

*The*  
**NEW-CHURCH  
MESSENGER**

February 6, 1954

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**Inevitable Arbiter**

Henry K. Peters

**Baptism's Sanctification**

Eric L. G. Reissner

**A New Church Round-Up**

A Report From The East

**Story Of Johnny Appleseed**

Publisher's Account

**How To Make A Gracious Exit**

Hints For The Clergy

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# 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 con-  
tains a spiritual or inner meaning  
whereby is revealed the way.

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.

# "CHOOSE YE THIS DAY" IS EVER THE ARBITER; FREE-WILL DEBATED DESPITE THAT PRINCIPLE

by Henry K. Peters

**T**HE subject of free-will has been debated since "time began." Some philosophers have held that man has a capacity to choose, while others have avowed that we are carried along by forces which we can in no way control.

Later, this division entered Christian theology, the Roman church teaching that man has the freedom to obey God's laws or reject them and thus determine his salvation, while Calvinists vehemently proclaimed that man's fate was determined at or even before birth, and that he had no choice whatever in attaining salvation.

At present, even many people who do not subscribe to the doctrine of predestination, still say that whatever happens is best and in fact could not happen in any other way.

In psychology there are the behaviorists who maintain that all of man's actions are reflexes conditioned by the stimuli which surround us, and that we have no choice whatever in determining conduct.

As long as we think in absolutes we cannot arrive at the truth. Everything in life is not either black or white like the original motion pictures, for there are all the colors in between; nor is everything either wholly true or wholly false as some of our educational tests would have us believe.

In considering the subject of free-will we must recognize that there is predestination to a certain degree, and free-will on the plane of our spiritual development. We must not confuse our inevitable limitations with the choice we have in achieving everything that is lastingly worthwhile.

There is predestination: The word as here used refers to the factors in man's existence over which he has no control and in which he has no choice. First, each individual has come into existence without his will. Whether he is glad he is living or wishes he had never been born, it is too late after he awakens to the fact that something other than himself has brought him here.

His Creator had need of him to fill a certain function which no one else could fill, and called him into being. Those of us living on this earth were predestined to make our pilgrimage here, and not on some other planet. We were born into a given country, and although, if we are not satisfied, we can move to another, but the place of birth was predestined in so far as the individual is concerned.

The color of our skin was predestined. Our sex also was determined at conception. We had no choice in saying what genes in the original seed should join to make us either male or female.

Now, whatever we are we have to accept. Plato once thanked God that he was born a man and not a woman. In modern times progressive women contemplating the mess into which men seem to have gotten this world, have reason to be deeply grateful

for having been born women and not men. But whatever sex has been predestined for us we must submit to, and it behooves us to submit with good grace and act our part. There are many other factors predestined or determined for us. Let each one take stock to see what he can do and what he can't do.

In spiritual things we certainly have freedom of choice, and that is what really matters. That we have no choice in speeding up the revolution of the earth to make the day shorter does not either add or detract from our eternal happiness. That we have a choice in being friendly or otherwise, that we can decide whether to keep the Commandments and follow the divine order, or head for disorder and confusion, determines the difference between heaven and hell. The freedom to choose salvation is inherent in man's very existence and can never be taken away from him.

In objecting to this statement as too comprehensive, one might ask what spiritual freedom amounts to when a person is sick, hopelessly crippled, in an intolerable environment, or locked up behind iron bars?

In answer to this objection it can be said that external forces can restrict the body and even subject it to torture, but external forces, whether applied by men or nature, can never determine how a man shall react to the treatment extended to or inflicted on him.

The response that we make to friend or foe, to calamity or good fortune, is forever ours. When early Christians were burned alive for their belief, they responded by praying and singing hymns. When John Bunyan was put in jail, one of those dark, moist, cold, filthy, vermin infested prisons, he responded by writing "Pilgrims Progress," the most translated and most widely read of all masterpieces except the Bible.

The authorities could control and rigidly confine Bunyan's body, but they could not control his reaction to what they did. The reaction to any situation, whether it comes as a blessing or as a curse, is always ours; and it is our reaction to our environment that determines our salvation which includes everything worthwhile in life.

This idea of self-determination in an environment was suggested to the writer by Swedenborg's "True Christian Religion." We read in paragraph 491: "God has given freedom not only to men, but also to beasts, and something analogous even to inanimate things, imparting it to everything according to its nature. He also provides good for them all, but the recipients turn it into evil, as may be illustrated by the following comparisons: The atmosphere enables every man to breathe, as also every beast, gentle and fierce, and every bird, owl and dove

alike; and yet the atmosphere is not the cause of different modes in which it is used by different creatures. The ocean provides abode and nourishment for all kinds of fish, but it is not the cause of one fish devouring another, or the crocodile destroying man. The sun provides light and heat for all things, but the various plants of the earth receive them in different ways."

It can further be said that divine wisdom forever radiates throughout the universe, but it does not determine whether a man shall become wise or foolish. Infinite love is back of all unfolding life in its variation and beauty, but it does not determine whether a man shall love or hate.

Neither Love nor Wisdom decides for anyone whether he shall direct his attention and consequent interest to constructive thinking and the thrill that comes with the discovery of truth, or devote his time to finding fault.

Each individual decides for himself whether he shall seek the good qualities and possibilities of those around him and radiate that love which constantly flows from God, or merely gripe about the shortcomings of others and dwell in the irritations that come as a consequence. It is man's choice that determines his happiness or unhappiness.

There is another aspect to free-will, namely that no complete unlimited freedom is possible. There is no free-will at all without restrictions. Although this seems like a contradiction, it only appears so. Theoretically an individual could have absolute freedom only in complete isolation. There would then be no law except his own, no one to interfere with any choice or whim that he wished to express. He could take and use everything within reach, he could shout or do anything his fancy stirred in him, without let or hindrance.

The difficulty here is that a man cannot live in complete isolation. Those pilots who have been forced to make crash landings in uninhabited territory, although not hurt, have perished in a few days. Individuals who live in the wilderness during an extended period, either take a supply of what others have produced or get it delivered to them.

We cannot maintain existence without others, and as soon as we deal even with one other, we have to adapt ourselves and accept restrictions. The more people we are related to in our activities such as in a growing civilization, the more abundant and complicated our limitations must be made.

When cars first began to multiply on public roads, there were no laws governing automobile traffic. There were no warning signs, no stop signs, no changing lights, and no speed limit. Theoretically each driver had absolute freedom of the road. He didn't have to stop before entering a highway nor anywhere in city or country, and he could go as fast as his machine could carry him.

This apparent freedom resulted in repeated crashes on hills and around curves, in destruction and death on cross roads. In our larger cities everybody's freedom led to traffic snarls which sometimes took the police hours to disentangle. Then city and state governments were compelled to increase restrictions and enforce them.

After stop signs and changing lights were put up and speed limits set, the traffic could flow again and people had freedom once more, this time based on law instead of on individual whim.

As it is with traffic laws so is it in other respects with the Ten Commandments and all other commandments of the Old and New Testaments. They appear to be prohibitions limiting man's freedom—thou shalt not—yet in reality are given that man may have freedom. Without the Commandments there would be confusion and ultimate annihilation, not freedom. Society can always carry a few violators, but not too many.

If all men should decide that the Commandment, "Thou shalt not steal," is outmoded on the ground that everybody has the same right to the goods of the world, and people, instead of working hard for three months to raise vegetables, would simply go to the market and fill their baskets, they would find that easy and delightful. In a few days, however, all goods in the world would be consumed and starvation would set in. If persisted in, such a policy would lead to the destruction of the human race. In the same manner would the violation of any divine command lead to the loss of freedom because it is not given to restrict men, but rather to order his ways so that he may go forward in his natural and spiritual development.

What is free-will? Free-will is our inherent ability to choose what course in life we shall take. Our choice in any environment is not determined by an outside force but by us, and as our past choices have landed us where we are today, so our present choices will determine for us what conditions we shall enjoy or regret in the future.

*(Mr. Peters is visiting pastor of the Seattle-Tacoma Society and missionary minister for the National Board of Missions in Washington and Oregon. He formerly served the Kansas field for many years. Well known in the Church as speaker and writer, he from time to time contributes to these columns.)*

## Winter Warmth

O blue is the night, and the stars winter-bright,  
The sky silvered o'er with pale moonlight;  
Wispy, white clouds, letting glory shine through,  
The universe running all silent and true!  
I gaze at the scene, and my thought soars afar,  
To One far beyond the last lonely star—  
Great Maker of worlds who dwells thus apart,  
Yet knocks at the door of the least human heart.

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# BAPTISM ESTABLISHED TO SANCTIFY

by Eric L. G. Reissner

*But John forbade him saying: I have need to be baptized of thee, and comest thou to me?—MATT. 3:14.*

**T**HE Lord began His public ministry with His baptism by John. Luke says: "And Jesus began to be about thirty years of age, being (as was supposed) a son of Joseph." But John the Baptist called Him the Lamb of God.

John knew that the Lord had come to baptize with the Holy Spirit and with fire. Thus can we well understand his surprise, exclaiming: "I have need to be baptized of thee, and comest thou to me?"

The Lord came from Nazareth. We know practically nothing of the thirty years there, or better we find only little in the Gospels about it. Before Jesus entered on His public career, evidently He had been a plain, quiet citizen of that little town.

In His childhood there are two incidents reported, which arrest attention. His parents took Him to Egypt on request of an angel, because the King Herod sought to kill the Child. Then when but twelve years old He had astonished the doctors at Jerusalem by His answers. For the remainder of the thirty years the Gospels are silent.

Jesus, about thirty years old, comes to the Jordan to be baptized. Thus began His holy work, which has changed the world, and which today begins to move mankind more than ever. The dwindling membership of many of the Christian churches does not necessarily mean a breaking away from Jesus Christ. It may be an unrecognized seeking and looking for Him.

Jesus Christ is greater than the Church named after Him; which in two world wars, and before, blessed the arms on both sides of the warring nations.

Jesus Christ comes into our life today just as unknown, as at the time when He came from Nazareth to the Jordan river. Many suppose Him today to be a "son of Joseph." We grow up in an unholy knowledge and thought and live in it. We hear of the Saviour in a similar way as people of those days. We become acquainted with His words and teachings. They sound good to our ear, but an evil world will have none of it.

The similarity between those times and our days is not by chance. It is the wonder of our time, that the unholy, the mere worldly endeavor, cannot escape meeting the holy. Everything that is holy, is embodied in Jesus Christ. He alone is holy and divine. His Human, assumed from the mother Mary, was made divine in those outwardly quiet years of Nazareth.

This fact was unknown heretofore. There is an opinion, that the Lord grew up in Nazareth to show that His wisdom was not from men. There may be some truth in this. The teaching of the Lord is from the Word of God. There are distinct indications in the Gospels, which prove, that the Lord was thoroughly versed in the Law and the Prophets. Twelve years old, he astonished the doctors with His

answers. Youth is apt to exaggerate and boast. We cannot discover anything of this sort with the Lord.

His public career began with a token of humility. He received the baptism of John, which as a baptism of repentance did not apply to Him. Yet the Lord said: "For thus it becometh us to fulfil all righteousness." The Lord's first public utterance (according to the Gospels) refers to the fulfilment of righteousness. His life on earth was the fulfilment of the Law.

The Law, which up to the time of the Lord, was known as the commandments of a just, but angry and avenging God, became a revelation of love through the life and work of the Lord on earth. The Lord, who came to the baptism at the Jordan, was the embodiment of this love.

In those Nazareth years Jesus had overcome the defects and weaknesses clinging to His assumed Human. The mere natural thought and endeavor, inherited from an earthly mother, was driven back and subjected, in order to make room for the will of the Father or the Divine Love. Because the hells cannot approach the divine therefore the Lord assumed a human, in which He could meet and overcome them. This happened in those Nazareth years.

The public ministry of the Lord testifies of this combat for the salvation of mankind from the superiority of the hells. Today we know that the entire Word, beginning with the story of creation, deals with the Lord and His work of salvation. By fulfilling the Word or the Law the Lord gained His victory over the hells.

The Lord was the Word made flesh, as John said. The Lord filled the Law, which in the minds and lives of the Jews had become a mere form and a heavy burden, with divine love. The Lord saw in the story of creation the development of the spiritual life. To Him it was the story of first mankind as well as the story of men's regeneration and His own glorification.

The steps from paradise to the fall, from the Flood to the tower of Babel told Him of the change of the human spirit from heavenly intelligence to a hellish falsification.

In Him, as in no other human being, was the Abraham-Isaac and Jacob event, in which root the primal powers of the human soul. The stories of Joseph and of Moses, the books of the Judges and Kings, the rise and fall of Israel, were to the Lord not Jewish history, but representations of the soul's combat and growth.

He saw in the Scriptures God's will for mankind. This was in His own earthly existence perfectly recognized, fulfilled and alive. The quiet Nazareth, that unpretentious village of Galilee, in the midst of beautiful meadows and soft hills under the southern blue sky, was well fitted to surround this deep inner life, and that immense inner struggle, with seclusion and holiness.

Holy Writ describes and pictures the Lord's combats and victories over evil or the hells in the lan-

guage of correspondence. It is the language, in which creation speaks to us, the tongue which the wise and poets sometimes employ. It is not a human tongue. It is the secret of God in His Word.

The hints in the Old Testament as to the Coming of the Lord and His combats with the hells cannot be overlooked. Repeatedly the Lord says, "that the Scriptures might be fulfilled." But the deep connection between the Lord's life on earth and the Word has not been recognized heretofore.

The Word describes and unfolds the inner truth of the human life. The events and deeds reported there correspond to the inner processes of the soul and represent them. The struggle and achievement, the rise and fall, all glory and all confusion, heaven and hell of the soul and of eternal life have found its most perfect and unparalleled expression in the Holy Writ.

As the Lord had assumed a human, He was enabled to read and understand the Word in a human way, as we do, that is, in the imperfect way of natural thought and understanding. He, whose soul was divine, could recognize the angry and avenging God through His assumed human. Thus falsity could approach Him. Thus He could encounter hell on the level of human consciousness. He overcame the hells out of love for the salvation of the human race.

Just this purest love led to the severest combats and temptations. No shadow, no pretense was to cloud His work. The assumed human, and to it belonged the literal understanding of the Law, which does not see the love in it, this human had to be overcome, to make room for the divine love.

In a similar manner as the natural and literal understanding of the Lord's assumed human had to give way to a deeper and higher understanding of the Word, we also must gain an insight which finds more than historical, moral and "holy" stories in the Scriptures.

Who fully keeps the commandments? Yet they are a steady reminder, bidding us to repent and mend our ways. The Word of God in its literal sense is like John, the preacher of repentance, in his rough garments.

Through the Lord's life on earth the Word of God was freed from human interpretation and construction. Its true meaning and content was revealed to mankind. The Lord's ministry is the pattern of this true sense of the Word. The Word of God is the word of love. The Word of God divides love and hate, heaven and hell. To many Christians the Word is a matter of memory, the church a form of worship, and the whole rather a burden than a source of life and joy. The call to repentance is not apprehended as a pleasant message.

There was no need and no possibility for the Lord to repent. For John said truly: "I have need to be baptized of thee, and comest thou to me?" For John, the literal understanding of the Scriptures, needs the baptism, which frees the understanding from the cloud of the merely natural. The divine in the Lord had only one possibility to overcome the defects and weaknesses of the assumed human.

Our path to regeneration is paved with repentance and temptations. The Lord's path to glorification was beset with temptations. For His human was His tool in fighting the hells. He had to work Himself through a human

understanding of the Word of God. He had to encounter all temptations, which arise through a mere natural and external understanding of the Word.

The baptism of Jesus was a token of His overcoming the literal thought from the Word, and it was a gate to the severest and last temptations. Christian teaching stresses the passion on the cross. Gethsemane and Golgatha were in reality merely the last visible effects of those powers gained at Nazareth, which bore the passion and led to the ascension.

For us, baptism is a gate to heaven. It reminds us of our heavenly destiny. It is a steady call for regeneration. Baptism sanctifies our earthly sojourn, if its vows, the acknowledgment of the Lord and His Word, are kept in spite of all temptations.

The baptism of the Lord was the gate to glorification of His human, the fulfilment of "all righteousness." "All righteousness" is alone with God. "All righteousness" is enshrined in the Word of God. For all righteousness is from the love, which the inner sense of the Word reveals. To fulfill the Law does not only mean to keep the Commandments. You may obey a law literally and yet offend against its meaning and intention. The fulfilment of the Law by the Lord was an embodying of the Law in His life and a revealing of the love or the true sense of the Law.

Through the baptism of the Lord the Word has obtained a new meaning for us. More, the Lord Himself has come nearer to us in every sentence of the Holy Writ. The Word of God has become a new presence of the Lord.

Baptism has been established by the Lord for the sanctification of life. For its inner effect is borne by angels, and heavenly powers are raised to include us in the realm of "all righteousness." The Lord's nearness in the letter is the gate to heaven, is the baptism for regeneration. In a rather new sense, we ask like John: "I have need to be baptized of Thee, and comest Thou to me?"

Who of us is worthy of the holiness of the Word, that we might read it like we do another book! Yet the Lord Himself comes to our slight and gross understanding of Him and of His Word in the glory of His Divine Human. Nobody is too insignificant nor unworthy, who hears His words and does them. The Lord does not look upon us from an infinite height or distance. He knows the narrow limits of our earthly existence. He experienced them in those quiet Nazareth years—externally quiet, but crowded interiorly with superhuman combats up to His great victory over the hells.

The Lord created a new nearness of God. Every human life, whether high or low, arrives at the baptism of its heavenly destination as soon as the Word of God is heard and done. As surely as nobody is worthy to receive the Lord, as certainly the Lord comes to everyone, who feels himself unworthy of Him.

Our best and deepest insight into the Word of the Lord is human, and thus limited and gross. Only the wonder of baptism turns this transitory life to the eternal. The Holy Word baptizes us with water by such commandments which make life possible in human society.

The Lord in His Holy Word baptizes with the spirit of truth and with the fire of love, and thus lifts our understanding and endeavor to a heavenly life in the presence of His Divine Human, of which the Scripture says: "This is my beloved Son, in whom I am well pleased."

*(Mr. Reissner is missionary pastor in Berlin. From 1916-1920 he served the Buffalo, N. Y., Society, returning then to his present pastorate and mission field.)*

### Is Prosperity Enough?

**T**HE main theme of government pronouncements, just now, and of most every type of public address, is "prosperity." Wrapped up with Washington's portents and promises are the subjects of defense, security, savings. But the core of what is printed and broadcast and televised always is the topic of keeping and advancing prosperity, or the comfortable, satisfied life, an amplitude of playtime, a domestically laborless eldorado, where sweat of the brow is anathema. But just as it is a long way from Abram's Chaldea to John's Holy City—with whole worlds between—so we may be sure there is no short cut, no mere temporal means that eventually will achieve that universal desideratum, prosperity.

Our president apparently is a God-fearing man, he has worthy and capable officials about him, but this seems all the more reason they could be expected publicly to remind the people that prosperity while desirable is not enough, and not even achievable unless all concerned are willing to make sacrifices, rise above suffering and reduce their demands. Of course, millions have sacrificed especially to the end of the nation's safety. Parents, wives and children have borne the brunt of this, but the idea of self-sacrifice and immolation commonly is not in the national conscience, if the findings of those whose fingers always are on the public pulse, are to be believed.

Obviously, there are various definitions of prosperity, and demonstrations of it. It is a relative state. The uneducated, simple peasant may feel himself prosperous when merely a sufficiency of clothing, food and shelter are at hand. The factory worker may conclude prosperity to rest in a continual increase in his wages. The corporation paying ever larger dividends may tout itself the most solvent of firms; while the church with an evergrowing membership and budget may well consider itself prosperous. Nevertheless is this enough?

Soberly regarded, the fact is that until the Golden Rule is universally adopted; until toleration is to the fore, and race discrimination a thing of the past; until ecumenicity is not simply a complicated word, nor the wholesome home environment of youth sadly wanting,—until all these objectives are a commonplace, there can be no true prosperity, just existence.

Granted that one should not expect a government official, a congressional representative, or even a court of law directly to point out to the public the true source and manifestation of prosperity, they are rightly concerned with the Caesar side of the coin, and as a whole do what they can do to keep it bright, but there can be leadings in their public addresses, and we are conscious of some; there can today even be expressed such sentiments as Washington and Lincoln so often voiced, and there surely can be more recognition than there is of an inexorable yet demonstrable truth in those principled words of John who, in addressing the "well beloved Gaius," in his third general *Epistle*, exhorts him, "I wish

[or pray] above all things that thou mayest prosper and be in good health, even as thy soul prospereth."  
—I. M.

### When Communication Breaks Down

**A** MAJOR problem in all military operations is to keep functioning the lines of communications. Failure to do so may lose a battle. This is also a major problem in human relations. Only here the lines are broken, not by enemy action but by those who should be most zealous for maintaining them. If two individuals disagree, there is always hope for an amicable settlement, if they can discuss their differences with a minimum of heat. But all too often an emotional storm will wreck the lines of rational communication between them. Neither will understand, nor make an effort to understand, the point of view of the other. Each will be interested only in justifying his own attitude; and although words may be freely and rapidly exchanged—sometimes too freely and too rapidly—the argument is deadlocked, because there is no real communication between the parties to the dispute. An example is the futile effort of the communist explainers to persuade the prisoners of war who refused repatriation to return. No real line of communication ever existed or could be established between the explainers and their listeners.

What is true of individuals is equally true of groups. This is the reason we have strikes instead of bargaining, lawsuits instead of an accord, wars instead of peaceful negotiations and diplomacy.

Is there any remedy? Is there any way to control such emotions as fear, jealousy, suspicion and self-love? Any way in which calm reason can be put on the throne? It would be unrealistic to contend that human understanding can avert every quarrel. But it is needed as an indispensable step to this end. Intellectual control must in some degree supersede emotional control, if differences are not to be resolved by a contest of brute strength. And there is one emotion that can help towards this end, namely Christian love.—B. J.

### For Young Couples

In conjunction with its advertised effort to place Swedenborg's writings in every New Church home, the Swedenborg Foundation also offers its Standard Edition, 30 volumes,

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## REMINISCENCES OF "MY RELIGION"

Some preliminary consideration being now given by a London publishing house to another English edition of Helen Keller's "My Religion," the following information has been given by the Rev. Paul Sperry respecting the first British edition:

Hodder & Stoughton, the noted international publishers, placed on the inside of the jacket cover an interesting statement, that I quote it in full: *My Religion, By Helen Keller*: Miss Keller's is a religion of love and growth, free from narrow sectarianism. Her spiritual god-father was John Hitz, one time Consul-General from Switzerland to America. When he was seventy he undertook to instruct the little blind-deaf girl of fourteen, and learned at that age the finger alphabet and the Braille system of writing so that he could communicate with her without an interpreter. Mr. Hitz used to rise every morning at four o'clock, devoting the first fresh two hours of the day to transcribing into Braille passages from books which he thought would be especially helpful or delightful to her, especially books of philosophy and religion. He used to visit her at her home in Wrentham, Mass., every summer for six weeks at a time and they would take long walks every day and talk about this life and the next, and especially about Swedenborg and his conception of Heaven and hell. Both of them were able to derive from the Swedish seer much that was good and beautiful.

\* \* \*

Mr. Hitz, Mr. Sperry continues, was my Sunday school teacher here in Washington and he was the first one who talked with me about Helen Keller, showing me quantities of her early letters to him. I believe the only books he transcribed into Braille for her were of Swedenborg.

She has told me that those volumes done by Mr. Hitz were her most precious possession. They were all destroyed in the fire when her Westport home was burned.

Once when Miss Keller was coming to Washington, Mr. Hitz went down to the Union Station to meet her. The exertion overtaxed his strength, and the

### Commemoration Program

St. Louis' program commemorating the 266th anniversary of Swedenborg's birth, Jan. 29, included talks by the Rev. John W. Spiers and Mr. Frank Wright, vocal solos by Mrs. W. E. Orthwein and Dr. Malcolm Robb, and piano selections by Mrs. Rosalie Cale. The Society reports that Mr. Spiers is a candidate for its vacant pulpit.

two sat in the waiting room to rest. There while she held him in her arms he died. She spoke of him as her best friend next to her great teacher (Mrs. Anne Sullivan Macy).

Perhaps I never told you of the page Miss Keller wrote in pencil, in front of the British edition of *My Religion*, so I quote it verbatim: "The spirit of man is the candle of the Lord." To Mr. Paul Sperry Whose Faith lighted this candle in the world. May it burn clear and steady, making visible to men the Divine Love and Wisdom of the Lord. With Christmas greetings 1927 Helen Keller.

## SPIRITUAL GOOD IS ABSTRACT VIRTUE

IN SWEDENBORG'S WRITINGS it is said that God is in the gifts He gives to men. The following may throw a little light on that statement:

This surely means, for one thing, that spiritual good is bound up in the gift—and becomes part of man's character, his eternal estate.

The material objects involved, if any, may be the mere excuse, focus or vehicle, for the spiritual good from God, and many times such good is deliverable or receivable via a deprivation of material objects.

The Lord's blessing, endowments and

### F. Gardiner Perry Retires As President of Utopia College

A front page article in the Eureka, Kans., *Herald* for Dec. 10 reports the retirement of F. Gardiner Perry, well known Boston New Churchman, as president of Utopia College after the close of the present college year.

He is to be succeeded by the school's present dean, Percy H. Shue. Utopia is affiliated with the Babson Institute of Business Administration, Babson Park, Mass., of which Dr. Edward B. Hinckley is president. Mr. Perry was formerly Executive Secretary of the General Convention. He heads the Perry Kindergarten Normal School, Boston.

providence are secret and in thousands of ways.

The world knows that spiritual good is abstract virtue. It is this that God gives with His gifts, and it is this that God cuts off from Himself and hands to a man in the course of a gift of material blessings to him or her.

God's gifts may not always seem to be riches.

In any case, it is richness of character that makes a man more God-like. These are to be gained by getting and using them.—W. P. RAWLINSON.

### Meaning of "Apocalypse"

Due to an editing oversight, Karl J. Bomhoff was permitted to say in his article "Message to the Churches" [*MESSANGER* Jan. 9] that "Apocalypse" means "after the eclipse comes the Light." Correctly translated the word, of course, means to "uncover" or "reveal," from which comes the Bible book's name "Revelation."

### Wayfarers' Chapel Visitors

According to the annual report of the managers of the Wayfarers' Chapel, national memorial to Swedenborg at Portuguese Bend, Calif., estimated number of visitors during 1953 was 512,495; services were attended by nearly 10,000 persons; there were 103 marriages and twenty-one baptisms. Shortly *THE MESSENGER* will give an account of the additional construction in progress.

### Cincinnati's Celebration

Cincinnati held a successful Swedenborg's birthday program Jan. 24. There was music by Grace Chapman, Pastor Johannson talked on the new biography, a symposium was conducted by Miss Pitman, Mr. McGill, Mrs. Sprigg and Mr. Lawson. Preceding, the Leaguers conducted the service.

### Illinois Association Adopts

#### Korean School; Help Wanted

In line with its Mission Board's plans for a practical program, the Illinois Association has voted, in conjunction with the Save The Children Federation, to appropriate up to \$200 for "adopting" a school in devastated Korea.

Supplies, clothing and whatever other gifts are offered, will be heartily welcomed by the Board.

### Golden Anniversary

Mr. and Mrs. Landhorne, of Philadelphia, parents of Mrs. David P. Johnson of Kitchener, Ont., have just celebrated their golden wedding anniversary. Daughter Elizabeth and the five Johnson children went to the Quaker City for the event.

### Baby Carriage Presented

As a farewell gift in token of the Society's deep appreciation of their services while Student Minister David Garrett interned at the Kitchener church the past several months, the membership presented him and his wife with a baby carriage in the course of its annual meeting Jan. 15.



## Story Behind Johnny Appleseed Story

Among some of the new and interesting features developed at the Paterson office into publicity or missionary activities has been the life story of John Chapman (Johnny Appleseed).

Familiar as a historical figure and occasionally referred to in New Church periodicals, dinner talks and so on, some years ago the Public Relations Bureau conceived the idea of producing a book on Johnny Appleseed, not neglecting to mention, of course, his Swedenborgian connection.

Interestingly, we learned at this time through Miss Florence Murdoch, now curator of the Johnny Appleseed library and museum at the Cincinnati church, that Doctor Robert Price, of Otterbein College, Ohio, a noted student of Johnny Appleseed's life and work, had compiled a bibliography of every known book, poem, play, etc., about this great American orchardist and pioneer.

Soon, then, by arrangement with Doctor Price this was published and widely distributed, mainly to public libraries, under the Bureau's publishing name of the Swedenborg Press.

The demand for it and numerous inquiries for a biography of Johnny Appleseed finally led to the book "Johnny Appleseed, A Voice in the Wilderness," now in its third edition and fourth printing. Nearly a thousand



public libraries, mainly of course in the areas of Chapman's travels, have been supplied with the book, and wholesale dealers frequently send orders for it.

The present edition was sponsored by the Ohio Association of Garden Clubs, one of the largest groups of its kind,

and whose member clubs have purchased nearly six hundred copies of the book.

The Association's official publication, *The Garden Path*, has given considerable space to accounts of its adopted pioneer, and in connection with its Ohio Roadside beautifying projects dedicated a marker not long ago reading "In memory of Johnny Appleseed, 1774—John Chapman—1845. A wandering planter of fruit trees in the wilderness, whose work has inspired following generations to plant trees and beautify Ohio."

## The Vital View

Yonezo Doi

WE HAVE TO STRENGTHEN and deepen our will and heart to look upon to the Glorified Lord and follow Him. Prayer is the one vital attitude toward Him. Many people offer their prayers to some deity. Anyone can say a prayer, for it is common among all religions. William James said "There are many indications given as to why men pray and others why they should not pray. But man will continue to pray to the end of time because it is natural for him to do so."

But the kind of prayer the Lord teaches us is not like that. Our prayer is to acknowledge our Glorified Lord and speak to Him. The Lord teaches us, "When thou prayest, enter into thy closet, and then when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6).

We need no formalities for speaking to the Lord. Real prayer is the deep, sincere experience of the meeting of a spirit with a spirit. Tennyson says in one of his verses, "Speak to Him thou for He hears, and spirit with spirit can meet."

But many Christians of today do not pray. If they believe in the Lord and want to follow Him, they must pray. Religion is not the matter of speaking or thinking only, but of *living*. Swedenborg says, "All religion is of life and life of religion is to do that what is good." The Lord says, "If ye know the things, happy are ye if ye do them." (John 13:17).

Prayer is the soul's attitude which seeks to know the will of the Lord and to follow it. Prayer must not be a lip-speaking only. When you pray, you must pray with all your heart, will, and life. You must live in your prayer. You must acknowledge the Lord's will and follow it in your daily life. There is no real prayer without work, and there is no good work without prayer. So, it is one of the most important ways to proceed to regeneration.

A young friend of mine had long been sick before he underwent a serious surgical operation. This was successful but he had to be in bed a long time. One day in early April when he grew well enough to look out of the window, he asked his nurse to open it. He saw beautiful trees covered with green foliage, and colorful flowers under the trees. Everyday they were a joy to him, but as the fall approached, he worried, because he would have nothing

beautiful to look upon when the leaves fell.

Then the frost came, and the leaves became brilliant with red and yellow, and he still enjoyed looking out of the window. But when he thought of the time when all these beauties would be gone, he began to worry more and more. Then one night a strong wind continuously blew and the next morning he saw all the leaves had gone. But what a surprise! Though the trees were bare, he could look beyond them to see a glorious landscape of hills and valleys.

Then my friend was filled with deep emotion and was given up to a deep meditation. For the first time in his life he could realize the Lord's will and mercy on him and all human beings. Deep and sincere prayer caught him. He had been a Christian, but a rather perfunctory one. He had never experienced a real prayer. But this time he uttered a very sincere one from the depth of his soul.

When spring came again, not only his body, but his soul was healed.

(Mr. Doi is missionary minister for Japan and Korea, with headquarters in Tokyo.)

## Flash!

### 1954 Convention To Be Held In New York

By invitation of the New York Association, this year's session of the General Convention, the 131st, will be held, and with a hearty welcome from its membership, in the church of the New York Society, on 35th Street. Plans already are under consideration to make this one of the great events in the Church of past years. Further details will be given in *THE MESSENGER* as soon as possible. Date just announced is week of June 13.

Gift Subscription — \$1.50

# HOW TO MAKE A GRACIOUS EXIT

## Hints For The Clergy

TO PLEASE A VETERAN pastor, just ask him: "How long have you been with your church?" Among ministers the length of a pastorate is the accepted measure of a man's worth. Yet all pastorates end. Nobody to date has stayed forever. Like death and taxes, the farewell sermon is inevitable.

Too many ministers are afraid of resigning from the church which they serve. Part of this is the aversion to change which often increases with the years. As we grow older we hesitate to face new adjustments.

With some it is a financial matter. They suspect that a new church may mean a smaller salary, or that they may find themselves out in the cold altogether without visible means of support.

Some sensitive souls also interpret a resignation as a confession of failure. Others are reluctant to face the fact that the years have crept upon them and that they are older than they like to admit. Many just do not know what to do with themselves when there are no longer calls to be made and sermons to be prepared. Rare is the man who can face his own resignation in a jubilant or even optimistic mood.

Much of this gloom is unnecessary. The least that can be said is that as soon as a man resigns, invitations to dinner come flooding in on him. Quite literally, most ministers depart with a good taste in their mouths. Tensions relax. Relationships which may have been organizational and formal become more personal. Leaving a church can be a lot of fun.

Going more deeply, a man's departure need not imply any sense of failure. To say that your job is done may mean that you have really accomplished something. Men come and go—including the ministry.

When I began my ministry, over forty years ago, we were often scolded for not staying long enough with our churches. As churches have become more stable and pastorates have lengthened, that complaint is less often heard—and then chiefly from the people who have to find someone to take the place of the departing brother.

There will always be men with restless feet and with a lively imagination as to the succulence of the grass on the other side of the fence; but today, for every minister who moves too soon, there are three who stay too long.

If possible, a minister should keep the initiative in regard to his own departure. He should not wait for a nudge from his ecclesiastical superiors,

or for a vote of his congregation. Ministers should not only write their own resignations, but they should also decide *when* they should be written. A wise pastor keeps ahead of his flock, even in such matters as a change of leadership.

In deciding whether to stay or go, a minister must pretty much keep his own counsel. Ministerial friends and neighbors may help him to think through his problem, but his own church members are likely to be a total loss. To ask their advice is folly. They will usually urge a minister to stay, because they imagine that to do otherwise would be an unfriendly act on their part. Some will hesitate to tell a minister to leave for fear that his particular followers will resent their doing so.

If a minister desires to hear a lot of flattering but insincere words, let him ask the first dozen members whom he encounters whether he should leave or not. And there is always somebody around who will say: "If you go, we might as well close the church!"

A wise pastor will not even suggest the possibility that he might depart until his mind is made up—and then he will not reconsider his decision. The people on the outside, the members who rarely come to church, those who have relatively little to do with the minister, instinctively dislike the idea of a change of pastors.

Often, the part of the congregation which is normally invisible will appear in a church meeting and support a motion to ask their dear pastor to reconsider his resignation. If the minister has any sense, he will neither encourage such a movement nor heed its voice. Having decided to go, he will insist on going.

Two considerations should lead a minister to seek another field of usefulness: The first is a feeling in his heart that he is "through." He has finished one chapter, and has no clear revelation as to what the next one should be. His pep may have popped and his enthusiasm evaporated. He is tired. If this is just a mood, a man may be able to go off somewhere, get some new ideas, and achieve a new start. But a frame

of mind which may be normal in June can be disastrous in September.

A man needs to balance two questions against each other: "What have I done in this church?" and "What more can I do?" When the answer to number one completely outweighs the answer to number two, he should start looking for another job.

The second condition is active opposition. This is something different from the friction which is a normal accompaniment to the work of a church. If people get peeved one at a time, and possibly depart by twos and threes, this is no cause for alarm. It is when the people who are peeved stay around and do not depart that a minister needs to do some hard thinking.

Curiously, if there is no real opposition, the greater the success which a minister achieves the more it is resented. If the church seems to be dropping part, the opposition will just let it drop, but if it seems to be doing well, look out for trouble!

We doubt if any minister has ever succeeded in throwing a real opposition out of his church. He may get a majority vote of the congregation on his own behalf, and he may even grant letters of dismission to some of the trouble makers, but that will not end the trouble.

The reason is this: The people who vote to sustain the pastor are moved by mixed motives. Some do it out of friendship, some out of force of habit, some because they dislike the opposition. But among those who claim to be for him there are always those who are really against him. No matter how many victories he wins, he is always defeated. In the end he is out.

Astonishing are the foolish things which frightened ministers will do. One man seemed to think that he could keep his church by proving that the vote to oust him was illegal. What happened was that they called another meeting and did the same thing over again in a more legal way.

Another man has made a great stew because he was cast out by a margin of one vote. And yet if he had been kept by a margin of one vote, both he and the church would have been much worse off. The more a pastor who is on the way out kicks against the pricks, the more trouble he gets himself and his church into.

I have lived a long time and have heard about a lot of great moral victories, but it is my candid opinion that there is no job really worth fighting for. No man anywhere, and least of all a minister, can do good work in the face of violent opposition.

If there is real opposition in a church, the quicker the minister gets

(Next page please)

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## "ENTER INNER CHAMBER OF YOUR SOUL"

IN TIMES OF armed conflict, Christian men and women will try to get away for a few minutes from the noise of clashing weapons in order to enter the inner chamber of their souls, and having shut the door, to look up and listen to the voice of their heavenly Father who speaks to them in secret.

That was the custom of our early fathers who began each day with a reading from the holy Word. They found in their morning devotions the inspiration and the courage that enabled them

to endure the hardships and to face the dangers which surrounded them on all sides.

Today, family worship has almost completely disappeared from the home. Our periods of religious devotion are becoming shorter and shorter and are in danger of fading out entirely, while with too many their hours of worldly entertainment are becoming longer and more questionable every day.

Yet, underneath it all, there is an actual famine for the Word of God. The people are not happy; they feel miserable over the absence or the loss of a loved one, and therefore many try to still their aching hearts by seeking new excitements.

Still there is that growing hunger for a voice that would speak to them with the authority of the truth. But in many lands now the prophets of Jehovah have been silenced, if not imprisoned or put out of the way, while the priests of Baal and Moloch rule with an iron hand over the lives of the people, as they did in the days of Elijah, as, for example, we read in the *I Kings* 19:9-13 . . .

In the face of overwhelming odds this prophet had become thoroughly discouraged. He considered it useless to go on, so he sat down under a juniper tree. In his despair he requested that he might die, and said, "O Lord, that is enough. Please take away my life; for I am not better than my fathers."

After an angel had brought him food and water, he went to hide himself in a cave on Mount Horeb. There Jehovah restored his faith and inspired him with new hope. God showed Elijah His own power as compared with that of Ahab and Jezebel: first he raised a great and strong wind that rent the mountains and brake in pieces the rocks,—but Jehovah could do better than that. He next caused an earthquake that must have been felt by Jezebel on her throne—but Jehovah could do still better than that. He then kindled a fire that burned up everything left from the earthquake.

In this simply understood way Jehovah revealed His power to Elijah. Yet all that the prophet thus far had seen was only child's play! Jehovah now revealed to him an irresistible power that was infinitely more impressive than the wind, the earthquake or the fire.

That power was revealed in a still, small voice, a mere whisper, a low breath. That was the most convincing proof that Elijah had nothing to fear because God was with him. That voice brought new strength, and courage, and determination to the prophet.

All the prophet's doubts and fears were gone. His despair had given place

to a new determination to live. His only purpose now was to carry out the instructions received in that still, small voice. Instead of hiding away any longer in the darkest recess of the cave, he went out and stood in the entrance, having lost all fear to be seen by his enemies.

Today there are not a few members of the Church who have become utterly confounded and bewildered by the military struggles through which not long since we have passed; there also have been an increasing number of the clergy ready to give up, and who have come to the conclusion that their efforts are wasted and that they might just as well sit down under a juniper tree and wait for the Lord to take them away.

What is needed is a still, small voice to restore their faith. Surely, the voice that Moses and Joshua heard; the voice that turned the despair of Elijah into the courage to stand alone against the whole world; the voice that Mary Magdalene recognized after the resurrection, and that Paul heard on the road to Damascus.

That voice is not silent now or ever will be. It still carries with it the same strength and comfort that it brought to Elijah. But you will not hear it over the radio, or through the newspapers. It is not in the wind of propaganda, or in the earthquake of social revolution, or in the fire of battleships and machine guns.

It does not come from the wisdom of the worldly wise who lord it over us from without, it comes from the spirit of the living God who rules us from within.

This quiet, pervading voice can still be heard in the cave of Mount Horeb, in the inner chamber of the heart, in the secret place of the Most High.

*(Originally broadcast over WFEA by the Rev. Joseph Hoellrigl, pastor of the Manchester, N. H., Society.)*

### Detroit's Plans

At "finance night" of the Board of Trustees of the Detroit Society, Treasurer Philip Q. Guest encouragingly reported that the set objective of \$10,000, before seriously considering completing its present church building, had gone well past the half-way mark.

### In Memory Of Mr. Wilde

To mark the anniversary Jan. 27 of the birth of the late Reverend Arthur Wilde, and as a tribute to his memory, one of his sermons preached in 1952, the last year of his earthly service, was delivered from the New York pulpit Jan. 24, by the present minister, the Rev. W. R. Woofenden.

### GRACIOUS EXIT From page 58

out, the better. If he is suffering from injustice, the injustice will merely grow greater and longer if he stays. If he is being given a raw deal, the deal will simply get rawer. And the more his woes are noised about the harder will it be for him to get another job, and for the church to get another minister.

All wars get worse, and this is particularly true of holy wars. For the sake of his own future and that of his church, and for the sake of the souls of his church members, the minister who is in trouble should heed the immortal lines in Macbeth: "Stand not upon the order of thy going, but go at once!"

Blessed are those ministers whose sense of humor enables them to depart realistically. They do not postpone their moving day in the hope that a call may arrive from a large New York church, or that a Cathedral in College-town may hear of their superlative virtues. If they are wise, they will take what they can get when they can get it.

A call today is worth the promise of a dozen tomorrow. The funny thing is that the man who is not too particular usually does better than the one who is choosy. Not a few ministers have caught the elevator going up when they least expected it.

The pastor of a congregation should endeavor to keep his flock united at all costs. If they start to turn against their shepherd, he should do his best to see that all heads remain parallel—and especially those of the goats! If he can do this, and laugh, he need not fear the future.

A gracious departure, whatever may have happened backstage, is always a victory for the minister. If he keeps sweet, he will have the respect of the people. And in a year or two they will start tacking up a halo over his head.

*(Reprinted by request from the Protestant Church Administration and Equipment, Fall, 1958. Published by Pulpit Digest, Great Neck, New York.)*

## Round-Up Is New For Youth Program

During the recent Christmas holidays the Massachusetts Association and the Executive Board of the League united in a joint project—a "pilot study" of a specialized type of program for a young people's conference. The particular theme chosen for this conference was "Church Resources," and with the Rev. Edwin G. Capon, Elmwood, president of the Association, and Edward C. Hinckley, national president of ANCL, representing the two sponsoring organizations, a three-day program was set up and carried out.

Delegates representing leagues in Delaware, Penn., New York, New Jersey, Mass., Maine, and Washington, D. C., were present, as well as high school and college students who are isolated New Church young people so far as regular league activities are concerned.

Twenty-two young people arrived by plane, train, bus, and car in Wellesley Hills on the afternoon and evening of Dec. 26, and moved into "dormitory" accommodations set up at the home of Dr. and Mrs. Edward B. Hinckley.

The last members of the group, which had been tentatively labelled a New Church "Round-Up," left Dec. 30. Between those dates an experiment in community living and group program-sharing had been carried out which seems to indicate that further work along these lines could profitably be done.

The formal program itself offered as much variety as possible within the limitations of time. It began with a preliminary discussion of the general purposes of the Round-Up, which had been publicized through the leagues and ministers of the eastern seaboard. A selection of books purchased by the Association, supplemented by others contributed by the Swedenborg Foundation, was given each member of the Round-Up. The values of these particular publications were indicated, and "resources" available in the Church for individual questions regarding the doctrines were discussed.

Mention also was made of activities which could be carried out by individuals and which would be useful to the Church at large, such as colporteur work, the checking of books at public libraries, and related efforts.

On Sunday the group attended a special Sunday school class at Newtonville, taught by Miss Gertrude Dole, which emphasized the materials and resources available for individual study or for class study and teaching of Bible lessons.

The morning service, by arrangement of the society there, was conducted by several members of the ANCL executive board, including Edward Hinckley, president; Horand Gutfeldt, vice-president east and a student at the Theological School; Arthur James, treasurer; and Joan Flynn, member-at-large.

Dinner was served in the vestry of the church by the Newtonville P.M. Club, under the direction of Miss Ruth Irwin, president; and the afternoon program consisted of a talk by the Rev. Antony Regamey, of the Boston Society, on correspondences in church architecture and religious symbols.

Time was allowed for a number of questions, and the group then adjourned to the swimming pool of Babson Institute for a splash party. In the evening, as on successive evenings, a Question Box discussion based on questions brought to the Round-Up by those attending it, was led by Dr. and Mrs. Hinckley.

Monday a special bus took the group to Boston, where Horace B. Blackmer, secretary of the Massachusetts Union, organist of the Boston Society, and instructor in Church Music at the Theological School, discussed with the group, and illustrated to them, the various "church resources" with which he is familiar. This included not only the work of the Union, but an illustrated lesson in singing and chanting.

The Round-Up then proceeded by bus to Cambridge, where lunch at the Theological School was served by Mrs. Mildred Calby, its secretary, and Mrs. Hinckley. Mr. Capon and the Rev. Everett K. Bray, president of the School, took over the afternoon session, after a greeting by the president of Convention, the Reverend Franklin H. Blackmer.

Talks on the Correspondence of the Tabernacle and of the Holy Land were illustrated by the School's models. The group had supper at a Cambridge restaurant, and attended a showing of the English film "Stairway to Heaven," which touches on the conditions of life after death, before returning to Wellesley Hills for the evening Question Box.

Tuesday morning was occupied with individual written comments on the Round-Up, contributed by all those attending; and the balance of the time was used either for individual sight-seeing and visits, or for various committee meetings by the officers and members of ANCL.

The informal part of the program included various contests in ping-pong, Monopoly, and Scrabble, as well as music and spontaneous discussion groups. Committees of three—each member serving at some time during the Round-Up—assisted in serving meals and took over the cleaning-up afterwards.

A large bell served as curfew, morning bugle, and meal call; and general cooperation took care of the problems of twenty-five people eating, sleeping, and living under a roof decidedly not designed for quite that number.

From the home of Miss Florence Hughes, Jacksonville, Fla., New Church member, greetings were telephoned Sunday morning by Miss Hughes and Mrs. Charles H. Kuenzli, lay-leader for the Southeastern Association, and a huge crate of oranges from the Benedict family in East Palatka, Florida, also was enjoyed. Special guest at the Round-Up was Miss Kazuko Tanabe, Tokio Leaguer now studying at Briarcliff Junior College.

A complete report of the Round-Up, which was financed (except for traveling expenses) by the Massachusetts Association, is being drawn up for further study by interested groups throughout the Church.

The type of question brought to the discussion groups by those attending, and the frank and specific comments turned in anonymously at the close of the Round-Up, indicate that many young people in the New Church are aware of their need for further religious instruction, and are fully capable of carrying out group projects such as those now being sponsored by other churches, if the proper leadership is supplied.

### African Workers Supported

Notice was given by the New York *Times* Jan. 6 to the Rev. Obed S. D. Mooki's advice to the So. African government respecting its need of supporting the cause of native workers especially those too old to work. Mr. Mooki, son of the founder of the New Church in So. Africa, is a member of the country's Advisory Council, and secretary of the Conference's missions there.

### Successful Tea Held

The ladies group of the Sunnyslope, Alb., Society, one of Convention's farthest north churches, held a successful tea and program Dec. 5.

### Book Widely Distributed

The book "What God Is," dealing with the subject in the light of our teachings, has required a second printing of 5,000 copies, the Society of Goodwill Toward Men, Summit, N. J., reports.

### Tragic Accident

A tragic accident marred the Christmas season for the James Smith family of Finley, Tenn., when his sister's little son, James Doyle Autry, was killed in a Florida traffic accident. Mr. Smith is vice-president of the National Association.

# LETTERS TO THE EDITOR

## As To National Council

To the Editor:

If all adherents of our General Convention were members of the New Church in the sense in which L. E. Wethey [MESSENGER Oct. 17] is a member and all Protestants were members of their several denominations in a strict sense, there would, as he and others contend, be no object in our Church uniting with the National Council of Churches. There would be high board fences all around. Fortunately there are not.

Speaking for myself, I may say that the Trinitarian language to which Mr. Wethey objects is as offensive to me as to him and continued attempts to rationalize it have led some Protestants to speak of God as a "Society," whereas I had supposed that we are all now monotheists.

However, it is not true that members of the various Protestant bodies are rigid believers in the literal implications of the statements of faith which they frequently repeat. These are parts of a ritual and so far as the individuals who repeat them are concerned often do not reach the most superficial thought level.

Often it will be found that ideas are associated with them far removed from what the original framers had in mind. Probably more New Churchmen are aware of the specific character of their beliefs than members of the larger denominations, since there is no urge to unite with such a small body except personal conviction unless one is born into it or marries into it.

One good reason for Convention desiring membership in the National Council, however, is that such membership will open possibilities for a larger audience for all New Churchmen who are really such. And granted that there are these doctrinal differences, the National Council carries on work which lies outside of the narrower areas of belief, and we should not be so self satisfied as to think that the benefits will be in only one direction.

JOHN R. SWANTON  
Newtonville, Mass.

## Worth The Cost

To the Editor:

"What Would you Have Answered," in the Oct. 3 MESSENGER, aroused my sympathy, but the "answer" published in Oct. 17 issue made me very unhappy.

However, "An Answer is Attempted," by "A reader in Great Britain," which appeared in your Dec. 26 number, impels me to express a different attitude.

It is my belief that the Church of today would not be as advanced as it

is, had not numbers of people ceased to support it in its former positions. How could the New Church grow, if people didn't find the old unsatisfactory? It takes time for one to find the new, after breaking with the old.

In the meantime, *he doesn't go to church!*

I am profoundly grateful for the years in which I did not go to church. It was during that period that I found Swedenborg's writings. I am very sure that had I been a regular attendant at church, I would have had neither the time nor the appetite for his *Arcana Coelestia* which has meant so much to me.

No matter what were the hardships and privations which prepared me for this great blessing, it is a thousandfold worth the cost.

In the light of my own experience, it always gives me pain to hear from the pulpit, or read in a church paper, these assaults upon those who absent themselves from church. In the very nature of things, only the Lord can know all

about the "why" of it, so let's leave it to Him.

And why not bless them? The Lord does, and shouldn't we "Be about our Father's business"? To all those who do not share our "state," we can say, "The Lord watch between me and thee, while we are absent, one from the other."

So here is a "brief" of the answer your Oct. 3 article I would like to read in our Church's paper: Dear Sister, we trust you and your precious family to the tender compassion of the Lord Jesus, who never turns His face away from anyone. He knows the pain of your heart, and He cares. He will pour "oil" and "wine" into your wounds, bear you to an "inn," where you will find refreshment and healing.

If at any time we can be of service to you, may the Lord lead us into that way, and please be assured that we are standing by, wishing the best for you and yours.

ADA ROSE

Yakima, Wash.

## NEWS FROM JAPAN MISSION FIELD

Tireless in his work for the Church, in Tokyo and environs, where there are several groups and Sunday schools, the Rev. Yonezo Doi, missionary minister for Japan and Korea, makes tours at least twice annually, sometimes covering four thousand miles or more throughout central Japan and from time to time far south where the Rev. Yoshe Yanase is now at work.

Recently Mr. Doi went to Shikoku Island and at Zentsuji visited the long-time New Church people Mr. and Mrs. Endoh. Their interest started through the Rev. Isamu L. Watanabe whom many will remember as having enthusiastically started years ago a New Church music university near Tokyo, raising considerable funds for the purpose after attending our Theological School. Mr. Endoh is professor of mathematics at Shikoku Christian College.

Okayawa, Osaka City, Suita City, Kekina, and Kamezaki, were some of the other places on Mr. Doi's itinerary with numerous meetings held while on the same tour. He also visited Kinjo Women's University. The Rev. Shiro Torita, New Churchman, preaches for Mr. Doi during his absence.

Christmas was happily celebrated by several special services and programs. Mr. and Mrs. Tomas Spiers, Orange, N. J., members were present. Also Mr. and Mrs. Scott from Los Angeles.

Soon the Church in Japan will be supplied with the *True Christian Religion*, published in Japanese for the first time. The translation is by the Rev. Yanase, with the editorial assis-

tance of Mr. Doi. It is financed by the Swedenborg Foundation, New York.

Our readers will be glad to hear that the Rev. and Mrs. Doi have been invited to attend this year's session of Convention, in New York, June 20.

## Dr. Weigle Responds

Following the Council of Ministers' Resolution at its 1953 session expressing "joy and appreciation" for the new Revised Standard Version of the Bible, and the sending of it to the chairman of the Revision Committee, the Rev. Luther A. Weigle, he wrote to the Council through its secretary Rev. David P. Johnson, Kitchener, Ont., thanking it warmly for its action in the matter.

## Birthday Commemorated

N. C. Kryenhoff, for many years secretary and moving spirit of the Paramaribo, Dutch Guiana, mission society, celebrated his seventy-fifth birthday December 15. The colony has been experiencing continuous heavy rains, Mr. Kryenhoff reports.

## Mrs. Rose Hotson III

Mrs. Rose Hotson, mother of Leslie and Clarence Hotson and Mrs. Evelyn Diaconoff, has been seriously ill, but is regaining strength at the Escondido, Calif., hospital. Mrs. Alice Sechrist who lives not far distant has been caring for her.

## Lakewood Renovates

In addition to other renovations at its parish house, Lakewood's men's group recently has installed new lights.

# Trends and Trails . . . . .

Despite the years since the end (so-called) of World War II, Dr. C. W. Robbins, treas. No. Carolina committee of CROP, reports there still are more than 15,000,000 refugees in Germany and Austria alone.

Brotherhood Week is set for Feb. 21-28. Materials and information for church programs can be obtained free from National Conference of Christians and Jews, 381—4th, New York City 16.

"What Happens After Death" is the title of a pamphlet being widely distributed by the Knights of Columbus, St. Louis, a Roman Catholic group nationally advertising its faith. Starting off in a reasoned manner the booklet soon lapses into the view of the fundamentalist literalist with passages such as, "St. Paul cannot mean that man's body will cease to be a material body (after death)." p. 22.

The Layman Tithing Foundation, 8 So. Dearborn St., Chicago 3, has voted an Annual Award to the writers of articles, sermons or pamphlets on the subject of tithing. Write to that address for particulars.

"What Is Demythologising?" is the title of an article by Dr. Rudolph Bultmann in a recent number of the British Broadcasting Company's weekly, *The Listener*. Seems it is "a method which questions the mythological expressions of Scripture about the truth they contain."

With the assistance of music authorities and recording concerns, *Pathfinder* magazine recently compiled a list of the "Basic 25 Records." Beethoven No. 5 led the symphonies; Handel the ballets and suites; Bach in concertos; Chopin, sonatas; Carmen, the operas; "Porgy and Bess," the operettas.

More effective use of the Jordan River basin for the benefit of the Near East is being considered by the

UNRWA. The arid lands of Bible history days may soon support 200,000 refugees now in that area.

The National Council of Churches' department of stewardship finds that in 1952 there again was a rise in per capita giving by church members. The average for that year was \$41.94, an increase of 7.6 per cent.

Fritz Kuhn in his "Dictionary of Philosophy" (D. Runes, N. Y.) defines "Swedenborgianism" as a "highly developed religious philosophy."

One of Glenn Clark's inspirational little books, "I Will Lift Up Mine Eyes," has an appealing reference to Helen Keller's "My Religion" now published and advertised by the Swedenborg Foundation, New York.

There are 6600 registered hospitals in this country which admit 18,000,000 patients annually and each year assist more than 3,000,000 new babies into the world.

A Miss Betty Thomas recently contributed to the Sunday magazine of the Columbus, O., *Dispatch* a somewhat lengthy and well prepared illustrated article on Johnny Appleseed.

"Emphasis takes precedence over purity in speech," declared Dr. M. R. Ridley, Lecturer in English at Bedford College, London University and tutor at Oxford, in a recent radiocast. "It's me," "That's him," are good form where strength is required, Dr. Ridley holds.

## Suffers Operation

Toshiko Doi, daughter of the Rev. and Mrs. Yonezo Doi, missionaries in Tokyo, has undergone an operation for appendicitis at St. Luke's Hospital there. The financial situation is difficult, Fuji Doi, the mother reports.

## In New "Who's Who"

The 1954 edition of "Who's Who In The East" (Marquis Co., Chicago) carries for the first time a brief biography of the editor of *THE MESSENGER*. This compilation seems mainly devoted to listing individuals in the professions and totals nearly 15,000 names.

# Search The Scriptures . . .

*Behold, I make all things new.* — REVELATION 21:5

IN THE CLOSING centuries of the B.C. era, in the Milesian and Ionic schools of Greek philosophy, change and its relation to "Being," and the nature of Being itself, were perennial subjects of discussion.

These thinkers sought to account for the changes in the heavens above them, the motions of the sun, planets, winds, the evaporation of water, the burning out of fires, the growth and decay of plants and of animals, and all the many changes that they observed in the many various bodies that made up the world about them.

The facts of decline, decay, and renewal, were everpresent for their senses and for their thought. But how was this ceaseless "flux of things" related to Being? Was there such a thing as "Cosmic or primitive matter," "world-stuff" that could in some way account for the facts of change?

So inquisitive minds and curiosity, by means of reflection, initiated early Greek philosophy which later, through the centuries, gradually gave way to the claims of Christian philosophy and dogma, and to the philosophy of naturalism which gradually rose to prominence with the coming of the Renaissance and with the development of the natural sciences.

But throughout the course of the history of philosophy extending from the days of Thales, 600 years B.C., to the year 1757 and beyond, and from the days of the decline of the Most Ancient Church to the time of Thales, the Lord foresaw with divine clearness and completeness what any philosophy that rests only on the natural, unenlightened thought of men does for the happiness and the spiritual life of men.

Because of the consequences of these naturalistic philosophies, the First Advent is prophesied in *Genesis*, and throughout the course of Old Testament history the promise of this Coming is heard with increasing frequency and power until Jehovah Himself, clothed with a veiling Humanity, walks with men.

But this Advent did not set aside the necessity for the Lord's Second Coming, for the continuance of naturalistic and egotistic forms of thought and feeling; selfish life; almost constant abuse, especially by the leaders of Christian thought, of their God-given free-will and reason; these developments led to the darkening of the glory of the divine revelation in the two Testaments and to

(Next page please)

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## SCRIPTURES *From page 62*

the loss of an effective use of its inherent Divine Power.

Thus was fulfilled the deeper meanings in the Lord's description of the decline of the First Christian Church, and in the dramatic scenes of the Last Judgment described in the *Apocalypse*.

But almost at the end of this closing Book of the Word comes the uplifting and inspiring words, "Behold, I make all things new." Before, through endless innovations and the accompanying pride of man, men strove to make religious and spiritual things "new," only, for the most part, to add to the deepening gloom and the growing accumulation of sin and rebellion against the Light of Life.

But through a cleared and re-ordered spiritual world, and through a humble "Servant of the Lord Jesus Christ" a new and marvellous light from the divine Humanity of the Lord entered our world, a new light on the nature and authority of the Word, on the divine Trinity, the processes of the glorification of the Lord's Humanity and those of creation and the preservation of the world, new light on the life beyond the grave, and new light on the steps that lead men upward from earth to heaven.

What a heritage, then, we of the New Church now have as we stand here at the opening weeks of this New Year! Never before could men give the meaning to the words, "In thy light shall we see light" that they now, since the Second Advent, can give them.

In the light of this divine act of the Second Coming the arrogant pretensions of natural thought everywhere lie exposed and are revealed to be what they are, at last, with the regenerate ones of earth, receding into the shadows of the past, leaving a new peace that enfolds the humbled spirit of man.—  
WARREN GODDARD

### Mrs. Zacharias Recovers

Mrs. Eric Zacharias, wife of the minister of the Pretty Prairie, Kans., Society, has about regained her accustomed strength following major surgery at the St. Elizabeth Hospital, Hutchinson, Kans.

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## New Edifice Planned

To stimulate interest in the construction of its proposed new church edifice, the Portland, Ore., Society has developed a series of "short talks" with its members by mail which, starting with a sketch of the expected building, answers questions concerning the financing and other plans.

## Visitation Campaign

Impressed by the success of the Kitchener's Visitation Evangelism campaign, the Toronto Society will endeavor to institute a similar project. Some years ago it sold its edifice to the Ukrainian Seventh Day Adventist body, and for some time has been contemplating plans for a newly located church.

## Preaches For St. Louis

In the absence of a resident minister, the Rev. John W. Spiers at present located in Chicago, preached for St. Louis Jan. 10, 24 and 31.

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## NEIGHBORHOOD HOUSE ASSOCIATION

This New Church Association (incorporated in 1907), is planning to develop new activities, probably in the Boston area. Our former work in Lynn has been taken over by a group in that city chartered in 1947 as Gregg Neighborhood House Association, Inc. We are contributing to this work.

EDWINA WARREN WISE, *President*  
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## Church Name Debated

The Los Angeles Society is circulating its membership with a list of suggestions for a proposed local name for the church. "Church of the New Jerusalem" is the General Convention's corporate name, and it is thought that a neighborhood designation would be more appropriate.

## Nearly Fatal

Mrs. Minnie Dreher, 80, who resides in Paterson with her sister Mrs. Leslie Marshall, president of the National Alliance of New Church Women, seems slowly to be recovering at the General Hospital there following an accident in which she was nearly fatally burned.

## Recovers After Accident

Jacob Unger, New Churchman of Laird, Sask., is making a good recovery following a serious accident in which he suffered broken ribs and other injuries. He received treatment in the hospital at Waldheim.

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## Baptisms, Engagements, Marriages, Memorials

### BORN

**LEWIS.**—Born to Mr. and Mrs. Bird Lewis of the Sacramento, Calif., Circle, a girl, Jill, whose maternal grandparents are Mr. and Mrs. L. Keenan, also of that city.

### BAPTIZED

**VAN ARSDALE.**—Stuart Fran Van Arsdale, Jr., was baptized by the Rev. Antony Regamey December 20 in the church of the Boston Society.

**RANKIN, WHEATON, HEATH, HODGDON.**—Charles Samuel, infant son of Herbert Everett and Helen Elaine Rankin; Andrea Lou, infant daughter of Louis N. and Ola-Mae Dickey Wheaton; Joyce Heath, daughter of Chester Lewis and Esther Baker Heath, and Fay Arlene, daughter of Raymond Thomas and Bertha Marion Jackson Hodgdon, were baptized by the Rev. Horace W. Briggs in the Fryeburg, Me., church, December 20.

**CONFIRMED.**—Following baptism, Misses Joyce Heath and Fay Arlene Hodgdon were received into membership of the Fryeburg, Me., Society December 20.

**SULLIVAN.**—Ann Laurel, daughter of Winthrop E. and Caroline Hotson Sullivan, Jr., was baptized in the New York church by Rev. Wm. Woofenden, December 13. The child is of the sixth generation in the New Church, descended from Rev. John Hargrove of Baltimore. She is a granddaughter of Dr. Clarence and Cornelia Hinkley Hotson, non-resident members of the Boston Society of the New Church.

**MILLER.**—Melody, infant daughter of Mr. and Mrs. Adam Miller, Kenwood parish, Chicago, was baptized at its morning service December 20 by the pastor, Rev. Immanuel Tafel.

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### BAPTIZED

**GOOD, VAN DUYN.**—Dewitt Paul, Jr., infant son of Mr. and Mrs. Dewitt Paul Good, of San Francisco, and Christine Graham, infant daughter of Dr. and Mrs. Van Duyn, were baptized at a church service in the San Francisco church December 13, by the Rev. Othmar Tobisch.

**BATTLE.**—John Battle, Jr., son of Mr. and Mrs. Thomas E. Veit, was baptized in the church of the Cincinnati Society Christmas Day by the Rev. Bjorn Johannson.

**STEWART.**—Deborah Sue, James Taril, David Joseph and Gregory Paul, all children of Mr. and Mrs. James W. Stewart, Mobile, Ala., were baptized at the Swedenborg Memorial Church, Gulfport, Miss., January 17, the pastor, the Rev. Peter Peters, officiating. Visitors were present from Mobile, Ocean Springs, Biloxi and New Orleans.

### ENGAGED

**BROOKS-PERRY.**—Mr. and Mrs. Milton Brooks, Needham, Mass., announce the engagement of their daughter Anne to Pvt. John C. Perry, now of Ft. Dix, N. J., son of Mr. and Mrs. F. Gardiner Perry, of the Boston Society. Miss Brooks recently graduated from Smith College.

**HATCH-BECKMAN.**—The engagement has been announced of Miss Nancy Hatch, of Schenectady, to Dow Beckman of that city, a grandson of the well known Boston Society members, Mrs. L. Henry, and the late Mr. Kunhardt.

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### MARRIED

**McCAULEY-CHAPIN.**—Miss Emily Chapin, daughter of Mr. and Mrs. William Chapin, Ferndale, Wash., was married January 8 to Robert McCauley, Bellingham, Wash., at the home of her parents. The Rev. Henry K. Peters, minister of the Tacoma-Washington Society, officiated.

**WISE-KINGERY.**—Miss Susan Kingery was married December 28 at Portland, Ore., to Daniel Parker Wise, grandson of the late Mr. and Mrs. George C. Warren, formerly of the Brookline Society, and both for many years prominent in Convention. Now in the army, Mr. Parker soon is to be stationed in Washington, D. C.

**EIDE-BEHLOW.**—Margaret Zacharias Behlow became the bride November 21 of Harold Eide in the church of the Los Angeles Society, the pastor, the Rev. Andre Diaconoff, performing the ceremony. The happy couple will live in Venice, Calif.

### Memorial

**SIMONSON.**—The many church associates of Miss Ruth Simonson and other friends will sadly miss her physical presence now that she has gone to her heavenly home. She passed away the evening of January 17 at the Brooklyn General Hospital, having been there only ten days, but she appeared to have been in failing health for several months. Although probably in her early eighties, Miss Simonson had carried on her duties as librarian of the Brooklyn Society and New Church Press as actively as ever until going to the hospital, and for more than thirty-five years had been active in the affairs of both church and library, and of the New York Alliance of New Church Women, for whose programs she frequently provided the music. She was otherwise talented, too, and not infrequently contributed verse to THE MESSENGER and to the periodicals of other churches. The daughter of an Episcopalian minister, she is survived by two cousins. Services were held at Fairchild's in Brooklyn. A gentle, helpful soul her good works do follow her.—L. M.

### Johnny Appleseed Recorded

RCA is distributing a record for children, 45 rpm., which contains the Johnny Appleseed sequence in Walt Disney's "Melody Time" film.

### Penny Sale Held

The Parish Club of the Kitchener Society held a successful penny sale and supper Jan. 21.



*The*  
**NEW-CHURCH  
MESSENGER**

February 20, 1954

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**Scripture's Windows**

Everett K. Bray

**An Ex-Slave's Interest**

Charles F. Higgins

**Why Was Judas Chosen?**

Grace Boyer

**Report of The General Council**

Franklin H. Blackmer

**Swedenborg's Birthday Observed**

Is Widely Reported

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# THE NEW-CHURCH MESSENGER

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The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the Church.

February 20, 1954

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Main Street  
GULFPORT, MISS.  
2608 Kelley Avenue  
INDIANAPOLIS  
623 No. Alabama Street  
JACKSONVILLE, FLA.  
816 Oak Street  
KITCHENER, ONT.  
Margaret Ave. N. and Queen St.  
LAKEWOOD, OHIO  
Corner Detroit and Andrews Avenue  
LAPORTE, IND.  
Indiana and Maple Avenues  
LOS ANGELES, CALIF.  
509 South Westmoreland Avenue  
MANCHESTER, N. H.  
Conant Street  
MANSFIELD, MASS.  
West Street  
MONTEZUMA, KANS.  
Main Street  
NEWTONVILLE, MASS.  
Highland Avenue  
NEW YORK CITY  
35th Street, bet. Park and Lexington Aves.  
Clark Street and Monroe Place, Brooklyn  
166 W. 136th Street (Colored)  
ORANGE, N. J.  
Essex Avenue near Main Street  
PALOS VERDES, CALIF.  
Wayfarers' Chapel, Portuguese Bend  
PATERSON, N. J.  
380 Van Houten Street  
PAWNEE ROCK, KANS.  
Main Street  
PHILADELPHIA, PA.  
22nd and Chestnut Streets  
Frankford, Paul and Unity Streets  
PITTSBURGH, PA.  
Sandusky St. near North Ave.  
PORTLAND, ME.  
302 Stevens Ave. cor. Montrose  
PORTLAND, OREGON  
2037 S.E. Spruce Ave.  
PRETTY PRAIRIE, KANS.  
East Main Street  
RIVERSIDE, CALIF.  
3645 Locust Street  
ST. PETERSBURG, FLA.  
1915 Fifth Street, No.  
SAN DIEGO, CALIF.  
4144 Campus Avenue  
SAN FRANCISCO, CALIF.  
Lyon and Washington Streets  
ST. LOUIS, MO.  
620 N. Spring Avenue  
ST. PAUL, MINN.  
S.E. cor. Virginia and Selby Aves.  
TORONTO, ONT.  
College St. near Euclid Ave.  
VANCOUVER, B. C.  
2516 W. 12th Avenue  
WASHINGTON, D. C.  
16th and Corcoran Streets  
WILMINGTON, DEL.  
Pennsylvania Avenue and Broome Street

## PRINCIPAL FOREIGN MISSIONS

STATIONS AND OUTPOSTS OF  
THE GENERAL CONVENTION  
(Usually the city listed is the field head-  
quarters of the missionary or leader.)

ARGENTINE  
Buenos Aires, Calle Gualaguaychee 4144  
AUSTRIA  
Vienna, Liniengasse 31/16, VII  
BRITISH GUIANA  
Georgetown, Robb & Light Sts.  
CHINA  
Nanping, 52 New Town, San Yuan Fen  
(Temporarily suspended)  
CUBA  
Havana, Campanario 609  
CZECHOSLOVAKIA  
Prague, Legerova 6, Praha-Kral, Vinohrady  
Lipnik, Moravia, Nadrazni ul. 729  
DENMARK  
Copenhagen, Forhaabningsholms Allee 8  
DOMINICAN REPUBLIC  
Monte Christy, Palo Verde  
DUTCH GUIANA  
Paramaribo, 102A, Weiderstraat  
ECUADOR  
Cajimes, Manabi  
FRANCE  
Paris, 14 Sentier des Theux, Bellevue  
GERMANY  
Berlin, Geisenheimerstr. 33, Wilmersdorf  
Bochum, Glockengasse 50  
Stuttgart, Stitzenburgstr. 15  
ITALY  
Rome, Via G. Castellini 24  
Trieste, Via Dello Scoglio 35  
Venice, S. Croce 7a  
JAPAN  
Tokyo, 2398, 3 Chome, Setagaya,  
Setagaya-Ku  
MAURITIUS  
Curepipe, Rue Remono  
Port Louis, Rue Champ-de-Lort Row 2  
MEXICO  
Monterrey, N. L., 132 Morelos Ave., Ote.  
PHILIPPINE ISLANDS  
Manila, 82 Leon St. Malabon  
POLAND  
Czestochowa, Ulica Street 7, Kamienic  
Nr. 21/m. 18  
SWEDEN  
Stockholm, Tegnerlunden 7  
SWITZERLAND  
Basel, Stadthausgass 13  
Berne, Kirchbühlweg 30  
Herisau, Gossauerstr. 17a  
Zurich, Appollostrasse 2  
Geneva, 6 Rue de l'Universite  
Lausanne, Rue Caroline 21  
Vevey, 3 Rue du Leman

## 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 con-  
tains a spiritual or inner meaning  
whereby is revealed the way.

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.

# SEEING THE MEANING OF LIFE AS THE GREAT WINDOWS OF SCRIPTURE OPEN ALONG THE WAY

by Everett K. Bray

*And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures.*  
—LUKE 24:44, 45.

**N**OW great a difference there can be between being told something, and understanding what is told! Words have meaning to us, do they not, according to our acquaintance with them, and according to our interest in them. We may believe what we are told to be factual, or we may doubt the validity of what we hear. Even knowing a thing may be quite a different experience from understanding it.

Being told about a machine, a gadget or a procedure may be quite a different experience from understanding that machine or that procedure. Then, factual knowledge or information as fact, we call memory-knowledge. This may be significant to us or not according to how we value it or what we may do with it, but when someone tells us that this information he is offering is a cup containing a precious medicine for the ills that are impending along the way, then this cup of knowledge may make a great difference in the satisfying experience of living.

There is variety in degrees of information, but the Lord gave the disciples an experience of two further degrees. Is it not true that a great deal of Christian experience today goes no further than to the demonstration that the principles or the teachings that the Lord gave us will work? Apply these teachings to life and life is changed.

The Lord indicates to us, if we have eyes to see, that in this journey to Emmaus, the breaking of the bread with Him there, and then the succeeding experience that evening with the eleven back in Jerusalem, that these incidents show us the degrees of progress in the relation that we might have to Him through information, and through experience with Him.

Recall, briefly, that on the way to Emmaus, the Lord was giving the two who walked that way information out of the Scriptures, telling them and showing them that the Bible declare Him, are declaring Him; and that He, Jesus, is the fulfillment of the Old Testament Scripture. He shows them this; they come to see this knowledge.

At this point, the Lord is emphasizing "Oh fools and slow of heart to believe all that the Scriptures have spoken." So, note here, it is a matter of *believing knowledge*, of accepting in the memory what is true, factually true, what is given.

Then, when He comes to this home in Emmaus with those two to break the bread with Him, as there is that exchange of soul and mind with Himself,

they receive that further experience in the light of which they know that this One has led their minds over the Scripture, and led them to see this truth; they have the experience in the breaking of bread of knowing with overwhelming certainty that this was and is the living Jesus.

Then, as they come down to the Jerusalem gathering that evening, again He is dealing with this area which was developed with Him at this home in Emmaus, in addition to what He had shown them on the way. He leads their minds to consider this with greatest care while He stands before them, bringing to their attention His hands and His feet, asking them to examine, to see, and make sure it is He Himself.

As He had received food from the two at Emmaus when that perception took place, so now again He asks for food. They hand it to Him. This time fish and honeycomb. He received of them as He had of the two and eats before them. Now He says, knowing what is in their minds, "A spirit has not flesh and bones as ye see me have." In other words, the concept of spirit which they had had was one of non-substantiality—that of something that was more as a breath than a substantial form and structure, substance.

And, so now He says, I am more than your idea of a spirit. Look, search, "handle me and see, it is I myself." This examining is part of the process by which our minds will go forward to know with certainty and more available helpfulness for life, which is a part of that process of cultivating the acquaintance with the living Lord which is intended that we shall have by the use of the Holy Scriptures.

See how He follows this by making a change take place in their faculty, their intellectual faculty. He opens their understanding, so that now and henceforward they view this factual truth of the Scripture—this overwhelming experience of His living presence in the heart first, and then in the mind also. He opens their understanding so that these disciples shall go forward as apostles, and form under His direction and under His grace the first Christian Church.

Their understanding of the Scriptures will be an experience of deepened, heightened, widened comprehension of the significance of all that is recorded in the Scriptures for the past, for the present, and for all time. They will declare "Jesus Christ the same yesterday, today and forever in whom we live, and move and have our being." There will be that understanding.

And so we go on, these are the words without an understanding now, just coming over the horizon, as it were, "these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses,

and in the prophets and in the psalms (the *Psalms* here added to what had been given before) concerning me. Then opened he their understanding, that they might understand the Scriptures."

Jesus goes on to say to them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Here we see how He is carrying them further, now with the opened understanding, to see how and why the Lord had to take our nature upon Him, and suffer even to the passion of the cross, to rise again in triumph over it and demonstrate His continued living presence.

Here was "Thus it is written and thus it behoved"—the task, the burden of redemption, of salvation and the suffering that was involved. Thus unfolds the picture of how the Lord through progressive steps makes contact of His mind, His power, His will through our minds with our wills in a process that is involved in and developed upon the nature of the personality which He has given us.

Here is the character of the mind that sees, perceives by experience, moves the whole being, and then again re-examines it closely, deeply, searchingly. It examines all things which may come from the Scriptures into the mind, and there laid before us, as in a laboratory, and scrutinized part by part.

This process goes on until He can open our understanding to give us a comprehending experience, which more and more involves our whole being, so that our hearts burn while He talks with us, while He expounds to us, while His life touches our life and we can see the meaning in the Bible and in our own journey of life—see why life has been the kind of thing it has been.

Out of these steps the Lord makes or finds a new gate or a new moment in which He can make Himself more realized, and more adequately welcomed by us, to the end that we shall understand Him, His will for us, His love for us, and that we shall become devoted disciples and eventually apostles.

Now briefly, summing up: To see the Lord in the Scripture with open understanding is to see Him as the giver of the Word; to see Him as the object revealed in the Word; to see Him as the unfold of the Word in the very light—spirit and light—within it.

It is to see the meaning of life along the way as the windows of the Scripture open along our pathway, so that we may trace ahead of us the footsteps of the Redeemer, Savior, on that way, and to see and give joyful thanksgiving over the reality—the way of God unfolding—the Word of light.

And in those windows, where the letter opens, the well of water springs out, the well of water of everlasting life becomes warm-springs stirring our hearts, as well as our minds.

Then gladly, through this open understanding, we see Him, we follow Him, and in Him we live and move and find our being. Priceless is the Word that was in the beginning, that was God, that became flesh and dwelled among us, that passed to the passion of the cross, the tomb and the resurrection, and that unto this day, and throughout all ages, will be our Lord and our God.

(Mr. Bray is general pastor of the Massachusetts Association and president of the Theological School in Cambridge, where he is pastor of the Society.)

## WHY DID JESUS CHOOSE JUDAS? by Grace Boyer

*Have I not chosen you twelve and one of you is a devil?—JOHN 6:70*

**T**HE emotions constantly are stirred and excited by what industrial psychologists call "colored words." Primarily, we are "feeling" rather than "thinking" creatures, and the more so as humans live on the plane of the sense life. We *feel* before we understand.

Among "colored" words are such as traitor, betray, thief, devil, Judas Iscariot. What a variety of feeling these words excite in us!

For nearly two thousand years people have recoiled at the very name of Judas—he who betrayed our Lord, and, from the letter of the Word, this reaction is quite natural. "Judas" is indeed a colored word. For one thing, it brings vividly to mind the last week of the Lord's earthly life.

It is often wondered why the Lord chose Judas as one of that inner circle to be taught by Him, to live with Him almost constantly, since He knew all along that Judas would betray Him in the end.

It is in the teachings of the New Church that we find the real lessons of divine wisdom which are stored within the record of the history we now are considering. There we learn of the deep significance of the manner in which the disciples were chosen, in

the order in which they were named, and in the number the Lord chose from among the multitude of His followers.

In its entirety His holy Word is filled with instruction for our eternal welfare; within every natural episode in the Bible there lies concealed its spiritual counterpart, universal in scope, and for all time.

Let us proceed then, to a brief study of the twelve apostles and particularly of Judas. In three of the Gospels we find the same general arrangement in naming the apostles; Simon is listed first and Judas last, and we are assured in each gospel narrative that twelve was the number chosen, not fifteen, or twenty. We may be sure then there is something spiritually instructive in the number twelve, as in the order of naming the apostles, and of the apostles themselves.

If we think for a moment of the twelve sons of Israel we shall recognize the similarity between them and the apostles. Like Simon Peter, Reuben represents faith in the understanding; as with Andrew, Simeon stands for faith in the will; James and John similarly to Levi and Judah, are representative of love in the regenerating heart. So we might continue.

Also, we are taught that the number twelve spiritually signifies all the introductory truths in the Word, in heaven, and in the hearts of regenerating men and women, by which they may be elevated to higher or more internal truths.

Before we realize our need for regeneration, most of us have some sort of faith, but, like Peter's, it is natural, weak and faltering. We feel some conscience about obeying the commandments, but, like Andrew, we obey with reservations. We feel, too, a kind of love (sometimes) but it is mainly a selfish, external affection. We may say we believe there is a God, but, like Thomas, we sometimes doubt it—we fear there may not be! And so, as with Philip, we cry out for a visible God—"Show us the Father!"

Then, there is Judas! He too had some of the qualities of the other apostles, but his dominating interest was Judas, and his better nature was entirely subordinate to his greed, his jealousy, his ambition, his vanity, his avarice and his cunning.

Judas evidently represents our most external nature, that quality of low, subtle self-love signified by the serpent in the garden, and by Judah after her downfall. He stands for the very principle of human nature by which the "fall" of man had been accomplished.

We are told by many trustworthy writers in the field of psychology that each of us now is born with this nature: that every person comes into the world equipped to hate,—that he must learn to love. In modern psychological terminology we all have the "collective unconscious," the "race-mind," the accumulation of many generations. In other words, many students of human nature are coming into agreement with the Bible that the "heart of man is evil from his youth."

Just as the Lord said, "Without me ye can do nothing," so many psychologists and psychiatrists now say, "Man is in such a state of inner conflict and confusion that he cannot pull himself out—he must have help from a higher power than his own, he must turn to religion for healing of his psychosomatic illnesses."

It is only through a genuine religious faith and a life therefrom that the world can be restored to order, and this not en masse, but individually, as we feel the need of repentance and reformation and a desire to become mature, intelligent men and women, and finally that we may learn to love.

Swedenborg has much to say of course about our unregenerate nature; a study of which is very important for our own self-knowledge. In *Arcana Coelestia* 313 we are instructed in these words: "As to hereditary evil, the case is this: every one who commits actual sin thereby induces a nature upon himself; and the evil therefrom is implanted in his children and becomes hereditary. It thus descends from every parent, from grandfather, great-grandfather, great-great grandfather and from their progenitors in succession; so that it is multiplied and increases in the descending posterity. And, it remains with everyone and with everyone is augmented with actual sins. Nor is it dissipated except with those who are regenerated by the Lord."

In n. 637 *ibid* we read, "Now every one loves himself more than others, and thus, hates all others." This latter statement is the theme of Dr. Menninger's "Man Against Himself."

So we may easily perceive that Judas is a type of the lowest and grossest part of our fallen nature, that corporeal or most sensual principle which forms the deepest ground of our selfhood, and which ever opposes itself to the higher ends and activities of the renewing inner man, and whose opposition is the more obstinate, the higher and purer the internal affection.

Now let us think for a moment about that word "devil." Our Lord had called Judas a devil, so that term must be significant. You will recall that in *Mark* 1:13 we are told that Jesus was in the wilderness forty days, tempted of satan, or the devil; then in *Matthew* 4:11 it is said that the devil left Him.

Yes, the Lord had encountered the "devil" before Judas entered the picture! Through the hereditary nature of Mary, Jesus assumed our fallen nature, that He might overcome, or conquer, by His Own power, all the accumulated evils then obstructing His divine order in heaven, in the world of spirits and on earth.

The supposed root of the word devil, or demon is "to be mighty," hence "to rule," "to treat violently," "to destroy," "the slanderer"; it is evil itself—evil in us. The "devil" is but a term for evil spirits, exciting in us, not something of their own, but something in our inherited and acquired nature that is delightful to us; something we like to persuade ourselves is right because we wish it to be so.

But, we may say, Judas was in the company of the Lord—he was taught by Him—walked closely with Him for many months. Why then did he betray Him, how could he, why was he not changed? It was because, even though Judas heard the truth, even though he may have accepted a part of it intellectually, he was utterly disjoined from the Lord; *his love remained unchanged*—"the evil of self-love disjoins one not only from the Lord but also from heaven."

This same self-love or egocentricity shuts off from our fellowmen and the real world. To the extent that we are egocentric we are unable to love or to know the truth. The Judas principle in human nature tends to build the world about itself, to live by its own private logic (the words "private" and "idiot" are almost identical in Greek) and to look out upon its fellowmen through the distorting spectacles of its own self-centeredness. Thus a vicious circle is set up which makes the individual increasingly egocentric, and hence more and more imprisoned in his subjective isolation, until finally he ends in personality breakdown.

Jesus did not love John more than Judas; He loves the whole human race always and exactly in the degree which is that of perfection, and so, He understands this disordered, corporeal self now under discussion and He would, if possible, save every person from the consequences of such personality disorders. He can only do this however, when we have discovered within ourselves that we need to be saved, and give ourselves wholeheartedly to the remedy.

When we have arrived at self-understanding to the degree that we realize our own inadequacy to overcome our defects and are willing to surrender our ego, to relax the rigidity that has been holding us in bondage, we shall begin to view ourselves and our fellows in a new

(Next page please)

light; we shall feel differently and shall know, as we pass from crisis to crisis; as we mature and gain new insights, that the Lord has chosen us, just as we are, with all our evils clinging to us; that He calls us to His Word in order to teach us in new ways the truth about ourselves and our relation to Him.

The Judas part of us must be rejected, cast out; it is the part that cannot be regenerated; it is the old, corrupted will. A new will must be implanted in which may continue to grow to eternity, the spiritualized Peter qualities, the regenerated Andrew and James and John and Thomas and Philip qualities. This is the Lord's work.

And this is why the Lord chose Judas—to teach us how we may become His true disciples; to teach us that "sin is whatever is contrary to divine order."

Finally and briefly we may add, Judas also represents the corrupt state of the Church of that time; the betrayal, for thirty shekels of silver is the denial and rejection of divine truth as being of very little value.

Let us try to learn the real value of divine truth and to love it for the sake of use,—use for the neighbor, apart from self.

If enough of us will do this, the world will one day be at peace, for we shall then individually have peace of soul and peace of mind. Spiritual love shall rule instead of Judas.

*(Mrs. Boyer is the wife of the pastor of the Riverside Society. She took much of the class work with her husband while he attended the Theological School ['30-'31] and since has continued her studies in applied psychology. On at least one occasion she has occupied the pulpit and this is a sermon preached by her Oct. 18.)*

## FRYEBURG'S GROWING SUNDAY SCHOOL

Featured in the *Bulletin* of the Sunday School Association for January is an inspiring account of one of the largest schools in Convention, that of the Fryeburg, Me., Society of which the Rev. Horace W. Briggs is pastor, ably assisted by Mrs. Briggs. It is she who writes of their school as follows:

The Fryeburg Sunday school is an unusual one among the New Churches. We are almost a mission church, since Fryeburg, the most important village within quite a radius, has just two houses of worship.

The families of the town and outlying farms are large ones, and grateful to come where they are invited and feel most at home. It is not especially the doctrines of the Church which attract, but what the parents feel the Sunday school does for their children.

To make the children familiar with the Bible stories, and love them, is probably our biggest aim. There is much enthusiasm over lantern slides which we find help a lot in making the Holy Land and stories real to the children. And the Theological School in Cambridge has been generous in lending slides to us.

Where the basis of coming to Sunday

school is not in any sense a love for the teachings of the New Church by the parents, we feel that we have a special responsibility to help the children gain, if not a full understanding, at least an appreciation that the New Church is different, and in some sense how it is so.

We have teachers' study meetings every week. The teachers and some of the young people who feel too old for the Sunday school attend, and a few of the parents. Here a real effort is made to understand something of the spiritual sense of the Word, and to adapt some suggestion of it to the needs of all ages.

We use the Uniform Course of the Sunday School Association in all but the baby class and the oldest, which is trying to see the Word as a whole and study the *Psalms* this year.

The teachers use the *Sower Notes* and the graded intermediate notes.

The classes are so large that, until now, we have not tried for hand work in class or even pictures. Last year, when we started with the story of Sinai, the children made, outside of class time, a very beautiful gold tabernacle (scale one inch to one cubit). One class did the woodwork, another the curtains, another most of the furnishings, the baby class the Ark, and so forth.

Of course, picnics, awards and class banner are features of this kind of



Temple City, Calif., Society as a group picnicked. In front of white pillar, Mrs. Thomas A. Reed, whose husband the Reverend Reed enters the Theological School next fall. Mr. Reed stands behind the Rev. and Mrs. John L. Boyer, visiting from Riverside, who are in front of the tree at right. The Reeds' six children are to the front.

## Board of Missions

THE needs and opportunities which continually we are called upon to meet always exceed the extent of our resources. Please help us to help.

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17 Bartlett Ave., Arlington 74, Mass.

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380 Van Houten St., Paterson 1, N. J.

school. The awards are not for attendance only. Small army Testaments are given to those who memorize the Ten Commandments.

The Fryeburg school is a different kind of charge than those with which we have been familiar. Understanding this group of children and their backgrounds and capabilities is an important part of it, and we feel that we are fortunate in having teachers who have this insight together with a love for the New Church which begins to give them a wholly new vision for living.

*(Mrs. Briggs, a daughter of the late Rev. William L. Worcester, has the same love and ability for teaching and guiding children as had her esteemed father. He made several visits to Palestine to secure articles and pictures and there is much of this material still on exhibit at the Theological School. He wrote most of the 6-vol. Sower Notes and his work in 2 vols. "On Holy Ground" has more than local fame for its profusely illustrated, valuable story of the Holy Land, and its import.)*

## To Complete Studies

Gretchen Mack, daughter of Mr. and Mrs. David Mack, Pound Ridge, N. Y., has been enrolled at the Academy of the New Church, Bryn Athyn, Pa., to complete her high school studies, her parents report. She is in the junior class.

## George Washington

(Feb. 22, 1732 - Dec. 14, 1799)

**Y**OUNG Colonel George Washington commanded a regiment of Virginians, which constituted a part of the army that General Eduard Braddock led in 1753 to a disastrous defeat at the hands of the French and the Indians. For the first time Washington showed that volcanic energy that lay hidden by his usual calm and unruffled exterior. Over the battlefield he dashed on horseback, heedless of the shower of bullets. He, more than anyone else, saved a remnant of the expedition, and brought out his Virginians in fair order. Strangely enough, despite reckless exposure of himself he was one of the few officers who came out of the battle unwounded. It was this, which led a colonial preacher to declare in a sermon that the Divine Providence had saved the young officer in order that he might become the savior of his country.

Although from the end of the French and Indian Wars until the outbreak of the Revolution Washington led the typical life of a prosperous planter with nothing to give a hint of later greatness, it does seem that the preacher showed prophetic insight. Divine Providence operates in human history, and who can say that there is not embodied in Its laws a provision for raising up men to become Its instruments?—B. J.

## Reformation or Punishment?

**O**NE day after his discharge from a reformatory where he had served a four year sentence, a twenty-one year old youth robbed a delicatessen, and then, at the point of a gun, kidnapped first a cab driver, then a truck driver to force them to help him make his get-away. He was apprehended, of course, and most likely will be sentenced to prison for life.

An event of this kind easily leads to a variety of moralizing. But what interests us at the moment is the question whether our reform schools for juvenile delinquents actually are penal institutions, rather than places where an effort is made to rehabilitate the offender? What are the methods used to educate and reform the young offender?

In establishing reform schools it surely was the intention of the founders that each inmate have an opportunity to form a character capable of adjusting himself or herself to society, and of assuming the responsibilities of life. For this purpose the best tools of psychology, psychiatry and social work should be employed. To salvage a youth, rather than to punish him and turn him back to freedom embittered and vengeful, may be costlier to society but it is worth it, and, in the long run, will pay dividends. What many of those responsible for the work of reformatories, need is a fuller knowledge of the laws of regeneration.—B. J.

## The Transfiguration

**E**ACH of the synoptic Gospels relate the story of the Transfiguration (*Mt.* 17:1; *Mk.* 9:12; *Lk.* 9:29). In all essentials the three narratives agree with one another. But what is the meaning of this event, and why was it that only Peter, James and John saw the Lord in His majesty? These three disciples, we are taught, "signify faith, charity and the works of charity, in their order; from which it follows that when they were together, they represented these as one." (*Apocalypse Explained* 821b:2.) The Lord took these men with Him up to a high mountain. This ascent means that the Lord in His humanity came into an exalted state; also that He lifted these disciples into a lesser measure of a similar state. In this state He was aware of the divinity of His being, of the purpose of His humanity, of the oneness of His divinity and His humanity. Unfathomable springs of the purest life manifested themselves even in the material body He had assumed. The very Sun of the spiritual world was reflected as by a gem. In that high hour the Lord in His humanity knew Himself as the "Light of the world," and was ready to do battle with the forces of darkness. Says the Apostle Paul: "For God who commanded the light to shine out of the darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6.)

The disciples who were with the Lord on the mountain fell into a slumber. Their falling asleep is a symbol of temporary withdrawal from the cares and clamor of the world. They saw with the eyes of the spirit. Faith opened the spiritual eyes of Peter; love, the eyes of James and John. (See *True Christian Religion* 157.) They were lifted into the super-terrestrial; their minds functioned, not through their material but through their spiritual bodies. They saw not only the transfigured Lord but also His heavenly visitors, Moses and Elijah. Divested for the moment of their *proprium* they saw the Glorified Christ, saw Him as the Word of God, and the Light that lightened every man.

The change that was wrought for a moment in Peter, James and John suggests the radical and organic transformation that is wrought in any human being when he can apprehend the Lord with the eyes of faith, love and the works that proceed from these. However, before such change can take place in the human being, he must of his own free will permit himself to be led by the Lord. The three disciples might have refused to go with Him to the high mountain. They might have argued that the climb was too steep, that they had other more important things to do, that they were afraid of high places, and so on. If they had done so there would not have been vouchsafed to them the vision of the Glorified Christ. Anyone reluctant to be led by the Lord will never scale the mountain where with the eyes of faith and love he can apprehend the higher realities of the spirit.—B. J.



## This Ex-Slave Had Studied Swedenborg

Those in constant contact with the missionary work of the church and with the interest of the isolated, frequently learn of most unusual instances of unexpected acquaintance with our teachings that are both inspiring and unusual.

Sometimes this will be found among scientists, historians and those in the legal or medical professions; occasionally it will be discovered among those who have had no opportunity for any education whatever.

A remarkable instance of unexpected familiarity with Swedenborg's teachings was brought to our attention sometime ago by Judge Charles F. Higgins, Brooksville, Ky., Cincinnati member, who for many years has carried on his practice in the rural areas of his state. The following account is from his booklet "Kentucky Americans," originally published by the late Rev. John W. Stockwell of Philadelphia. It reads as follows:

A few days ago I visited in Cincinnati an ex-slave, a man so old he cannot remember his age, but says he is between 98 and 101 years old. He is very dark, highly educated and now is being kept by a family who does not religiously believe as he does and for that reason he asked me not to give his name, so we will call him "Uncle Ben."

Uncle Ben was born as a slave-child in Hopkins County, Kentucky, lived with and assisted a local physician and surgeon, who owned him, for many years. Even after the war, he remained with this physician who educated him, and taught him the science of medicine.

He has kept up with the times, and is a great Bible student, and reader of the writings of the New Church. He is a firm believer in the Swedenborg books, as he always calls them. He says in his older days he had saved quite a nice little sum to tide him over his old-age period, but that during the panic of 1928 he lost his money in a bank failure.

As Uncle Ben lived on the estate of a prominent family, who has no tolerance with any other than the faith they have, and their Church affiliations, he says he knows it would offend them if he came out and made public his life, and religion, as they are providing for him in his older days. He says anything he would say along religious lines would be published, as so much has been published about him due to his extreme old age, and because of the fact that he is healthy, and does not wear glasses.

I asked Uncle Ben to give me a message, just something to write about as I wanted to have his few words on "how to live, etc.," perhaps for publication,

and he said, "I will tell you in a very few words how I have made it, and my rule of life."

"Secret conspiracy is a hard pair of words, as they indicate something 'criminal' generally, but I have used secret conspiracy all of my life, and was compelled to. I remember my mother often said to me—Slaves must 'think a lot in their dark cabins and pray in solitude, because we are slaves.' I have found just how true this is for the reason that even after freedom came to the Negro, he was still a slave, and untouchable, and his position as a slave, in many cases like my own, went on just the same. I was, however, fortunate, as I had a good master, and one who educated me.

"I told you all of my life I had to practice 'secret conspiracy' which is true, and my friend, you too, practice it. I will tell you just how and why you do, and if I am wrong, you may tell me.

"My master was a constant reader of the works of Swedenborg, especially the Swedenborg treatise on the brain, and was among the first physicians to realize the truth that the spinal column is an extension of the brain, etc.

"Yes, I have often thought of my master as a true and good disciple of the New Church, but he, too, had to practice secret conspiracy because at that time, and now, people almost universally have the old beliefs of foreordination, predestination, instant salvation, and faith alone. One who does know, and does have to live among them must conspire, just how and in what way to deal with humanity, as we come in contact with it.

"There is something undefinable within the mind of those millions of persons who believe in instant salvation, faith alone, that warns them within when they come in contact with a believer in the New Church doctrines. There is a wide and positive difference of the two philosophies, or religions. The feeling is not always antagonistic, but it is there.

"A New Churchman is conscious,

especially if religion is discussed, that there is a 'clash' between those minds, positive, definite and certain. In so much as there are a thousand to one, of the old beliefs, it is necessary for the New Churchman to practice 'secret conspiracy' unless he finds persons ready and willing, and with an open mind, to encourage discussion.

"I can easily tell when there is one ready and willing to discuss the merits of the New Church doctrines, if there is someone who can discuss religion in their own language, and in their way, again if they are honest and open-minded, failure is impossible and another New Church believer is added to the list.

"The average Negro, and the men of the mountain and rural parts of the South, and even the rural districts of the North, are the men of the good ground, and if there were men capable of teaching and preaching to them following along the lines of their life, habits, and Church meetings, the world would have that spiritual awakening, promised by the Master.

"The writing of books is good, and these books reach millions of persons, there is not a doubt, but they do not and will not, convert and bring into the New Jerusalem the rural people who are incapable of understanding by the power of the press.

"They will have to be taught first from Swedenborg's writings, and interest will have to be built up; then they would turn to his teachings. I tell you the Negro and the average rural people want some religion that will awaken the emotions, and create religious love.

"That first awakening, which is usually brought about by prayer, the singing of songs such as they love, and with sermons, each one explaining some principle of the New Church religion, would work wonders.—CHARLES F. HIGGINS.

### Laitner Anniversary

Mr. and Mrs. Cass B. Laitner, Detroit Society, celebrated their forty-second wedding anniversary at their home January 24 with a gathering of friends and relatives. B. G. A. Laitner lately returned to California where he resides with his son Benjamin, Junior.

### Service Man To Tokyo

Pvt. Paul R. Hammond, son of the Rev. and Mrs. Paul D. Hammond, Rosemead, Calif., visited his parents Jan. 25 en route to Tokyo, Japan, for military service. Another son resides in Washington, D. C.

### Crime Commission's President

The Rev. Leslie Marshall, Paterson, N. J., Society, was elected president of the Greater Paterson Anti-Crime Commission at a meeting of that body held Jan. 24.

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# Report Of The General Council

## Several New Steps Planned

The general Council held its usual mid-winter meeting at the Philadelphia church, January 20-21. As the Executive Board of the General Convention, three sessions were devoted to planning activities for 1954-5. There were discussions of several important matters of policy and the decision to accept the invitation of the New York Association to hold the 1954 meeting of the Convention in New York City the week June 14-20.

In opening the business the report of the President summarized travels to most of the Associations holding autumn sessions, except for two conflicts of date. Also there have been visits to most of our active centers in the midwest and the west, meeting with the local church committees in many instances.

The report went on to indicate common problems of our Societies, especially those of in-town churches in metropolitan centers, with resulting difficulty in maintaining contact with young people in suburban homes. The report also gave some discussion to direct relation between Convention and its societies in facing such problems, and to the position which Associations hold in meeting modern conditions.

This report and discussions which followed indicated the importance of studying possible plans of reorganization which will take into account the role of Associations as member-units of the Convention and which will also have regard for other forms of regional grouping to meet current conditions. Accompanying were graphs which trace the development of Convention organization in terms of membership, of active societies, of ministers, of Sunday school and youth organization.

All of the graphs show the same pattern, with rapid increase in the 80's and 90's, coming to a peak near the turn of the century, and decline which was most sharp during the twenties, but which has been tapering off in recent years, with signs of current upward trend in several respects.

In other words, our present organizational structure is associated with conditions which produced a growth that was temporary. In the course of two generations inherent weaknesses require us to review the structure and adapt it to mid-century needs of our churches. There is ground for optimism that a new cycle of development is in-

cipient, in terms of current resources of the General Convention.

The meeting followed an agenda carefully prepared by Secretary Horace B. Blackmer, whose experience contributes much to the continuity of our activities.

Reports of Vice-President George Pausch and of Treasurer Albert P. Carter brought forward changes in the investment interests of the Convention. Past gifts include land which can now be sold advantageously and mineral rights which are leased, but the greater part of the endowment of the Convention is in securities that are constantly being watched.

It is noteworthy that during the years when groups composing the Convention have been shrinking the financial resources have increased many-fold. Bequests now beginning to add to the income of the Convention come from Ruth Guernsey Jenks, a granddaughter of Rev. Chauncey Giles and from the Blake-Bell trust in Philadelphia.

The secretary and the treasurer had compiled a budget for the fiscal year 1954-55. As it considered the figures the General Council was deciding the scale of Convention operations during the coming year, and was authorizing that business. The budget for general expenses runs close to \$42,000, in addition to \$30,000 expended under the Board of Missions, \$30,000 by the Augmentation Fund, \$13,000 for Pensions, and \$10,000 for THE MESSENGER.

Stewart E. Poole reported on the work that he and Adolph T. Liebert, Jr., are doing in presenting the Convention Appeal. Present indications are that contributions will total about \$17,000 toward these operating expenses. Endowment income supports the rest of the activities, at present rates. But at many points the program could be expanded if there were larger current contributions to the Convention Appeal.

F. Gardiner Perry and the President reported upon progress at the Wayfarers' Chapel. Over half a million persons visited it during 1953, from every state in the Union, every Prov-

ince of Canada and from over thirty foreign countries. The average attendance for worship services—usually three each Sunday—has been 200. Work has begun on building the bell tower and on completing of walls and walks around the Chapel. Much consideration is being given to a Sunday school associated with the Chapel.

Recently it has published a brochure which outlines its connection with Swedenborg and with the General Convention. The Swedenborg Foundation and various agencies of the Convention are supplying other literature by thousands of pieces—over 200,000 having been distributed last year, including about 60,000 pamphlets furnished by Dan E. Krehbiel, New Churchman of Pretty Prairie, Kans., chiefly "What the New Church Teaches." The cost of improvements to the Chapel and of much literature distributed there is derived from contributions left by visitors.

Discussions of Church policy resulted from the President's report and the presentation by Mr. Pausch and Secretary Blackmer of the report of the General Council's special Committee on Research. Three amendments to the Constitution concerning ministers had been considered by the Committee and were endorsed by the General Council: (1) to make the Secretary of the Council of Ministers ex officio a member of the General Council, to facilitate collaboration of these arms of the Church; (2) to provide that in elections to the Board of Managers of the Theological School at least two of the four chosen shall be ministers; and (3) to provide that a graduate of the Theological School may be ordained without serving a year as "authorized candidate for the ministry" when his final year at the School has included satisfactory field work in a Society (the School now has a four-year course which normally includes one semester of parish service before graduation).

A manual for committees arranging annual meetings of Convention is in preparation. Further study is being given to proposals for combining our present Associations into larger regional groups, perhaps with a different arrangement for appointing general pastors and with more specific assignments of responsibility to that office. Also there is study of several funds which Convention holds under terms which cannot now be put to use; the effort is to seek consent of the courts to apply these funds to related uses where they are needed, rather than to leave the income accumulating.

A study is being made of educational institutions affiliated with Convention, based upon a provocative memorandum submitted by Mr. Pausch to the Committee on Research. The combined re-

(Next page please)

## Annual Appeal

Nearly 70% of the Annual Appeal had been contributed up to Feb. 1 the Committee reports, totalling \$11,503.00. This does not yet include the figures for Canada. With only two months remaining the more difficult remaining 30% is to be subscribed. The Committee feels that all will do their part to reach the desired goal of \$16,000.00. The general treasurer is Albert P. Carter, 511 Barristers Hall, Boston 8, Mass.

## Swedenborg's Birthday Widely Observed

It seems evident from the numerous reports already received that the commemoration of Swedenborg's 266th birthday January 29 received more public notice and was more widely observed by the Church and its related bodies than for some years.

In several respects this was due to the public relation counsellors now employed by the Swedenborg Foundation, which among other services supplied the nation's press, columnists, radio and TV studios with an illustrated news-sheet particularly emphasizing, this year, Swedenborg's scientific and philosophical attainments, and gaining, too, a number of tributes from famous persons now becoming more familiar with the Swedish revelator's religious teachings. Interviews with some prominent New Churchmen by leading newspapers of the country, also were arranged.

Other sources of increased interest were the chapters of the Swedenborg Fellowship which not only exchanged their customary annual greetings, but

put on noteworthy programs to which the public was invited.

The meetings in Boston, Brockton, Wilmington, Pittsburgh and New York as so far reported were particularly noteworthy, and it would seem that most of the churches drew public attention to the anniversary.

In Harlem, N. Y., where the Rev. William E. Fairfax has labored so many years among the people of his race, its Swedenborg Fellowship heard a lecture, at which there were numerous visitors, on Swedenborg's great exposition of the Word, the *Arcana Coelestia*, and at the Swedenborg Philosophical Centre, Chicago, a dinner was held following the service, when the resident director, the Rev. Immanuel Tafel, spoke on "Swedenborg's Influence on Modern Religious Thought."

For the first time, Bridgewater, Brockton, Elmwood and Mansfield offered a joint birthday program, at which Dr. Waldo Peebles of Boston University spoke on "Swedenborg and Goethe." In Boston, former Congressman Martin F. Smith, now a special assistant to the U. S. Attorney General, gave an address "My Tribute to Eman-

uel Swedenborg." Pittsburgh's program was especially elaborate, a feature being a contest requiring the entrant to complete certain quotations from the church writings. The Rev. Paul Sperry, a former president of Convention, was the principal speaker.

Among broadcasts were those of President Franklin H. Blackmer who spoke over WHDH, Boston, a station used for several years by the Church in that area. Also a talk by the Rev. Leon C. Le Van, "Swedenborg and His Message," over WJAS, Pittsburgh, under the auspices of the Swedenborg Fellowship.

### Letters of Gratitude Often

#### Received by Good Will Society

The Society of Good Will Toward Men, Summit, N. J., which for many years has worked along its own especial lines to make the teachings of the New Church better known, often is favored with letters of gratitude for the benefits received as a result of following them.

A reader in Syracuse recently wrote: "I am a (Mormon) but everyone should read Swedenborg along with the Bible." Says a correspondent of the Society in Westmoreland, Md., "I hope and pray more people will realize the precious treasure the Lord has given us in Swedenborg's writings."

### Interest Aroused

Dr. Giorgio Ferrari's Italian translation of "The New Jerusalem and Its Heavenly Doctrine," reviewed in THE MESSENGER Nov. 14, has been roundly attacked by a Roman Catholic journal, reports Rev. Adolph L. Goerwitz, Zurich, editor and publisher of *Die Neu Kirche*, magazine of the New Church in German speaking Switzerland. As a result, unexpectedly wide calls are being received for the book. Dr. Ferrari is secretary of the New Church in Italy, and a public librarian in Venice.

### Extends His Thanks

The Rev. Dirk Diephuis, retired pastor of the St. Louis Society and general pastor of the Illinois Association, who has been incapacitated for several years desires to express through THE MESSENGER his grateful thanks for the continued remembrances of his church associates and many other friends.

### Preaches in St. Louis

General Pastor Immanuel Tafel preached for the St. Louis, Mo., Society Feb., and Lay Leader Dan Pedersen, missionary for the Illinois Association, took his place in the pulpit of the Kenwood Parish, Chicago. "Fighting the Wrong Battles," I Cor. 14:8, was his sermon topic.

## COUNCIL From page 73

sources of these institutions are over one million dollars, but under present conditions a large part of the income is not being used in direct relation to the Church. Each of the Boards of these separate institutions is being asked by the General Council to send representatives to a conference this spring which will consider practicable ways of developing the educational needs of the Church.

This is part of a concerted effort to deal with the situation in which our young people find themselves. This study is concerned with all phases of leadership education for our work, having reference also to our new Commission on Religious Education, our Sunday Schools, our summer camps and the possibility of employing an especially trained leader for our educational and youth activities.

The General Council noted with satisfaction that the Contributory Pension Plan is now in operation for our ministers. The Pension Board is receiving applications and is passing judgment upon some questions of eligibility. It was recognized that it may become advisable to modify our plan if the Government decides to take ministers into the social security system. There was grateful appreciation of the activity by Mr. Pausch in working out Convention's plan, especially as evidenced by the smooth operation as the plan is begun.

Another subject which is under consideration is more systematic effort in

the placing of our ministers and Lay Leaders. There has been a committee giving some attention to this subject in relation to students graduating from the Theological School. There are movements to broaden the scope of this committee, in advisory capacity, as a group for consultation by any Society seeking a minister and by a minister who desires a change. The subject is referred for study to the Committee on Research and the Council of Ministers.

Not all matters before the General Council were concentrated upon problems of internal organization. The Board of Missions has proposed that Rev. Yonezo Doi be invited to come from Japan to the New York Convention in June arriving in sufficient time to allow for visits to a number of our Societies. There are suggestions from the Council of Ministers that the Convention meeting give thought to the World Council of Churches which will be holding an institute for ministers at Evanston next summer, and that the Convention send a member of the faculty of the Theological School to that meeting.

As a sequel to this session of the General Council there will soon be meetings in the New York area to plan details for the 1954 Convention. Rev. Bjorn Johansson has been chosen by the Council of Ministers as Convention preacher. This report indicates that there will be a number of forward-looking projects for consideration at Convention in June. — FRANKLIN H. BLACKMER

# New Church Worthies, XIII

The Rev. James Bogert Parmelee, lastly for a decade pastor (1896-1906) of the Lenox Township New Church, near Norway, Ia., spent more than half a century in the ministry, during which he served several denominations, the last, being that of the Church of the New Jerusalem. Born in Ontario in 1829, Mr. Parmelee passed away November 28, 1908, as the result of a sudden heart attack, while visiting friends at Eldora, Iowa. His decease brought to a close, a long and useful life of service marked by unusual independence of spirit and of thought. His wife preceded him by nine months.

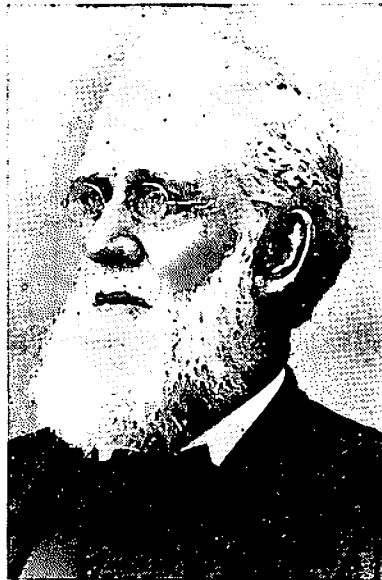
It was that same independence of religious thought, and that same sturdy refusal to accept anything but the dictates of his own conscience in the matter of creeds which drove his ancestor—Maurice de Parmelee—an early Protestant reformer, to risk his life in flight from his native Belgium—rather than abjure his faith at the command of his Roman Catholic liege lord, the Duke of Alva.

And similarly James Bogert Parmelee twice was impelled to leave the faiths of which, at the time, he was an ordained minister, because he could not reconcile his own beliefs with the teachings of the denominations in whose service he was then laboring.

The story of the life of such a man—one, who, for over half a century, lived and worked as a minister of the Gospel—who rose to high eminence in the comparatively new creed (Swedenborgian) with which at last he found his own theology to harmonize—a man, in whose veins flowed the blood of those early settlers who planted the New Amsterdam on Manhattan Isle, and whose ancestry numbered warriors, thinkers, and patriots of the old world and the new, must certainly be of interest to many.

The family of Parmelee (now spelled Parmelee) took its origin from a noble Belgian house which flourished for many centuries a few miles south of Leige. Maurice de Parmelee was one of the most prominent reformers of his time, and, falling under censure for this reason, was ordered by the Duke of Alva to renounce his Protestant doctrines, or prepare for trial upon the charge of seditious blasphemy in openly condemning the Roman Catholic faith. At this time Belgium belonged to Spain.

Maurice fled into Holland, where he was kindly received, and was the originator of the family of Van Parmelee of Heelverssluys, a younger branch of which Johannes Van Parmelee, received a grant "in the territory of New Batavia, upon the Hudson river." From this branch, the American family of Parmelee originated.



Mr. Parmelee's paternal grandfather, James Parmelee, was a native of Connecticut, and served as an officer during the Revolutionary War. His maternal great grandfather, Cornelius Von Bogert, was a German count, who lost his title by coming to America. He, therefore, dropped the Von and went by the name of Bogert. His son, Henry, Mr. Parmelee's grandfather, was born in New York City. He was brought up from an early age by his uncle, Judge Harper, for whom Harper's Ferry was named. He served with Washington. After the war, he settled in Canada, and became a highly respected minister of the Methodist Episcopal Church. He died of a heart attack while in the pulpit.

In Canada, his daughter Hannah was born, and there she met and married David Rositer Parmelee of Connecticut, several of whose relatives were ministers. They remained in Canada until their son, James Bogert Parmelee, was eight years of age, when the threatened war between Canada and the United States, coupled with serious financial losses by fire, determined them to remove to the States.

The family settled in Ohio, where, in the heavily timbered new country, they were subjected to all the inconveniences, privations, and hardships, incident to pioneer life. Here, Mr. Parmelee spent ten years of his boyhood, helping to clear and work the farm, and studying evenings by the light of a tallow candle, or, by the light of burning wood in the big fireplace. By the help of his parents, he was able, at the age of eighteen, successfully to take charge of his home school in a small loghouse.

At twenty, desiring a fuller education, he entered Otterbein University, then in control of the United Brethren

Church. Here he earned his way by gardening and teaching, having no support but his own resources.

At this time he joined the United Brethren Church, and when twenty-six, after having spent one year in the study of medicine, at the request of his father, who had desired him to become a physician, he entered the ministry, for which he had longed from his early youth, and was called to the Grand River Mission circuit in the state of Michigan. He remained in that connection seven years, five of which he served as presiding elder.

During this time, Mr. Parmelee was known as an exceptionally successful revivalist, and as a man who could raise the largest missionary collections of any minister in the Conference. His circuit was large, the winters severe, yet, with sleigh, or sulky, or on horseback with his Bible, hymn book and necessary baggage in saddle bags, he traveled through forests, and over country roads, never missing an appointment except when stricken with quinsy.

At the opening of the Civil War, he was eager to go to the front, but was rejected on account of a defective eye. He did what he could, however, by making speeches at home, and assisting in raising recruits.

In 1865, some differences in doctrine arising, he withdrew from the United Brethren Church and became a Congregationalist, hoping to find room for greater growth in that body. He served with that denomination in Michigan and Kansas until 1874 when he accepted a call to the Presbyterian Church of Peru, Indiana.

Here, after having preached to interested congregations for about six months, Mr. Parmelee heard the Rev. Dr. E. A. Beaman, of Cincinnati, deliver a lecture on the doctrines of the New Church compared with orthodoxy. From this lecture, he caught the first glimpse of that light he had so long and earnestly desired.

A course of careful and intense study was immediately begun, and soon these truths began to appear in Mr. Parmelee's extempore discourses. Being a man of fine physique, of strong well trained mind, and an eloquent speaker, these new doctrines as he presented them attracted attention and the church filled up as never before by people eager to hear the truth.

But some of the older men in the membership detected unorthodox doctrine, and in April, 1876, Mr. Parmelee was cited to the Presbytery for trial for heresy (similarly as his ancestor Maurice) and was excommunicated. In September of that year, he was admitted by baptism to the Church of the New Jerusalem and became an author-

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# Children's Corner

## Happyland

By Jane West

ONCE THERE WAS a little princess who lived in a great palace called Happyland. She loved her home, and the garden, and the orchard, and the river that flowed past the walls. She loved the people in the palace, too. It seemed to her that wherever she turned she met smiling faces, and gentle voices.

Every morning when she woke up she said, "Oh, I am so thankful. I have the loveliest home in the world, and I have the kindest people about me."

But one day the princess and her mother had to journey far to a strange city, and they stopped at a big dark house in a narrow street. It was a fine house, but very gloomy, and there was no garden to it. The princess looked about and sighed for Happyland. How

she wished for the garden and fountain, and her friends. But she would not trouble her mother, so she smiled bravely, and said it was a fine big house anyway.

The next morning she came dancing in to breakfast, and cried out, "Mother, the sunrise looks exactly as it did back in Happyland, and there were cunning little white clouds in the sky just like we have at home. And the servants in this house are kind and smiling just like those at home. I think I'll find this place almost as good as Happyland."

The queen smiled at her little daughter. "Yes, I think *you* will find it a great deal like Happyland."

In a few days the princess was so pleased with her new home that she

named it Happyland House. A little way down the street the princess found a girl who had a flower garden in a box in her windows. She told the princess all about it, and gave her some of the plants. So the princess started a garden in a window.

"It's fine to have a big garden to play in," she told her mother. "But when you have a little garden you get to know every plant so well that you love it more. So in some ways a little garden is the very best."

Just when the window garden got to growing beautifully, and when the princess knew her neighbors quite well, and felt very much at home, there came a message bidding the queen and princess move to a cottage on the seashore.

"I don't like to go," said the princess, "but I'm very glad my garden is growing so well. It will make the next people that live here happy."

They came to the seaside cottage in the evening. The house was cold, and supper was not ready. Outside the princess could hear the roar of the sea. There were no neighbors. But in the morning when she awoke she looked right out of her window at the great blue sunny ocean. And the waves beating on the shore were singing a happy little tune.

"Oh, mother," cried the princess, "last night I thought it was a grumble. Now it's a song. I shouldn't wonder if the rest of it is pleasant, too."

In a few days the princess decided that it was all pleasant. There were neighbors, too, if you walked around the bend at the little bay. They lived in small black cottages, and the fathers were fishermen. The children were fine playmates, and they knew all sorts of things about wading, and swimming, and fishing, and sailing.

"Mother," said the princess, "we will have to call this shore and cottage Happyland, too. The people are so splendid and there are so many things to enjoy."

"Any land would be Happyland for you, my sunshine," said the queen.

And that was true. Wherever the princess went, her life long, she found happy people and happy places, and wanted to name her home after the old palace grounds of Happyland.

Can you think why the princess found so many Happylands?—From "*Dew Drops*" in *Sunday Afternoons*.

## PARMELEE *From page 75*

ized minister of the New Church.

He soon accepted a call to the society in Detroit where he remained fourteen months, then receiving a call to the New Church in Wilmington, Delaware. About the time of his leaving Detroit, Mr. Parmelee bought a farm on Muscatine Island, where he temporarily settled his family while he went to his new field of labor in the east. Only one son, R. F. Parmelee, remained permanently on the Muscatine Island farm.

Nearly eleven pleasant years were spent as pastor of the Wilmington Society, during which time Mr. Parmelee occasionally preached in other cities and towns including Washington, Baltimore, Philadelphia, New York, and Boston. He received several calls to other cities but declined to accept, preferring to remain in Wilmington.

It finally seemed best for him to serve the New York Association, which he did for a year, or more, but the dampness of the climate affected his throat, weakened by repeated attacks of quinsy, so he went to St. Louis, where he served the English New Church Society for four and a half years.

He was then called to Galveston, Texas, but the climate proved so unfavorable that, by the doctor's advice, he left at the end of nine months. Going to Denver, he was able to remain there but three months as the altitude seriously affected his heart.

Mr. Parmelee then returned to his Fruitland, Iowa, home on Muscatine Island, in 1895. On Easter Sunday, in the year 1896, he began his pastorate with the Lenox Township Church of the New Jerusalem in Iowa County, Iowa, and continued in this field until 1906, when the long trips became too much of

a tax upon his failing strength.

Mr. Parmelee had always kept an open mind for the reception of greater light, had always been a faithful, fearless, and earnest preacher of the truth as he understood it. He had also been a close observer of events, and of all public movements of individuals or of organized bodies. He was well posted in politics, but this fact did not appear in his sermons as, while recognizing the importance of both, he regarded political affairs and religious matters as belonging to two different planes, which are not intermingled by New Church ministers.

In 1854, Mr. Parmelee married Miss Delilah Rauch, in Fairfield County, Ohio. Her father was a soldier in the war of 1812, a giant in strength, of undaunted courage, and stood among the most respected citizens. He was of the family of Rauch, of Germany, which produced a sculptor of worldwide fame.

Left alone with her growing family most of the time during the earlier years of her married life, in new parts of the country where privations were many, and money scarce, Mrs. Parmelee had need of the strength and courage inherited from her father, to enable her to bear the burdens which would have crushed a weaker woman in body and in spirit.

After a short illness, Mrs. Parmelee passed on February 7, 1908, in the home on Muscatine Island. Six children survived. Helen—Mrs. B. A. Barnard, then, of Muscatine; David, of Whiting, Indiana; Fairfield, of Fruitland Township; Jerome, of Philadelphia, Pa.; Marion, of Alberta, Canada; Arthur, of Fruitland Township. One son, John, preceded his parents in death.—CLARA M. PARKS.

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# Book Reviews

**DIE DURCHSICHTIGE WELT** (*The Transparent World*). Gerhard Gollwitzer, Stuttgart University, W. Germany. Gunther Neske, pub.

A handy volume comes from Stuttgart, Germany, entitled "The Transparent World." It consists of carefully selected passages from Swedenborg's works, interspersed with timely comments by the compiler. Prof. Gerhard Gollwitzer is well acquainted with all phases of Swedenborg's philosophy and has made his selections with great care. The early chapters are devoted to a review of the revelator's life (pp. 11-30). Then we are introduced to the great, monolythic thoughts of the "Nordic Buddha" (as Goethe called him) on creation, degrees, correspondences, man, his human form, regeneration, origin of the evil and the false, the spiritual body, marriage, and two special chapters usually not treated in such a work: Egyptian art, and conclusive scenes in Goethe's "Faust." Quotations from Swedenborg are set in antique, the comments of the compiler in italics. The attitude is sympathetic with his mission and task. There is not that supercilious smile of "we know better" as found in some treatises on Swedenborg. The author brings in the proper illustrations from other creative thinkers, Goethe, Assisi, Picard. All references are collected after the epilog, not interfering with uninterrupted reading of the text proper, the translation is taken from Immanuel Tafel's German of 1850, with few exceptions.

This book is available only in German, so that it requires familiarity with German literature in order to get full benefit of it, since there are frequent references to classic and modern German thinkers, including Goethe, Oetinger, Planck, Benz, Novalis and Tafel. The book's external appearance is striking and attractive. The printing is clear and well set up and Prof. Gollwitzer claims this accomplishment for himself. We can only congratulate him for it.

Two New Church bodies contributed to the publishing, the Swedenborg Verein in Stuttgart, and the Swedenborg Foundation of New York. It was published and copyrighted by Günther Neske, in Pfullingen; Württemberg, we presume. The printer was Chr. Killinger in Reutlingen and we say to them: Well done! And the same to the author. —O. T.

seek knowledge. It now seeks him in a multitude of ways, and he can hardly escape it. A current method of approach is in the form of pocket-size paper-covered books like this which belong to a series. This especial little volume testifies to an enormous amount of reading and tremendous condensation and should accomplish its object of supplying a time saving glance at the drama of human history to the unformed or impatient reader. Incidentally the French author furnishes a needed corrective to one in the Anglo-Saxon tradition, disposed to view continental Old World history from a lookout and background in the United States or England, and to show specifically how much we all owe to the French both during and apart from the two great periods of French domination.

A work of this kind can hardly have escaped inaccuracies. I am not well enough up in the history of the Eastern Continent to observe errors there, but there are a few made by Sédillot when he comes to speak of the land on our side of the Atlantic and particularly touches upon the Indians. [The reviewer is perhaps the foremost authority on that subject.—Ed.] That is perhaps natural. For one thing, he considerably underrates American Indian civilizations. It was not an uncivilized intelligence that, among the Maya Indians of Middle America, employed a sign for zero in its calculations, something produced independently in the Old World but once, in India. In fact the Maya civilization is here subordinated far too much to the later manifestations stimulated by it, the Toltec and Aztec. Among the animals Columbus "took" to America can hardly be classed rabbits (p. 160) although they originated, it is believed, in the region of the western Mediterranean. They must have got an earlier boat. Nor did the civilizations just mentioned and many other American peoples quit hunting for agriculture at this time. While Sédillot is aware of the important effect American potato culture had when introduced into the Old World and speaks of tomatoes, cassava, and the cocoa-berry (pp. 161-2), he commits a major blunder in saying not a word regarding the worldwide effect of American corn or maize. I have reason to believe that his Old World data is substantially correct and it must have been a brief lapse of memory when he classifies the Swedish naturalist Linnaeus as a Frenchman. —JOHN R. SWANTON

With their lurid titles and cover illustrations, some types of so-called pocket editions have come into disrepute. But the volumes in that format being produced by The New American Library of World Literature, N. Y.,

under the name of Mentor and Signet books, are of quite different calibre. The publisher has sent us a number for review. In addition to the title reviewed above by Dr. Swanton, late of the Dept. of Ethnology, Smithsonian Institution, we have no hesitation in recommending for interest and information: *Gandhi, His Life and Message*. Louis Fischer. (Am. Library, '54); *Greek Civilization and Character*. Toynbee. (Beacon Press); *The Sea Around Us*. Rachel L. Carson. (Oxford University Press, '50); *The Shaping of the Modern Mind*. Crane Britton. (Prentice Hall, '50); *How To Make a Success of Your Marriage*. Eugene Chessner, M.D. (Roy Publishers, N. Y., '53); *Basic Selections From Emerson*. Eduard C. Lindeman. (Houghton Mifflin, '54). In the case of the latter book, it contains numerous references to Swedenborg, one of them, to which we expect to refer in a future issue, being unknown to the Evidence Committee, and of considerable interest and importance.

## New Circle Grows

The newly established Westchester County-Connecticut Group continues its successful monthly services and social hour under the leadership of the Rev. William R. Woofenden, New York minister. At its third gathering Jan. 24 despite severe weather once more, seventeen were present, meeting at the home of Mr. and Mrs. Hartley Gratton, Katonah, N. Y.

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# LETTERS TO THE EDITOR

## Our Services

To the Editor:

I heartily agree with your correspondent Hermanis Mierins [MESSENGER Jan. 9] that "our worship should be sincere and hearty" but I disagree with him that Responsive Services and external performance of liturgy such as the Song of Zacharias and The Faith, should be repeated only once a month.

If we come to the service with humility and reverence we will join in it with our hearts and minds. If such public worship interferes with anyone contacting the Lord it must be he is not putting his heart and mind in it. If he comes to church merely to contact God through quiet thinking and meditation the closet at home is the place for it.

Mr. Mierins ignores the psychological fact that repetition is the secret of suggestion. If we want to impress divine truth upon our hearts, to permeate every fiber of our being, repetition is the best method.

Swedenborg tells us that the angels in heaven repeat the Lord's prayer every day. Christians of all denominations recognize this axiom. The so-called Apostles Creed is repeated in Presbyterian, Methodist, Lutheran, Episcopal and other churches every Sunday. Roman Catholics also repeat it. The responsive reading of the Psalter for the day probably is the main feature of public worship in Episcopal churches and who is there that would say it is not a very good practice?

Your correspondent's criticism of our public worship has no basic foundation in the Scriptures. I shall close by quoting a few verses from the Psalms (American Standard Version): 66:1,2, Make a joyful noise to God, all the earth; sing the glory of His name; give to Him glorious praise! Let us make a joyful noise to the rock of our salvation; 98:1, O sing unto Jehovah a new song; 98:4, Make a joyful noise unto Jehovah, all the earth: Break forth and sing for joy yea, sing praises; 98:5, Sing praises unto Jehovah with the harp: With the harp and the voice of melody; 98:6, With trumpet and sound of cornet Make a joyful noise before the King, Jehovah; 150:1, Praise ye Jehovah Praise God in His sanctuary.

Our Lord Jesus Christ is pleased and definitely enjoins public worship with loud music and joyful (loud) praise and singing. Contacting and worshipping Him through quiet thinking and meditation is for the closet at home. (Matt. 6:6.)

O. E. DEGNER

Bourbon, Mo.

(This correspondence is now closed.  
—Ed.)

## In Memoriam

WHITE.—Donald S. White, 38, of the Elmwood, Mass., Society, passed away January 17 in a West Roxbury hospital after a long illness. A lifelong East Bridgewater resident, he was the son of Schuyler and Lila (Flagg) White. He was educated in East Bridgewater schools and was a veteran of World War II. He entered service for the first time in 1938 and served several tours of duty prior to his discharge in 1945. Prior to his illness, he had been supervisor of dental authorization at the Veterans Administration office in Boston. He also had worked at the Perkins foundry in Bridgewater. Mr. White was well known throughout the district as he was affiliated with many fraternal and veterans' organizations. He was a member of Satucket Lodge, AF & AM, and Sachem Rock Chapter, OES, of East Bridgewater; Shedad Grotto of Brockton, American Legion post, East Bridgewater; Veterans of Foreign Wars, Bridgewater, and Disabled American Veterans, Brockton. He also was a member of Brockton Chapter, Society for the Preservation and Encouragement of Barbershop Quartet Singing in America. He was active in the Boy Scout program in this town and was a member of the Elmwood Men's Club. He was a member of Elmwood's choir and had served on the church's standing committee. Besides his wife and parents, he leaves a daughter, Patricia Ann; a brother, Malcolm, of East Bridgewater; two sisters, Mrs. Lorraine Burger of East Bridgewater and Mrs. Meredith Eichelberger of Saugus. His pastor the Rev. Edwin G. Capon conducted last services at the church for Mr. White. Interment was in Elmwood cemetery.

Walter A. Thornton, 78, St. Petersburg, Fla., Society, who assisted in laying out and subdividing that city just before the boom of the 1920's passed away February 3 in a local hospital. A native of Tennessee, he went to St. Petersburg in 1892 and was a cabinet maker for the city. He owned an orange grove, which started at 4th St. and 9th Ave. N., which he subdivided and sold for home sites about 1920. During the time he was employed by the city Mr. Thornton did trim work on street cars. He retired several years ago. Born in Moscow, Tenn., February 9, 1875, he first acquired a farm site in what is now the North Shore section. Surviving are his widow, Lois Pollan Thornton, a leader in the local church society, two sons, John D. Thornton, well known produce dealers, and Earl Thornton, once prominent in Pinellas Democratic circles and present operator of a fishing camp in Weirsdale; two

sisters, Mrs. Frances Bobbitt, St. Petersburg, and Mrs. Maggie Johnson, Summerville, Tenn.; four grandchildren and five great-grandchildren. Services were held for him by Lay Leader Vivian M. Kuenzli.

(Other Memorials on page 80)

## Church Attendance Day

Sunday Feb. 7 was "Church Attendance Day" at the Wilmington Society. The minister, the Rev. Ernest Martin, reminded his people that in addition to the rich experience of gathering together in the Lord's House, the light there to be found respecting the Word's true message caused Helen Keller once to say, "I now have a deeper understanding of the meaning of Christianity, and a precious sense of the Divine Presence in the world."

## Leaves The Hospital

Edd Siebert, well known Kansas New Churchman, and a member of the Pretty Prairie Society, is regaining strength at home following a major operation at St. Francis Hospital in Wichita.

## Kitchener Elects

H. Hayne was elected president of the Kitchener, Ont., Society at its annual meeting Jan. 15, H. Rothermael, a former president and secretary, being named vice-president. The church's new treasurer is Alfred Chivers, and the secretary, Dr. R. G. Hemmerich who withdrew as president.

## Organ Dedicated

Pawnee Rock dedicated its new organ Christmas Sunday in memory of its former pastor the Rev. Isaac G. Ens, and his wife, also deceased. The Rev. Julian Kendig is now serving the society. He was recently elected vice-president of the town's community council.

## "Faith At Work"

The Church's exordium that "Charity is faith at work" continues to receive increasing notice by our Societies and another has reached out a helping hand to the victims of war, Elmwood having voted \$10.00 per month to "adopt" an orphan in one of the homes of the Christian Children's Funds in the Orient.

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## Arcana Class I—March, 1954 Volume X, 8810-8900

March	1 - 7	8810 — 8834
	8 - 14	8835 — 8866
	15 - 21	8867 — 8881
	22 - 31	8882 — 8900

### The Commandments

With the exception of the first eleven chapters of *Genesis* the Commandments were the first part of the inspired portions of our Bible given to men. Their importance is attested by the fact that this was the only time that all the people heard the voice of the Lord.

There were thunders and lightnings. Mount Sinai smoked, all of it, because Jehovah descended upon it in fire. The whole mountain trembled mightily. The trumpet sounded long, and waxed louder and louder. And God spake the Commandments.

The fire represents the divine love which is in the Commandments; the smoke veiling the mountain signifies the obscurity in which the Israelitish nation was because of its cupidities; the voice of the trumpet is general revelation; the fact that it waxed louder and louder signifies its taking harsher forms to those in low external states; the quaking of the mountain pictures the necessary change in their lives. Swedenborg likens the increase in the sound of the trumpet to the increase of any sound as the atmosphere becomes more dense. (8823) In the heavens the divine truth is peaceful and causes no disturbance, but it is as thunder and lightning to those in evil states.

Without belief in God and obedience to Him there can be no happiness in heaven or on earth. So when the young man asked what he should do to inherit eternal life, the Lord told him to keep the Commandments. Men can make laws and the laws they make they can change, but no one can change divine laws. "God spake all these words" from Sinai that we might know them to be the divine laws for the universe.

The first Commandment teaches us that all good and truth are from the Lord—even natural truth—and that we should not attribute them to ourselves.

The second Commandment teaches us that rejecting and ridiculing the divine truth that is in the Word is the "unpardonable sin," because it takes away the means of the Lord's presence and conjunction with us, and so the means of salvation.

The third Commandment begins with the word "remember," which means that it should continually be kept in mind. It refers to the work that the Lord came into the world to accomplish, the

uniting of the Divine Itself with the Divine Human through the overcoming of all evil. The Sabbath is the symbol of that rest and peace which come after victory over temptations, when there is an end to sorrow and pain.

The fourth Commandment enjoins love for our natural parents and, in its inmost sense, love to the Lord and to His church which is His kingdom. There is no honor of the lips only, nor of the mind without the heart. We love the Lord when we keep His Commandments.

### Notes

8864<sup>4</sup>. Note the reference to the Lord's Prayer.

8875. Note the translation "zealous" God.

8880. This answers a question we often ask ourselves: "How may I know that I love the Lord?"

8899. Read this number carefully. The literal sense of the Commandments is for men on earth and the spiritual sense for angels in heaven. But good men are also in heaven while they are in the world. The internal sense would not have been revealed if it were not necessary to men here.

8899<sup>6</sup>. Also note that the writings state "therefore this Commandment is the fourth in order." The division of the first Commandment into two and the combining of the last two Commandments into one was made during the Reformation. Most Protestants accepted this. Swedenborg restores the proper numbering.

8851. Jupiter, the largest planet of our solar system (87,000 miles in diameter and 297,000 in circumference), has, according to Swedenborg, reached the limit of its population and so the Divine Providence has reduced the life span of its inhabitants to about thirty years of our time. Our earth is vastly underpopulated. It has been estimated that in the present state of the arts and sciences our earth could support many times its present population. Yet there is much want and poverty even in the United States which is at present embarrassed by huge surpluses. There are many causes for this, the principal one being greed.

## Arcana Class II—March, 1954 Volume IV, 3624 - Volume V, 3696

March	1 - 7	3624 — 3653
	8 - 14	3654 — 3665
	15 - 21	3666 — 3685
	22 - 31	3686 — 3696

At the beginning of our reading for this month we have an introduction to

the important doctrine of "The Grand Man." In studying this we should keep in mind the fact that the human body takes its physical form from the orderly arrangement of the various functions necessary to life; so it is function and not shape that we should think of when we read, for example, that certain angelic societies are in certain organs of the Grand Man. Angels indeed sometimes see a single society at a distance as one man, expressing the general characteristics of the society, but on closer approach the society is seen to be composed of many individuals, all different. We ourselves are in the habit of summarizing a nation or people in one person, as "Uncle Sam" or "John Bull."

### God Shaddai

In *Genesis* 28:3 the name Shaddai is used in Scripture for the second time. It appears altogether fifteen times in the inspired Word, and it is interesting to note that it appears thirty-one times in *Job*. In the King James version it is translated "Almighty." The Greek form "pantokrator" is used eight times in *Revelation*. From the King James version of *Exodus* 6:3 some critics have concluded that wherever the name Jehovah appears before this in connection with Abraham, Isaac, or Jacob, it must be an interpolation or that the stories were written much later than commonly believed. But Swedenborg translates 6:3 as follows: "I appeared unto Abraham, unto Isaac, and unto Jacob in God Shaddai, but by my name Jehovah I was not known to them."

The name Shaddai refers to the Lord's power to defend in temptation and to bless when temptations are overcome. The name Jehovah expresses the Lord as a God of love. Abraham, Isaac, and Jacob knew the name Jehovah—it appears first in the story of the Garden of Eden—but they did not know their God as a God of love. In this sense at no time in Israel's history was God known to them as Jehovah. God was known to them as a God to be worshiped and feared.

### Notes

3670. Ministers should read this.

3679. The physical eye does not see. It is the soul which sees through it. Nor does the soul see of itself, but only because of the Lord's power in it. So it is of our other bodily faculties. To believe otherwise is to be in the fallacies of the senses.

3679<sup>5</sup>. All our experiences are permanently inscribed on the natural memory and this serves in the other world as the foundation on which our individual existence rests, but there the natural memory is quiescent and we are not allowed to use it.

## Births, Baptisms, Marriages, Memorials

### BIRTHS

**UNRUH.**—Kenneth Douglas was born to Mr. and Mrs. Kenneth Unruh December 26. He is the third son and fourth child of this happy couple. The paternal grandparents are Mr. and Mrs. Adolph Unruh.

**GALLAGHER.**—Born to Mr. and Mrs. Ralph and Rena Gallagher, Fryeburg, Me., Society, a girl. She has been named Jill.

### BAPTIZED

**SIMMONS.**—Scot Alexander, infant son of Mr. and Mrs. Charles E. Simmons, second couple to be married in the new house of worship of the El Cerrito, Calif., Society, was baptized at the morning service Dec. 27, by the Rev. Owen T. Turley, who on Jan. 10 baptized and confirmed into the church the father, Mrs. Simmons being confirmed into membership at the same time.

**TURLEY.**—Ronald Calvin, nine-month-old adopted son of the Rev. and Mrs. Owen Turley, El Cerrito Society, was baptized by his uncle the Rev. Calvin Turley, Portland, Ore., minister, recently, and at the same service Owen Turley baptized Cindy Lorraine, infant daughter of Mr. and Mrs. Dan Davis, of the Society. The maternal grandparents are Mr. and Mrs. Pillsbury, also members.

**PETERS.**—Sally Ann, daughter of Mr. and Mrs. Philip (Shirley Lund) Peters, Orange Society members, was baptized in the church there December 27 by Lay Leader Harold B. Larsen. The maternal grandparents are Mr. and Mrs. Hugo Lund.

### CONFIRMED

**PIERCE.**—Mrs. Victoria Pierce, New York, was confirmed into the Lord's New Church at the morning service January 31 by the Rev. William E. Fairfax, pastor of the Harlem, N. Y., mission.

### Publicity Counsellor Dies

Rudolph Benson, 64, whom many will recall as the brilliant publicity man in charge at the Cincinnati convention the past summer, passed away December 31 following an operation. He had assisted our Bureau on previous occasions and was highly thought of not only by the local church society, but by the city's news fraternity which eulogized him editorially.

### MARRIED

**RIGATAUX - AUDEMARS.**—Mme. I. Audemars was married December 13 to M. Lucien Rigataux in the church of the Geneva, Switz., Society, the Rev. Alfred Regamey performing the ceremony.

**SWAIN-DYCK.**—A quiet wedding was solemnized at the home of the minister, Rev. and Mrs. Henry Reddekopp, Saskatoon, January 23 when Irene Genevieve, daughter of Mr. and Mrs. Daniel B. Dyck, Cudworth, Sask., became the bride of William John Swain. The best man and bride's maid who witnessed the ceremony were the groom's brother and sister, Robert and Winnifred. The reception was held at the home of the bride's parents. Mr. Dyck, formerly of Domremy, Sask., is with the armed forces located at R.C.A.F. Station, MacDonald, Manitoba.

**McCURRIE-LECERF.**—The marriage is announced of Edward McCurrie and Louise LeCercf, both of Watrous, Sask. The ceremony took place on January 24 in the New Church at Rosthern, Sask., with the Rev. Henry Reddekopp officiating. The groom was attended by David Krahn, and the bride by her sister Vonda, Mrs. David Krahn. A reception was held for them at the home of Mr. and Mrs. Krahn, and plans were made for a trip to Florida. Mr. McCurrie, now retired and receiving his pension, has long been employed by the Canadian National Railways. Mrs. LeCercf has been employed for many years by the Saskatchewan Government as a public health nurse. It will be of interest to many to know that she is a sister to the late Rev. Isaac G. Ens.

### MEMORIALS

**UNRUH.**—Helena Unruh, 87, Pawnee Rock, Kans., Society, beloved of all, and the last of its charter members, passed to her heavenly home December 23, at St. Joseph's Hospital, Larned, Kans. The service, conducted by the Rev. Julian Kendig, was held at the church where she has so long been a faithful member, and was followed by her committal to the Pawnee Rock Cemetery north of the town. Helena, the second child of Susanna and Julius Deckert, was born July 3, 1866, in the village of Ostros, Karlesvalde, then Polish Russia. She had one sister and three brothers. In 1874 she came to the United States with her mother and stepfather (the late Rev. Peter Dirks) and settled in Barton County, Kansas. Here two

more brothers and four sisters were born to this pioneer couple. At the age of 19, Helena was married to John B. Unruh. The young couple were among the first members of the newly organized New Church in the Pawnee Rock community. To the union of Helena and John nine children were born. The fifth, Julius, preceded her to the other world in early boyhood. In 1906, the husband and father passed away, and in 1948, the first born, Arthur, also left this earthly home. Helena Unruh lived in the Pawnee Rock community for almost eighty years. Her interests were her home and family and church; but she was also active in world affairs. Her last trip away from home was to participate in the 1952 presidential election. Among her survivors are these children: Leo J. Unruh and wife, Larned, Kans.; Alex J. Unruh and wife, Monmouth, Oregon; Mrs. Della Johnson, Huntingdon Park, California; Sue Unruh, Kansas City, Kansas; Mrs. L. P. Betty and husband, Kerrville, Texas; George Unruh, Pawnee Rock; Ted R. Unruh and wife, Kansas City, Mo. She is also survived by one sister, Mrs. Henry C. Jantz of the Larned community; by a brother, Pete Deckert of Pawnee Rock; and two half-sisters: Mrs. P. H. Unruh, Pawnee Rock, and Mrs. Herman Kliever of the Great Bend Community; ten grandchildren. She leaves a host of other relatives and friends. All say farewell with sorrow, but also with comfort in the knowledge that she was ready and anxious to meet her Lord. She will be greatly missed by her church and the community.—J. H. K.

*(Other Memorials on page 78)*

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