

The **NEW - CHURCH MESSENGER**



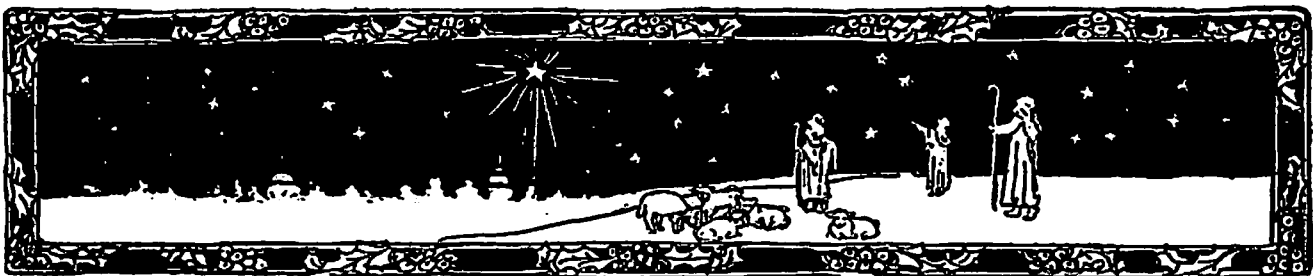
The Logos

He made the woman, and then was born of her womb.
He made the land which cradled His human life.
He made the men who brought Him anguish and strife.
He made the wood of the cross, and the stone of the tomb.

Only He did not make the fear and the hate
Which boiled from the mouth of the pit to pollute the earth.
These He encountered and fought through the channel of birth,
Drove back the tempters to hell, and locked the gate.

Praise be to Thee, our Creator, who came to man's aid,
Taking on flesh to redeem us from thralldom of hell;
Thou art our Saviour, God-with-us, Immanuel.
Burn us, and heal us, and purify all Thou hast made!

Brian Kingslake.



December 10, 1955

Pre-Christmas Number

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Essentials of Faith of The New Church

There is one God, and He is the Lord and Savior Jesus Christ.

The Word is Divine and contains a spiritual or inner meaning whereby is revealed the way of regeneration.

Saving faith is to believe in Him and keep the Commandments of His Word.

Evil is to be shunned as sin against God.

Human life is unbroken and continuous, and the world of the spirit is real and near.

TAKING UP THE CHALLENGE

Not by the Sword But by Truth

By William H. Beales

Our understanding of the Old Testament has been revolutionized during the past 150 years. It is no longer considered to be mere ancient history; for, by the mercy of the Lord, we are enabled to see a Divine and a spiritual meaning concealed within the literal, historic sense, revealing truths almost beyond belief in their penetration and beauty. We are able now, to see a definite connection between the events as recorded in the "letter," and the inner experiences of the Lord Jesus Christ as He lived among men two thousand years ago, and, and we realized that it is this inmost message which gives the inspired books of the Old Testament that holiness which the sincere reader has felt, rather than seen in the past. Keeping this wonderful truth in mind, let us turn to one of the most dramatic, the most thrilling, of all the incidents recorded, and look for its relationship to the life of the Lord while on earth.

We stand, in imagination, in a little valley nestling between two high hills. There is a little stream running through that valley: we can hear the pleasant sound of the water as it splashes over the stones. But, as we look and listen, it is not peace we see—it is war. For there, on one hill-top is encamped the invading forces of the Philistines; and over against them we see the camp of Saul and the army of Israel.

As the sun rises, in the early morning, a great champion strides forth from the camp of the Philistines, and goes down into the valley. Some scholars place his height as nine feet: others place it at eleven: all agree that he was one of the tallest warriors in history. He is covered from head to foot with armour, and he carries a great spear, the head of which weighs twenty-five pounds. His armour-bearer goes before him, carrying a great shield of brass. He is a descendent of the giants of ancient day, and is known as Goliath of Gath.

Goliath's Challenge

There he stands in the valley, proud and confident in his great strength; and turning towards the camp of Israel he cries: "Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then ye shall be our servants, and serve us. I defy the armies of Israel this day: give me a man, that we may fight together." Do the men of Israel take up the challenge? They do not: no, not even Saul, the greatest of them all. For "When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid." Afraid—and ashamed; for Goliath had hurled that challenge at Israel morning and evening for forty days, and none had dared take it up.

But now, there comes a stirring in the camp of Israel. There is a strange hush throughout the army. A young man—scarcely more than a grown boy, comes forth from the camp and advances quickly into the valley, towards the giant. He wears no armour: he carries no sword or spear: he has not even a shield. He is dressed in the simple garb of a shepherd, and carries in his hand only his sling. Reaching the stream, he stoops down and picks up five smooth stones, and slipping them into the bag at his side, he advances slowly towards the great giant.

Goliath looks at David, and is filled with contempt. A mere lad, armed with a sling, come forth to meet him—a warrior trained in war from his youth, and fully armed. "Am I a dog?" he cries, and his great voice is clearly heard in both camps. "Am I a dog, that thou comest to me with staves?" and he curses David by the gods of the Philistines.

Then came the quiet, confident voice of David, and it, too, is heard by the men gathered on the hills on either side of the valley. "Thou comest to me with sword, and with spear and with shield: but I come to thee in the Name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand . . . that all the earth may know that the Lord saveth not by sword and spear: for the battle is the Lord's, and He will deliver you into our hands."

Brandishing his great spear, and with curses on his lips, the giant strides forward to meet David. It is soon over: but not as expected. The sling whirls—the stone is loosed—it goes straight to the mark, striking the giant in the forehead. Goliath has fought his last fight: he sinks on his face to the earth . . . As the Divine record states it, in simple words: "So David prevailed over the Philistine with a sling and a stone, and smote the Philistine, and slew him."

Now notice: according to the best authorities, this dramatic event took place about a thousand years before the birth of Christ. We might therefore ask: What possible connection can there be between the slaying of Goliath and the inner experiences of Christ?

Prototype of Christ

The simplest and most direct answer is, that David was the prototype of Christ. It is true that, as a man, David had his faults, some of which were most despicable, but we are not concerned with David *as a man* what does concern us is the spiritual significance of his words and action, as recorded in the Word. It is in a right understanding of these words and actions that we see David as the prototype of the Lord. Keeping that fact in mind, we see again the two armies facing each other. With the valley between. We see

Goliath challenging Israel, and Israel unable to take up the challenge. Especially we think of those words of the giant: "Give me a man, that we may fight together." Then we shall try to bridge the gap of a thousand years between the action of David slaying the giant Goliath, and Christ the Lord, victor over death and hell.

We go now into the palace of Pilate, the Roman Governor of Jerusalem. Christ stands before him, quietly waiting the end. The Roman is clearly puzzled—he is half-afraid. *Who is this Man?* Why does He stand before him upheld by a mysterious power which he, a Roman of the Romans, cannot understand? He has done no wrong: He has broken no laws: yet the leaders of the Jews outside there, are demanding that He be put to death, and their demand is backed by a great, turbulent mob of the people. The quiet majesty of Christ seems to overawe the Roman: perhaps he is moved by a sense of justice: who knows? He will inflict some punishment upon the prisoner, and then free Him.

But first—there are the Jewish leaders—there is the rabble, waiting outside the Hall of Justice, for his decision. He must pacify them before he can free the Lord. And so, guarded by soldiers, Christ is led onto a balcony overlooking the court-yard. He wears a purple robe, and a crown of thorns thrust upon Him in mockery, by the soldiers. Now are spoken—only three words: but words of the utmost significance: "BEHOLD THE MAN!"

Now bring the two pictures together: Goliath of Gath taunting the men of Israel, "Give me a man, that we may fight together!" and Christ the Lord, as He stands before His persecutors: "Behold the Man!"

When Christ Came

Now, the connection between these two events, separated as they were by a thousand years, can be seen only when we realize the spiritual state of mankind when Christ the Lord "came down" to take up the challenge of the hells. There was a crisis in the history of Israel when David and Goliath met there in the little valley: a crisis which meant either freedom or slavery for Israel. Whoever took up the challenge of the Philistine giant risked not only his life, but the fate of all Israel: freedom or slavery would rest upon his shoulders. No wonder that even mighty Saul drew back, afraid to accept such a challenge. And so it was in the days of Christ when He came among men. There was another crisis, far more fateful than any that faced Israel of old: a crisis which must be met. For two spiritual forces faced each other—the armies of heaven and the forces of hell; and the issue at stake? Whether mankind should be completely overwhelmed by the combined forces of evil, and ultimately destroyed: or freed from the power of the hells? That was the real issue.

It is all there, in the Old Testament, particularly in the prophets and Psalms. Note well how Isaiah describes those dark, fateful days: "My people are gone

into captivity—hell hath enlarged herself and opened her mouth without measure." And those never-to-be-forgotten words, spoken by the Lord through the prophet: "I looked, and there was none to help: and I wondered that there was none to uphold . . . therefore Mine own Arm brought salvation unto Me." So great had become the power of the hells, that even the angels were unable to protect man any longer. Like the army of Israel, encamped on the mountain-top, they dared not take up the challenge of the spiritual "Goliath." "I looked, and there was none to help: and I wondered that there was none to uphold."

Comes the Victor

So Almighty God Himself took up the challenge. How? Not by coming down in all His Divine majesty and power: that would have meant death, not life, to mankind. Yet He alone could break the power of hells. And so, in order to meet the forces of evil face to face, as David met the giant of old, Almighty God took upon Himself a human nature, born of a human mother, Mary. Yes, He "came down" as Goliath dared Israel to do, and was thus able to move among men freely, entering into their lives: meeting the forces of evil on the same level of action as the men of that day—and all days: "*Immanuel; God with us.*"

How did Christ come forth Victor in the mighty struggle with the hells? See David stoop and pick those stones from the brook. See him select one; place it in the sling, and cast it at the head of the giant Goliath. Then see Christ, alone, in the wilderness, meeting the challenge of the Evil One. Hear His words: "It is written, Thou shalt not . . ." How clear the connection. For that brook of water signified the Word in the letter, and the stones picture to us the truths which that Word contains. When Christ, as to the assumed Human, was sorely tempted, as He was all through His life, up to the last temptation on the cross, He met the tempter, not "with sword and spear" which suggest mere human arguments, but with the simple truths from the Word. "It is written."

Yes, the Old Testament has become a new Book to us, during the past 150 years. We are beginning to understand more clearly that statement of Christ to the two disciples as they journeyed together to Emmaus, on that first Easter morning: "And beginning with Moses and the prophets, and the Psalms, He unfolded unto them in all the Scriptures the things concerning Himself." Little wonder that the whole heavens rang with anthems of joy, that night long ago, when the Babe of Bethlehem was born and laid in a manger. The Champion of mankind had begun the long, and often bitter, journey into the valley of the earthly life, which brought glorious freedom to the human race. "Glory to God in the highest, and on earth peace to men of good will."

(The author is the well known pastor of the Detroit Society.)



MORE THAN A MERRY CHRISTMAS

A Christmas Meditation

By Ralph W. Sockman

Old yet ever fresh, year after year, is the familiar greeting, "Merry Christmas." Life needs its times of merriment just as streams of water need their rapids to keep them pure. "Mirth is from God," declared St. Theresa, the mystic, "and dullness is from the devil." It is good at Christmas to let mirth and jollity come bubbling to the surface of our lives. But the limitations of merriment are seen if we try to interchange the traditional words of our holiday greeting and say, "Happy Christmas and a Merry New Year." We can be merry on certain days but hardly for a year.

The first Christmas greeting was a call to joy not to mere merriment. "I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Savior which is Christ the Lord." Joy is more than mirth. It is a vivid and animating pleasure, inspired by the perception of something which seems productive of good. It quickens the spirit, enlivens the countenance, gives radiance to the eye.

As Dean Lynn Harold reminds us, "There is all the difference in the world between joy about a Savior and joy without a Savior." And he adds that "most of the cynicism of the world is the aftermath of counterfeit joys." When gaiety is but the passing stimulating of an artificial mood, when it is but the lightning flash of an appetite indulged, it leaves an emptiness like that of a deserted and disarranged night club on the morning after a New Year's celebration.

Dawn of New Light

But Christmas continues and grows because it opens the springs of genuine joy. It clears away the false and formal things which fill and clog our natures and lets the simple, elemental, natural things come through. The innocence and purity of childhood, the unfathomable love of motherhood, the kindly ministries of shepherds, the humble adoration of the wise men—in these we feel again the things by which and for which we are made. Although the earth may seem old with its burden of care, at Christmas it always is young.

While many will make merry without a Savior, let us try to catch the Christmas joy about a Savior.

First of all, it is *the joy of saving light*. Admiral Peary, after his long experience in the Arctic, declared that the worst menace which men had to fight was not the cold but the darkness. The long nights near the North Pole took a heavy toll of morale and health. Sunlight is essential to the health of the leaf on the tree, the skin on the body and the spirit in the man. As a boy I was often afraid in the dark. It is not hard for me to imagine what terrors the nights must have held for primitive men before they learned the

laws of nature and the explanation of darkness. In their ignorance they peopled the shadows with frightening possibilities.

Hence it is little wonder that the Old Testament spoke of the coming Redeemer in terms of light breaking into darkness. Listen to the prophet: "The people that walked in darkness *have seen a great light*." The citizens of Palestine lived in a dark world. They had been overrun by conquering nations. They were satellites of the Caesars in Rome. Their sick souls tossed restlessly like patients in pain waiting for the dawn and a Deliverer.

In this darkness Christ was born at Bethlehem. He was hailed as "the life which was the light of men." The birth of Christ brought a saving light to illumine the life which is in each of us, to show us that we are not mere morsels of flesh raised from the dust and doomed to rot again into it, but that we are immortal souls, children of a Heavenly Father who so loves us "that he gave his Only Begotten Son that whosoever believeth on him should not perish but have everlasting life."

It is therefore fitting that Christmas should be the festival of lights. The date we celebrate follows the shortest day of the year, for the coming of Christ to our spiritual climate is like the return of the sun to our northern hemisphere. Christ brings the light and warmth and meaning which turn life's winter into spring. Our world, so filled with tension, at this moment may not seem to show it, but each year more of its people feel Christ's springtime in their hearts. And that is "good tidings of great joy."

The Saving Love Comes

A second reason for joy is that Christ comes as saving love.

Cynics have often charged that Christmas is only a perpetuation of pre-Christian pagan festivals. It is true that in the Near East some four thousand years ago, there was observed the festival of the New Year. And the Romans in their Saturnalia bedecked their halls with green trees and brought out candles. Dr. Earl Count in his delightful book, "Four Thousand Years of Christmas" traces these pre-Christian counterparts of Christmas. But in all these there was very little element of love. So in Christ there came One so magnetic that he has drawn many pagan features into the celebration of his birth, such as the yule log, the Christmas tree, the jolly figure of Saint Nicholas. Why? Because Christ answers the hunger of the human heart for love.

The manger at Bethlehem is the beautiful beginning of the world's greatest love story. The child cradled there grew up in the love of a Nazarene

home. Out of love for his people, he left his carpenter shop for the career of an unpaid teacher and healer. In love he lifted the broken bodies and hearts of the poor, the sick, the sinful. He loved them even to the end, for even on the cross he prayed for his persecutors. "Greater love hath no man than this that a man lay down his life for his friends." But Jesus gave his life not only for his friends, but also for his enemies, even for all the world.

Since Christ's love was revealed, the world has never been as it was before. Out of his love have grown a new reverence for womanhood, a new care for childhood, a new concern for the home, a heightened spirit of humaneness toward the suffering, a quickened conscience regarding injustice. I am well aware of the darkness of our war-shadowed world, and yet I am confident more people today are praying and working for peace and brotherhood than ever before.

The Most Famous Editorial

Nearly sixty years ago a New York newspaper printed an editorial written to answer a little eight year old girl who had sent in a letter saying that some of her friends said there was no Santa Claus. Listen to the editor's answer: "Virginia, your little friends are wrong. They have been affected by the skepticism of a skeptical age. They do not believe except what they see . . . All minds, Virginia, whether they be men's or children's, are little . . . as measured by the intelligence capable of grasping the whole of truth. Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy . . . The most real things in this world are those that neither children nor men can see . . . Only faith, fancy, poetry, love, romance, can push aside and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing else real and abiding."

That editor's answer has been called the most famous editorial in newspaper history. In these dark times we talk much about being realistic. We usually mean that we must take the darkest possible view of our dangers and our surroundings. I, too, want to be realistic. I do not want to be fooled by wishful thinking. But we can be deceived by foolish fears as well as by futile hopes.

So Christmas, with its sequel through the centuries, convinces me that love is more lastingly real than our present hatreds, just as the sunshine is more lastingly real than the clouds. Therefore, I rejoice with those who first heard the "good tidings of great joy" for the Savior born in the city of David brought a saving love.

The Saving Power

And the Savior's light and love have proved also to be a saving power. The Christmas story contains an interesting study in contrasted powers. Joseph

and Mary went up to Bethlehem because of a decree sent out by Caesar Augustus that all the empire should be taxed. Caesar Augustus—what a name to ponder! The mightiest monarch the world had seen up to that time. On his words the whole world waited. What did Caesar Augustus know or care about the poor carpenter's wife and her babe in the little town of Bethlehem? And in the Christmas scene is another powerful figure, Herod, called "the Great." He had heard rumors that a rival might arise from among the Jewish people. He would risk no such danger. He bade the wise men bring him word if they found such a possibility. How helpless looked that Babe in the manger under the shadow of Herod's murderous intent!

A few years later in the reign of Caesar's successor, Jesus died on a cross. But the lowly manger of his birth and the ignominious cross of his death did not stop the Christ from outliving Herod and Caesar. Today they would scarcely be remembered except for their connection with the Christmas story. Just as the root of a growing tree can crack the solid pavement, so the divine life which was in the Bethlehem Babe has cracked the crowns of Kings and despots down the centuries.

Yet the supreme power of the One born in Bethlehem is that he saves people from their sins. That is why they called his name Jesus. That is the power above all others which our world so desperately needs today. And that is the reason above all others why Christmas to the Christian is more than merry. It brings the "good tidings of great joy that unto you is born this day in the city of David a Savior which is Christ the Lord."

As all of us rejoice once again in the joy and gladness of Bethlehem, may the spirit of Christ be born in us anew, teaching our love to remember, our anger to forgive, our unkindness to forget. May that spirit make cheerful our homes that little children may laugh and parents rejoice and the aged be happy. May it spread abroad of goodwill so that hard hearts may be softened, fears may be lessened and hopes may be lifted. May the joy of Christmas so fill us with compassion for our fellowmen that we shall find new ways to brotherhood and peace on earth.

(Dr. Ralph W. Sockman is Minister of Christ Church, Methodist, in New York City and well known throughout the United States for his radio broadcasting.)

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EDITORIALS

"Give Books for Christmas"

ALTHOUGH the commercialization of Christmas is to be deplored, the MESSENGER is willing to add its voice to those who give the above advice; always provided, that it be the right books which are given, not simply books that are in a pretty binding. Here are a few titles which will prove acceptable gifts to people of a serious turn of mind:

1) *Where Heaven Begins*. By the Rev. Everett K. Bray. This book was very competently reviewed in the MESSENGER, Oct. 15, by the Rev. William R. Woofenden, and in this issue we hope to present another review of it. This work is one of the best in the field of New-Church collateral literature, published in recent years. It will be our first choice for a Christmas present.

2) *Where Is Heaven*. By E. C. Ferber; published by the Pageant Press. We recommend that, if you have not already done so, you read the review of this book by Gwynne D. Mack, MESSENGER, May 14. To what Mrs. Mack says we would like to add only that if you want to see how a first class mind, thoroughly trained in physical science, reacts, in this day of revolutionary scientific ideas, to the religious writings of Swedenborg this is a book you will enjoy.

3) Books by Helen Keller need hardly be recommended to people of the New Church. But remember that her *My Religion*, obtainable from the Swedenborg Foundation and in all New-Church bookrooms, still makes a most acceptable gift. There is a new book by Miss Keller, entitled *Teacher*, just off the press. It is Miss Keller's story about that remarkable woman, (Miss Keller's teacher for many years), Ann Sullivan Macy.

4) Lastly, we would recommend a book which is not listed among religious literature. We refer to William L. Shirer's *Challenge of Scandinavia*. This is a story of people who, despite the fact that they live in a rugged climate and have only limited wealth in the way of natural resources, have none the less managed to build up a decent standard of living by means of industry, thrift and determination; and at the same time remained fiercely independent. These people have reduced crime, lawlessness, and poverty to a minimum yet never endorsed the idea of an omnipotent state.

There are, of course, many other books which in this Christmas season or at any time are worthwhile gifts. One of the great privileges we all enjoy in the present century is the easy access to books. These make possible for us to call on the wise men of every age to come and instruct us or to entertain us. Also, they make possible conversation with the great minds of today, no matter how far we are separated

from them in terms of distance. We are aware that in this day there are other means such as radio and television that can bring us in contact with people that we would otherwise never hear or see. But these inventions have not rendered books obsolete. The surest way to enjoy the best that has been thought and is being thought is still through the medium of books. And if you will take note, you may discover that those friends you value the most are often the very ones to whom you present a book on such occasions as call for gifts.

★
this
was written
by a New-Church
Messenger reader
who says, "the
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THE CHILDREN'S ADVENT



By Margaret W. Briggs

A creaking of wagon wheels and the breath of the horses steaming into the frosty air. It is the last mail before Christmas, and the driver shouts a greeting to the children running out from the snug house, across the hard earth, to gather in the mail from friends and relatives. Round the hearth once more with mother and father, their thoughts travel the miles to Aunt Sue and Uncle Harold and all their household, for here are greetings from them; and to little Tommy down the road who won't be able to leave his couch again but has sent his "Merry Christmas" to the Hardings. Who, after all, is not thinking of the Harding family whose loving kindness reaches out to neighbors far and wide!

But there is father with ear-tabs and jacket and sled. That means a yule log and tree from the woods before the snow starts falling. So on with the overshoes! And the youngsters all scamper out, too full of Christmas spirit for the house to hold. The scent of pies and fixings will be in the bright clean kitchen when they come back, for mother has run to see to that.

And, oh, the balsam fragrance and the pitch while the tree is made ready to take its place of honor. As the creche is being set in place, there is talk of little Jimmy whose voice is not heard among them this Christmas. Sandra thinks the tree is pointing to his particular heaven, and the others think he must be singing with the Christmas angels, perhaps especially to them, and, anyway, he's the angel they'll be thinking most about when they say the Christmas verses round the tree later on.

It is snowing gently now and growing dark outside. The children press their noses to the pane to watch it fall. Then someone thinks of the candle, and lights it in the window, and they remember the old Christmas tune to

"Taper, taper, burn so bright.
Spread abroad thy tiny light
Up and down the darksome street
For the little Christ Child sweet."

Time for bed now—stockings on the mantle, dish of food for Santa, and—special privileges for Christmas Eve—Christmas story by the fire and tree, "And there were in the same country—Glory to God in the highest and on earth peace, good will toward men . . . and found Mary and Joseph and the Babe lying in a manger." "Silent night, holy night . . . Sleep in heavenly peace, sleep in heavenly peace." And the piano fades away as the children tip-toe up the stairs.

In the morning the children will wake the family before it is light, with a song at each door, "Hark the herald angels." The tree will be bright with tinsel, and the stocking full of nuts and candy and tangerine. There will be a doll and teddy-bear maybe, a family game, a book, to make a wonderful Christmas,

and the little things the children have made for mother and father; and family fun for all, maybe even a sled for the new snow. But nothing will quite come up to the evening of expectation while the tree is still just a fragrant tree from the woods, the snow falls gently outside, penetrated by the candle in the window, and the family is snug about the crackling log, their thoughts with the shepherds and the angels (yes, Jimmy too) and the Babe in the manger that Holy night.

What is the Meaning?

Must this kind of Christmas be gone with the wagon and the horses? Can it for the New Churchman who is sensitive to the heavens about him and about the children especially?

Ask anyone "What does Christmas mean to you?" and you find that it means what is meant in early childhood, or that the meaning to the man or woman is all mixed in with childhood memories—"remains" perhaps.

How special, then, if those memories can be of close home ties; affectionate sharing with neighbors; frosty air; fragrance of balsam; the keeping of meaningful traditions; Christmas carols; and, most of all, of thoughts centered about the shepherds and the angels, the wisemen and the Babe—the depth of meaning growing in that timeless story—with each passing year!

"O, how shall I keep my Christmas?"
My heart whispered softly to me,
For I had been reading the story
Of the Lord's nativity.

"And slowly and clearly before me
The words like pictures rise,
And the scenes appear in the beauty
Of the starry Syrian skies.

"O, how shall I keep my Christmas?"
As they kept it in heaven above;
O, keep it with peace and thanksgiving
And kindest deeds of love."

What then shall the children's Advent be?

Santa in department stores? Buying elaborate presents so that Dick won't be in tears because John next door has a better one?

Preparation for such elaborate parties for the children that the real Christmas is lost? or for adult parties to the point of ulcers or biting off the children's heads?

Or can we plan for the kind of Christmas that will be the year's greatest contribution to the children's closeness to heaven and openness to the Lord. Parents have a real opportunity at Christmas and in Advent to cooperate with the Lord in bringing children into heavenly influence. "Their angels do always behold the face of my Father." And when can this be more truly felt and co-operated with than at Christmas!

Preparations

With some such Christmas in view as we have pictured, and many other traditions, songs, customs—presentations that are meaningful—the children can be held up to it by all sorts of preparations and by keeping some of the old traditions which belong to the Advent days, themselves, such as the lighting of one more candle each Sunday during Advent, and now the opening of one more door each day in the Christmas pictures that are being published. The care and spirit in which the children are helped with their own little Christmas ideas and secrets can do wonders for the family spirit and toward fostering the real Christmas spirit. Our own plans are never important enough to spoil that relationship. We might manage to take time to help them gild animal crackers for the tree, cones, a star; and to read them stories of flowers that bloom out of season just for Christmas, animals that talk on Christmas Eve, stories of bells and candles and traditional ways in which they are used, stories of Christmas customs in other lands and of long ago. We can build up the wonder of the Star in the East and make real the wise men, who scanned the skies because they knew the prophecy, and who chose their gifts because they knew from ancient times the meaning of gold and frankincense and myrrh. The sheep that grazed and drank together at a well at night-fall and knew their masters' call: these can be the children's friends and when they hear the story of those who watched their flock by night near Bethlehem, the shepherds will also become their friends. The three-year-old, or four, may feel it the most wonderful secret of all to be learning the Luke verses to recite them as a surprise to Daddy, or Grandma on Christmas Eve; and he can be made familiar with new carols before bed time.

A group of neighbors may like to come in and practice singing together carols to be sung on Christmas Eve from door to door, remembering that Mrs. Jones is too feeble to hear them otherwise and Martha has a broken leg.

The Christmas Service

Perhaps there will be a Christmas Eve service in the church. The children will be able to enter into the singing. Maybe they are learning their parts for a pageant there. If there is symbolic lighting of candles from the Word, they could be helped to understand that a little.

So many simple things can be done together in Advent that will lead to the kind of Christmas we dream of for our children. Keeping the real meaning of Christmas in our thoughts, and that the Lord can only be born in Bethlehem (a holy perception springing from holy love), it is not always so much what we do as how we do it—the unhurried togetherness of it and the spirit that permeates it all—leading to the songs of the angels and the manger where the young Child lay.

(The author of the above charming article is the daughter of the beloved Rev. William L. Worcester and the wife of the pastor of the Fryeburg, Me., Society.)

The Promised Redeemer

That it was known from the most ancient times that the Lord was to come into the world, and was to suffer death, was evident from the fact that the custom prevailed among the Gentiles of sacrificing their sons, believing that they were thus purified, and propitiated to God; in which abominable custom they could not have placed their most important religious observance, unless they had learned from the ancients that the Son of God was to come, who would, as they believed, be made a sacrifice. To this abomination even the sons of Israel were inclined, and Abraham also; for no one is tempted except by that to which he is inclined. That the sons of Jacob were so inclined is evident in the Prophets; but lest they should rush into that abomination, it was permitted to institute burnt offerings and sacrifices.—*Arcana Coelestia* 2818²

AERIAL COLOR PHOTO

The 11x14 aerial color photo of 'The Wayfarers' Chapel, suitable for mounting or framing, is now on hand and can be obtained, one for each society, upon the request of the minister or an officer of the Society. The new brochure and cards are also available to those who would like them.

The Rev. Kenneth W. Knox, minister of the Chapel, would like it to be known that the Chapel is also in need of some "Hosannas."

Incidentally, in connection with the Chapel, we found it interesting to receive a paper, entitled "New Beacon," from a small town in Canada in which there appears a story about a letter from a John Hughes, Crestline, California, stating that he sent a postal card showing the Chapel. There follows the caption on the card in which it is noted that the Chapel was erected as a memorial to Swedenborg.

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LETTERS to the EDITOR

WHY IS THE CHURCH DECLINING?

To the Editor:

Many thanks for your friendly and very fair comments on my letter, which appeared in the Oct. 29 *Messenger*: particularly your reference to my statement that "Convention goes on its placid way, with apparently little concern for the dropping of numbers and interest." You are perfectly right in believing that I did not intend to imply indifference on the part of the officials of Convention by this statement. I know those men too well to make any such unfair implication. The very fact that we have had the State of the Church Committee and the Research Committee, both under the able chairmanship of the Vice-President of Convention, Mr. George Pausch, and the Church Extension Committee, of which Rev. Leslie Marshall was chairman, would be sufficient reply to any such implication. I have been a member of all of these bodies, and am quite aware of the splendid loyalty and interest of these men, and other members of the committees, and their devotion to the Church.

My purpose in writing was not to criticize any persons or groups (criticism only arouses an adverse reaction): my desire was, and is, to bring to the attention of the Church as a whole, certain ominous facts, in the hope of awakening the Church as a whole to a lively sense of the danger which faces us. Seeing church after church, once active and flourishing, close its doors, we might all ask ourselves: which will be next? It is not a question for a few committee members to discuss: it is a question for the entire Church to face.

The answer? May I quote from a letter which I received since mine appeared in the *Messenger*. The writer says: "There can, it seems to me, be only two possible reasons for the decline of the organization in externals: (1) The Church has been rejected because it represents the spiritual, as the Lord did, and the spiritual is being tormented, as He was by the decadent churchmen and the Church of His day: (2) The Church has ceased to represent the spiritual which it professes."

If the first is true, there is little we can do about it. We must struggle on in faith and hope and loyalty. If the second, then it is time we, as a church awakened to the fact, and seek, with the Divine help, to repair the damage.

William H. Beales,
Detroit, Mich.

MAKE A LONG-RANGE PLAN

To the Editor:

I trust that you have had a heavy response in answer to Rev. Beales' searching letter in a recent *Messenger*, and I hope that several pages will be de-

voted to sharing these ideas with all of Convention. If, perchance, the response was small, then we *really* have something to be worried about; for if we are not vitally concerned about this situation, then we may as well abandon ship. I, for one, heartily thank Mr. Beales for bringing this matter out into the open; when we reach the place where we can honestly and objectively appraise our dilemma and a dilemma it is, then we shall perhaps see a reversal of our downward trend.

Obviously, our gradual decline is an extremely complex problem; a great many factors are involved, and they are all related, one with another. According to the philosophy of Swedenborg, we must strive to get at the basic cause or causes of any given situation, if that situation is to be adequately understood and remedied. Any superficial analysis is of little value. May I share a few thoughts with you regarding this problem. First and foremost, Convention leadership must consist of men of courage and enthusiasm and vision; men who are capable of keeping before us a picture of what Convention might become. Along with Rev. Beales I too would like to see an entire Convention devoted to this issue of increasing our effectiveness as a Church. We might do well to eliminate some of the social frills of the annual meeting and sit down to a week of grinding work on this theme. Such a Convention could be held in a central locality, and Convention might subsidize, even more than it does now, the expenses of the laity, so that we could have a truly large, representative gathering for a change. A series of well organized workshops, panel discussions, visiting lecturers from successful churches, and planning sessions might be held. Could we not forget our individual differences and personality conflicts, and make a sincere effort to work together as a team, trying to help rather than hinder the Lord in His efforts to establish a New Church? At such a Convention it would be possible for us to lay the foundation for a five or ten year plan, which long range program would include every phase of Convention activity—missionary work, religious education, public relations, etc. It is imperative that we work together, functioning as the integral parts of a healthy body, rather than each of us going off on our individualistic tangents. It does seem to me that Convention is too loosely organized for its own welfare; under our present system very little over-all planning is possible. Similarly, communication between the higher echelons and the grass roots of Convention leaves something to be desired. I fear that few of our people are aware of the over-all program and plans of Convention.

Recently an active worker in the local society, who still belongs to the Baptist Church, asked me what the New-Church program was for expansion and the building of the local churches. What could I say? What would you have said? Practically every other denomination in America is growing today. The New Church should also be a vigorous, flourishing re-

ligious body. Obviously, we do not wish to grow merely for the sake of having a large organization; we wish to grow because we are convinced that the New-Church teachings are the handiwork of the Lord; they offer us tremendous insights into the spiritual realities of life; they make meaningful and enrich every phase of human existence . . . that is why we want to make them better known in the world.

May I add a few concrete suggestions that might be feasible in the various Associations and local societies? There must be more emphasis upon the religious education of our children. Did you know that the Roman Catholic and Lutheran Churches pay well over \$100 annually for the religious instruction of each of their children, while other Protestant Churches invest just over \$4.00 in each child per year? May I suggest that we are merely playing with the idea of religious education at the present time. A great deal more could be done in this area than we are now doing. The least we should have is a single curriculum for the entire Church, still leaving it possible for the local church to revise the material if it so desires.

We might effectively borrow successful programs from other churches. For example, most denominations hold highly successful teacher training courses, religious education workshops, visitation campaigns, care adequately for the spiritual needs of the elderly people in the parish, promote Vacation Bible Schools. These are just a few of the fields that we should at least be investigating. Some of these projects might be expensive, but if we are sincere in our desire to strengthen the Church, the necessary funds will be found. As I recall, Convention is worth some two and a half million dollars, some of which must surely be accessible. I wonder how many of us cringe a little when we think of the servant who hid his talent in the ground! The Lord gives us resources that we may use them. Unless we change our ways, we might liken Convention to a man speeding into oblivion in a gold plated Cadillac.

Finally, and most important of all, we must live our beliefs. Dedicated churchmanship is required of every single New Churchman. Generally speaking, we New Churchmen of today do not sacrifice enough time, money, work, and thought for the welfare of our beloved Church. When the time comes that each one of us prays daily for the Church, pays willingly that her efforts might prosper, understands something of the implications of the New-Church teachings and the demands they make upon our lives, throws himself without stint into his Lord's service . . . then the Church will prosper. Not before.

Paul Zacharias,
Elmwood, Mass.

OTHER REFORMS NEEDED

To the Editor:

The condition of the church which Rev. Beales brought out has long been in the minds of a few of us, who have wanted to express our opinions but did

not know where to turn. We are therefore happy for this opportunity, as the man in the pew, to state what has long been bothering us. We mean the following only as constructive criticism.

Swedenborg did not compromise with the old church ideas. He wrote as the Lord told him. The Lord in turn has enlightened us with these truths, why should we therefore compromise and make our church as much like the old church as possible? Every time the children of Israel departed from the laws which the Lord instructed them to keep there was trouble. If we would only trust more in Him as our guide! Let us set our city (our church) on the top of a hill and not hide it.

I went to hear Billy Graham once and he really was dynamic with the fallacies of the old church. Can't we get some of that dynamite into the Lord's truths?

Getting New-Church books into a library seems like a great thing, but books just placed on shelves where they stay because mostly only those of the Church know they are there, is of little value. They may circulate for a short while but if they are not too popular they are withdrawn and cast away. The thing is to contact the right party in charge at the library and try to see that they are displayed. Libraries usually have Catholic, Jewish and Protestant weeks where they put out books of various religious natures. Howard Vincent Peale, Preston Bradley and many others have their books on display. Why not the New-Church books? Are we asleep?

The ministerial duties have overlapped into the layman's duties, in many cases pushing out the layman because his ideas are conflicting. Years ago the minister, as today, sat in on the executive church meetings and perhaps dropped a suggestion here and there, but, did not take over the whole meeting. It has been known to happen, that when the ladies had a supper planned and ordered, the minister turned right around and cancelled the supper order and did it his way. I don't mean to criticize the ministers for perhaps they do these things in all sincerity.

I don't know either what the remedy is but in the meanwhile we can be good custodians of the truths until such a time as the Lord sees fit to spread them in a more universal way.

A Reader.

A TESTIMONIAL

To the Editor:

The kind of "religious" book that we like does not turn up very often these days; but any serious minded person, regardless of creed, is certain to appreciate and enjoy Mr. E. K. Bray's:

WHERE HEAVEN BEGINS

This book of 159 pages and selling for \$1.50 spells out a New Ideology that is clear, concise, unified and poetically conceived. *Where Heaven Begins* is available at New-Church bookrooms. This book will make an appropriate Christmas gift in keeping with the traditions of the occasion. Friends, relatives and

neighbors will be grateful for a copy to keep with them always, especially the "older" young people. Probably there won't be many families who can find time to read *Where Heaven Begins* aloud; but whether it is read to a group or silently to one's self, I think it is a pretty safe prediction that anyone who starts it will find that, even after it is finished, he is sorry there isn't more!

"Fitch Gibbens"
Boston, Mass.

FREE WILL AGAIN

To the Editor

What Mr. Leonard Cole says of my article in the *Messenger* does not alter the essential facts if we understand the same things by the terms we use.

If God knows every single decision that I will make during my life and the same is true of everybody else then all history is predetermined, and the facts that I and others are not personally informed of what is bound to happen merely means that any decision I and others make imagining that we are making them in freedom is a pure illusion. The Almighty does not have to know in advance what decisions we will make but He already does know because He is omniscient, in the only possible sense consonant with any liberty on man's part, what the consequences of any decision will be and just how to meet it. He does not know the decision but what it might be if made and how to turn it towards better or still better choices in the future. That is the only way, it seems to me, in which divine omniscience can be reconciled with human freedom. Further extension of either would destroy both.

John R. Swanton,
Newton, Mass.

THE FOUR CORNERS?

To the Editor:

At the welfare office where I work there are three other ministers who work part time, go to college, and preach as the opportunity arises. To one of these I gave a book from *Apocalypse Revealed*. Soon after I asked him if he liked it. He said that one night he had been reading from an English book of Common Prayer which contained the phrase "the whole round world." Some of the students who had heard him pointed out that the world could not be round because in the book of Revelation angels were said to stand at the four corners of the world. The minister to whom I gave the book got out the Swedenborg volume and showed them the passage which states that the four corners does not mean four corners as such but that words are to be taken spiritually.

Klaas Leo Peters,
Indianapolis, Ind.



BOOK REVIEW

"WHERE HEAVEN BEGINS"

(The following is a review of a book, bearing the same title, by the Rev. Everett K. Bray, published by the Swedenborg Publishing Association, Brooklyn, N. Y., and now available at all New-Church bookrooms. This review appeared in the *New-Church Magazine*, Oct.-Dec. issue.)

SOME religious books are provocative, some confirmative. Some are directed at the "unbeliever," some are obviously for the initiated. It is the merit of *Where Heaven Begins*, that it transcends these distinctions. It will confirm New-Church people in their beliefs, but it will also provoke in them new lines of thought. It is a challenge to the sceptic; it may also be a comfort to those searching for a rational and practical faith.

The author, who is minister at Cambridge, Mass., and President of the New Church Theological School, Cambridge, acknowledges that his book has a simple purpose. "It is to view some of the teachings of the Lord as they are found in the Gospels and in the Writings of the New Church: and to look through these spiritual teachings, as through lenses, in the effort to visualize and make our own that heavenly life which they so vividly proclaim." (P. 5) We think the author is modest in his claim, for we have not read so good a book as this on the application of New Church doctrine to life for some time. Mr. Bray's enthusiasm for the fellowship of the New Church is reflected in clear and vigorous language on every page; charity abounds in his chapters.

The book begins with a description of the early Christian Church—"a living fellowship with the Lord, and a fellowship of living among the members of the fold." (P. 13.) — and of the decline of that Church until "a first heaven had passed away. Moral and spiritual night reigned. Christian historians bear testimony that this condition had reached its lowest ebb about the middle of the eighteenth century." (P. 16.) But a New Heaven was near at hand. "In the year 1749 an extraordinary series of books began to appear anonymously in London under the title *Arcana Coelestia*, that is Heavenly Secrets. . . The first commanding thing about them, after their title, was that they began pointing out teachings of the Bible which had been overlooked by the major streams of Christian thought ever since the eclipse of the apostolic era of the Church." (P. 19). The Heavenly Secrets revealed a Heavenly Vision—a new conception of Christian fellowship. This fellowship must be formed according to the pattern of the Holy City—a "parable-revelation" which "is a picture of human living in two respects—in relation to the Lord, and in relation to society." (P. 31.) Such human living which is the beginning of Heaven on earth, finds its

most natural expression in the Church which is not simply a building, but a "living experience to which the Lord invites those who come together as a congregation." (P. 41.) "What makes the Church a reality is not the teachings embodied in books, but these teachings in the understanding and the will of persons who have dedicated themselves to commit them to life." (P. 41.) That is the author's main theme: "the life of Heaven is openly revealed to us as the pattern for the Church—the Church which is to be the Lord's kingdom on earth." (P. 43.)

Such a church must be a unity and the bonds which bind its members together are many. All men have common needs—"every man is born into an inclination to the evils which have been expressed in the stream of his heredity . . . Here we all stand on common ground. This need unites us all. Not one of us has anything heavenly which is his own." (Pp. 52-53.) All have a common centre — the Lord Jesus Christ. Men must live together in community, having faith and understanding in one another, having each one his freedom according to his reason, each accepting the responsibility of "keeping perspective by self-examination." (P. 93.) Over all is the Providence of the Lord—"Behold, how he cares and behold, in the manner of His healing, how wonderfully He provides—a growing gift, a gift growing! in doing his commandments." (P. 107.)

The Christian life, based securely in the Church, extends to other spheres. "After the Church itself, the next place where the Church will express itself is in the homes of the Church members." (P. 113). "Beyond all price is the Church in the home. Here Divine Purpose comes to fulfilment in the understanding that wife and husband are first of all to permit the Lord and the angels to save and regenerate them, and, beyond this, they are here to help the Lord and the angels nurture, regenerate and prepare for Heaven the children entrusted to them. Such is the New Church in the home. Blessed is the New Church! Blessed is this home." (P. 122.) The spirit of the Church must enter our occupations and glorify the ordinary tasks of life. It must inspire the performance of our duty towards our neighbour whether the neighbour be an individual, a society, one's own country, or the whole human race. "The vision, therefore, which we have of the life of mankind in Heaven where it fulfills the intentions of the Divine love should be shared with others and introduced at every opportunity into all human relationships. Every effort in the world of human relations to embody these principles locally, nationally, and internationally, should have our devout support. Everything opposing them should have our unflinching opposition. The time has come when we must recognize that we cannot build the Kingdom of Heaven in ourselves while we are indifferent to the building of that Kingdom in human relations throughout the world." (Pp. 128-129.)

We have quoted extensively to illustrate the main

theme of the book, but we have not the space to reveal the countless minor themes which shine forth in the author's pregnant phrases—and the light which is in them is the light of Divine Truth. "No man can be withdrawn from his hell by the Lord, unless he sees that he is in hell, and wishes to be led out." (P. 95.) "Responsibility means that your life counts; that your life affects other lives." (P. 100.) "Character is revealed more in the direction of the love and in the goal one seeks than in the degree of attainment." (P. 117.) "The pulse of all religion is found in its prayer life" (P. 149.)

Not least among the attractions of the book is a number of apposite poems by Mr. Bray himself. The book is also well documented with respect to both the Word and the Writings, and there are occasional footnotes explaining a "technical term" or quoting a relevant passage from one of the Writings. As one expects with an American publication, the whole book is handsomely produced.

We said earlier that religious books are provocative or confirmative; but this distinction applies only to the realm of thought. To re-state familiar New Church truths, as Mr. Bray has done, may provoke in his readers new attempts at Christian living. We think this book has two definite uses for the members of the organized New Church in Britain.

1. It reminds the "intellectual" admirer of the Writings that although the Truth is delightful, it is not an end in itself. The love of truth must lead to the love of good, and to love good implies the good life. If this is true it suggests that the teaching of the doctrines of the New Church should be done in such a way as to bring out their relevance to the problems of living. The Writings of Swedenborg are to be regarded more as " 'gates of righteousness' through which we may enter a profound Christian experience" rather than as philosophical principles.

2. The book should also remind New Church societies that if they are to justify their name, they have to be formed on the "Heavenly pattern." It is not enough that the Truth be taught or that missionary tracts be circulated. To use Mr. Bray's terminology, truths must not only be "thought" but "felt." The New Church society should be one "where Heaven begins." Of how many societies is this really and completely true?

G. R. B.

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ACTIVITIES AT URBANA

Community, State, and Midwest educational meetings and conferences are again in progress at Urbana Junior College.

The Champaign County Public School Administrators' Study Group composed of administrators from the Urbana City, Mechanicsburg, and Champaign County rural schools began its 1955-6 study program at Urbana Junior College, Sept. 20. Edward F. Memmott reviewed the accomplishments of the Study Group from its formation in 1952 and presided during discussion of the problems to be studied by the school administrators at their monthly meetings at the College from September through May.

The Champaign County Mental Health Association's October meeting was held also at the College, and Mr. Memmott led a discussion group. Members of the Association chosen to serve as discussion leaders at the Champaign County Mental Health Institute Nov. 1 and 2, assembled at Urbana Junior College for training prior to the Institute. Among the sponsors of the Institute, in addition to the Champaign County Mental Health Association, were Urbana Junior College, the public schools of Champaign County, the Upper Miami Valley Guidance Center, the Champaign County Ministerial Association, and the Urbana Ministerial Association.

The October meeting of the Planning Committee, Champaign County School Boards Association, was held at the College to initiate the study program for the school board members during 1955-6.

The Planning Committee of the 1955 Midwest College-University Community Improvement Conference met at the College, October 27. Dr. William Biddle, Earlham College; Dr. John Ramseyer and Dr. Lew Harris, Ohio State University; and Urbana Junior College President, Edward F. Memmott, are the members of the Planning Committee.

Twenty-six representatives of fifteen colleges and universities and related agencies from six states and two foreign countries met at Urbana Junior College on November 18 and 19 at the Second Annual College University Community Improvement Conference.

Maurice Cave, Victoria University College, Wellington, New Zealand, and Irene Borchard, Sao Paulo,

Brazil, now attending the University of Michigan for special study in adult education, were foreign delegates to the Urbana Junior College conference on college and university cooperation for community improvement. Dwight C. Ramage, Community Development Consultant, Los Angeles, California, was the American delegate who travelled the greatest distance to attend the conference.

American colleges and universities having one or more delegates in attendance were Earlham College, Hiram College, Marietta College, Michigan State University, Ohio State University, Purdue University, University of Kentucky, University of Michigan, Urbana Junior College, and Waynesburg College. Related agencies sending representatives were the Agricultural Extension Service, the American Friends Service Committee, the Los Angeles Community Development Service, and the School-Community Development Study.

The Third Annual College-University Community Improvement Conference will be held in May, 1956. Claud Bosworth, Michigan State University, and Adah Peirce, Hiram College, will serve as the planning committee for the 1956 conference.

Permeation?

Those who incline toward the optimistic view that New-Church enlightenment is steadily seeping into the religions of today, should ponder the ideas of Canon J. S. Bezzant, quoted in Time magazine (August 15). Canon Bezzant is no less than dean of St. John's College, at Cambridge.

Speaking to the annual Conference of Modern Churchmen, Oxford, he said that the traditional hideous pictures of hell were no more than nightmares produced by diseased minds; that customary descriptions of heaven were of nothing which anybody wants these days; that "if hell offends, heaven bores." His advice was to avoid the subject of what life is like, or what people are like, after death. What goes on beyond death, he thinks, we can imagine no more reliably than a caterpillar can imagine flight.

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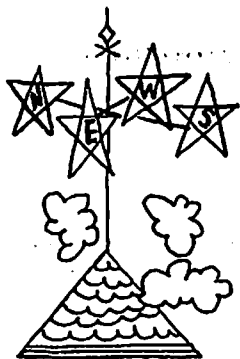
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By Carol Lawson

From our Boston reporter we have received the following news. The New-Church Men's Club had an excellent speaker on an ever-interesting subject at their November meeting, when Edwin L. Kautz, Professor of Sociology at Boston University, spoke on MARRIAGE, and its spiritual and moral aspects in the home and outside the home. . . . Mrs. Alice B. Hatheway, Secretary Emeritus of the Boston Society, was presented with a television set by her many friends on the occasion of Boston's latest Tea Party. . . . Mr. and Mrs. John C. Perry have now returned to this country after John's army service in Germany. For the present they are making their home with Mr. and Mrs. F. Gardiner Perry, Needham, Mass. . . . Bostoners are welcoming three New-Church young people now studying in their city: Mr. Thomas Alden and Miss Carol McCandless, Philadelphia, Pa., and Miss Patricia Webster, Fryeburg, Me. . . . Further news from down east is that Miss Mary Thacher, Yarmouthport Society, is well on the road to recovery after her recent illness.

Through the generosity of Mr. Walter Zeller, the Church of the Good Shepherd, Kitchener, Ont., is to be brightened by a beautiful stained glass window of John's vision of the descent of the Holy City. Mr. Zeller's grandparents, Matthias and Marie Riener, first became interested in the doctrines of the New Jerusalem Church in Vienna, Austria, and were among the first members of the Kitchener congregation. Their daughter, Mary, married Philip Zeller and these two became loyal members of the Society. To the glory of God and the memory of these two faithful couples, the window was unveiled and dedicated, Nov. 20, during the morning service. In the 100 years of the McCausland firm, makers of the window, this is the first time they have done a window on this theme. . . . From our Kitchener news source we have also

heard that members of the Church School staff and others met in the Fireside Room early in November to go over the hymns in the Hosanna to select those that they felt are favorites, those which they consider may be dropped, etc., in the work of the revision of our Sunday School Hymnal now being conducted by the Committee on worship of the Council of Ministers. . . . We also note that the ever-ready Kitchenerites did begin rehearsals for their Christmas pageant, Nov. 20.

ALTHOUGH prowlers visited (uninvited) the San Diego Church on Halloween and made off with some of the costumes gathered for the production of the Alpha Omega Players, NO MORE FRONTIER, nevertheless the play did go on as scheduled. One night the performance was for the benefit of the Church. Frances Gustafson was the hostess of Chow 'n Chat one Sunday night and Lois Miller was hostess to the Sewing Group one Tuesday morning.

From the Midwest the following items seem of interest. The Kenwood, Ill., Sunday School is using a tape-recorder to help students learn the Ten Commandments. Their pastor, the Rev. Immanuel Tafel, who says that they were pleased to welcome quite a few visitors to the Nov. 13 service, had for his Thanksgiving Sunday topic, "The sin of forgetfulness." . . . In St. Louis the Women's Alliance had a preview sale and showing of their rummage articles on the day before their regular rummage sale. This was a special service for the members and friends of the Alliance. To quote their lively bulletin: ". . . every table in the Alliance Hall is loaded with fabulous bargains and curious pieces which would be the envy of the dealers on Olive Street."

The Rev. Owen T. Turley, minister of the El Cerrito Hillside Church, Calif., asked each of the families there to gather at home before the Thanksgiving service at church for a "count your blessings" meeting. Starting with a prayer, he asked that each member of the family (beginning with the youngest) think of all the ways the Lord has entered his or her life, and then to end the meeting with a prayer of thanksgiving such as Psalm 100.

Back to the East Coast. Mr. and Mrs. Charles Giles, Elmwood Parish, recently celebrated their 25th wedding anniversary. One Sunday in November, Paul Zacharias, Elmwood Student Minister, exchanged

pulpits with the Rev. Harold R. Gustafson, Bridgewater Church. . . . Although the cold, drizzly weather was against the first meeting of the Young Adults at the New York City church, Nov. 3, the response was encouraging. A great deal of credit must go to Mrs. Winthrop E. Sullivan, Jr., for this new social group becoming an actuality. . . . The young couples of the Wilmington Del., Church were entertained at the home of Mr. and Mrs. Stewart Ayton, Nov. 4. The topic discussed was "Buddhism and Christianity." In that same city Mrs. Paul Dresser paid a visit to her daughter, Mrs. Stewart E. Poole. After Thanksgiving she went to California for the winter. Her husband, the late Rev. Paul Dresser, was a pastor of the San Diego church for many years. . . . Our desk has been brightened by the gay bulletins coming from the above church: bright royal blue on Nov. 13 and cardinal red for the Thanksgiving issue. And during a visit to the same city we found that the New Church members and all other church-goers were interested in the event of the Bryan Green Mission in Wilmington, Nov. 10 to 22, sponsored by the Protestant Episcopal Diocese of Delaware in cooperation with other Protestant churches of the state.

In England the New Church College is welcoming the new principal, the Rev. P. V. Vickers, and the retiring principal, Rev. Arthur Clapham, was thanked at a special meeting in October. . . . The New-Church Herald has received a photograph of Mr. John Kwama Atta Apeakorang and his bride Elizabeth taken on their wedding day, July 2, in which they are both looking most handsome in African dress. Mr. Apeakorang went to England from the Gold Coast some five or six year ago and took his degree in electrical engineering at Birmingham University, and subsequently he moved to different parts of the country in order to gain experience in his work. He is a well-read New-Churchman and has made many friends at Birmingham, London, Southend and elsewhere. He returned to his own country some months ago and now holds a position in the Government Post Office service.

Jane Harding, daughter of Hollywood actress, Ann Harding, is now honeymooning with her husband, Albert Paul Otto, Jr., after their wedding, Nov. 23, at the Lyon Street, San Francisco New Church. Mr. Paul is a Piedmont, Cal., stockbroker.

The grandfather of Craig Heddaeus, age 4½ mos., (see *Births*), is the Sunday School superintendent of the Pittsburgh Society, Mr. Gilbert T. Heddaeus.

Lily C. Cook, Norwood, Ohio, is, as near as we can find out, the oldest living person in the Ohio Association. On her ninety-sixth birthday, Dec. 14, she will be honored by a feature article about her in the Cincinnati Times-Star. Miss Cook was born in Glendale, Ohio, where she lived the first 78 years of her life; after that she made her home with a niece, Mrs. George Hamilton. Despite her age, Miss Cook enjoys life, her mind is clear and she takes an interest in what is transpiring in the world.

A radio drama featuring Johnny Appleseed (John Chapman) pioneer New-Church missionary was broadcast by the University of Ohio, Nov. 26.

Trips to the Moon was the headline over a Letter to the Editor published in the London Free-Press, London England, one day in October. This letter noted that now that the first globe-circling rocket is under construction a small book, "The Earths in the Universe," is once again timely even though it was written by a 17th century scientist and theologian, whose name we may easily guess. The correspondent to the Free Press was Leonard Cole, who also had another letter published in the same paper a month earlier on the subject of religious education in the schools.

BIRTH

HEDDAEUS.—Craig Carson Heddaeus, son of Mr. and Mrs. Robert Heddaeus, and grandson of Mr. and Mrs. Gilbert T. Heddaeus, Pittsburgh Society, was born in Panama, Canal Zone, Oct. 12, 1955.

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Birth, Baptisms, Memorials

BAPTISMS

REUSCHLEIN.—James William Reuschlein, infant son of Mr. and Mrs. William Reuschlein was baptized into the New Church Nov. 20; the Rev. Leon C. Le Van officiating.

BELL.—Mrs. Inez Taylor Bell, Corpus Christi, Texas, was baptized and received into the membership of the New Church, Nov. 6. The service was held in the home of Mrs. Jessie Thompson, 4405 Christle St., Corpus Christi; the Rev. P. Peters, Gulfport, Miss., officiating. Witnesses were, Mrs. Vincent Frost, Mrs. Doris Francis, Mrs. Esther Peters, and Mrs. Jessie Thompson.

MEMORIALS

ARNOULD.—Katherine B. Arnould. Resurrection services for Miss Arnould were held Oct. 13, at the Lally Chapel, Brookline, Mass.; the Rev. Antony Regamey officiating.

SHEDD.—Alice E. Shedd. Resurrection services were held for Miss Shedd at the Wentworth Chapel, Waltham, Oct. 17; the Rev. Antony Regamey officiating.

WOODWARD.—George Stedman Woodward, Cincinnati, Ohio, who entered the spiritual world on October 11, 1955, had a long life, a useful life, a happy life. Respected in business, he was beloved in a large family circle. A quiet man, shyer than was generally understood, the breath of his interests and the extent of his private charities will probably never be known. He loved his God. He loved his fellow man. Of such is the Kingdom of Heaven.

FORD.—Antoinette E. Ford, the last surviving member of the Ford family, and a long time member of the St. Paul New-Church Society, passed into the spiritual world March 30, 1955. She was born in St. Paul, Oct. 16, 1876. Her father and mother, Mr. and Mrs. Daniel K. Ford, and Nellie Walton Ford, an elder sister, joined this society on Jan. 11, 1880, during the ministry of Rev. Edward Craig Mitchell.

Miss Antoinette was baptized into the New Church May 16, 1886, on June 21, 1898, at the age of nineteen she joined the Church. During all the years of her long life she was a regular attendant at church services and was an active member of the Woman's Alliance. She chose teaching as her profession and spent her first years in the elementary field of the St. Paul public schools. Later she became a teacher of industrial geography in the Mechanic Arts High School. She had a gift for writing and was the author of several text books which have had wide circulation in this state. The first was entitled *Gopher Tales*; the second book, *My Minnesota*, appeared in 1929. In 1950 this book was revised and

brought up to date under the name of "Minnesota Past and Present."

The resurrection service for Miss Antoinette was held on April 2, 1955, the Rev. Wilfred G. Rice officiating. Miss Antoinette was devoted to her family. She leaves a nephew and his wife, Willard and Ann Hinkley; a grand-niece, Mary Ann Schaffhausen, and her husband; a grand-nephew, Jack Hinkley; and eight great-grand-nephews and nieces.

Elizabeth K. Jacobson.

JOHNSON.—Nov. 19, at his home in Attica, N. Y., Henry Johnson, a member of the New Church of Buffalo, N. Y., passed into the spiritual world after a long illness. Resurrection services for him were held, Nov. 22, by his friend of many years standing, the Rev. Bjorn Johansson, Cincinnati, Ohio.

Mr. Johnson was born, Dec. 13, 1885, in Wisconsin. He attended the University of Wisconsin majoring in agricultural chemistry and steam engineering. Most of his adult life was spent in Western New York, where he was employed as a plant engineer at Chautauqua, and later in Java, N. Y., as a manager of a creamery. While at Chautauqua he made the acquaintance of the famed inventor Thomas A. Edison, who once inquired of him if he would be interested in a job in the Edison Laboratory.

A man of many talents, Mr. Johnson could with almost equal ease repair a broken-down machine, make an oration or turn out a graceful poem. (A poem by him appeared in the MESSENGER, Aug. 20). In his college days he won first prize in a contest put on by an advertising firm for the lines—often quoted since then:

"The man who whispers down a well
About the goods he has to sell
Will never reap the shining dollars
As will he who climbs a tree and hollers."

Community and socially minded, he had held the highest office in the Masonic Lodge to which he belonged, and similarly in the Odd Fellows order and in the Sons of Norway. He also served for a time as deputy sheriff of his county as well as in other public offices. Sports were a hobby with him, and for a short period he played professional baseball. But he was better known as a hunter and fisherman. An interesting conversationalist and raconteur, he was always a welcome guest at public gatherings. His home was noted for its hospitality, friendliness and cheerfulness. Above all he was a man of integrity, a kind and generous soul, ever eager to extend help to a friend or a neighbor.

He is survived by his wife; a son, Robert Johnson, and a daughter, Mrs. Norman Merkle.

The **NEW - CHURCH MESSENGER**



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Essentials of Faith of The New Church

There is one God, and He is the Lord and Savior Jesus Christ.

The Word is Divine and contains a spiritual or inner meaning whereby is revealed the way of regeneration.

Saving faith is to believe in Him and keep the Commandments of His Word.

Evil is to be shunned as sin against God.

Human life is unbroken and continuous, and the world of the spirit is real and near.

BRIGHT AND MORNING STAR

The Small Light that Guides to the Lord

By Clayton Priestnal

If the stars should appear one night in a thousand years, how men would believe and adore; and preserve for many generations the remembrance of the city of God which had been shown!—R. W. Emerson

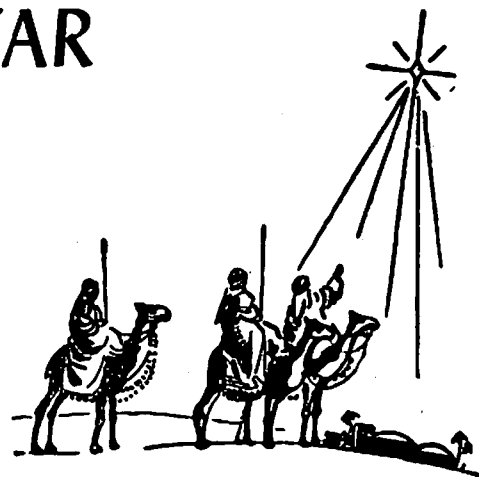
CENTURIES of patient, watchful waiting were rewarded when the long-looked-for star which heralded the birth of the Messiah appeared to guide the magi westward over desert sands to the stable of the Bethlehem inn. There is good reason to believe that it was Balaam's prophecy made some fourteen hundred years before which prompted the long vigil so faithfully kept. In the days of Moses, long before the Israelites settled the Promised Land, long before David and other kings sat upon the throne of Israel, Balaam, with an inspired tongue uttered these unforgettable prophetic words: "I see Him, but not now: I behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." And this divine prophecy made through Balaam was handed down from one generation to another; the prophecy was remembered and repeated from father to son for over fourteen hundred years. Thus when the sign did appear its meaning was understood—the wise men followed the guiding star.

How felicitous it was for the Lord to be described in the Book of Revelation as a "*bright and morning Star*." These twinkling beams of light, so far away, so faint, and yet so reassuring, have held a strong fascination for men from time immemorial. Throughout the ages the tired, sleepless eyes of imperiled sailors, battling the charging seas in the darkness of night, have looked up and seen a shaft of light through a rift in the lowering clouds, and the men have taken heart for the end of the storm was at hand. For unnumbered centuries mariners have guided their vessels across unmarked seas by the stars shining overhead. The sick, the aged, the weary and those with troubled hearts have somehow found consolation, hope and strength by looking up at these flickering lights far, far away.

Words of God

What is the secret of the almost magical powers of these glittering gems which emboss the night-time sky? One writer awed by the spell of the stars asked fervently, "What are ye orbs? The words of God? The Scriptures of the skies?" He did not find an answer, and yet he had it in his very own words. In a real sense stars are the Words of God, they are the Scriptures of the skies.

To the sensitive eye and ear all the phenomena of nature speak to the spirit of man. They whisper to



him the deepest secrets of the universe. They even tell him what is in the inner chambers of his own heart. The bright rays of the sun tell something about the warmth which radiates from a loving heart; the soft glow of the moon suggests a lesser light which is reflected in an abiding faith; the glimmer of the star is the ray of knowledge which comes to man from the sacred words of Scripture. Stars signify knowledges of good and truth. Starlight represents that state when the mind possesses the least amount of spiritual enlightenment. But with this small amount of intelligence which has been learned and remembered, the soul can be guided aright, just as the stars of the universe gave direction and promise to the seafaring men of old. When the Psalmist declares, "He telleth the number of the stars; He calleth them all by their names," he is saying in effect that the Lord knows the true qualities of each individual, He knows the exact degree to which each person possesses a knowledge of what is good and true.

A Little Beam of Light

The truths one learns, the lessons he draws from the Word of God, become stars in the firmament of the soul. A mind filled with many truths is like a star-studded sky, resplendently beautiful. In times of despair and sorrow, when the wavering lights of the spirit flicker and go out, and utter darkness enshrouds the soul, it is oftentimes one small truth which shines forth and brings comfort and hope. This inward light of one small truth, a star of the mind, is what the Apostle, Peter, had in mind when he wrote in the Epistles: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; having this first, that no prophecy of the Scripture is any private interpretation." Here the Apostle reminds the reader that a little beam of light, a star of truth, shining in an otherwise dark and dreary world, can be a guiding light until the dawn breaks and the love of the Lord can be clearly seen in the warmth and light of the rising sun. Yes, how many beautiful and consoling thoughts come as one gazes upward at the sparkling canopy of heaven!

After the Long Night

How significant it is that the Lord should be called a "morning star!" The long night is past; bright streaks of dawn tinge the pale horizon; a new day is beginning; a solitary star remains clear and bright. Does this not describe most accurately the conditions attendant upon the Lord's coming? The dark mantle of evil had wrapped itself around the hearts and minds of men. All the lights of love and truth were virtually extinguished. Man no longer had the will nor the power to free himself from the suffocating effects of his own perverted nature. And the night had been long, dark, endless, with no hope of a dawn. Then something very wonderful happened. A star appeared—a morning star.

In a manger at Bethlehem a Child was gently laid, a Holy Child who came into the world with powers that could tear to shreds the pall of evil which had enveloped the world. On that fateful Christmas a new day began for the human race. No longer did man need to grope blindly along the treacherous pathways of life, not knowing where dangers lurked. No longer did man need to fight the powers of darkness with his own insufficient strength and resources. A new power, a new light, a new hope had come into the world. A new day had dawned for the children of men. And with the rising sun of the Lord's love and truth, there was the bright and morning star—the knowledge of the sole divinity of the Lord Jesus Christ.

But do not mistake the morning star for the day itself; the star is only the harbinger of the approaching dawn. Something more must happen before there can be a general state of enlightenment in the mind. Knowledge of the divinity of the Lord does not alone mark the beginning of new spiritual life. The knowledge that the Babe who rested in Mary's arms, the Holy Child before whom the shepherds knelt and to whom the wise men offered their gifts, is the light and life of men—the mere knowledge of this fact does not necessarily mean the spiritual night is past. A spiritual day comes when the warmth of the Lord's love and the light of His wisdom and the vivifying power of His spirit enter in and take full possession of the heart and mind.

The star, the knowledge that the Savior had come into the world, brought the wise men to the place where the Christ Child lay—and this was important, of course. But of even greater significance were the gifts they brought and offered to Him who was "the root and offspring of David, the bright and morning star." These men from the East brought with them gold, frankincense and myrrh. These three gifts are symbols of love, understanding and an outward life of goodness. There must be the star to lead man to the Lord—man must have some knowledge of Him before he can come into His presence—, but unless man offers his whole life to the Lord his homage will be a vain and empty gesture. Each person should see

the morning star, see it as the bright promise of the Lord's coming into his life, but at the same time let it be remembered that knowledge is not the life, just as dawn is not the day.

Windows of Heaven

On some clear night when the world is hushed and the stars are shining overhead, go out into the silent darkness, look up and say, "These twinkling orbs are the windows of heaven, for knowledge of good and truth are the openings through which we pass to enter into the life where angelic qualities of love and charity rule, not only at Christmas time, but the whole year through." Do this!—and the soul will see a new light, a new star, never seen before. Look with imagination at these gems in the canopy of heaven and the sky will begin to have a new meaning; the soul will be aglow with innumerable inner lights which will shine forth in a troubled world for all men to see.

The one bright star which holds our attention at this season of the year is the truth that in the Babe of Bethlehem mankind found God manifesting Himself in Person. In this momentous event so solemnly commemorated, Christians recognize that the One God of heaven and earth entered upon the pages of history and lived in this world of time and space, this world of self-centeredness and folly. In so doing He lived a life perfect in every respect. This truth should be the lode-star which guides man on his earth's long pilgrimage, as that shining orb of long ago led the wise men far from their home and kinfolk to seek the Christ Child in a strange land. Mark well! When the wise men left the holy scene at Bethlehem they returned home by a different way. When the star of truth brings one to the presence of the Lord, let him be so moved by that experience that he, too, will go forth by a way different than the one by which he came. Perhaps he came self-seeking, perhaps he came with indifference, perhaps with skepticism—it does not matter so long as when he leaves he takes a new and better way.

May each one find in this "gracious and hallowed" season many stars to add to his spiritual galaxy, so that in the Lord's good time he may be counted among the "children of light." On this Christmas and forever after, may each one see and acknowledge the Lord Jesus Christ as the "bright and morning star."

(The author of the above is the pastor of the Baltimore New-Church Society, and a keen student of the drama.)

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GLORY TO GOD IN THE HIGHEST

On Earth Peace Among Men of Good Will

By Louis A. Dole

NINETEEN and a half centuries ago the Lord was born in Bethlehem. His birth was made known to but few. Today the Christian world is gathered together to celebrate His birth, and is come to worship Him.

When the Messiah was born, it was permitted the angels to give a brief message to the world. The message of the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men," expresses the purpose of the Advent. Isaiah had prophesied of Him, "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." But wrong ideas of God had closed the minds of men, and the love of self and the world had closed their hearts, so that they failed to see in Christ the fulfillment of the Scripture prophecies. God was thought of as vengeful, as One who created men to serve Him. They thought that He delighted in ruling over men and in receiving worship and praise for the sake of His own glory.

In the letter of the Word worship and praise are commanded. The angels sang, "Glory to God in the highest," but this was not for the purpose of adding glory to the Lord, for nothing can be added to the Infinite. All that we are or that we have is from Him. The Lord wants us to praise Him because praise of Him is the love of the virtues that are His. He did not come into the world, nor contend against the principalities of darkness, nor endure the cross for His own glory. It was all done for us. He declared this plainly in the words, "For their sakes I sanctify myself, that they also might be sanctified through the truth . . . and the glory which thou gavest me have I given them; that they may be one, even as we are one . . . and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Foretold by Scriptures

Of Him who created the heavens and the earth it is written, "With whom took He counsel, and who instructed Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding? . . . All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity."

We can not add to His glory, nor does He need our help for Himself. We can no more add glory and power to Him than we can increase the glory and power of the sun. And His glory surpasses that of all the countless suns in the material heavens. We cannot increase in Him that shining, but we can increase and intensify it on the plane of its reception, by preparing ourselves and by helping our

neighbors. And by giving glory to God we also escape the evil of attributing achievements to ourselves, an evil which takes every vestige of goodness out of them.

The Scriptures foretold that before the Lord should come, darkness would cover the earth. The Scriptures, the doctrines of the Church, and history alike teach us that at the time of the Advent all genuine truth and goodness were about to perish. Then the Lord came.

How did He come? He could not reveal Himself as He is in His infinite perfection. If He should do this, men could no more look at Him than they can look at the sun. Nor could He at that time reveal Himself to their minds. So He came in the flesh, revealing Himself on the material plane. This revelation was not understood, and the Christ was put to death. But to a few it was given to perceive that the prophecies of the Word had been fulfilled, and through these few the Christian Church was established.

Some today look for the Lord's coming again in the flesh. But we should be able to see that in this New Age the Lord can be worthily known only by the revelation of Himself to the understanding. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Giver of Peace

The second part of the angelic message is, "on earth peace, good will toward men." It might be noted that a more accurate translation is "among men of good will." There can be no peace without good will in the hearts of men.

The Christmas message is a message of peace. Among the Lord's last words to His disciples were, "Peace I leave with you, my peace I give unto you." It is the Lord's desire that all people live together in peace. It was to make this possible that He came into the world.

War is the result of thinking and living in opposition to the Divine order. Jesus said, "I am the light of the world." He alone can open our eyes to see and repent of the evils that make war possible. For war and all conflict are the result of evils in the human heart. They come from the love of self and of the world.

The Lord came into the world to show us the nature of true love. True love is the feeling of the joy of others as one's own joy and the pain of others as pain in one's self. This love is in and from the Lord, and this He gives to men as they look to Him for it and use it as from Him and for His sake. Self-love is the opposite of this. Self-love is self-assertive; it seeks to rule; it requires the service of others.

Most people give intellectual assent to the two great commandments, but something has been blocking their acceptance in heart and in life. The testimony of experience as well as the Word is, "All they that take the sword shall perish with the sword." People like to exalt the teachings of the Lord. And they like to think that they believe them. But they do not really trust in them. When it comes to carrying them out in life, they say, "They are not practicable; they are too spiritual; they are too idealistic."

Live by His Truth

Some blame the Church, and in a measure rightly. Many churchmen only half believe the Scriptures, and instead of looking to the Lord look to external devices and expedients to attain their purposes. When it comes to an out-and-out acceptance of the teachings of Christ, there is a strange but obvious shrinking.

But peace ultimately depends upon development of the things of the spirit. The fundamental truth is that the Lord is the Author and Source of peace. Without learning and keeping His laws, enabling Him to overcome in us the desires that lead to conflicts, there can be no peace.

The Lord Jesus Christ must be looked to not merely as an example for mankind, but as its Redeemer and Savior, and we must live by the truth that from Him alone goes forth power to enlighten, strengthen, protect, and bless mankind. He is indeed the light of the world. From Him through His Word comes the power to see our evils and to shun them. Without Him we walk in darkness. The real trouble is that few believe this. Men are not actuated by Christian motives. They seek supremacy and power for themselves. They do not believe the Christian doctrine: "Let him that is greatest among you be as the younger, and him that is first as him that doth serve." The Lord came into the world to make this truth real. He lived that life. He, the greatest, was the servant of all. We ought to believe this and to live accordingly. We would, if it were not for self-confidence, self-seeking, and the desire for self-aggrandizement.

There are two fundamental laws which are the prime requisite of true manhood and womanhood, of all happiness and peace. Men have never been able to dispute successfully the truth of these laws. They never have really challenged the wisdom of them. They have only failed to live according to them.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

And, "Thou shalt love thy neighbor as thyself."

"On these two commandments hang all the law and prophets."

(Mr. Dole, a Yale graduate, is the pastor of the Bath, Me. Society and general pastor of the Maine Association.)

THE WORD MADE FLESH

Here "the Lord" is said instead of "Jehovah;" or "the Lord God Almighty" instead of "Jehovah Ze-baoth" . . . Among the hidden causes of their calling Jehovah "the Lord," were the following: If at that time it had been said that the Lord was the Jehovah so often named in the Old Testament, men would not have accepted it, for they would not have believed it; and moreover the Lord did not become Jehovah as to the Human until He had completely united the Divine Essence to the Human Essence, and the Human to the Divine. The full union was accomplished after the last temptation, which was that of the cross; and for this reason, after the resurrection the disciples always called Him "the Lord" . . . And because the Lord was the Jehovah so often named in the Old Testament, He also said to the disciples: "You call me Master and Lord, and ye say well, for so I am". . . That the Lord Jesus was Jehovah is also meant by the words of the angel to the shepherds: "Unto you is born this day a Saviour who is Christ the Lord."—*Arcana Coelestia* 2921⁵, 6

Leaguers' House Party

Miss Lise Jungshoved, president of the American New Church League, has announced a house party for the Midwest young people to be held the week-end of Dec. 30-Jan. 1, at the Swedenborg Philosophical Center, 5710 Woodlawn Ave., Chicago 37, Ill. Those who are planning to attend are asked to write to Robert Tafel at the above address, make suggestions for a program and state that they expect to come. Tentatively, it is planned that the Leaguers will arrive and get settled, Friday evening, Dec. 30. The next morning will be spent in a sight-seeing tour of Chicago, and the afternoon in a panel discussion and perhaps more touring of Chicago. In the evening comes the New Year's ball. On Sunday the young people will attend church and then make a trip to the Museum of Science and Industry. Miss Jungshoved's announcement further states:

"Many of you will remember the plans made at St. Louis for a houseparty in Chicago during the Christmas vacation. We chose Chicago because it is centrally located. Also, in Chicago we have the Swedenborg Philosophical Center, which will provide facilities for a houseparty. Many Leaguers are working, so we thought the holiday weekend would be a fine opportunity for us to get together. Your weekend will cost you only your transportation plus \$1.00 registration fee. A fund to defray the other costs is being raised by the Youth Activities Committee of the Illinois Association. We hope that the local Leagues will urge their societies to help them to defray the costs of transportation. Lodging and most meals will be at the Center."



The Divine Humanity

Christmas will be a time of gladness and rejoicing in most American homes. This statement is based on the simple observation that in the past this has generally been the case. There is something about the Christmas spirit that induces charity, kindness and gladness. True, there will be some who, in the spirit of Scrooge, will exclaim:

"What does the world have to be merry about? Half of it is hungry; more than half of it is under the rule of a cruel tyranny, and even over nations that are rich and free there hangs a pall of fear."

However true these things are, Christmas induces gladness because it commemorates that unique event in human history, which now lies at the very heart of that history, the birth of the Holy Baby who was to become and now is the Divine Humanity. In His birth lies the hope and the promise for the children of men of freedom from hunger, tyranny and fear. In that birth is the assurance that evil is not built into the structure of things, hence destined to endure forever and possibly prevail in the end. Evil is the perversion of a life that in its root-purpose is good, and the Divine Humanity came to earth to rescue men from that perversion.

In an ancient prophecy we read:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." (Isa. 11:6).

Few people today look for any literal fulfillment of this prophecy. They do not look for zoological gardens where predatory and grass-eating animals live together in peace and accord. A much more important spiritual meaning is here indicated. This is a promise that the wild drives of aggressiveness, self-love, greed, the lust-for-power and hostility that dwell in the human breast can be controlled and directed into channels where they will bear fruit for the welfare of man and for the kingdom of God. But man by his own strength, cannot tame the wild beast within. However, he can achieve this end with the help of the Divine Humanity. Therefore we are told that a little child shall lead them—the child born in Bethlehem.

Christmas carries us back to this wonderful event of the birth of the Holy Baby, in whom were to be blended in perfection both humanity and Divinity. To stress either of these last two terms at the expense of the other is of no value. Jesus was and is God-Man. He is the Creator, who, to carry on the redemptive

aspect of creation, was the Word made flesh, was the teacher who went about doing good and living the perfect human life thereby uniting it with the "Divinity of which it was begotten." He is "God manifest" in terms of human experience and in a manner within the comprehension of the human mind.

Certainly we must stress the human aspect of Him who was born in Bethlehem, but not overly much. Learned books have been written stressing the humanity of the Lord to the point where they seem to reject His Divinity. There are churches who stress only his humanity—indeed, openly and frankly deny the idea of His Divinity. Against this tendency the follower of the Lord has constantly had to fight. That the Lord's humanity was real is made abundantly clear in the Writings. (See *Arcana Coelestia*, n. 1813, n. 6716 and the *True Christian Religion*, n. 95).

Inasmuch as the New Church asserts the sole Diety of Jesus, and we often meet with such statements as "Jesus is God," it may seem that we can never overstate this. Perhaps not, but it must never be forgotten that the humanity of the Lord is not to be ruled out. There would have been no need for that birth in Bethlehem if the humanity assumed by the Lord had not been necessary in the work of redemption. Certainly God was not born in Bethlehem on that first Christmas. Such an assertion would be an obvious absurdity. God is from everlasting to everlasting and no one can assign to Him as His birthday a certain day in human history.

On Christmas day there was born a tiny infant, just as helpless as any infant born that night. He could have been slain by Herod but for the fact that Divine Providence watched over Him. But in that tiny infant there were all the potentialities to make Him the perfect instrumentality for God's revelation of Himself. In Him were the potentialities which were to bring about His glorification and His union with the "Divinity of which He was begotten."

And yet that humanity that came into the world as a little infant, that was adored by wise men from afar as well as humble shepherds in a nearby field, that was feared by King Herod, was not lost when it became one with the Divine Itself. It remained with us, not as a speculative idea of a great Cosmic Power, but as a warm abiding presence which we could worship. In other words that humanity became for man God visible who would strengthen him in temptation, comfort him in sorrow, bring him out of darkness into light, assure him of God's love and give him the life eternal.

LETTERS to the EDITOR

LOOK FOR COMMON GROUND

To the Editor,

Many of the letters or articles in the *Messenger* of November 26 were stirring, and I am sure "good" for us, especially for us ministers. They urged militancy in the preaching and other presentation of our cause, and an emphasis on difference and uniqueness, and a halt on appeasement or the desire to "belong," apparently to the Christian company. Is the problem of procedure as simple as this? We do stand in the Judaic-Christian line. We go on with Old and New Testament and with the Christian Gospel. Swedenborg had no thought of dropping or departing from the Christian message, but every intention of reinterpreting, reinforcing and reestablishing it. There is a general Christian message in which to set any specialties, like the exposition of the spiritual sense in the Word, and like the concept of the glorification of the Lord's humanity. These specialties are unique, but are we to present only the unique and a specialty, and to do so in order to make difference plain? We battle then with Christians over doctrinal differences. Recognizing the large cause we have in common with them, there is a chance to win examination and consideration of our understanding of the Christian Gospel, and the door is open to mutual understanding. To go forward with advanced insights only is to cut these away from roots and from common ground, and the more militantly we do so, the more severe is the severance, and the more obviously and doubtless obnoxiously we are a "sect," which the same letter writers, I think, would deplore.

William F. Wunsch,
Washington, D. C.

A TEACHING CHURCH

To the Editor:

We are interested in the letters regarding the condition of our church (Nov. 26). All of them hit the nail on the head but, it seems to us, not squarely enough!

Fear of seeming different is not, we feel, the reason for our weakness; but is only an evidence of it. The General Church, our sister organization, has no inclination toward "appeasement" and no dread of seeming fanatical, yet its membership and number of societies are even smaller than Convention's. Symptoms must not be mistaken for causes. Let us look at the report made by Convention's president (*Messenger*, July 23): that only somewhat over half of our societies have resident-ministers; that over one-third of our societies with ministers cannot pay them without Convention's help; that approximately five-sixths of all the societies formed in this country have now ceased to exist.

Add to this statements made in the current *League Journal*, that organizational work among New-Church young people has almost disintegrated. (There are now seven dues-paying groups, compared with half a hundred twenty years ago.) This, too, is a symptom. Of what? May not the answer be: of failure to see and follow the true use which a New-Church organization should be performing? Is maintenance of localized congregations the primary means by which the New Church is now intended to grow?

Time magazine for November 21 reports an amazing upsurge, on college campuses, of interest in religious study; courses which formerly had only a handful of students are now enrolling hundreds. When theologian Paul Tillich delivered some lectures at the University of Chicago, so many students wanted to attend that a hall twice as large as that originally planned for, had to be found. Church-attendance among collegians has also mushroomed but not, apparently, purely for the sake of worshipping; according to Yale's Professor Shedd: "these students are seeking to come to grips with the basic problems of faith and living." Where does the New Church come in, here?

Look at our Wayfarer's Chapel. It is not an organized society; although it holds Sunday services, these are not its chief preoccupation or objective. Its daily work consists of making available to the multitudes of passers-by, with completely non-compulsive methods, in a setting of exceptional beauty, the unique teachings for which the New Church stands. To this chapel *thousands* come every month, taking away with them some definite knowledge of the New Church, "packaged" in the memory of a heavenly sphere.

Consider the work being done in Wilmington, Delaware, where the New-Church pastor goes on the air frequently as one of a panel of ministers in "The Pastor's Study" (broadcast weekly for one and a half hours at midnight). The clergy on this program discuss and attempt to answer religious questions phoned in during the program. So much more successful is our pastor than any of the others, in giving answers, that the rest of the panel-members have been going to the library to look up Swedenborg (and one complained that all the volumes were out!). How many are being introduced to the New Church in this way? In this same town, and in a neighboring one, the New Church membership staged a tremendous visiting-campaign, inviting many families to attend New-Church worship. The response was negligible.

The Swedenborg Foundation, not a church society at all, probably brings New-Church teachings to more people than do all our local societies combined. Does it matter if these people do not come and sit in our various pews on Sunday mornings? Is not the meaning of the New Church, for them, to be found in whatever of enlightenment and charity may develop

in their daily living as a result of their study of Swedenborg's writings?

Looking at the contrast between our few outreaching methods and the activities of struggling, half-hearted local congregations, does it not seem indicated that we should transfer emphasis from the maintenance of congregations to programs of teaching and of otherwise spreading the doctrines? To make regular worship-services the objective of church organization seems like putting the cart before the horse (there is a correspondence in this expression!). *True worship is a spontaneous result of something else.* It is that "something else" which should be the church organization's prime business. What is the "something else"? Is it not the understanding of Divine Truths? The New-Church teaching of divine truth is unique. Can it be quickly appreciated as such, when it is "packaged" in conventional old-church wrappings—i.e., the traditional compulsive "come to worship" routine? Do people see in this anything different from or better than that which every church building in the country is offering? (There are about 294,000 in the U.S.)

The New Church emphasizes that understanding is basic to true religion, and that the New Church will develop from enlightenment in the minds of men. Christ's work consisted of giving enlightenment. Swedenborg's work did likewise. Neither was concerned with organizing and maintaining worship programs. This thought must not be misinterpreted, please! We are not saying that worship is unimportant. We do say that maintenance of groups and buildings primarily for such worship is not the chief work that we should be doing. Our organization and group are absolutely necessary for implementing activity. But can our present forms of organization most effectively carry on the kind of activity which should be our first concern?

Our church should be a *teaching* church. Once New-Church doctrines are assimilated, worshipful feelings are inevitable and can find expression in many ways and in many places. It is not our congregations and Sunday services which should be built up, but our methods of teaching and study and our contacts with the world at large.

Gwynne and David Mack
Pound Ridge, N. Y.

MENACE OF COMMUNISM

To the Editor:

I read with interest the letter by Irving B. Malowsky in the *Messenger*. I would like to recommend the reading of three small books that I believe will give any reader a better understanding of what communists really are.

These books are: *Confessions of Stalin's Agent*, by Rev. Kenneth Goff. *Life and Death Under Communism*, as told by Rose Wong. The third book, *Dead Men On Furlough*, is taken partly from the writings of the Australian, Dr. Schwartz, and partly from

some of his lectures given all over the U.S.A. Dr. Fred Schwartz delivered a speech in the Congressional Dining Hall, Feb. 27, 1953, on communism.

Rev. Kenneth Goff knows the true character of the communist since he was once under their training. But I think some of the people he thought were communists were innocent people who were fooled by clever propaganda, even some fine people in high places that should have known better, like the Dean of Canterbury, and Anna Louise Strong. I read their books and was fooled for a while. We may be fooled for a while, but we must keep an open mind so as not to be fooled all the time.

After meeting with Stalin, Pres. Roosevelt said mistakes had been made; later Mrs. Roosevelt said, "You can't do business with Stalin." When Mrs. Roosevelt was asked why the UN did not make Russia give back the 25 thousand children they had stolen in raids on Greece, she said they had tried but had no way by which they could force them to do so.

It seemed awful that the Germans killed about two hundred unarmed American boys but we have since learned that the Communist shot eight thousand unarmed Polish officers, and buried them in one grave. Without doubt our movies, comic books, TV and radio programs are responsible for a great deal of juvenile delinquency, but there is plenty of evidence that these have been planned and promoted by the communists. A few weeks after the communists took over Canton, China, two thousand little orphans were picked up by the missionaries and taken to hospitals, but they were too near death from hunger and exposure to live. The communist accused the missionaries of killing them, and took that as an excuse to torture and kill the missionaries.

Let us all pray that the Lord will guide our government in its dealings with other governments, and make ours a Christian government.

Mary A. Read
Portland, Oreg.

NEIGHBORHOOD SUNDAY SCHOOLS

To the Editor:

In the *Messenger* for October 29th, 1955, the Rev. Wm. H. Beales of Detroit justly bewails the anemic condition of Convention Churches but he does not suggest any remedy. I think Mr. Beales and other ministers of Convention Societies can well consider the experience of the San Francisco Society under Rev. Othmar Tobisch's ministry.

When Mr. Tobisch came to San Francisco, that Society was mainly composed of elderly people of the Lyon St. Church, combined with these of the O'Farrell St. Church. It was approaching a moribund condition. The younger people lived mostly in the "East Bay," and had there formed the Berkeley Parish as a corporate part of the San Francisco Society. (This Berkeley Parrish has since become the El Cerrito Parish). Before a great while, Mr. and Mrs.

Tobisch began to build up a Neighborhood Sunday School from children living near the Lyon St. Church. Mr. Tobisch also pushed the use of the Lyon St. Church as suitable for small weddings, as it is beautiful and artistic. Our San Francisco Church is the only church in San Francisco, besides the Roman Catholic Cathedral which was described in "Baedeker." From couples married in our church, they formed the Couples Club, from which several members accrued to the Society. Also Sunday School parents became interested in the teachings and the work of the church; so that there is now a large and vigorous Parish operating in the Lyon St. Church and church house.

This work of Mr. Tobisch is in harmony with the Lord's admonition and a practical application of it, to suffer little children to come unto Him. The little children have little or none of "the old wine in old bottles," that is, the old doctrines to get rid of. They form, therefore, more promising material for New-Church teachings than older persons.

It seems to me that isolated receivers of the New-Church doctrines or members who live at a distance from their churches could well take a lesson from this San Francisco experience and start Neighborhood Sunday Schools, or classes, meeting in their own homes.

I doubt that such an activity would meet with much opposition and might well be welcomed by the parents. Before many years there would result oases of New-Church people in many parts of the country, which would strengthen the present societies and perhaps form the basis for new ones.

At any rate, it would be a useful service of the Lord's New Church to plant leading doctrines of the Church in the minds of the young.

Edward H. Nutter,
Saratoga, Calif.

THE NEW-CHURCH OUTLOOK

To the Editor:

In the first place, the Divine Truth will live on, will prove itself to all who will give it a chance, whether we, of the organized bodies on earth, have as great a part in helping to proclaim it to the world as we should. "Every one receives his meat in due season"—those who hunger after the truth, will receive it. It is not for us to attempt to force it upon any one, as this method invariably creates prejudicial barriers which are difficult to overcome.

The New Church does not gain members through emotional or persuasive measures, but through enlightened reason, and the insight into truth that comes from a love, and proper use of its good.

It is a known fact that many persons are helping themselves to this precious treasure—the divine truth—which has been revealed to the world for the benefit of all mankind by the Lord Himself, through the divinely prepared instrumentality of His servant, Emanuel Swedenborg; though, in their

acceptance and use of this fountain of knowledge—which depicts the very SOUL of the WORD of GOD—they do not always publicly declare its source. We all know that Swedenborg was not only very learned in all branches of education, but he also possessed the heavenly quality of humility, which doubtless helped to fit him for the important mission the Lord called upon him to perform. In like manner, we need to set aside our selfhood and open our minds and hearts to influx from above.

After hearing a sermon, a lady once remarked to me that she got more out of reading the Writings than she did by listening to a sermon. A possible explanation of this might be that it is easier to give more concentrated thoughts to a subject—and thus open the avenues of perception and reception—when reading quietly by oneself, than it is to try to ponder over words expressed in quick succession with no special pause for reflection. Unfortunately, some speakers seem not to be sufficiently imbued with the power of the Holy Spirit to convince their listeners that they bring the Lord's message to them. To be convincing, it is necessary for us to be convinced ourselves. Either we believe in the doctrines of the New Church, or we do not. The Lord says "If thou be lukewarm, I shall spew thee out of my mouth."

Which is of greatest import, that we try to fill our churches with people and expect them to be satisfied with less than our best, or, whether those whom it is our privilege to contact, receive—through our untiring efforts—the enlightenment and benefit which the Divine Truth Itself can supply? Some folks find that they derive more benefit from study groups, where questions may be freely asked, and answered. The earlier receivers of the doctrines employed this means to acquaint themselves with the inner meaning of God's Holy Word.

I have in my possession, a leaflet bearing the inscription: "A KEEPSAKE of the ONE HUNDREDTH ANNIVERSARY of the publication of the first Convention Liturgy entitled the BOOK of PUBLIC WORSHIP for the use of the NEW CHURCH as signified by the NEW JERUSALEM in the REVELATION. . . ." (1836-1936). The point I wish to make in connection with this, is that, in designing this book, the committee in charge: Mr. T. B. Hayward, Mr. Samuel Woodworth, Rev. M. B. Roche, Rev. Thomas Worcester, and Mr. George J. Webb, advocated that "all texts of the services of worship, whether spoken or sung, be direct passages from the WORD, thereby excluding 'man-made' prayers and hymns." Please note that they, thus, invited the Lord's presence in their midst, whereas, some of the modernized methods of worship tend to close the door to Him. The closer we permit the Lord to draw us to Him, the more devout will be our worship of Him.

Imagine my great surprise once, when a New-Church minister said to me, "I don't always preach

a New-Church sermon to a mixed audience." My reply: "Folks come to a New Church expecting to hear a New-Church sermon." It is my feeling that they (in the New Church) are ordained so to preach. I also feel that the name "Church of the New Jerusalem" was God-ordained, and that, instead of wanting to change it, as some have suggested, we should try to live up to what it stands for. We cannot deliberately deny the Lord, and, at the same time, be qualified to be His true followers.

Ever since the radio became a reality, it has seemed a good channel for disseminating the divine truth. We cannot accurately estimate how many 'hungering souls' have been supplied with the 'spiritual food' they yearned for, but responses to past broadcasts have indicated that quite a number found their way out of the clouds of darkness and falsity into the light of truth and a clearer understanding of the Word of God, and became sufficiently interested to want to follow up the talks. However, important as the initial step of New-Church radio broadcasting is, much more is required of us than simply to awaken an interest in the teachings. Sometimes those of the radio audience desire to attend a New-Church service. Then, it is up to the pastor of the parish to hold the interest by presenting a soul-satisfying sermon. The situation calls for carefully planned teamwork on the part of the radio speaker, the pastor, and in fact the whole New-Church membership. A cordial welcome is a very essential requisite. And let us overcome the habit of welcoming visitors as 'strangers,' 'newcomers,' 'outsiders,'—let us welcome them as 'friends.' A cheery smile and hearty handclasp are much more convincing of our sincerity, for they emit a winning, warming sphere, than is a formal welcome.

The outlook for the New Church could be brighter, too, if 'petty jealousies,' 'empty pews,' and the like, ceased to be our chief concern, and we all worked together (unselfishly) for the good of the New-Church cause. It would help, too, if we adopted the policy of holding to an affirmative and confirmative attitude, and stopped declaring a negative side of our own making.

Clara M. Parks.
Cedar Rapids, Iowa.



HOW THE LIGHT CAME

By Elizabeth K. Jacobson

TO THOSE fortunate individuals born and brought up in the doctrines of the New Church it might be interesting and possibly useful to know how someone born and brought up in the doctrines of a different church bridged the gap between the two.

I joined the New Church in October, 1906, forty-nine years ago last October. It was in the little Virginia Avenue Church, St. Paul, Minnesota. The minister, Rev. Edward Craig Mitchell, had said, "You join the Church and the Light will come afterwards." This was in answer to my question, "Can I join if I do not understand all the doctrines of the church."

At the turn of the century I had married a man steeped in the doctrines of this New Church. He believed in one God, the Lord and Savior Jesus Christ, Creator and Redeemer of the world.—a God of love who took upon Himself our human nature, came into the world and by His life showed men how to live the life of heaven. This God did not punish men for their sins, but showed them how they punish themselves by breaking His all-wise and beneficent laws.

The Church which I had joined at the early age of twelve years had pictured to me a God of wrath whose only begotten Son had come into the world to appease that wrath and by His death on the cross had offered Himself as a ransom for the sins of the world.

Both Churches had taught us that the Bible is God's Word, the New Church that this Word is divine and has a spiritual or inner meaning which is revealed through the law of correspondences. I knew nothing about this, only the letter of the Word.

The New Church taught that man is essentially a spiritual being and has a physical body which he does not take with him when he passes through what is called death. For, within the physical is a spiritual body in the same human form, which the Lord draws from the physical body when it can no longer serve the spiritual. Man then lives consciously in the spiritual world.

I was afraid of death, thinking the soul was something intangible, floating around in space and waiting to be united with its physical body on a future resurrection day.

Heaven to one brought up in the New Church is a very real place similar to this world with its homes, schools, and churches where there is work and recreation and all the things we enjoy here.

My former concept of heaven had streets of gold,



the angels had wings and played on harps, and I knew I should never feel at home there.

I was introduced to the New Church by being taken to the church in St. Paul. Those first Sundays stand out very clearly in my mind. I liked the people very much. They were warm and friendly. But the service was quite different from what I had been used to. I could enter into the Scripture readings and felt at home in most of the hymns, but oh, those sermons! Mr. Mitchell, author of "Parables of the Old Testament" as well as "Parables of the New Testament" and "Scripture Symbolism" was at that time preaching on the Parables of the Old Testament. The one I remember especially was about the "Seething Pot" with the scum on it, taken from Ezekiel 24. Not understanding anything about correspondence you can imagine how bewildered I was. The texts of most sermons I had heard were taken from the New Testament, especially the Epistles. As for the book of Revelation, that was a book of mysteries and not supposed to be understood.

In my first contacts with the people of the New Church I heard a great deal about a man named Emanuel Swedenborg and they called themselves Swedenborgians. In my confused state of mind I thought they followed this man, Swedenborg, instead of the Lord. I was to learn later how wrong I was. Another thing that troubled me was why this church did not grow. There were so few in it compared to the many in other Protestant churches. And how was it possible that Swedenborg had his spiritual eyes opened while he was still in this world and saw and heard all the amazing things he wrote about in his many books? If the Lord had a new revelation to give to the world wouldn't it have come in some other way?

And so I firmly resolved that I would lead this Swedenborgian of mine away from his strange and little known beliefs into my Church. As I look back now I think, what an impossibility! For even in those few years of my married life I began to realize that my husband had something far more vital to live by than I had, and I began to want it for myself.

His simple trust in the Lord's Divine Providence made a great impression upon me. When his Aunt Nellie passed on into the spiritual world he did not grieve for her as I thought he would. She had taken him at the age of three years when his mother died and had brought him up in the doctrines of the New Church which she loved so dearly. I knew he was going to miss her, but he seemed to forget his own loss and instead rejoiced with her that she and his Uncle Benton were together again in that very real and substantial world which he felt was so near to this world. He had not lost her, only gained her in a new and more wonderful way.

After our little daughter Alice was born and baptized into the New Church I felt I wanted to belong too. That is why I asked the question, "Can I join the New Church if I do not understand all the doc-

trines?" It is true there were whole shelves of Swedenborg's works in one of our book cases, but my husband had never suggested that I read them. He wisely knew I was not ready. All we had read together was a book called, "Foundation Truths" used by the New Church League and this reading was only on Sunday evenings before our open fire. So I pondered Mr. Mitchell's answer, "You join, and the Light will come afterwards." Little did I dream how that Light would come!

As I said before, I joined the New Church society in St. Paul on a Sunday in October. The following February in a train wreck my husband was suddenly taken from this world into the spiritual one. As soon as he heard of it Mr. Mitchell came to see me. He told me much about the other world and what happens when one enters it. He left a little book for me to read, "Man as a Spiritual Being" by the Rev. Chauncey Giles. The resurrection service was held in our home; Mr. Mitchell officiating. He had prepared me for it by telling me that if I kept my mind on the spiritual side and not on the physical I would feel my husband near me and know I had not lost him. I did just that. And I felt that my marriage to him was being enacted all over again. My new friends from the St. Paul society came to the service and there were no tears shed. The flowers, music and Mr. Mitchell's beautiful message are as vivid to me today as they were then. Death and a funeral had been changed to Life and a resurrection.

Alice was too young to experience any of this, but she must have been sure that her father was in safe keeping. One day her little friend and playmate, Edith, who was a year older than she, said, "I know what they did with your daddy. They dug a hole in the ground and buried him." Alice indignantly replied, "They did not! The angels just scooted down and took him."

In the long months following, those books written by Swedenborg and never handled except to be dusted came off the shelves one by one: "True Christian Religion," "Heaven and Hell," "Divine Providence," "Earths in the Universe," and others. I read because I was impelled to read to learn more about that world and life to which my husband had gone. And that is how the Light came!

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PROPER TIME TO PRAY

By Julia A. Wolfe

MANY of us pray only when we are "up against it." Then we take time to wonder if God cannot help us. Recently a wealthy family had the misfortune of having their only son killed in an auto accident. They were not church-goers, but invited a clergyman to come to the house the day after the accident. As the minister rose to leave, the father of the family said to him: "Will you please be kind enough to say a prayer or two for us?"

It was just about the last request the young minister had expected, and he stammered over a little prayer. The home upon which this sudden sorrow had fallen was counted as an utterly godless home. The deceased youth had been very "wild", and the father had the reputation of being an infidel. The minister had not gone to offer spiritual consolation, that, he fancied, would be useless, but merely because his sympathies had been stirred by the occurrence. However he remained to speak words that he hoped would comfort the father and mother. And as he left the house he thought to himself that the request for prayer was a polite concession to his office; and when later advances of his were met somewhat coldly the conviction grew.

Be that as it may, the fact seems to be incontestable that the basic ideas of religion are deep-rooted in the human heart, and are likely to come to the surface under the strong pressure of a critical experience. The tales of godless people praying fervently when faced with great dangers are true to human nature. When desperate circumstances force us back upon our own weakness and helplessness, a natural instinct prompts us to appeal to a Power that is outside ourselves. But are not such emotional appeals to God pathetic and illogical? If God's help is valuable in a great emergency of life, it follows that His aid and guidance would be a real asset in the multitude of minor emergencies of life that occur daily.

It seems to us that if God has an active concern with the details of our lives, there is no good ground for calling upon Him in a crisis; but if the contrary is true, God's help all along the way promises us far more in results than a single interference can do. The best time for prayer in that godless household had passed when the son had run his profligate course. An earlier appeal to God might have helped to avoid the unhappy experience that must have embittered the life of even the careless and worldly-minded father.

Isn't there a suspicion of insincerity and unmanliness; too, in habitually neglecting God until we find ourselves helpless to turn elsewhere? We would not put any earthly friendship to so severe a test. It is an unconscious tribute to the patience and long-suffering of our Heavenly Father that we

have the faintest suspicion that our infrequent emergency prayers will reach His ear and command the blessing we seek.

If prayer is a mere delusion, there is no proper time for it, but if it is a dependable resource, we cannot exclude it from any day of our lives. Too much that intimately concerns us is obscure and doubtful to admit of our picking and choosing the times when we need God's help, and the other times when we can get along very well without it.

THE WIND FROM MONTERREY

By Bill Rawlinson

(Dedicated to E. T. Westrup, Apartado 817, Monterrey, N. L., Mexico, lifelong New-Church missionary)

What is the message the night winds bring
From the mountains of Monterrey?
Over Nueva Leon they sing
When twilight has faded away;

And over the Texas plain they play,
And the promise is carried afar—
A promise it is! the wind is gay
In its song to the evening star.

First sprite:

They want to know
What the night winds say
When they blow in the dark
From Monterrey.
The frisky verbena
Can tell the hyena,
The owl pass it on to the crow.
The wild ones know
What the night winds say
In the dark when they blow
From Monterrey.

Second sprite:

The cottonwoods rattle,
But they'll never tattle
Nor give the engima away;
And they'll never wheedle
The word from a beetle
Or beast or a bird of prey—.

So hushed the news, the hill wouldn't tell,
And the cloud just decided to rain.
We listened, but heard no articulate word
In that muted nocturnal refrain.

And over Nueva Leon they sing,
What secret, the winds won't say,
Or what the message they nightly bring
From the mountain of Monterrey.

Bill Rawlinson.

The Swedenborg Student

CONDUCTED BY THE REV. LOUIS A. DOLE FOR THE SWEDENBORG FOUNDATION

ARCANA CLASS I—January 1956 Volume XII, 10327-10407

January	
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The thirty-first chapter of Exodus in its letter tells of the calling of Bezalel and Aholiab, instructing them, filling them with wisdom, intelligence, and knowledge, and with skill in workmanship, that they might be able to make the Tabernacle with its furniture and vessels and the garments for Aaron and his sons, and the incense and ointments used in worship. Following this is the command that the sabbath must be kept holy.

Some critics have questioned the story of the building of the Tabernacle and the establishment of laws for the government of the nation, saying that the Israelites were nomads, that they would not have the ability to set up such a government, and also that they could not have possessed the materials used for the Tabernacle. But of course the children of Israel were not nomads. They had just come out of Egypt. They and their ancestors had been living in Egypt for over two hundred years, and Egypt was at that time a world power. Moses himself had spent his first forty years in the court of Pharaoh and was certainly familiar with government. And we are also told where the people got their materials: they "borrowed" them from the Egyptians. And it is recorded that the Lord enlightened Bezalel and Aholiab, giving them skill so that they could carry out His commands. There is much more truth in the letter of the Word than many people realize.

The inner meaning of this account is the story of the development of the soul, the building of a true will and understanding.

"Self-intelligence" closes the mind, but those who look to the Lord and not to self can be enlightened. We are told that the interiors of man then come actually into heaven and into its light and heat, and this according to his love of what is good and true for the sake of goodness and truth, and not for the sake of personal gain. And we read, "From all this it can be seen why so many heresies arise in the world, namely, because leaders and

guides have looked to themselves and have had their own glory as their end, and accordingly, the things of the Lord and of heaven as means to this end" (10330e).

One of the teachings of this reading is that man's life is not determined by his body or by the things external to himself. Man's life is spiritually determined by the kind of love he allows to govern him and by the kind of thoughts he chooses to make his own. This is made clear in the explanation of the words, "See, I have called my name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the spirit of God, in wisdom, and in intelligence, and in knowledge, and in all work." He is wise who does truths from love. He is intelligent who does them from faith. He has knowledge who does them from knowledge, and work denotes the effect of all three in which they conjoin themselves together. Thus wisdom, intelligence, and knowledge are all of the life, and "in the genuine sense no one can be called wise, intelligent, or possessing knowledge who does not do these things."

The latter part of this chapter is about keeping the sabbath. In 10360⁸ it is said: "The Lord . . . abrogated the sabbath as to representative worship." It is to be "a day of instruction in the doctrine of faith and love." Thus the purpose of the sabbath is to learn of God and to look to Him for enlightenment and for the power to live rightly. Man can by no means save himself, and if he has no knowledge of God, however much he may know about the world, he is really in ignorance, for he knows nothing about real causes or about the purpose of life.

Notes

10332. "That which a man understands and does not will, is not of the man's understanding, but is of the understanding of another in himself, and therefore this understanding perishes."

10355. This is a very concise and interesting description of the Golden, Silver, Brazen, and Iron Ages.

13602. By "the sabbath" is signified also the conjunction of the Lord with heaven, with the church, with an angel of heaven, and with a man of the church.

10387. All regeneration is effect-

ed by the Lord by means of the truths of faith and a life according to them.

ARCANA CLASS II—January, 1956 Volume II, 5323-5398

January	
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8-14	5343—5357
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Because he was able to interpret Pharaoh's dream Joseph was made ruler in Egypt. During the seven years of plenty he stored up grain for the seven years of famine that were to follow. Joseph's interpretation of the dream is fulfilled, the years of abundant harvests come to an end, and a famine comes upon all lands. Only in Egypt is there bread, for there food has been stored up by Joseph.

In 5354³ we read, "The process of regeneration, which includes unspeakable things, makes up the main part of angelic wisdom, and is of such a nature that it cannot be fully exhausted by any angel to eternity. Hence it is that this is the chief subject treated of in the internal sense of the Word."

By regeneration the natural mind is brought into harmony with the Divine. Joseph made ruler over Egypt is the spiritual set-up to bring the natural into order. We have no genuine knowledge either of ourselves or of the world in which we live without the knowledge of God and of eternal life revealed in the Scriptures. While we live in this world, all our knowledges come to us by an external way through the senses. This is true of knowledges of spiritual truth as well as of natural. The storing up of grain in Egypt is the storing up of this spiritual knowledge in the natural mind. These knowledges are implanted during the period of infancy, childhood, and youth. We outgrow our first state of innocence and trust, but these states are withdrawn into the interiors of the soul by the Lord and there preserved. During childhood we learn truths from our teachers and are kept in a state of charity toward our neighbors, but the truths and goods are still not our own, since they are only a part of our instruction. To become our own they must be seen rationally and applied to life.

So we do not begin to regenerate until adulthood is reached. Then, if we wish to be regenerated, the famine comes, and gradually the truths learned in earlier years are brought out, confirmed by our own free will, and made our own. Joseph was thirty years old when he was put over Egypt. The Lord was thirty years old when He began His public ministry. Thirty here—three times ten—means the fulness of instruction and preparation.

Before the years of famine two sons, Manasseh and Ephraim, were born to Joseph and his wife Asenath. Everywhere in the Word births mean new developments, and here Manasseh is the new will in the natural and Ephraim the new understanding. Again the writings emphasize the primacy of charity, but they point to the fact that in Swedenborg's day men had come to make faith first, even to the declaration that faith alone saves, thus going into error "much farther than the ancients."

Notes

5323. This is an interesting number on the correspondence of kneeling. With celestial men kneeling is spontaneous, but with spiritual men it is a result of an effort of will.

5326. The natural in the man who is being regenerated is entirely different from the natural in one who is not being regenerated. In the regenerate the natural is controlled by the spiritual and becomes as the spiritual is.

5332. We might note again that Joseph represents the "good of truth," that is, the good that comes through learning the truth and living it.

5335. Note the two meanings of the number thirty because of its two different pairs of factors—five times six and three times ten.

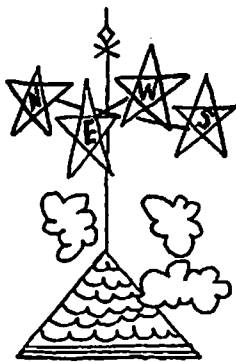
5354³. Regeneration is a lifelong process and continues in the other world.

5355. "When a man is in good . . . he is also in the love of truth."

5356. "No one knows what is good without also knowing what is not good, nor what is true without knowing what is not true."

5365⁴. Note this definition of the "highest good," which is quite different from commonly accepted concepts.

5386. This number calls attention to some common failings in people who mean to do right. Note the expressions, "tenacities of opinions" and "conscientious scruples in matters where there need be none."



Perhaps our readers would like to know, (if they do not already), about the Arcana classes. Every September a new class begins and follows the one of the year before, using the same schedule so that the members can keep together. *The Swedenborg Student*, see p. 414 conducted monthly in the *Messenger* by the Rev. Louis A. Dole, instructs the two advanced classes. Class III started Sept. 1953, last fall Class IV started to read together, and now class V is beginning Genesis I all over again. Letters of help and instruction go out to all the members each month from the Rev. and Mrs. Dole, Bath, Maine. If you would like to join the beginning class, (the one which started last Sept.), write to the secretary, Miss Serena Dandridge, Shepherdstown, W. Va. Her many friends will be happy to learn, that the above lady is mending nicely from the injury which she received last month.

\$71,000.00 was the lowest bid received by the Detroit Society for the building of their new church. This is somewhat more than they can finance but the board of trustees of that society is having the estimates refigured and is doing everything possible to get the work started. . . The Detroit minister, the Rev. William H. Beales, who, by the way, is very much in the *Messenger's* mind these days for having caused a barrage of letters to the Editor, posed the following intriguing questions in his latest church bulletin:

"It is not meet to give the children's food to the dogs." Do you know who made that statement? Does it sound like something which Christ would say? Well, it was. And what is more, it was spoken to a woman who was in great distress who begged for his help, which Christ refused to give. Just why Christ spoke in that seemingly heartless way, will be explained next Sunday morning in Church.

Another large figure is the estimated total of visitors to the Wayfarers' Chapel for October: 46,750. . . And another one is the \$553.00 which the women of the Detroit

church earned by their recent bazaar. . . The Swedenborg Foundation placed two offers for missionary copies of *Heaven and Hell* in the *Pittsburgh Press*, with the result that more than 100 copies have been purchased. The Foundation now has asked the Pittsburg Society to make themselves known to these inquirers.

Although recent cold weather held up work the Portland, Oregon, Society was expecting to hold their first service in their new building, Dec. 4. Their new parsonage is already completed, and they were planning a "Kitchen Shower" for their new Parish Hall in the first week of December.

The San Diego Newsletter announced the engagement of Norma Smith, daughter of Mr. and Mrs. Orville Smith, to Mr. Walter Allen Brown, son of Mrs. Henry Swanton. . . The Newsletter also recommends a new TV program, *UNDERSTANDING THE FAMILY*, sponsored by the Department of Adult Education of the San Diego Schools.

Dr. Robert Price, author of *Johnny Appleseed, Man and Myth*, received a special award for his work from the Martha Kinney Cooper Ohioana Library Association. Dr. Price is Chairman of the English Department at Otterbein College.

TWELVE OLD MAIDS was the title of the play presented in December at the Brockton, Mass., Church following a turkey supper. There was no charge for the play although there was for the supper.

The Rev. David P. Johnson, Kitchener, Ont., will journey to Brockton, Mass., to speak at the Swedenborg Anniversary Dinner, Jan. 26, at the Brockton New Church.

Ten young people (representing 100 per cent of the active membership of the Young People's League) from the Bridgewater, Mass., New Church joined a party of about seventy young people from Bridgewater churches on a trip to New York City, November 6-7 and 8. The tour was under the leadership of the Rev. Robert Mayhew, Pastor of the Congregational Church. The young people visited points of interest in New York and spent a day at the United Nations. Mrs. Ruth Copeland, a member of the Bridgewater Society, was one of the chaperones. Those who went on the tour were: John Leland, Wayne Lovell, Harold Wheeler, George Wheeler, Marie Copeland, Elaine Solari, Donna Randall, Nathan Ward, Meredith Ward and Carolinda Ward.

Births, Baptisms, Memorials

A radical departure from tradition will take place in the St. Louis Society's Christmas pageant, Dec. 22. Adults will act out the Christmas story instead of the children, so that the youngsters will be able to see the story of the Lord's birth from beginning to end, as a whole.

People in the news: Two sculptured heads by Mr. Valdamar Jansons, Wilmington, Del., Society, were accepted in an exhibit at the Delaware Art Center . . . Mr. and Mrs. Robert Young, Kansas City, Mo., who are the parents of Mrs. Leonard Tafel II, were the guests of honor the day after Thanksgiving at an evening dessert and coffee party at the Philosophical Centre, Chicago, Ill. . . The Rev. Ernest L. Frederick, former pastor in Brockton, Mass., is now doing missionary work in Florida. His first regular service, Oct. 2, was held in his home at Ft. Lauderdale. . . Skip Perry, Boston Society, is now flying F84G jet plane in Fire-power demonstrations in Florida and Alabama. These demonstrations are usually witnessed by some 6,000 spectators. . . Jim and Betty (Atwood) Perry, Boston Society, who were married last summer, are now living in a little house in Ithaca, N. Y. Jim is taking his final year in mechanical engineering, plus teaching mechanical drawing, while his red-headed helpmeet is busy being secretary to three officials of an airline.

All societies relocating, or at least thinking about moving, will be interested to hear that Lloyd Wright, Jr., the famous architect and designer of the Wafarers' Chapel in California, has expressed considerable willingness to design more New-Church places of worship. He is impressed with the New Church's teachings and would like to use them for further architectural designs.

Carol Lawson.

DO WE KNOW SWEDENBORG?

In his article on the atomic age Fred Coppersmith wrote the following:

"One hundred and fifty years before Sir William Crookes there lived in Stockholm Emanuel Swedenborg. If one hears this name today one probably remembers only that Swedenborg was a dreamer, a "spirit seer," a kind of wizard. But a few will know that in addition to his mystical and visionary books he also wrote purely scientific works, among them his "Principia Rerum Naturalium." In this work he set up an almost modern atomic

BIRTHS

MORGAN—A daughter, Janice Carol, born to Mr. and Mrs. Harold Morgan, Boston Society, in San Diego, Oct. 1.

MOODY—A son, Dana Curtis, born to Mr. and Mrs. Kenneth Moody, Boston Society, in Tulsa, Okla., Oct. 24.

BAPTISMS

FEKETE—David John, son of Mr. and Mrs. John J. Fekete, Detroit, baptized Nov. 19, at the Detroit New Church; the Rev. William H. Beales officiating.

BARNETT—Linda Lee, born Sept. 28, 1955 daughter of George and Joanne (Parmenter) Barnett, Buzzards Bay, Mass., baptized at the Bridgewater New Church, Nov. 13, 1955; the Rev. Harold R. Gustafson officiating.

MEMORIALS

GODDARD—Mrs. Jenny Beaman Goddard was born in Philadelphia, Jan. 27, 1864, daughter of Sarah and Edmund Addison Beaman, a minister of the New Church. The family moved to Cincinnati, Ohio, in 1865 where Mr. Beaman was a missionary minister.

Jenny married Asa Eldridge Goddard, June 13, 1888. They lived in Waltham where her husband was a teacher in the Waltham New-Church School until 1899. After a year in Taunton, Mass., they went to Fall River, Mass., where they became active in the New-Church Society there, and where Asa taught in the High School until he retired around 1920. After this time they spent most of the year at their

theory, and wrote among other things: As the whole universe in its entirety turns around one center the same takes place in its most minute particles. These most minute parts contain also substances that have a like effective power and circular motion as the most powerful sun.'

"Without knowing it the modern discoverers of radium and of atomic energy are walking in the footsteps that Swedenborg traced before them."

(Translated from a German article in the *AMERICAN-HERALD*, October 12, 1955).

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summer home in Manomet, Mass., wintering for a year in Providence and then in New Bedford, Mass., until they moved to Cambridge, Mass.

Both Mr. and Mrs. Goddard early took an active interest in the Fryeburg Assembly in Maine, building a cabin on the grounds, and helping with the purchase of the land that the Assembly occupied. Her husband passed on to the higher life, Dec. 2, 1944. Mrs. Goddard, like her husband, was much interested in the various Church organizations, and they both were, as long as their health permitted, regular attendants at the Sunday worship services.

In her 92nd year, Mrs. Goddard passed to the higher life, Oct. 1, 1955, after a long illness. The resurrection service was conducted by the Rev. Everett K. Bray and Mr. Kenath Traegde in the beautiful Bigelow Chapel at Mount Auburn Cemetery, Oct. 4, 1955.

DOYLE—Charles Henry Doyle, 83, died at his home in Bridgewater, Mass., Nov. 22, 1955, after a prolonged illness. He is survived by his wife, Velma (Thibadeau) Doyle; a son, Charles Henry, Jr., of Bridgewater; two daughters, Mrs. Marion Hysler of Norwell and Mrs. Muriel Brinson of Burlington; two sisters, Mrs. James Magner of Eastondale and Mrs. Silas Lovell of Dedham; and nine grandchildren. Services were held on Nov. 25, 1955; conducted by the Rev. Harold R. Gustafson.

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