that may attach to a true definition of the criterion of truth.

Mr. Vrooman defines "the standard of all values as such unselfish quality of human love as is made visible and comprehensible and available to man by means of God's unique incarnation in Jesus Christ, and out of which alone, after having been acquired, arises man's ultimate best happiness with greatest possible usefulness."

"The Association of the New Jerusalem Church in Canada, of which Mr. Vrooman is now chairman, is supplying \$300. for the radio time and for the newspaper advertising. The Young People's League of the Toronto Society wishes to make the most of this opportunity for the widest possible missionary effort in Canada. To that end it proposes that each talk be printed and offered free to all applying from the "unseen audience." Then at the end make use of the type, already up, to print, at a minimum cost, 5000 copies of the three talks in one pamphlet to be used for free distribution, mostly throughout Canada. The good results might thus be multiplied several times. Mr. Vrooman's work in New-Church broadcasting is well known and about twenty percent of the present membership of Kenwood Church, Chicago, will attest to having come into the church through his broadcasts. Two editions of his booklet of radio talks (4000 copies) are now exhausted. It was second best seller only to Helen Keller's "My Religion" at the Chicago World's Fair at the New-Church booth. His broadcasting has usually brought definite results to the church.

The cost of this proposed printing and mailing is estimated at about \$300. One man has already pledged to underwrite one third of this if at least the other two thirds can be secured. Those subscribing to this use may have copies of the pamphlet, to be entitled *God: World-Dictator*, and to contain the three talks with possible amplifications and some editing, at the rate of 10 cents each, postage paid to anywhere in the U. S. or Canada, to the amount of their subscription. Subscriptions can be made for one ten-cent copy, up to any number. Send your order now but not your money till it is known that the plan can be carried out.

A. W. M. EMBY

President, THE TORONTO YOUNG PEOPLE'S LEAGUE  
144 Hampton Avenue  
Toronto, Ontario, Canada

Adv.

## Religious Unrest—Menace or Promise?

A PASSION for inquiry is the keynote of the restless age in which we live. The church press helps to meet the imperative need which grows out of this condition. It visualizes the meaning and the value of a spiritual outlook.

Newspaper headlines reveal why there has never been a time when this was more necessary than to-day. Civilization, so close to collapse, is groping toward the enlightenment which the leaders of religious thought are constantly contributing to the pages of the church press.

Many of these articles are quoted or reprinted by influential magazines and newspapers. Their value in moulding public opinion is increasingly recognized by leaders in national, professional and business life.

Indeed it is more than a coincidence that so many secular publications are giving more attention to religious topics. Editors and publishers as well as the public look to the church press for an authentic presentation of the news and the views of the church.

The educational value of the church press is alone a sufficient reason for giving it your support.

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## In Memoriam

On Friday morning, October 2nd, Mr. Otis M. Hignutt, one of our most beloved citizens and churchmen, passed into the future life at his home in Williston. He was born at Anderstown, Md., in the year 1856, the son of Peter and Martha Neal Hignutt, farmers of that community.

Mr. Hignutt's life, from a boy, was marked by sturdiness and devotion to duty. At the age of fifteen his father died and the young Hignutt had to assume the responsibility of caring for the home, which responsibility he carried faithfully, by working on the farm, and by fishing in the Choptank river at Williston, five miles away, walking that distance to and from his work. Later he worked in a store at Williston for Mr. T. F. Johnson, on the meagre compensation of one hundred dollars a year and his board. In his early twenties, having saved some money by that time, he went into business for himself at Williston, where at



one time he had built up quite an extensive business, including both the mercantile and the canning businesses.

A marked characteristic in Mr. Hignutt's life was his interest in religion, which was awakened in his early life. At the age of seventeen, when the late J. A. Smith was pastor of the Methodist Church in Denton, he professed, saying then that he had resolved to live the clean life, which resolution he faithfully kept until the last hour of his life. Through Mr. Smith he became acquainted with the Church of the New Jerusalem (Swedenborgian) in which faith he lived throughout his life.

His affection for the church was great and abiding. He was a good, faithful member, living up to its teachings, lending its influence always toward its good, and contributing liberally of his means toward its support and upkeep. His place in the Sunday-school and church were seldom vacant. The little church at Williston, where he had been so faithful an attendant and teacher for years will sorely miss his presence and influence.

In 1882 Mr. Hignutt and Miss Effie Linda Andrews were united in marriage, and located at Williston where they lived the whole of their married life.

Three children blessed their happy union: Mrs. Helen Thawley, who now resides at Denton, Mr. Sherman E. Hignutt, and Mr. O. G. Hignutt, both of whom now reside at Williston.

They have five grandchildren and two great grandchildren, who, with the faithful and devoted life-time companion, Mrs. Hignutt, are left to miss the earthly presence and companionship of the devoted grandfather and husband, but have the comforting thought of his own manifold greater happiness now that he has entered into that "Life more abundant." They can look forward to a happy reunion with him there, when at last they, too, shall hear the voice from within say, "Come up hither."

The funeral service was held at the church in Williston, his church home for many years, interment taking place in the cemetery at Denton, the Rev. Thomas L. Nugent, minister of the Williston church, officiating.

T. L. NUGENT.

## News of the Church

### BROOKLYN, N. Y.

The Sunday-school has organized under the superintendency of the pastor, with the assistance of Mr. Charles T. Cushman and new and former teachers. New courses of study are being provided, and the attendance thus far in the season has been gratifying. A class for adults is conducted by Mr. John F. Seckamp at 10:15 a.m. each Sunday.

The Woman's Association meets on the first Tuesday and the third Monday of every month.

The Hour Club has commenced its new season with enthusiasm and new members. Many social activities, including a play and dance, are being planned. "Christian Thought Since the Reformation" is the topic of discussion at the final hour of each meeting of the club.

### PORTLAND, ORE.

The Women's Alliance holds its regular monthly meetings on each third Wednesday. At the October 5th meeting the election of officers resulted in Mrs. Esther Bowman, President; Mrs. E. Hollander, Secretary-Treasurer, and Mrs. Madelyn Sargent, Vice-President. Two new members, Mrs. Lena Bishop and Mrs. Jennie Haller, enlisted for active service.

A new departure on the part of Portland churches was the observance of Sunday, October 16th, as a day on which the members themselves took entire charge of the church and gave the minister a chance to sit in the congregation. At the recent quarterly meeting the New-Church Society in Portland decided that it would follow the example of the other churches, only observe October 23rd as a more convenient date. Messrs. Blackler, Wintler, Hall and Mrs. Helen Roberts were the committee in charge.

### NEWTONVILLE, MASS.

The weekly meetings of the Adult Bible Class under the leadership of the pastor, the Rev. Horace Briggs, were resumed on Sunday, October 30th. These meetings are held after the regular morning church services.

## Advertisement

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## CALENDAR

November 13.

*Twenty-third Sunday after Pentecost*

Sel. 258: "For Zion's sake will I not hold my peace."

Lesson I. Jonah iv.

In place of Responsive Service, Anthem VII, B.W., p. 339: Thou hast been favorable unto thy land."

Lesson II. John xii, to v. 19.

Gloria, Benedictus and Faith.

Hymns (Mag.) 382: "To Thee, O Lord, my Saviour."

388: "I sought the Lord."

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