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The New-Church Messenger

March 6, 1954, Vol. 174, No. 6

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March 6, 1954

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Our Cover

This, the third of a series picturing the entrances of some of our houses of worship, displays well the frontage of the Boston church, on Bowdoin Street, just across from Massachusetts' magnificent state house. The building was completed in 1845, costing \$60,000.00. It was dedicated during the 27th annual Convention by its pastor the Rev. Thomas Worcester, who then was president of Convention. The church was designed by the English architect, Diaper, the building committee including such well known New Churchmen of yore as Caleb and Sampson Reed, the latter having introduced Emerson to Swedenborg's teachings. The auditorium was constructed to seat 1,000 persons, including the still existent galleries. The rather unusual character of the present frontage, which then expands to large proportions behind, including an extensive vestry, is due to the fact the hill on which it was built more than a century ago was cut down so that the original position of the doors was a story higher.

THE CHALLENGE OF LENT; A NEW CONTACT WITH SOURCE OF DYNAMIC, SPIRITUAL POWER

by Immanuel Tafel

If any man will come after me, let him deny himself, and take up his cross and follow me.

—MATTHEW 16:24.

THIS Scripture passage contains the challenge of Lent. The Gospel of *Luke* also records these words of the Lord, though there they read, "Let him deny himself *daily*," which only serves to add emphasis to the challenge. It isn't that we neglect to face it during the year, but the Lenten season, with all the great dramatic events associated with it, serves to arouse in us a new determination to become disciples of Jesus, and to recognize that we have been neglecting the discipline which is a test of discipleship.

But we set out to accomplish all that during the Lenten season. We have before us a mere forty week days, plus six Sundays. Lent, as you know starts with Ash Wednesday, which begins this period of special devotion and consecration.

From early times the Lenten season has been a period preparatory to the celebration of Easter. The Christian church throughout the whole world consecrates this period to the quickening of the spiritual life, and to the renewal of loyalty among its members.

Many people give themselves to special acts of self-denial, prayer and meditation and find rich blessings in so doing. Representing, as Lent does, the final tragic weeks of our Lord's life on earth, it has a significant appeal, and Christian people generally feel drawn to make use of the special means of grace for the growth of their souls as is offered by the Church.

While this season traditionally has been interpreted as being one of self-denial, the New Church has never established this as a practice. Perhaps it is a source of weakness that we place less and less emphasis on these outward acts and observances so beneficial to the spiritual growth of the soul. The Church does, however, recognize that some people do gain a spiritual turn of mind in this way, and so does not discourage the practice.

So, if we do practical self-denial in the outward Christian way, we should not call attention to our righteousness in so doing, for this but serves to nullify any benefit we might derive. We should, on the contrary, elevate our minds at least one step higher, as it were, and recognize that the basic appetites we are trying to bring under control are not all physical; that our greatest indulgences are the deeper and more eternally harmful ones; the habitual or instinctive eye on good appearances instead of the good reaction we know we should experience.

Whether or not we abstain in Lent from say some appealing food we should be sure that we are at the same time giving up something which interferes with our being the kind of person we can become with the Lord's help.

We are told by Swedenborg, that the Cross represents temptation, and that if we are to follow Jesus we must, in temptation, resist or subordinate, the appeal of self-love, which is the dominating factor in all opposition to Him.

We are to take up our cross by crucifying the lusts of the flesh by denying them power to lead us astray. This duty of taking up our cross involves the responsibility of bearing it until victory is achieved, for one can readily see the useless result otherwise. "For whoever would save his life will lose it, and whoever loses his life for my sake will find it."

Love is life. The things we love to do, the things we set our heart upon, these make us what we are. The life of the natural man or natural mind, is the self-interest and love of things of this world, while the life of the spiritual mind or man is love to the Lord and to one's neighbor.

It is not, therefore, the same life that we save and lose, or lose and find. If we want to continue our worldly life of self-interest, it is axiomatic that we will lose, or close our minds to that kind of living which devotes a greater amount of attention to the Lord and the neighbor than to ourselves. We are here to make the choice, and we will be the result of that choice. The Lord, however, wants us to be free to choose what we will, but also wants us to realize what we are losing on the one hand and gaining on the other.

And this conflict is all represented by the cross we are called upon to carry. The cross means and assures conflict. There are two forces struggling within us for mastery of our lives. This combat begins just as soon as we make our decision to follow the Lord Jesus. We enlist in a battle of interests which continues beyond the grave. We begin to acknowledge and make prominent certain values of life which were always present, but which we did not notice before because other things seemed more important.

We look about us at the world of life, things and activity. Everything seems so vital and meaningful that it is difficult for us mentally to visualize a life so superior to this that Jesus holds it out as a prize for which we are to contend.

The Lenten season . . . and Jesus . . . and the cross . . . give us an intimate picture of the personal factor involved in the great struggle between good and evil. God came into the world as Jesus Christ to show us that religion is a personal thing, an achievement won at a personal cost. It is not just a mythical scale of values to be talked about. In His own life He demonstrated this personal struggle. He assumed or took on a human nature,—a human mind as well as a physical body, and this whole physical organism was called Jesus Christ.

Included was a natural willfulness and reasoning

mind which was distinct and separate from the divine soul within. It was in this that He could be and was tempted by all the misdirected loves and selfish efforts of humanity. These evils were appealing to His human nature, just as they are to ours. But it was this life which Jesus had to lay down in order to take up or assume the divine life.

As the Lord overcame temptations His human nature was changed and supplanted by the divine qualities of the life he was taking up. During this struggle He presented men with a divine pattern of life which the darkness of evil had obscured. He showed inner values which must be sought after and embodied in day by day living. He called this perfecting process his glorification—being glorified with God's own self-glorifying the outer reaches of life with God's own presence. And He called His disciples to a similar development. "If any man will come after me, let him deny himself (daily) and take up his cross and follow me."

Our following is, of course, on a lower scale and is referred to as our regeneration, being regenerated by the new life we are taking up. That which is within us which is good and true and pure, is not God, it is from God, and is reflected in the various characteristics and emotional phases which make up our inner spiritual and celestial life. It is this wealth of inner value which we must bring out and activate on the conduct level of life. It is these inner values which must gradually sublimate and replace the lustfulness of our natures.

Life takes on new meaning, and we are endowed with additional strength as we take up our cross and follow Him, remembering that no one's cross is bigger or heavier than he can carry, with the Lord's help. Thus, struggle becomes the divinely appointed gateway to the more abundant life. Beyond the cross lies eternal life in the heavenly home.

"If any man will come after me"—we are here today because we do not want to follow Him: "Let him deny himself"—and right here so many of us cease being Christians. We are willing to follow Jesus provided we do not have to deprive ourselves of anything we imagine to be ours by some inalienable right, and which we habitually think of as being so much a part of us that we rationalize its presence, Jesus says it has to go, even though it is such a struggle that we seem to lose our life in getting rid of it.

You know all these things: grasping selfishness; unreasoning anger which spiritually blinds us; that feeling that if we admit we are wrong, or that the fault is ours, will cause us to lose stature in other people's eyes; the habit of having our own way which soon results in almost an inability to get along with even those nearest and dearest to us—this is the life we must give up. We have to change the point of emphasis "And take up his cross and follow me." Here is the logical development of what the other phrases mean,—the cross of temptation by which, if we persevere, we are reborn, born into the kingdom of God, made according to the spiritual pattern of life.

This changed point of view, this being made into a different kind of being than before, this, I be-

lieve, is best described, in a secular way, in the book "Human Destiny," by Dr. Lacomte du Nouy, biologist. Although the book and our reading of it are both several years old, we still recall certain passages which may be considered illustrative of the rebirth of which gospel speaks. There is much we would disagree with, but let us view du Nuoy's work as merely illustrating the change of emphasis:

"For a thousand million years," he writes, "until man began to think, life was governed by one basic motive of survival. Then certain human beings appeared who were ruled by a new motive, by an idea of right and wrong for the sake of which they were willing to lose their lives."

Dr. du Nuoy then asserts, it was as if the voice of some final power spoke to the human soul saying:

"So far you have been concerned only with living and breeding. You could kill, you could steal food and mates, and go to sleep peacefully, having obeyed your instincts. But from this day on, you shall combat these instincts. You shall not kill! You shall not steal! You shall not covet! And you shall sleep peacefully only if you have mastered yourself. You shall be ready to suffer and to give your life rather than to abandon your ideals. No longer are your principal aims to live and to eat. For noble aims you will endure hunger and death. And you must be noble, for that is the will of the new being who has risen in you. You must accept him as your master even though he curbs your desires."

Shifting the point of emphasis away from ourselves, drawing a circle of life-interests which include the person next to you and the Lord—that is the challenge of life and of Lent. Here we face the issue as Christian New Churchmen. To whom much is given, much is expected, and we seem to be giving so little! There are possibilities for us which cannot be measured by the mere acceptance of truth, but with what we do with that truth.

Truth always points the way to the cross, and so few are willing to follow that way. The cross is involved in any acceptance of religious truth because *only where there is truth can there be temptation*. Only when we learn about and accept religion can we be tempted to deny it. Only after we have received the Lord Jesus Christ into our lives as Lord and Master can we be tempted to crucify Him, by denial.

The challenge of Lent is the search for a new experience of our Lord's saving presence in life. Let's take that same statement and make it personal,—Lent is the search for a new experience of our Lord's saving presence in *our* personal life. Put this way, we can begin to derive some benefit from this holy season. We can, by taking up the cross and following Him, have as He has promised, a new contact with the source of dynamic spiritual power.

(Mr. Tafel is pastor of the Kenwood, Chicago, parish; general pastor of the Illinois Association and resident director of the Swedenborg Philosophical Centre.)

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On Being Human

Charles A. Hall, F.R.M.S.

NEARLY half a century ago, a young man of my acquaintance made an attempt to live the simple life, "far from the madding crowd." He occupied an old omnibus on a remote moor. His removal from urban existence created a sensation locally, and the crowd he hoped to avoid visited him in his lonely surroundings. He had little quietude until the nine days wonder of his behavior subsided.

One day a visitor questioned him: "What kind of man are you, Dugald? Are you a Christian, an atheist, a Buddhist—or what might you be? He replied, "I can't tell you exactly what I am, but I know what I'm trying to be—I'm trying to be human."

Yes, "trying to be human": laboring in that direction, aspiring to the attainment of an ideal not yet reached.

How many of us realize that we are not yet fully human: many, indeed, hardly human at all? What, actually, is the measure of a man?

Physically, we are equipped with animal bodies with animal appetites. Mentally, we have intellect, with power to put two and two together, to invent. We are makers of tools. From simple tool-making we have advanced to engineering exploits that are marvelous, and to devising weapons of destruction that are terrible.

Naturally, we are egocentric, we love to dominate, to add coin to coin and field to field. Throughout the centuries we have engaged in war. So-called *human* history is not a pretty picture, although here and there it shows redeeming features. If, in the words of Tennyson, nature be "Red in tooth and claw with ravin," we have out-animals all other animals in that regard.

Ordinarily, we are just clever animals, too often diabolically clever. Yet we have that in us which distinguishes us from the lower animals—we have the potency to become human. As yet, we are not men, but animals in the process of becoming human. My young friend mentioned at the outset of these notes realized just that.

"And God said, Let us make man in our image, after our likeness." Cynics have suggested that if man is the image of God, then God is not worth much respect. But those same cynics have never understood that the making of man is a continuing, eternal process of regeneration, starting with the poor creatures that we are and issuing in a transformed being whose character mirrors the loveliness of God seen in the face of Jesus Christ.

The *Genesis* reference is not to the physical creation of man, but to the spiritual development of a being already in existence. By divine grace, and with my own cooperation, I am gradually being made into the image and likeness of God. The making is achieved when the human will reflects the divine will, the human intellect is in harmony with the Divine Wisdom, and human living is the expression of divine beneficence.

It should be understood that when it is said, "Let

us make man," the word "us" is not used as "us" or "our" in the parlance of an earthly monarch. It refers to all the personalities and agencies which combine to effect that great issue. In the "us" we may include all regenerative processes, all heavenly beings, all churches, schools and teachers, all experiences—indeed, everything which nearly or remotely can contribute to the process in hand. Mark you, it means that we are all enjoined to help.

To the discerning spirit it becomes apparent that the "Divine event to which the whole creation moves" is man, the spiritual image and likeness of God. I quote Gerald Massey:

God hath been gradually forming Man
In His own image since the world began,
And is forever working on the soul,
Like sculptor on his statue, till the whole
Expression of the upward life be wrought
Into some semblance of the Eternal Thought.

Man, who by regeneration shall become a denizen of the angelic heaven formed by divine mercy from the human race, is the great purpose of creation. This never to be forgotten fact is so easily overlooked. Even those closely and unselfishly associated with our New Church organizations may, in eagerness for the welfare and aggrandizement of the institution, lose sight of the great purpose for which it exists.

The organization is not an end in itself, but a means towards an end, which is the regeneration of man; humbly and earnestly to co-operate with the Lord in His gracious work is our privilege and responsibility.

Our aim should be Big Men, not little secretaries. So many sects are, as the prophet puts it, beds too short for men to stretch themselves in, and it is no wonder that men and women of larger growth ignore them. Too many ecclesiastics assume it to be their duty to mould men and women into their own likeness, to imprison them within the confines of their personal creeds and prejudices. Loyalty to sect is put before loyalty to truth:

How pitiful are little folk—
They seem so very small;
They look at stars and think
They are denominational.

Denominations have their uses and come under the governance of the Divine Providence, but the great matter is not becoming a Roman Catholic, an Episcopalian, a Methodist, a Baptist, a Swedenborgian—even a Christian. Let all subserve the Lord's supreme aim, the making of man into His image and likeness.

Is it possible for any of us, so little advanced in the way of regeneration, to find words with which to picture the man or woman whose character is the mirror of the Lord? Swedenborg, as ever, helps us. He says, "The Lord alone is Man, and others are so far men as they received good and truth from Him, thus so far as they love the truth and live according to it." (*Apocalypse Explained* 280.)

There, indeed, is a definition of manhood: it is simple and pointed, but its implications are deep and far-reaching. For instance, it involves acknowledgment of the Lord as the origin of all good

and truth contributing to the making of man. Such acknowledgment is more than assent to a creedal formula: it is the realization of Him in life, in day-to-day experiences, in weal or woe, in sorrow or delight.

He is with us in whatever happens, "Nearer to us than breathing, closer than hands and feet," and the man who is really human sees in all experiences the divine over-rule, the gracious ministration of His love and wisdom. I feel He teaches us more through sorrow than by means of pleasure, and it is in the discipline of life we may find confirmation of what we learn from Holy Writ.

Man, the image and likeness of God, knows his Lord, realizes His providence, hears His Word with an inner ear, has vision of Him by inward sight. He thanks Him not only for happy hours, but also for testing experiences. He knows in the very marrow of his being that "All things work together for good to them that love God." He is not be-devilled by haunting fears and carking cares. He is humble, but of such spiritual poise that he is unruffled in the midst of strife, and of such dignity as to amaze others of lesser growth.

The man after the Lord's own mind, he who is really human, loves the Lord and what is of Him in mankind. Without self-consciousness, he serves God and neighbor with the fullness of his being, without thought of reward here or hereafter, knowing that all that is essential for his life on earth and beyond is added unto him who seeks first the Kingdom (the rule) of God in his life.

Criticism does not affect him: his response to injury is at once to seek the eternal welfare of the evil-doer. He has a soul above those domestic quarrels which ultimately emerge in major wars. How can we expect wars between nations to cease whilst we indulge evil tempers, love of dominating and selfishness in our own homes? Our home is a world in miniature. One repeats, with sympathy, the prayer of J. G. Holland:

God give us men! A time like this demands
Great hearts, strong minds, true faith, and
willing hands!

Men whom the lust of office does not kill:
Men whom the spoils of office cannot buy:
Men who possess opinions and a will;
Men who have honor, men who will not lie.
For, while the rabble with their thumb-worn
creeds,

Their large professions and their little deeds
Wrangle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice
sleeps.

It has been said that the making of man is a continuing process. This needs emphasis. It goes on through time and eternity, advancing from lesser to higher perfection, with no finality. Always there are new heights to surmount, and light beyond the horizon beckons to fresh attainment.

(An ordaining pastor of the British Conference, retired from the active ministry, Mr. Hall now resides quietly near rural Storrington, Sussex. Formerly Editor of the *New Church Herald*, he is the author of several popular nature books.)

Proposed Amendments for Action at 1954 Convention in June

The Constitution and By-Laws of Convention provide for a three months' advance notice of the substance of an amendment to be proposed for action at a given Convention. In accordance with this provision, the following information is presented at this time concerning actions of amendment recommended by the mid-winter meeting of the General Council.

- (1) The General Council recommends to Convention for adoption an amendment to Article II, section 3 of the Constitution, which will provide that the secretary for the time being of the Council of Ministers shall be an added *ex-officio* member of the General Council, but without vote.
- (2) The General Council recommends to Convention for adoption an amendment to Article V, section 3 of the Constitution, which will provide for the possibility of ordination, without the lapse of a year, of a graduate of the four-year course of the Convention Theological School, which course shall have included service, under rules prescribed by the School, in a Society or other recognized body of the Church.
(As a matter of information, the General Council recognized the need for further complete revision of Article V under the guidance of the Council of Ministers, and is to appoint a committee to confer with the Executive Committee of the Council of Ministers with the object of formulating such revision.)
- (3) The General Council recommends to Convention for adoption an amendment to Article X of the By-Laws, which will provide that, of the four members to be elected each year to the Board of Managers of the Theological School, at least two shall be ministers recognized as such by Convention.

The foregoing amendments have been duly proposed in business sessions of the Convention, and referred to the General Council for its recommendation. A fourth proposal for an amendment of strictly routine character was presented to the Council by its secretary, namely,

- (4) The General Council approved for presentation to Convention the proposal to amend Article III of the By-Laws by re-arranging the items therein and adding thereto the names of Boards and Committees of Convention recently constituted and not at present listed.

HORACE B. BLACKMER,
Recording Secretary.

Our Prayer

LORD GOD, ——— We pray to Thee; —
May we attain to Christian liberty.
May all the human race return to God,
And righteousness, ——— and peace.
Our Father, ——— GOD; —

We who are born again, —
— Pray Thee — now — extend —
Thy strong right arm — and hand,
And keep Thy children — free, —
Till Jesus Christ is King,
Throughout the Earth, —
And we are safe with Him, ———
In truth. Amen.

HARRY L. ABEL

Worshipping In Spirit and Truth

WOULD LIKE TO go to church in the Philippines? This writer attends worship there every week and knows well that our New Church brethren in Manila will love to have you worship with them in spirit and in truth.

For over thirty-four years they have been carrying on their worship of the Lord Jesus Christ as the God of the whole world, the One true Lord and Saviour.

The Rev. Ildefonso Agulo, ably assisted by his wife, was the first minister and active worker and missionary in the Islands when the Rev. George Gordon Pulsford was sent out in 1918 by the Convention Board of Missions in response to a spontaneous demand occasioned by numerous Filipinos reading the widely advertised, inexpensive volumes of "Heaven and Hell," "Divine Providence," "The Four Doctrines" and "Divine Love and Wisdom."

The reasonableness of Swedenborg's writings made a great appeal to these newly liberated people and the need for a missionary to explain them was wonderfully met by the Reverend Pulsford.

Many of us recall the quick response to his teaching. The *Tambuli*, or *Trumpet*, was a paper in which he published in parallel columns of English,

Spanish and Tagalog a call to these intelligent and friendly people to examine "the New Church teachings from heaven."

Have you heard of the beautiful banner which hung in the Manila New Church? The Young People's League of that time helped the Philippines build this house of worship and it was always adorned by their banner. It showed a white city, surrounded with clouds, coming down from heaven, painted on a brilliant blue satin background. This writer has a photograph of it. Now, after all these intervening years—years which have included a terrible war—the church remains faithful to her Lord.

Manila is just on the other side of the earth. The time difference is twelve hours. The people there attend church every Sunday morning at 9 o'clock. At 9 p.m., the Saturday evening before, we worship with them, using our *Book of Worship*. We are together. They say they are so glad to know this and are conscious of our presence. They would love to have others of our faith worship with them at the same time.

Quoting from Mrs. Aurelia Aquino's recent letter: She inquires about our Christmas and says, "Here we have a convention for the feast of our Lord's birthday. It was such a happy affair and many brethren from our church attended. After the ceremony we all

dined together, just a simple *merienda cena*.

"Our only regret was that we were not able to give gifts to all the small children of our brethren, so this year, 1954, we plan to raise funds for such Christmas gifts, and with the help of the brethren in the States."

Now, don't you think it would be a lovely thing to worship with them? They would be happy if we did, and if any of us want to help with a small gift to buy presents for the children for this year's Christmas, that would be a heart-warming thing to do, too.—SERENA K. DANDRIDGE, "Green Pastures," near Shepherdstown, W. Va.

Opera To Be Presented

"Masque of Pandora," a two-act opera by Rosalie Balmer Cale, organist of the St. Louis Society, will be presented by the Morning Etude Club of that city March 8, at 8:30 p.m., at its club rooms on Westminster Place. Her opera includes a brilliant dancing ensemble. It has been given in Los Angeles, Chicago and other large cities.

On Television Program

The Rev. Robert Loring Young, San Diego pastor, was guest speaker on the television program "Let There Be Light" Jan. 24, and on its radiocast version Jan. 31, marking the anniversary of Swedenborg's birth, 1688.

Pre-Lenten Institute

Under the auspices of the Greater Boston New Church Council an Institute bearing on the importance of the Lenten season was held on three successive Wednesdays, Feb. 17, 24, March 3, at the Theological School, the leaders being, the Reverends David P. Johnson, Kitchener; William R. Woofenden, New York; Ernest O. Martin, Wilmington.

Scout Troop Sponsors

El Cerrito's men's club sponsors of Scout Troop 96 held a dinner for the boys and their parents Feb. 9, when the Scouts conducted a Court of Honor and Investiture Ceremony. John Bohlken is scoutmaster and William French, assistant.

Help Wanted!

It will be of considerable assistance to the Sunday School Association if superintendents and ministers will check the current *Convention Journal* for correctness of the listings, in all respects. Please notify the Association's president, the Rev. Eric Zacharias, Pretty Prairie, Kans., within 21 days if possible, of any necessary changes.

Recollections Of A Great New Churchman

The passing into the spiritual world of the Rev. Im Jar Janecek brings to light several interesting reminiscences of this great stalwart of the Church in Czechoslovakia.

One such comes from the Rev. Adolph L. Goerwitz, of Zurich, general pastor in Europe, who also gives additional details concerning Mr. Janecek's decease.

Mr. Goerwitz was the first New Churchman to meet the Prague pioneer, the occasion being a service held in his home Oct. 19, 1909. They still call this New Church Day in that country, and originally painted the date on their cups and plates.

Also in his recent account, Mr. Goerwitz goes on to tell how touched he was to note the reverent silence with which Mrs. Janecek and husband's sister moved about the house while their beloved was translating Swedenborg's writings. They all regarded it as sacred work, and there was a sphere about the room as though indeed the angels were present.

Mr. Janecek was a master of his language, Pastor Goerwitz says, and he recalls a local professor of literature calling on the translator to congratulate him on his work. His books and pamph-

lets spread to many parts of Europe. It is said that he was honored, too, for his translating of Tolstoi's books into the vernacular. (Tolstoi was well acquainted with Swedenborg's writings.—Ed.)

Suffers Appendectomy

Vincent Bergmann, Detroit Society, was successfully operated on for appendicitis Feb. 8, having suffered a sudden attack. He has been recuperating at the Highland Park General Hospital.

At Fort Bliss

Pvt. Tobisch is in training at Fort Bliss, Tex., on one of the new radar controlled, automatic guns. He finds his duties most interesting.

Korea's New Church Day

Correspondence with Kwangjai Park, Korean student minister at present resident near San Francisco, develops that he is of the second generation of New Church people in Korea, and that January 3 is regarded there as "New Church Day," as the first meetings in that ancient and brave country were held on that date in Wonsan twenty-four years ago.

Slowly, Very Slowly

SLOWLY, very slowly, but definitely surely there is coming into everyday view and even into commonplace practice more than one of the truths as revealed by Swedenborg concerning existence which hitherto either have been unknown or for the most part regarded as mere imagination. An interesting example which illustrates this point is rather surprisingly an advertisement appearing in *Business-week* for Feb. 13, inserted by the Pittsburgh Plate Glass Co., one of whose founders, by the way, was John Pitcairn, Scottish New Churchman. The announcement calls attention to its product and technique "Color Dynamics," a method whereby the interiors of factories, engineering shops and business offices are painted to bring out, and in, the right mood of the employees at work therein. The foreman of the shop pictured in the Pittsburgh firm's advertisement speaks warmly of the improved morale since iron girders and pillars have been treated with a sea green color, with other markings in bright yellow together with some crimson stripings.

One has only to read something of the numerous passages in Swedenborg's theological works, not to say his scientific writings concerning colors, to find how truly the Swedish revelator anticipated not only the fact of colors affecting man's disposition, but that his moods and characteristics are seen in the world of the mind—or spiritual world if you would—as colors. Indeed commonly in this physical habitat of ours we refer to states of mind in terms of color, whether it is a case of "feeling blue," "seeing red," or of being "yellow." And particularly on our point of a new view coming into acceptance in these matters, it is significant that only the most "old fashioned" persons now consider it necessary to perpetuate the belief that black clothes or arm bands are proper for funerals, not to say red eyes and noses.

Yes, as more than one famed thinker has said, Swedenborg was centuries ahead of his day in bringing to view wonders that can only be related in some degree to promises such as made by Jesus when He told the disciples "I have many things to say unto you, but ye cannot bear them now" (*John 16:12*). But the significance lies not so much in the Swedish Aristotle's prescience, and honor therefor, as it does in the certainty that the Creator's great purposes and man's true nature, slowly, very slowly, but definitely surely, are being brought to light.—L. M.

Goodness Basis of Greatness

(Reprinted From "Christian Economics," Feb. 9.)

"Not until I went to the churches of America and found the pulpits aflame for righteousness, did I understand the greatness and genius of America. America is great because America is good. When America ceases to be good, America will cease to be great." —Alexis de Tocqueville.

THE TOCQUEVILLE uttered the above prophetic words early in the past century. Suppose he

came again to our shores, looked at the displays of literature on our newsstands, observed the cinemas, watched television, listened to the radio, looked up the reports on crime, juvenile delinquency, drunkenness and divorce, investigated gambling and racketeering, visited our slums, listened to our politicians, and looked into espionage and subversivism in our institutions. Would he still think America good?

There has been much erosion of American goodness and a great falling away from the standards which formerly prevailed in our country. Nevertheless, the foundation in righteousness and freedom still stands.

We need a wave of repentance, a refilling of our churches, which seems to be coming, and a renewal of loyalty to the Gospel of Jesus Christ.

If this turning is made, we may in confidence claim the promise of God given to the people of old:

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.—(*II Chronicles 7:14*)

Church Calendar

For the benefit of Altar Guilds not familiar with the varying colors required in the chancel according to the church season we have indicated below in the Church Calendar the color associated with each of our Sundays or seasons according to the traditions which have come down from early times and have long been followed by such churches as the Lutheran and Episcopal. These communions also use the same color of the season for the ministers' stoles. In the New Church, however, where white vestments and stoles are used by certain of the clergy, those that are colored have been identified from a church scene described in the "True Christian Religion" 188 (cited p. 633 in our former Book of Worship). From this was adopted the custom of making the stole indicate the function of the minister. The present usage for the clergy is by no means generally accepted but the colors recognized for the New Church chancel, as adopted by most, are as below until Easter.

	Altar Cloths
March 7 — First Sunday in Lent	Violet
March 14 — Second Sunday in Lent	"
March 21 — Third Sunday in Lent	"
March 28 — Fourth Sunday in Lent	"
April 4 — Passion Sunday	"
April 11 — Palm Sunday	"
April 16 — Good Friday	Black
April 18 — Easter Sunday	White

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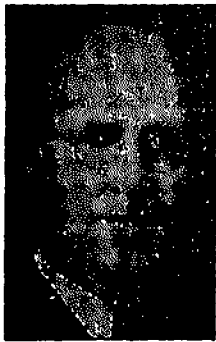
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A FAMOUS SURGEON RETIRES

Of interest and concern to New Churchmen especially in the east, is news of the retirement as surgeon in



S. W. Goddard

chief, since 1908, at the Goddard Hospital, Brockton, Mass., of Dr. Samuel W. Goddard, son of Dr. Henry E. Goddard, for nineteen years minister of the Brockton Society, and himself an esteemed local

surgeon, founder of the hospital in 1902. A cousin is the Rev. Warren Goddard, so long minister at Elmwood.

From a leading article in the Brockton newspaper, and a featured account by Columnist Ken Dalton, we learn:

For more than half a century Dr. "Sam," as he is familiarly called by both friends and patients, brought surgical skill and devoted service to the people of the entire Brockton area. His patients have been his friends. His endeavor to give the ultimate in medical-surgical service through group practice and modern hospital facilities and his philosophy of personalized treatment will be reflected in medical services for many years, say associates.

A gentle, soft-spoken man by nature, Dr. Sam was credited with instilling confidence in the men, women and children who came to him for surgery, so that patients went into the operating room sure in their hearts that this quiet but friendly doctor, with his skilled hands and wide surgical knowledge, would pull them through.

Now he feels it is time to close shop and though his active practice is over, Dr. Sam will continue to watch with personal interest the growth and development of the new medical center and enlarged clinic at Goddard Memorial Hospital founded by his father in 1902.

In recognition of his more than 50 years of surgical service and advanced medical philosophy, Dr. Samuel W. Goddard was elected honorary president and honorary chief of staff of the Goddard Hospital at the annual meeting of the board of directors held at the hospital," Dr. John S. Chase, president of the corporation, announced today.

Dr. Goddard has been connected with the hospital continuously since its inception in 1902. In that year Dr. Henry E. Goddard established a one-bed maternity hospital in his own home in order that he might better supervise and follow the treatment of his maternity

patients, and to young "Sam" Goddard, then a junior at Harvard Medical school, and to his sister, Ruth, fell the routine tasks of what would now be classified as the non-professional aspects of hospital maintenance and operation.

Upon his graduation from Harvard Medical school in 1904, Dr. Goddard continued his professional training as surgical intern at the Carney Hospital in South Boston from 1904 to 1906 and from 1906 to 1908 served as resident surgeon. At the recently-held banquet celebrating the completion of the new Carney Hospital, Dr. Goddard was honored as having the distinction of being the first resident surgeon in Boston.

When he returned to Brockton in 1908 for his active surgical practice, his training brought to the people of Brockton the opportunity to benefit from what were then the most recent advances in medical and surgical training and practice, and the growing Goddard Hospital extended its services from maternity care to maternity and surgical treatment. Dr. Goddard has held the position of surgeon in chief since 1908.

Reverie In The Valley of Judea

As I stood on the bullet-pocked tower of Ramat Rachel and looked across the valley of Judea, I found myself unconsciously reciting the *Twenty-third Psalm*. The words came automatically, for it was among these rocks that David led his sheep and shaped the perfect lyric of "The Lord Is My Shepherd."

On my last Sabbath in Israel I visited my friend, Emanuel, in his kibbutz, and he led me to the window of his dining room to point out the height on Carmel where Elijah had his celebrated encounter with the priests of Baal.

I have ridden for miles along a road above which Mount Tabor lifts its symmetrical sugar-loaf height, and I have never failed to picture Deborah watching the valleys from it. Only when the rains came and Sisera was bogged by the mud for which he was not prepared, did she come down from her hill, to put his armies and himself to the sword. The land lies now as it lay then, and its topography explains her battle better than a hundred books.

Watching porters unloading modern ships at Jaffa, I have had the illusion that they changed before my eyes into men of another time clad in other costumes unloading on the spot cedars from Lebanon designed to be carried to Jerusalem and built into the Temple.

When the hospital was incorporated in 1919, he was elected president of the corporation, which position he held until 1948. Along with Dr. Harrison A. Chase and Dr. Peirce H. Leavitt, Dr. Goddard developed in those early years a clinic practice for the people of Brockton along the lines of the famous Mayo Clinic.

Dr. Goddard is a life member of the American College of Surgeons, a charter member of the American Board of Surgery, a member of the American Medical Association, a member of the New England Surgical Society, a member of the Massachusetts Medical Society, and a life member of the American Hospital Association.

He served as surgeon in chief of the Brockton Hospital and consulting surgeon of the Bridgewater State Hospital. He is a past president of the Plymouth District Medical Society, an honorary member, charter member, and past president of the Brockton Rotary Club and served as the first chairman for the American Cancer Society drive.

He is a member of the University Club of Brockton, the Harvard Club of Boston and the Baalis Sanford Masonic Lodge. He is a director of the Thorny Lea Golf Club and is a member of the New Jerusalem Church.

I have stood on the docks of Jaffa and mused on the best known of all stories of the sea, told of a ship that stood out from Jaffa with a prophet aboard named Jonah. I have turned my back to the sea and looked up at the headland on which the city stands, and have seen Tabitha busy with her needle and Simon the Tanner welcoming his guests.

One Sabbath day, from Jerusalem I took the winding road that leads to the top of Mount Zion and entered the low vaulted room in which I stood before the tomb of David, that tumultuous man of song and the sword, who made Zion Jerusalem's fortress, but was not allowed to build Jerusalem's Temple.

Israel is the land of magic evocations. I have walked its ways marveling at its modern vigor, yet in the midst of my admiration being suddenly nudged by a vivid memory of ancient things. A new kibbutz rising in the mud under the hands of a hundred young men and women was enfolded by the tower of Nebi Yeshua—the tomb of Joshua—and the words came ringing back, "Be strong and of a good courage."

As the automobile and the camel share its highways, so present and past rub shoulders throughout Israel. One of my delights in that land today is that every Israeli is an amateur archeologist and the president of Israel a world famous one. Israel keeps faith with its past. From "To Be Frank," by Dr. Frank Kingdon, the New York Post.

TRUTH GAINED BY PERCEPTION

Kay J.
Morgan

MANY PEOPLE FEEL SURE they know their position as related to the universe. They take it for granted that they are living on this planet referred to as the earth and its sun and other planets surround them. Yet, this widely believed in theory of the globe has never been proven by the scientists, even though it is a certainty in the minds of some of them.

There are many, also, who believe that a theory is something which has already been proven and is an established truth. Actually, to correctly define theory, we would have to say that it is a philosophical explanation of something that seems to be true. And, of course, what seems to be true to some people may not seem to be so to others.

Man has established certain facts, but he has also used his reasoning power to relate those facts to theory. The flaws in his reasoning, therefore, are what make the theory dubious. To give an example of how easy it is to allow our reasoning guide us, let us use an example of reasoning as related to fact in the following:

When a ship is fading away in the distance, it may *appear* to drop below the horizon, since it is believed the ship is going down beyond the curvature of the earth. But if one has ever really studied a ship through a high power telescope, he can readily see that it actually appears on a higher level at the fading away point.

From this fact of appearances, this writer, for example, through his reasoning, is compelled to say that the ship could actually be going up beyond the curvature instead of down. Even though we know the ship is going down, reasoning tells us just the opposite. Yet, those that believe that which appears to them to be true are correct, in this case.

There are some scientists now working on the theory that *all* life is on the inside of the earth on which we are living. They are finding facts about our earth's soil and its generalities that contradict the findings of earlier scientists. From the conclusions they have reached concerning the earth's surface, they reason that all life (including all other planets) could be enclosed within the surface or crust of our earth. It is evident, from this belief, that these scientists do not agree with the existing theories of other scientists concerning distance from our planet to the other planets.

These disagreements in scientific theories could only come about by the difference in the reasoning of the men. One man, or group of men, reasons that this or that is so and believes it strongly while another takes the same facts and comes to a different conclusion, which he also believes strongly. The conclusions are different; yet, they have both been reached by the process of reasoning from facts, and they are both called theories. This makes it evident that the word for "theory" should be "possibility" because the given conclusion is, in the strict sense, an inference.

The absolute truth cannot be obtained through man's faulty reasoning. Reasoning should be used only when there is the will and understanding with it to make a decision on matters pertaining to our external way of life. That is, reasoning should be used when there is a question of what should be done in a situation relevant to our way of life in the material world.

None of us could get along very well in this world without our power of rationalizing; that is, thinking in terms of reasons to come to conclusions. All of us use logic of one form or another in our thinking every day, but we defeat our purpose when we use our own reasoning in searching for truth. It should be understood that truth is something apart from fact, for fact pertains to the natural sciences, while truth pertains to life and religion.

Truth cannot be gained through reasoning, partly due to the fact that we all differ in our forms of thinking and reasoning, and through reasoning we can convince ourselves of something which is false, as well as something which is true. If a man has convinced himself that a falsity is a truth, he has been blinded by his own lack of understanding. The truth is all laid out before him but, from his own lack of understanding, he relies on reasoning instead of looking for perception.

The fact that perception has nothing to do with reasoning must be taken into consideration in order to understand what perception is and to gain a knowledge of its importance. It is a relatively simple process which comes only through understanding and wisdom, and it is the *lack* of understanding which causes man to doubt things which he cannot explain. But, when a man understands and is able to gain per-

ception in his search for truth, he just seems automatically to apprehend the truth of a matter and knows that it could not possibly be otherwise.

In things pertaining to the spirit or soul, there is no half-way between truth and falsity. Everything done or thought, down to the least particular, is either a truth or a falsity; likewise, it is either good or evil, depending on the affections which are the cause for the thought or deed. By reasoning, we cannot distinguish one from the other; that is, good from evil or truth from falsity. The positive knowledge of what is good and true lies in perceiving it through the love of good and the understanding of truth; thus, an insight into things spiritual.

In order to gain perception, a man must first have the will to gain truth. In other words, he must love what is good and true and never give up his search for it. In searching for the truth he gains understanding, from whence comes wisdom, and finally is able to apprehend truths or gain intuition. Once he has gained this power of intuition or perception, he becomes closer to God and can have no possible doubts in his mind about these truths. Consequently, he also perceives the goods which are derived from these truths.

There always has existed strong doubt in some minds that there are more earths than the one they are living on. Yet, who, with a logical mind and a good faculty for understanding, can deny the existence of other worlds and people when admittedly the Creator is Infinite? Our minds are not able to comprehend the whole of the infinity of our Creator, and yet they are capable of it if the mind is elevated above rational thought. That is, when the conception of time and space has been removed, we can comprehend infinity. (See Swedenborg's "Arcana Coelestia" par. nn. 6697, 8.)

However true it is that this earth is surrounded by other planets of equal and larger size (and surely it is a truth), all men have not accepted it as such. They have established new theories which contradict it and believe the planets could all be enclosed in one sphere. Nevertheless, there are some, who, through their power of perception, know many particulars about the life outside of this earth and have presented evidence which reveals the nature of the inhabitants there. They have gained all this knowledge through their insight into things spiritual from their understanding of the Word.

Persuasion has a great deal to do with the beliefs of many individuals. To give an example: There are some who strongly believe that the center of the earth is full of hot lava and other materials. Yet, it is all a part of the
(Next page please)

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(From preceding page)

theory that has been presented to them. Because the facts supporting this theory are not sufficient or are of such a nature that the average instructor doesn't bother with them, this theory is not widely understood among geology teachers.

Therefore, instead of explaining the theory to their students, they present the belief as a fact. In this way the students are misled for they, in turn, believe such to be a truth. Consequently, after a period of time, the majority of people have no further doubt in their minds about the truth of what has been taught them. When they are presented with facts or ideas that point to another possible theory, they are inclined to think they are ridiculous and are unwilling to change their minds at any cost.

Many, being told about the theory of life on the inside of the earth, might ask what these scientists believe is on the outside of the sphere which they believe contains all life. They say they believe there is nothing there, but do they consider, or, what is more, comprehend the meaning of nothing? Air and space are usually thought of, but air is something and when air is removed, we still have space, which is also something. Nothing is not even space.

Of course, the human brain cannot record to the mind this complicated situation. It is beyond our thinking power while living in the material world. But if we think deeply enough, we are able to grasp a certain amount of its meaning. Nevertheless, the idea of such a thing is usually rejected because of the general tendency of individuals to think only as much as is required to live a satisfactory life.

Therefore, the majority stick to their old beliefs, and many of those who do seek the truth, do so through reasoning it out themselves. Until the time comes that most men on our earth are able to see beyond the finite and understand the Word of God, the majority of us will still see no meaning, apart from theory, for the planets and the life on them.

Yet, the reason remains so simple. It is all a matter of perceiving the infinity of the Creator, to which there is no end and no beginning. It is with this in mind that Swedenborg opened to us the interiors of the Word. It was the will of God that the men on our earth would again be able to gain some understanding and perception of the infinite and beautiful things contained within it.

(A new contributor to our columns, Miss Morgan in her late 'teens, shows a perception of her subject which her article bravely fulfills. She is a resident of Elgin, Ill., and began her study of Swedenborg at the age of fourteen.)

Report From Korea

Through the courtesy of Miss Lillian E. Rogers of Havertown, Pa., who has been in communication with her, news has come from Miss Young Oom Kim, now in Pusan, and who will be recalled when she studied in this country and in Toronto.

The school with which she now is connected is once more back at partly destroyed Seoul the So. Korean capital, and reconstruction is underway. She lives in a little house on the campus, though maintaining her mailing address at Ewha Woman's University, Pusan, where her family awaits until a home is found in Seoul.

Miss Kim from time to time meets with other Koreans interested in Swedenborg's teachings. In another column will be found an item concerning their New Church Day. She receives THE MESSENGER from time to time, and will be happy to hear from those interested in her Christian work.

Junior Congregation Grows

Kitchener's recently established Junior Congregation consisting of young folks seven years and up, has now grown to the extent that an adult is necessary as leader, and it is planned that the men of the congregation will volunteer. On alternate Sundays the Juniors attend the church service until first two stanzas of the opening hymn.

Thoughtful Topics

At a Discussion Group meeting Feb. 14, with Mesdames Oscar Ibele, Sr., and Anna Pfister, as hostesses, Cleveland members heard Dr. Oscar H. Ibele, Jr., professor of political science at Kent University, speak on lobbying in Washington. He was introduced by Prof. Ricard Small, of the Romance Language Dept., Fenn College.

Neighborhood Lenten Services

The Rev. William R. Woofenden, New York's minister, will take part in conducting an interdenominational Lenten service the evening of March 9 at Christ Church, Methodist, Park Ave., and 60th St.

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LETTERS TO THE EDITOR

Genealogical Table

To the Editor:

I was disappointed in the arrangement of the genealogical table in my article "How Churches Change." [MESSENGER Jan. 23.] Realizing the difficulty in setting up such a table in print, my intention of showing the degeneration of the Ancient Church through each line from Noah would have been preserved had it been printed with all Shem's sons and grandsons, under Shem, and likewise for Ham and Japheth.

Under Shem (true internal worship) should come his sons Elam, Assyria, Arpachshad, Lud and Aram, who represent the first offspring of true internal worship; then his grandsons (knowledges from internal worship) should be mentioned.

Under Ham (corrupt internal worship) should be mentioned his sons Ethiopia, Egypt, Lybia and Canaan, to show how this internal worship was corrupted by faith alone. Then came Ham's grandsons, representing the profanation of such worship.

Under Japheth it should be shown that his sons represent worship in externals, and his grandsons worship even more remote from any external worship that corresponds to its internal counterpart.

ALICE VAN BOVEN.

Redlands, Calif.

Improvements At Centre

A recent report of Resident Director the Rev. Immanuel Tafel, of the Swedenborg Philosophical Centre, Chicago, states that there has been much improvement of the property the past year. The cost largely has been covered by the Chicago Society.

Lecture Series

The Rev. Dr. Howard Davis Spoerl, instructor at the Theological School in the psychology of Swedenborg, delivered the third of this season's Mary Barbour Blair lectures at the Swedenborg Philosophical Centre, Chicago, Feb. 28, speaking on "Among the Philosophers: Swedenborg."

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IN TURNING FROM studies of Will and Understanding to Love, in the light of its doctrinal meanings, we are reminded of the amazingly rich literature concerning love in poetry, the drama, fiction, and more recently in film-plays at their best.

Love is known by appeal to real life, we say, but also in portrayals of its beauty as an ideal, hence as a value rather than a sheer matter of fact; notably in instances when we draw near people impressively "in love," also in the home, in the devotedness of parental affection, the innocence of childhood, and the loyalty of those dedicated to high standards.

For love is the last subject in the world to be abstracted from personality even as a symbol. Yet love may also be considered as a doctrine if we take our start from the teaching that "Love is the life of man" (W. 1).

Manifold in its nature, varied beyond description in its expression and influence, love is indeed more truly the "life" than any other quality. The perception of the nature and place of love was indeed the central interest which led to the revelatory insights of the Word as a whole.

While endeavoring to be true then to the inner states which most intimately disclose the affections as verifiably real, we may also bear in mind both the spiritual influx which makes such states possible and the law or principle of correspondences which makes clear their connection.

We will not then be distracted by reference to bodily sensations and fibers, interchanges between mind and brain, or fine distinctions between soul and spirit in the long series of antitheses between inmosts and ultimates. Our thought may indeed dwell more intensively in the doctrinal world while keeping ever more close to what in ordinary terms we call "real life," regarded as it appears in semblances only.

Love proves to be a synonym for unity, hence for marriage, with marital love as the culminating conception, howbeit we seem to be more concerned with variety, if not with separateness, a term which reminds us of hate and thus with hell as utterly disparate.

As divine in origin, love is nothing if not unselfish: love for others, for the neighbor, from and through love to the Lord. "It is the essential of love not to love self, but to love others, and to be conjoined with others by love . . . moreover to be loved by others, for thus conjunction is effected . . . conjunction is in fact its life, which is called enjoyment, pleasantness, delight, sweetness,

bliss, happiness and felicity" (W. 47).

Yet love is more than "feeling one's own joy in another" unless we consider the other's joy in oneself, for self-feeling is self-love only; the love which divides instead of uniting. This is a vital point because separateness instead of reciprocity is widely prevalent, notably in the downward-trending affection which in essence is love of the world as well as love of self.

Any statement concerning love in a praiseworthy sense involves its opposite. Man's whole existence is in fact a state of changing equilibrium between the two types of love, each of which implies a world. Man will be unstable until he learns that alternatives are at stake; he has both a ruling passion that may be hell, and a love which, when recognized in accordance with its heavenly sources, inspires conjunction with spiritual realities. Thus man is ruled by love, and seeks to rule both mind and body in some form.

But love is also distributively its affections, and these imply thought and thus conduct as clues to follow, and so the whole sphere of activity in which a contest between motives goes on. Hence a mere generality is not enough to clarify the issues. We must steadily qualify in order to understand. Yet if we qualify overmuch, our study might lead to dullness, with all the poetry of love lost in realistic prose.

In terms of our native experience love is the "life" in all inner states prior to any discovery on our part that there are two types of affection: it pertains to the beginnings of everything in both causes and ends (A. 2572).

But man knows very little even in youth concerning the springs of his activity as doctrine reveals them. Yet all delights and bliss in which man finds his happiness, and which apparently proceed from his own selfhood, are in reality from the love which as essence forms him according to its own image as the end or purpose with which all phases of his activity are imbued.

In his natural-mindedness man habitually judges by bodily wants and mundane ambitions. But all goods and truths belong in the same context of love as life, howbeit, for man as we find him, love as "the light of his life" is an ideal only. Hence for us as readers of the doctrines much depends on what the words mean for us when we read that love is the will of man, derivatively his thought, and thus his conduct (A. 8988); or that love in act remains with him, whatever else dissipates (H. 487). Assuredly, the activity or use itself which a man loves determines his daily trend, since it is love in each case which gives the initiating life.

Still pursuing the general statements, we note that whatever a man loves reigns in him by producing a sphere

with its attendant affections allying him with other people. Thus the beauty which shines forth in the countenance of some people admits us appreciatively into their sphere.

Love unites minds as well as hearts. Love is the spiritual quality while the natural element is "the delight in consociation" (A. 5807). When speaking of its spiritual values then we identify it with the heaven-ward side of the long series of antitheses, supplying the nether side to complete the contrast. The type of love also determines by whom a man is led. This essence is his own love: when a man loves himself more than the neighbor he leads himself. But if he loves divine good he is led by it, hence by the Lord.

All love has a force of attraction in it, for it seeks conjunction with its object. This longing is of course to be distinguished from the urge of evil desires, although striving is always characteristic of love. The modern term for this striving is conation, the term which in the New Church doctrines is equivalent to endeavor.—HORATIO DRESSER.

Abbreviations. A., *Arcana Coelestia*; W., *Divine Love and Wisdom*; H., *Heaven and Hell*; P., *Divine Providence*.

League Journal Commended

The current issue of the *League Journal* is devoted to the New Church in Canada, containing numerous articles of especial value and interest, much of the material probably being new to the Church at large. Every family in Convention should subscribe for this well produced, informative and interesting periodical. Subscription agent, *pro tem*, is E. C. Hinckley, 56 Whiting Rd., Wellesley Hills 82, Mass. Only \$1.00 per year.

New Swedenborg Institute

As authorized by its Council of Ministers at the 1953 meeting of the California Association, a Swedenborg Institute will be held in the Los Angeles church March 24. Protestant, Roman Catholic and Jewish ministers and rabbis will be invited to participate.

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on the
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REV. RICHARD H. TEED

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THE SERPENT IN THE GARDEN

Chas. D.
Mathias

OF ALL THE IDYLIC STORIES that have come down the long stream of the ages, bringing with them the flavor and fragrance, the simplicity and charm, of the dim dawn of time, when a dewy freshness rested on the awakening springtime of earth, and simple souls walked in a far-gone garden of beauty—of all those imperishable stories from the childhood of the race, stories into whose sweetly flowing simplicity is condensed such rich treasure of wisdom and experience, none is more familiar and more firmly fixed in the mind of the race, than that of the Serpent in the Garden.

This story of the coming of the serpent into the garden of peace with the sting of sin in the mouth of deceit, and of the tree of a knowledge that bare the bitter fruit of regret—all this has been understood and explained in various ways.

There was a time when men understood it with a dusty literalism, as if it were a dry record of things that actually happened precisely as they are related. That, of course, was a mistaken view. It was never meant to be so taken. This story, and in fact all of the early chapters of *Genesis*, to be rightly appreciated, must be seen through the bright lens of the native poetic imagination of the primitive man, and need to be read in the light of a measure of spiritual perceptiveness.

Our forefathers, who took it all so literally, were unable to comprehend the thought ways and mental genius of the primitive peoples. The science of ethnology, with its tireless turning over of every last stone that may possibly cover some fragment of the long record of humanity's cultural past—ethnology is one of the more recent of all the sciences—and one of the most fascinating.

We have learned—which we should always have known, that if the primitive man is ever to tell us anything at all, we must let him tell it in his own language and his own way. And it takes much of deep and sympathetic understanding of the primitive peoples and their ways of thought and expression to enable us to catch the step of those thought ways, and so come to an understanding grasp of the stories which come down to us from the morning states of human culture.

Our far gone forebears have in these stories out of the remotest past, stories so full of abiding spiritual insight that the Lord's Divine Providence has made them part of His Holy Word—have bequeathed to us a rich treasure, if only we can understand them aright. And ethnology has recovered enough from the drift of the past to verify these *Genesis* legends as coming down from the childhood of the race.

Let us bear in mind that the primitive man never told anything with a dry literalism. All things, with him, must needs be clothed in the warm robes of a beautiful imagery. The primitive mind works that way. And after our own minds become somewhat accustomed to walk in the garden of primitive picture language, then those old prehistoric people become quite intelligible folk to us. After we get to where we can understand how they thought and told things,

then we can go back and read early *Genesis* over again, and find it taking on new meaning for us.

When we find ourselves walking in a garden of figures of speech, where serpents talk and knowledge grows on the bushes, we are on familiar ground. When we get to know what the primitive story teller was talking about, we can see that the real problems of life were the same for him as they are for us.

The New Church has ever looked at these tales from the remote past as symbolic, and has expounded them from the standpoint of the history of religion. This is the correct approach; but we must put out of the mind any thought of organized religion. True, Swedenborg speaks of this age of human culture as "The Most Ancient Church"; but the term "Church," as used there, does not at all imply ecclesiasticism; it was simply a religion. The religion of those times was men's free and spontaneous response to God and life and all existence.

It takes a sympathetic understanding to get this in right perspective. We must be in love with life to understand. We must be able to see the halo of eternal significance resting over all life and every type of man, as child of God and heir of eternity.

To take this old story of the serpent in the garden as so much history of religion, and fail to bear in mind that it is also and first of all so much ripened human experience, to fail to remember that these simple sounding stories represent the heartbreak of life, and all the hope and struggle of weary years, as these legends were wrought out in the forge of life—that was a mistake as crude as the baldest literalism. A correct understanding may yet fall short of being a vital and sympathetic understanding. The Bible is not merely the book of God's revelation; it is God's revelation given through man's experience.

The great truths of the Bible were not dictated from heaven, as one might dictate to a scribe. These truths of the Bible were given first in human life—

realized in life, as men wrestled with the problems of life here in the arena of the world. The Bible came out of the experience of man as well as from the mind of God. It was lived through before it was written down. And unless we understand it as the Book of man's experience, we will not grasp it aright as the Book of God's revelation.

This parable about the serpent in the garden must be understood on the plane of universal human experience. There is no other sane and helpful way to take it. It is a universal fact of life. There is always a serpent in the garden of life. Every one who ever sets his feet to the way of God and seeks to play the game of life on the square and achieve the best there is in him, is sure to find the serpent in the garden of his experience. But this old story of the serpent in the garden, as it stands there in the Bible, is not the account of any one man's individual experience. It is combined and cumulative experience.

Primitive thinkers condensed much into simple camp fire stories that were easy of memorizing and sure of preservation. Adam and Eve stand so far back in the shadows of immemorial antiquity that they are not to be mistaken for historic people. They are the figures of humankind in general, and in particular of the earliest stage of man's developing life. Shadowy figures standing there in the gray mist of humanity's morning, they are. It is all condensed to the simplicity of a story any child can understand, but what a background it has of hard bought experience.

Every primitive man is at heart an artist and a poet. He has a sparkling wealth of colorful imagination and a free flowing faculty of pictorial expression almost entirely lacking in the creatures of civilization. We must needs walk in the tight fitting shoes of exact expression; but the primitive man roamed free footed over the hills of fancy, clothing his ideas in whatever correspondent forms he met by the wayside.

To those primitive thinkers every creature and every object was a personal something that had been transformed to be what man found it, but still retaining somewhat of the characteristics of its first form. Nothing was a mere thing to them—a lingering trace of personalism inhered in everything. This was part of their philosophy of existence, and is in the background of this account of the serpent that seduced people to sin. First of all, it was a *moral* serpent.

And so this old parable of the serpent of sin in the garden of life, although it is told as a naive story of alluring simplicity, is really the record and interpretation of what was found by hard experience in the moral and intellectual

(Next page please)

(From preceding page)

development of early man. And if we will but look intelligently into the crystal of this curious old story, we shall see there experience which has come to us also. The great questions of life are very much the same in all ages.

The garden into which the serpent came was a state of life,—the garden of innocence. The serpent itself was a perverse moral principle. The serpent, with its forked tongue and sting of death, became the type and symbol of the quality of evil. The serpent, then, pictorializes the moral character of the principle that brought sin and spiritual death into that far gone but unforgotten garden of peace.

It is so explained in the book of *Revelation*, where, in God's final triumph over the evils of the world, sin crystallizes and heads up as "That old serpent, the devil." We have in everyday life a saying that uses the same symbology, when we refer to a treacherous person as "a snake in the grass."

The serpent in the garden—what, then, does it mean to us? In the supreme and highest sense, this story of the serpent in the garden was realized in the experience of the Lord. It is there that the white light of divine splendor burns most strongly on the principle involved.

When Jesus went out from the sacred fellowship of the Paschal Supper, down to dark Gethsemane, there to wrestle with His work in the anguish of His soul, and bring His human nature into full and final harmony with the divine purpose of the indwelling Father, then came Judas, the serpent, into that garden of prayer, with the kiss of treachery on his lips. The serpent came into the garden; and Jesus went to Calvary to be crucified by the sins of the world, and to rise again in eternal triumph over all evil—"Victor over death and hell, Conqueror for ever more."

Through that heart wrung agony of betrayal, injustice and death, Jesus went on to complete His work of redemption. He brought the divine love forth into fullest revelation, and into vital and perpetual contact with human lives in their hopes and needs. That coming of the divine life into the stream of human experience—that it is that re-orders the spiritual climate of life, and therein redeems us from the power of evil. That He might bring the divine life into the whole range of man's experience, therefore Jesus endured the sting of the serpent—endured the uttermost of evil, and triumphed over it.

In the crucifixion and resurrection He completely fulfilled the divine assurance given in the garden of *Genesis*, that while the serpent should bruise His heel in the infliction of dark injustice and

bodily death, yet through that He should bruise the head of the serpent by gaining His eternal redemptive triumph over the utmost power and range of evil. And therein is our hope and assurance of victory when the serpent comes into the garden of our lives, as it surely will. Through living faith in the Living Christ, through vital, working, transforming faith, we have communion with our Risen, Glorified Lord, and the power of His eternal victory flows down into our lives, and we share in His triumph.

The ancient Greeks had many curious old folk stories which were illustrative of deep spiritual truths. Though sometimes fanciful, they were basically a heritage from their forefathers, who had shared in the Ancient Church, which was in representatives, and told its truths in the language of imagery. One of these stories shows how hopeless it is for the natural man to strive in his own strength to overcome the serpent of sin.

This is the fable of Hercules, the mighty hero of great strength, who undertook to destroy the Hydra, a monstrous serpent, that dwelt—significantly enough, in a foul swamp, and, so the story went, had nine heads, one of which was immune to death. Regarding the serpent as the emblem of evil, all this was true to life, for is not evil multifarious and persistent?—and does the principle of evil ever die? Hercules, the story went on, attacked the Hydra with his wide famed club, clumsy as the rude strength of the natural man in his own power for moral combat. But every time he crushed one of the heads, it only grew two more in place, and increased rather than being destroyed. So Hercules changed his attack, and began to cut off the heads and sear them with fire from a burning tree, and so won his victory at last.

This reference to a fire from a burning tree may well remind us of the fact that our Lord achieved the victory of redemption as He brought the fire of the divine love down into expression on the plane of natural knowledges. Evil is overcome only by the fire of divine love. For all its fanciful exuberance, that old Greek story was rooted back into the correspondences of the Ancient Church, and shadowed forth genuine spiritual truth.

For Jesus went to Gethsemane and Calvary to meet and overcome the power of evil in our behalf, and to bring the divine love forever down into vital contact with our lives. And by faith and love and life, the power of His great victory is transcribed over into our lives, to make us overcomers. There is victory over evil in "The love of God, which is in Christ Jesus our Lord." And there is point in that challenge of

John the Apostle, where he says, "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?"

What John means there is faith in Jesus, not simply as the revelation of God, but as the revelation of God's way of life. If all this about the serpent in the garden is to be of any real help to us in our spiritual progress, we must take it, not literally, not historically, not theologically, but practically, as one of the universal and inevitable facts of human life and experience. Jesus said, "It is impossible but that offences will come"; which is but another way of saying that the serpent is bound to come. Life being what it is, we all have to come into some contact with evil. We

We need to remember well and lay it to heart to profit by it, that just as the coming of the serpent into the Garden of Eden brought with it the divine promise of redemption; and just as the coming of the serpent into the Garden of Gethsemane was woven into the web of the divine purpose, and helped to bring the fulfillment of the Messianic promise, whose rainbow of hope had spanned the developing ages; even so, the coming of the serpent into the garden of our experience must bring us closer in faith and prayer and practice to Christ our all-conquering Lord, that the inflowing power of His divine grace can transcribe His victory over into our lives, to make us overcomers.

Because this is one of the universal facts of life, which come to all, and because no two men are ever quite the same, neither life the same for any two men, therefore we must realize that the serpent may come in any of innumerable forms. The one great thing, if we are to gain the victory and go on to wholesome spiritual maturity, is to learn to recognize the serpent for what it is.

There is no one infallible rule possible, for life is diversity; but to live in simplicity of heart, in sincerity of mind, and in uprightness of conduct, that is not only to have rich treasure in heaven, but it is also to keep the spiritual eyesight keen. The closer we walk with the Lord in the prayer life and the devotional reading of the Lord's Word, the stronger our sense of spiritual discernment will be. The quicker we will be to recognize the serpent.

(The late Charles D. Mathias whose untimely passing, as the appearance is, occurred in October '52, served with esteem pastorates at Pawnee Rock, Pittsburgh, Louisville, Riverside, Calif. Several of his sermons, considered by his former congregations as full of light and eloquence, have been offered to us by Mrs. Mathias for publication. She now is residing near the Riverside, Calif., Society.)

Births, Baptisms, Marriages, Memorials

BIRTHS

VAN VALKENBURG.—Born to Mr. and Mrs. Robert Van Valkenburg, Lakewood, O., Society, a daughter, their third child.

HADDAEUS.—Word comes from Panama of the birth of a boy, Mark Warren, to Mr. and Mrs. Robert Heddaeus of the Pittsburgh Society, February 3.

POOLE.—Mr. and Mrs. Allan (Joan Locke) Poole, Jr., Elmwood Society, announce the birth of Deborah Jean February 5, at the Goddard Hospital, Brockton.

BAPTIZED

BRIGGS.—William David, son of William Worcester, and Jean Webster, Briggs, was baptized February 7 in the church of the Fryeburg Society, the Rev. Horace W. Briggs officiating.

To complete the 1953 record the Fryeburg, Me., Society supplies us with the following account of baptisms as given in the *Reporter* of June 11: Thirty-two children and adults were baptized by Rev. Horace W. Briggs, pastor of the Fryeburg New Church, at the Children's Service, June 7: Bernard T. Ballard, son of Mr. and Mrs. Frank Ballard; Daniel G. Ela, son of Mrs. Gordon Ela; Janet E., Jodine L., and Dennis C., children of Mr. and Mrs. Millard Burnell, Jr.; Cheryl Ann, daughter of Mr. and Mrs. Perley D. Downs; Bernice A. Goldthwaite (Mrs. Hugh); Ellen F. and Karen L., daughters of Mr. and Mrs. Hugh M. Goldthwaite; Kristine Lee, daughter of Mr. and Mrs. Nelson Hall; Robert H. and Kenneth W., sons of Mr. and Mrs. Virgil W. Kiesman; Jane S., daughter of Mr. and Mrs. Walter E. Lord, Jr.; Erwin B., Errol L., and Erland L. McAllister and Maxine E. Hewey, children of Mr. and Mrs. Burchard F. McAllister; Daniel E., Jr., Terrence L., and Conrad, sons of Mr. and Mrs. Daniel E. McAllister; Cheryl J., Karen E., and Noreen G., daughters of Mr. and Mrs. Daniel E. Potter; G. Earleen Richardson and Harwood W. Perkins, children of Mr. and Mrs. Clayton Richardson; Sandra A., daughter of Mr. and Mrs. Francis M. Richardson; David P. and Hilda A., children of Mr. and Mrs. Warren Q. Richardson; Henry W., Jr., Francis C., and Ronald A., children of Mr. and Mrs. Henry W. Ridlon; Roseavis, daughter of Mr. and Mrs. W. Wilton Warren. *And on June 14:* Thomas Webster, Kenneth Rowland and Karen Ruth, children of Mr. and Mrs. Richard R. Fox of North

Fryeburg; James Lloyd, son of Mr. and Mrs. Lloyd R. Bartlett, and Kazuko Takeuchi Bartlett, wife of Lloyd R. Bartlett.

CONFIRMED

WOODWARD.—Cleveland L. Woodward was confirmed by the Rev. Antony Regamey in the church of the Boston Society January 4.

RIDLON.—To complete the 1953 record, we report the confirmation April 5, 1953, of Eleanor Arlene Ridlon in the Fryeburg, Me., church, the Rev. Horace W. Briggs officiating.

ENGAGED

WORCESTER-HOUGH.—Mr. and Mrs. Thomas Worcester, of the Boston Society, announce the engagement of their daughter Rebecca to Willis Sears Hough. His fiancée is the great great granddaughter of the Rev. Dr. Thomas Worcester the first and for fifty years pastor of the Boston Society.

MARRIED

BENEDICT-CAMERON.—Barbara Cameron, of Palatka, Fla., and Neal Benedict, E. Palatka, were married December 19, the parish paper of the Southeastern Association reports. Following a reception at the Community Club, the Benedicts left for a brief honeymoon returning to E. Palatka, where their home had been dedicated according to the New Church rite.

GRAVA-DALFIJS.—In the church of the Baltimore Society February 6, Ojars Grava and Ilga Dalfijs were united in marriage, with the Rev. Clayton Priestland officiating. Both the newlyweds were born in Latvia and since World War II have found a new homeland here. For many years the groom's father Rudolph Grava was leader of the New Church in Liepaja but now he and others of his family are members of the Baltimore Society. The young couple will reside in Topeka, Kansas, where Mr. Grava is stationed while serving in the United States Air Force.

MEMORIALS

NICHOLS.—Mrs. Carrie Williams Nichols, well known New England New Churchwoman, entered the higher life January 6 following a brief illness. Services were held for her in the Bos-

ton church, her pastor the Rev. Antony Regamey, officiating, together with the Rev. Everett K. Bray, general pastor of the Mass. Assoc. Her husband, Boston's former mayor, Malcolm Nichols preceded her to the spiritual world in February 1951, as did a stepson Dexter, just two years following, whom she had raised to manhood.

JOHNSON.—Dr. Roger A. Johnson, 64, chairman of the Mathematics Department at Brooklyn College until his retirement in 1952, passed away February 8 in Goldwater Memorial Hospital, Welfare Island. He had been in the hospital for seven months suffering from a heart ailment. Born in Gardner, Mass., Dr. Johnson attended Amherst College and Harvard, where he completed his doctorate in mathematics in 1913. He taught at Western Reserve University in Cleveland and at Hamline University in St. Paul. Dr. Johnson came to New York in 1926 to join the faculty of the Brooklyn branch of Hunter College, which later became Brooklyn College. He became chairman of the Mathematics Department in 1947. Dr. Johnson had written many mathematics papers and several books, the best known of which was a college text, "Modern Geometry." He was a member of the American Mathematical Association, and belonged to Phi Beta Kappa and Pi Mu Epsilon, mathematics honor fraternity. He is survived by his widow, Elizabeth B. Johnson, for many years a member of the New York Society, and three sons, Roger A., Jr., of Utica, N. Y.; Hayden B. of Poughkeepsie, N. Y., and Duncan G. of Owensboro, Ky. His resurrection service was conducted at the Conway Funeral Home by the Rev. William R. Woofenden.

Rev. Carl J. Peters

As we go to press, word reaches us of the sudden passing away February 19 of the Rev. Carl John Peters, son of the Rev. Henry K. and the late Mrs. Peters. He had been teaching his music classes at Western Washington College, Bellingham, Wash., the day previously. Graduating from the Theological School in 1942, he had served the La Porte, Ind., Society for about two years and had intended to return to the ministry. His wife survives him.

To Advertise The Church

San Francisco has decided to place its announcement in the city's Hotel Directory of Churches, a feature, incidentally, wherever there is a hotel. The cost is small, and the plan is recommended to all our churches.

Question Box

Question: What is the New Church attitude towards the observance of Lent? Why is it the practice of some Christians to fast during that period?

Answer: The origin of the word "Lent" is uncertain, the general opinion being, however, that it is derived from an ancient Anglo-Saxon word meaning "spring." Another suggestion is, that it comes from a word meaning "meager," evidently referring to the practice of fasting during that season.

As far as the writer knows, the New Church takes no official notice of the Lenten period. Certainly it was not established by the Lord, as were the Sacraments. Palm Sunday, Good Friday, Easter—these are names of the deepest spiritual significance to every New Churchman, but the Church does not lay any stress upon the outward observance of the forty days which have come to be known as "Lent."

However, anything that impresses upon us the need for turning to the Lord, especially in these days when the things of the world have such a tremendous hold upon our thoughts and desires, is good; and certainly those who hold that it is a matter of religious belief, should observe Lent faithfully.

Regarding fasting: this practice was taken over by the early Christians from the Jewish custom. It is pointed out that the Lord Himself fasted, and that He set forth definite rules for such a practice, as recorded in *Matthew 6:16-18*. It should be noted here, that Christ did not, at that time, *establish* the practice: He referred to a custom already well established. His words were "When ye fast . . ."

The nature and degrees of fasting have gradually changed, with the passing of the years, until today it consists, as a rule, in abstaining from eating meat. Fish is permitted as a substitute. This fact leads to a very interesting situation. For see: in the language of the Word "meat" has a definite spiritual connotation. It corresponds to *goodness*. We think of the establishment of the Lord's Supper, and His words to the disciples: "Except ye eat my flesh . . . ye have no life in you": except the divine goodness descends into the soul from the Lord, there is spiritual death. All the sacrifices of the Jewish Church, where they consisted of the offering of the flesh of animals, represented the element of goodness which nourishes the human soul.

Now, Lent commemorates a time of temptation, and we know that during such a state, there is a *loss of the desire*

for goodness: in fact, it is that loss which brings on the temptation. Is not the thought clear? During times of temptation, such as that suggested by Lent, there is no *spiritual meat* eaten; no hunger for the goodness which feeds the soul. We recall the statement in the Gospel, that it was *after* Christ's temptations in the wilderness, that He was "an hungered."

So, in Lent, instead of meat, the Christian eats fish. Here, again, is something significant. For in the Word, fish, like meat, has a definite spiritual significance, or correspondence. It corresponds to the knowledges of truth, and natural truth itself. You see the implication? In times of temptation, when there is a loss of the genuine desire for goodness, the spiritual life is sustained by our clinging to the truths of faith: fish instead of meat. The writer cannot quote book, chapter and number, in confirmation of these thoughts, but they do appear significant, do they not? and in harmony with correspondences.

Striking a deeper note: the Lord revealed the true nature of "fasting" when He declared, through *Isaiah*: "Is not this a fast I have chosen? To loose the bands of wickedness; to undo the heavy burden and let the oppressed go free; that ye break every yoke. Is it not to deal thy bread to the hungry; that thou bring the poor, that are afflicted, into thy house?"

A strange way to fast, we say—but God's way. It was His way while on earth. For Christ had His times of deep grief, of bitter temptation, and even of despair. But the world about Him did not know. For instead of the outward signs of grief, He appeared to redouble His efforts to bring relief and healing to those who needed Him so sorely. And how gloriously, how divinely, did He succeed in that kind of "fasting."

The men in the tombs knew that kind of fasting, when their bonds were broken by a word from the Saviour. Hundreds of sick knew what was meant by the "breaking of the yoke" when their diseases vanished at the touch of His hand. Souls hungry for the bread of life knew what that fast meant, for they heard the words of life and hope fall from His lips. Day by day He lived the "Fast unto the Lord" referred to in *Isaiah*, by filling His days with an active life of love and mercy.

Observe Lent? Yes. Observe it as each one feels in his or her heart that it should be observed. But, make it sincere. And connect it with thoughts of the life of the Saviour, and those temptations which He endured for our redemption and salvation. Those whose religious beliefs call upon them to re-

frain from eating certain foods, or indulging in certain pleasures, at that time, should certainly obey that dictate. It is part of their religion—their worship of God. And the Lord, who reads the thoughts of the heart, will accept that worship.—WILLIAM H. BEALES.

Cincinnati Society Active

Cincinnati's program of activities during February included its council's quarterly session, when consideration was given to lighting the church's stained glass windows weekday evenings. Meetings also were held of the Club of Good Cheer; the Sewing Circle; "How to Read the Bible Group"; Great Books Reading Circle.

Visitors From England

The San Francisco Society has been pleased to welcome at its services Doctor and Mrs. Stephen Goldsack of the well known Conference family of that name. Dr. Goldsack is a physicist on special assignment at the University of California.

Loave of Absence

In order to assure complete recovery of his health, the Rev. Dr. Henry C. Giunta, Cleveland pastor, has been granted two months' leave by his Society which he will spend mainly with relatives in California. En route, he preached for the Kenwood Parish, Chicago, Feb. 14.

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March 20, 1954

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March 20, 1954

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Essentials of Faith of The New Church

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

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

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.

THE CROSS AND THE NEW CHURCH: LOOK BEYOND CRUCIFIXION TO THE RISEN LORD

by Clayton Priestnal

THE Cross long has been the great symbol of the Christian faith, although its use in worship and ornamentation antedates the Crucifixion by many centuries.

It was a sacred emblem among the Aztecs long before the Spaniards under Cortez landed in Mexico and sacked the fabulous wealth of Montezuma. But it was the Christian church which made the Cross perhaps the most widely recognized symbol of today. Throughout the world an "upright supporting a horizontal beam" signifies the redemption of man by means of the death of Christ on Calvary.

The New Church has made no especial effort to adopt this universally accepted Christian symbol. The Cross is not embossed upon our Books of Worship, nor is it prominently displayed in the chancel of our churches or on our altars.

No doubt many observant visitors to our services have wondered about this and have perhaps concluded that we do not recognize the divinity of the Lord Jesus Christ.

However, the reason for the absence of crosses in our churches is not accidental. The New Church believes fully in the events of the Lord's life on earth as recorded in the Gospels; the birth in Bethlehem, the ministry and the miracles, the arrest, trial and final Crucifixion. These historical facts were indeed important and necessary parts of the divine means of restoring to man the way of salvation.

But the sufferings of the Lord, intense and crucial as they were, are but a small and relatively insignificant part of the total work of redemption. To limit one's thoughts to the fasting in the desert place, to Gethsemane, Pontius Pilate, and the agony on the "hill of the skull," is to overlook the magnitude of the Lord's redemptive mission.

Because the Cross is a symbol of the human, earthly aspects of the Lord's life, it is not a satisfactory emblem for the faith of a New Churchman. The New Church teaches that it is far more useful to spiritual insight and growth for man to center his thoughts on the glorified Lord rather than to dwell upon the infirmities of an earthly body which suffered and was finally supplanted by a Divine Humanity.

To accept the Lord's suffering as the sole basis of man's redemption is, unfortunately, a tendency in the Christian church. To thus restrict one's thinking on the significance of the Lord's life on earth is to miss the real import of His divine mission. To narrow one's religious horizon to the tragic events associated with the close of the Lord's earthly life, is to lose the perspective which can only be gained by a much broader view of what actually took place in that momentous struggle.

Unless a person fully recognizes the close, intimate relationship between the spiritual world and the one in which he is now consciously living, he cannot

begin to appreciate the scope and nature of what the Lord achieved by His incarnation. Whether we are aware of it or not, each individual is directly influenced by the forces of good and evil existent and active in the other life.

In a very real sense, life here on earth is a battle ground where each man is exposed to the fire of two opposing forces: love and truth on the one hand and self-love and falsity on the other. A state of neutrality is impossible; day by day in every act of man's life, in every decision he makes, he is in effect aligning himself with one side or the other. The question we all face is this: Which side in the end will gain my full support?

The work of the Divine Providence is to maintain a delicate balance between these influences so that man can be left in freedom to make his own choices. With the gradual decline of the spirit of charity in the hearts of men, a decline which is vividly traced in the Scriptures, there accumulated in the World of Spirits, as the New Church terms it, a preponderance of evil, uncontrolled and bent upon corrupting the spiritual life of mankind.

There are no more tragic incidents in the Bible than those which depict the madness and helplessness of men and women possessed with a devil. These hapless victims had no power to determine their actions; they were susceptible to the wildest passions; they were blind to all truth; they were impervious to all loving influences. What a sense of relief it must have been for these unfortunate people when the Lord released them from the bonds of the infernal spirits.

By being one of the early visitors to the tomb on Easter morning, Mary Magdalene expressed her deep gratitude to the Lord for His having cast from her seven devils. She was also the first to throw herself at the feet of the risen Lord. To reestablish man's power to act in accordance with reason was the purpose of the Lord's coming in Person.

All life in this world flows down, so to speak, from the Creator through the heavens and the world of spirits, and as it descends it becomes modified by the mediums through which it passes. To realize this fact helps one to see that the principal theatre of the Lord's combats was not in the world of time and space but in the realm of the spirit. The real foes of the Lord were not the scribes and Pharisees, the Roman soldiers, the howling mob shouting for His crucifixion, but they were the unregenerate dead who blocked the channels which brought the spirit of love, compassion, understanding and faith, down to the hearts and minds of men.

The Lord was achieving victories, important victories, over invisible yet tangible foes, even when to all outward appearances His life was crushed and His mission a failure. The shameless characters that sought to destroy His benevolent influence by

inflicting physical pain and death were merely representative of the stronger, more subtle, powers of evil which were rampant in the world of spirits.

In spite of the primacy of the spiritual aspects of the Lord's struggle, the Cross has become synonymous with physical suffering. In our common language the phrase "a cross to bear" usually carries the connotation of hardship and pain. Thus good, sincere Christians have long believed that through the Lord's anguish they have been ransomed from the enslavement of Satan. This, however, is a fallacy. Intense and unrelenting as the Lord's mental and physical sufferings necessarily were, they contributed absolutely nothing to the redemption and salvation of man. Such an idea may be deeply disconcerting to many people who have been influenced by some of the prevailing currents of theological thought. But let us think the matter through for ourselves.

There are, unfortunately perhaps, many occasions in life when we are forced to do something in which pain is inescapably a part. Some disorder in the body might make it necessary for a physician to resort to a remedy which is both protracted and painful. Does the suffering involved contribute anything whatsoever to the cure? No, decidedly not. Quite to the contrary; the tension and anxiety caused by the pain retards the restoration of the body to a state of health. Even in our daily employments, the element of fatigue enters in. Does exhaustion improve the quality and effectiveness of what we are doing? Hardly. And if a man, heedless of his own personal safety, rushes into a burning building to rescue a loved one, would the painful burns received and the inhalation of smoke contribute to the success of the heroic mission? Not in the least. The man accepted the risk and the pain because he was impelled by love to render whatever assistance within his power.

Should we not, then, take the same view regarding the Lord's passion on the Cross? The Lord suffered, of course; so much so that no mortal being can begin to realize its scope and intensity. But should we make the mistake of thinking that in that anguish lay all of man's hopes for eternal salvation? And is this not what we tend to do when we look at the Cross in the light of much of our present-day theology. The Lord did not come to live among men merely to suffer, or for the sole purpose of revealing to them the unparalleled stoicism of One whose soul was the Divine Itself.

If the Lord could have accomplished what He did without privations, self-denials, sorrows and sufferings, He no doubt would have done so. He assumed the pains and anguish without flinching because they were a part of the total experience necessary for the process of glorification and restoration of order in the spiritual world. *And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.* (Mark 8:31.)

The Lord lay down His life in order that He could be lifted up and then reach down again and draw all men unto Him with the new powers of His

Divine Humanity. The way for man to receive this divine help must surely be in seeing the Lord for what He is, fully glorified, in a Divine Human Form, and not think of Him as a suffering mortal who once died upon a cross. The Cross unquestionably has a place in the ritual and symbolism of the Christian church, but to the extent that it keeps the mind upon the human aspects of the Lord's nature—a nature which no longer exists—then it is a deterrent in the understanding of the true significance of the Lord's passion and its relationship with the sum total of the redemptive process.

We should not magnify beyond a proper perspective the grim realities which were indeed encountered and endured during the Lord's earthly ministry; rather we should look far beyond the crucified Christ to the risen Lord, for it is there that man will find His eternal salvation. In the Son of God and not in the Son of man lies the spiritual destiny of mankind.

(Mr. Priestnal is pastor in Baltimore.)

"As A Bride"

by Klaas L. Peters

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.—REV. 21:2.

The *Book of Revelation* was written in a time of dire distress. The Christian Church was being persecuted severely by Roman Emperors. Christians were hunted and hounded till they hardly knew where to turn. John, himself, was banished to the lonely Island of Patmos, "For the word of God and the testimony of Jesus."

It has always been the practice of religious people when persecuted beyond endurance, to turn their thoughts and hopes to the next world and to set the mind on spiritual rather than on material aims. This attention to the spiritual world gave rise at such times to literature that is called "apocalyptic." It looked to better times ahead when evil would be overcome and the forces of righteousness ruled once more. Of such literature is *Revelation* composed, and it is often called the "Apocalypse." In it we look to a revelation of the time when evils have been subdued and the Lord's Church is established.

In *Isaiah 54* we read of the estranged wife, Zion, being re-united with her husband, Jehovah, and of having her numerous children restored to her. This clearly represents the re-establishment of Jerusalem after the Exile. This is one of the golden threads of prediction running through the Old Testament which is fulfilled in part from time to time and at last in all its fulness. Jerusalem was restored, after the Exile, in the Holy Land. Now in our own day the New Jerusalem is being established for all time in the New Church.

This New Jerusalem is so glorious that the most extravagant language is needed to do it justice. It is to be brilliant with stones set in mortar that is embellished with antimony. Antimony is an ingredient of a cosmetic used by ladies to darken their

eyelids and so make the eyes appear brighter. Expensive though this substance would be, it would still be appropriate for such a distinctive use as building the New Jerusalem. The foundations were to be of sapphires and the pinnacles of rubies; while the gates would be of carbuncles and the outer walls of precious stones. Only one thing can justify the brilliance of such an exterior and that is an inner spiritual life of the inhabitants to correspond with this outer splendor. Only in that case could the city be established in righteousness and free from fear or terror of destruction.

John also speaks of a new earth and a new heaven, for the first earth and heaven had passed away. Later we read that the wicked shall still be wicked, but will not be permitted to enter the New Jerusalem. It is clear then, that this earth will still be here and be inhabited as before, but it will be transformed into a new quality where the spiritual prevails among men. The New Jerusalem is to have the glory of God's presence without the medium of a temple. The names of the twelve tribes and the twelve apostles will be inscribed on it to show that the New Testament is a continuation of the Old Testament and does not supersede it. There is to be a great high wall to protect the inhabitants from outside, but there will be twelve gates placed on the four sides in order to give entrance to peoples of different natures, each in his own way.

The city is measured by an angel in order to show John the meaning of the vision. In order to convey this meaning to the people who will read the message, John has to use words that will be understood by his friends, and yet will not betray the Christian message to the Romans.

This is one reason why *Revelation* mainly is difficult for us to understand. The city is to be four square, which is the Greek symbol of perfection. It is to be in the form of a cube. The length, width and height are to be equal in order to bring to mind the Holy of Holies in tabernacle and temple. The precious stones mentioned are the same as those on the breast plate of the high priest.

We have been looking at the literal sense of *Revelation* describing the New Jerusalem. Let us now turn to the spiritual meaning. The new heaven and the new earth signify that "A new heaven was formed from Christians by the Lord." This is called the Christian heaven and includes all those who have worshipped the Lord and lived according to the commandments of His Word. To live in this way indicates that they have charity and faith. All the infants of the Christians are also placed in this heaven. A new church is to be established on earth by the Lord, when the former church no longer performs its proper function. This new church on earth will be consociated with the new heaven by means of divine truths by applying them both to doctrine and to life.

We noticed in *Isaiah* that Zion is spoken of as the wife of Jehovah. In *Revelation* this symbolism is continued and the New Jerusalem is presented as a bride adorned for her husband. This signifies that the Church is conjoined with the Lord through the Word. In the New Church the Lord Himself is

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As an example, a good selection would be "True Christian Religion" (2 vols.) and "Divine Providence." Or "Arcana Coelestia," vol. I, "Heaven and Hell," and "The Four Doctrines."

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present with men in His Divine Human. Not only is He present with them, but their communication is so intimate that they are said to be in Him and He in them.

Although the spiritual sense has been hidden from the eyes of men all these centuries, in the New Church that is being set up, it will be revealed, and those who, in their lives join truth and good, will understand it.

The doctrines of the New Church will be drawn from the sense of the letter, and the knowledges of good and truth built on these will be used by the Lord to construct a spiritual life.

The reason why the New Jerusalem is so pleasant and harmonious is that only those who delight in doing good from love are present. All tendencies toward selfishness have been eliminated. For this reason the quality of this Church makes one with heaven.

In the New Jerusalem a new knowledge of the Lord and a new sense of His presence brings comfort and strength to His people, as well as a spiritual feeling of well-being and happiness. All is peaceful within the city because any who would do harm are excluded. The New Jerusalem represents the New Church being established in the hearts and minds of men and women all over the world as they receive the influence of the Holy Spirit. It shows the beauty and strength of the doctrines and the life lived according to them.

(Mr. Peters last served the Indianapolis Society. He is now on the staff of the Welfare Agency of that city.)

That Which Endures

THE operations of Christianity have never proceeded in a spectacular fashion. Any writer who would have described the events of Holy Week up to the resurrection as "Seven days that shook the world" would have been laughed at. Except for a few fishermen and some others of small importance, the events from the time the Lord entered Jerusalem until the Resurrection were mostly ignored or pronounced merely regrettable. Yet what happened then was more world-shaking than the accession to power of a Lenin or a Hitler. The profoundest effects on human history have been brought about by men who had little thought of personal power and little concern for the rise or fall of external institutions. The most enduring contributions of human progress are made by those who had a message that could penetrate free minds; not by those who had the power to imprison or kill bodies of flesh and blood. A great book will survive long after a world empire collapses. Ideas survive even when institutions die. It is this fact that makes the past reach into an indefinite future.—B. J.

Good's Saving Power

THERE was a time when a certain theology held that an individual could be saved by transferring to him the merit won by the goodness of someone else. This is not a widely prevalent view today, at least not in Protestantism. It is the individual's own character, not the saintliness of someone else which determines his status before God.

Nevertheless, there is a profound truth in the older view. Man can never be saved by his own goodness, but only by that of the Lord. And human beings who possess goodness are means by which the Lord saves others. When Abraham pleaded for Sodom and Gomorrah, it was on the grounds that a few righteous might still dwell there. And the Lord told him that for the sake of that handful, those cities would be saved. It was only after the few righteous had left that Sodom and Gomorrah perished. And the missionary zeal of Jonah averted destruction from Nineveh.

The world always has been and is today dependent for its survival on whatsoever of goodness there is found in it. The forces of aggressiveness and selfishness may chalk up some short time gains, but they carry within themselves the seeds of their own destruction. But good is creative, and has the power to save. When the barbarian hosts poured down on Rome, it was the good brought into being by the Christian community of that day which salvaged and preserved civilization. The same story often has been repeated. Mankind would long ago have ceased from the face of the earth but for the saving power of what little good continued active.

The Christian may feel helpless and frustrated when he contemplates the ascendancy of evil and

falsity in the world of external affairs. It almost seems as if truth was on the scaffold and wrong upon the throne. But the good are never powerless. At the minimum they are a leaven whose influence extends widely and lives eternally.—B. J.

On Good Intentions

THE familiar adage, "The road to hell is paved with good intentions" is the reverse of truth. Promises lightly made and not kept, protestations of "I meant to but—" may produce paving material for a road to an undesirable destiny. But good intentions, no! They build a way to heaven. They are of the will, and whatsoever in the will is good helps in human regeneration.

Indeed, the truly regenerate man is one whose will is striving for the good. To put it in other words: Man is judged by the motives which rule in him, not by the results he attains.

True, most of us would rather have something aimed at us which instead hits a telephone pole, than have it intended for the pole but happen to hit us.

Apologies consisting of "I didn't mean to" usually are accepted, if at all, with reluctance. Nevertheless, the moral character of any human action depends on the intention from which it sprang.

The sale of Joseph into slavery was an evil act on the part of his brothers, although good resulted from it. On the other hand, if a physician acting in accord with the best knowledge available to him administers a drug with the intent to help a patient, he is not reprehensible from an ethical standpoint if it turns out that the drug is harmful. Honest mistakes are not moral lapses.

This is not to say that good intentions are enough. "He who wills the end, must also will the means," says Swedenborg. Wisdom must be united with good. A man must do his best to find the best means for carrying out his good intentions. Tragedies often result from the bungling of well-intentioned people because they act with insufficient knowledge. No one has the right to perform an appendectomy unless his training qualifies him for such a task. He cannot plead that he meant only good. No one has the right to give a little child matches to play with, even though his intention is only to give pleasure to the child. There is a moral duty to be intelligent as well as well-intentioned.

The intention must be so good that it equips itself with means adequate to its purpose.—B. J.

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Emerson's Notes On Swedenborg

(From "Basic Selections From Emerson," Eduard C. Lindeman, Mentor Book, 35c, New American Library, N. Y., '54.)

"Tis the very principle of all science that Nature shows herself best in least; it was the maxim of Aristotle and Lucretius; and, in modern times, of Swedenborg and of Hahnemann. p. 128

There is one man of genius who has done much for the philosophy of life, whose literary value has never yet been rightly estimated;—I mean Emanuel Swedenborg. The most imaginative of men, yet writing with the precision of a mathematician, he endeavored to engraft a purely philosophical Ethics on the popular Christianity of his time. Such an attempt of course must have difficulty which no genius could surmount. But he saw and showed the connection between nature and the affections of the soul. He pierced the emblematic or spiritual character of the visible, audible, tangible world. Especially did his shade-loving muse hover over and interpret the lower parts of nature; he showed the mysterious bond that allies moral evil to the foul material forms, and has given in epical parables a theory of insanity, of beasts, of unclean and fearful things. p. 117

The more reason, the less government. In a sensible family, nobody ever hears the words "shall" and "shan't"; nobody commands, and nobody obeys, but all conspire and joyfully co-operate. Take off the roofs of hundreds of happy houses, and you shall see this order without ruler, and the like in every intelligent and moral society. Command is exceptional, and marks some break in the link of reason; as the electricity goes round the world without a spark or a sound, until there is a break in the wire or the water chain. Swedenborg said that, "in the spiritual world, when one wishes to rule, or despises others, he is thrust out of doors." p. 52

Far be it from me to underrate the men or the churches that have fixed the hearts of men and organized their devout impulses or oracles into good institutions. The Church of Rome had its saints, and inspired the conscience of Europe—St. Augustine, and Thomas à Kempis, and Fénelon; the piety of the English Church in Cranmer, and Herbert, and Taylor; The Reformed Church, Scougal; the mystics, Belmen and Swedenborg; the Quakers, Fox and James Naylor. I confess our later generation appears ungirt, frivolous, com-

pared with the religions of the last or Calvinistic age. There was in the last century a serious habitual reference to the spiritual world, running through diaries, letters and conversation—yes, and into wills and legal instruments also, compared with which our liberation looks a little foppish and dapper. p. 98

Every new mind is a new classification. If it prove a mind of uncommon activity and power, a Locke, a Lavoisier, a Hutton, a Bentham, a Fourier, it imposes its classification on other men, and lo! a new system. In proportion to the depth of the thought, and so to the number of the objects it touches and brings within reach of the pupil, is his complacency. But chiefly is this apparent in creeds and churches, which are also classifications of some powerful mind acting on the elemental thought of duty and man's relation to the Highest. Such is Calvinism, Quakerism, Swedenborgianism. p. 68

Interesting Letter From Mauritius

An interesting letter has been received from the Rev. C. V. A. Hasler now minister in Mauritius, giving the latest news from that outpost of the French New Church Federation. He says:

Apart from church services and the "Sunday" schools, which meet on Tuesdays at Port Louis and on Wednesdays at Curepipe, the only other general activity of the Church at the moment is the League de la Jeunesse which meets monthly at our home. The young people start attending about the age of sixteen.

After tea we assemble in the meeting room which also serves as my study. The meeting is opened by a prayer and a short reading from the Word, with the normal business of reading the minutes, arranging of next meeting, etc., and then follows either a lecture or a discussion.

The discussions are bilingual and not infrequently bivocal—reminding one of French courts. One uncanny custom worried us at first when two or more parties join in a heated argument, apparently going at each other "hammer and tongs" at top speed. After a timid enquiry as to the subject of the argument we were told that the two sides were not differing in their views but heartily agreeing with the strongest possible affirmation they can express! Even now it comes to me as a surprise that when I explain the doctrinal position, both sides approve with: "Exactement, exactement!" and perhaps the discussion breaks out again when new points of agreement have been found.

In a small island, where religious and

Fryeburg Reports Advance Dates

For the information of those who must choose vacation dates early in the spring, announcement is made that the 1954 session of the Fryeburg New Church Assembly will be held from August 8 through August 29.

The theme of the lectures will be "Christ, the Hope of the World." This is the topic for consideration at the meetings of the World Council of Churches in Evanston, Ill., this August. It is felt that a valuable contribution can be made toward the development of this thought with the help of the teachings of the New Church.

Plans already are under way for the Sales Table sponsored by the Ladies' Auxiliary of the Assembly. Saleable jewelry, handcrafts, fancywork, or any article of new clothing will be greatly appreciated. All contributions must be outright gifts to the Auxiliary.

The proceeds will be used in aiding Assembly projects. It's not too early to start knitting, crocheting or other crafts to help in this worthwhile undertaking. Further information for shipping will appear later. Mrs. Harold Berran is chairman of the Sales Table Committee.

The Assembly has been informed of a bequest made to it under the will of the late Fannie A. Bolles, of Vineland, N. J. The estate has not yet been settled. A contribution of \$100 made last year by the New York Association, but too late for the '53 Assembly, now has been received, President F. Gardiner Perry reports.

racial feelings may run high, it is difficult to make contact with any other circles, but recently I had an opportunity to talk about the New Church when I was invited to be one of three speakers in a series on religious philosophy.

The first speaker was a Chinese professor talking on Taoism, the second a Quaker, and then I ended with a talk on "Swedenborg and the New Revelation."

There were some 70 to 80 people present. It was a predominantly young audience and varied. One saw Hindus, Chinese, Mauritians, and a few Europeans. Having obtained leave from the president of the club, I was able to distribute about 35 pamphlets. My only regret was that I did not bring three times that number.

During question time one Chinese lady asked me interesting questions on Swedenborg's view on the individual and society—and I was thus able to explain the doctrine of the Grand Man in which individuality perfects the whole society.—*San Francisco News.*

HAVE WE MORAL FREEDOM?

Robert L.
Young

WE LIVE in an age which is acutely conscious of freedom. Americans, by tradition, have always been proud of their freedom, but it takes the possibility of its imminent loss really to set the word to flying from lip to lip, and perhaps from heart to heart.

Franklin Roosevelt's much publicized "Four Freedoms" were not an original cause of our current interest in and worry about freedom—rather these were the product of an interest already made manifest.

We accept these four—Freedom from Want, Freedom of Speech, Freedom of Religion, and Freedom from Fear as basic to the full life. And yet, it may seem, if we think only of these when we speak of freedom, we may be seriously limiting the word, especially as far as man's real nature is concerned.

It may seem presumptuous to say it, but these Four Freedoms seem to this writer to be somewhat shallow—on the periphery of freedom rather than at its heart.

What good would freedom of speech and freedom of religion be—what would they mean if there were not some other freedom behind them, shoring them up and supporting them?

What would they be if man did not have that freedom of choice of which Swedenborg so often speaks,—if man were not able to choose freely between good and evil, between right and wrong?

The freedom to say what we want to say has little of spiritual value in it unless we first are able to choose whether we want to say good things, or evil things—right things or wrong things.

This deeper freedom cannot be legislated—it is sometimes in need of protection, but that protection cannot come from laws or armies—it must come from true love and respect for man from his neighbor.

A generation or so ago, writers and thinkers were still attempting to describe or define the Good Life. Two world wars changed this, and today most of the energy of serious inquiry is aimed in another direction—toward an explanation of the evil that men do.

A concentration upon evil is perhaps no better than to disregard it in favor of enthusiastic progressivism, but it at least amounts to a recognition that superficial theories based upon "human goodness" alone are hardly worth discussing. The fact seems to be that man is potentially capable of as much evil as good, and to overlook the fact is to invite the evil.

Swedenborg tells us that man from birth is in a state of equilibrium between good and evil, and that his choices obviously determine which way he shall go—towards good, or towards evil. Evil exists because God endowed man with freewill.

But supposing we admit the fact that man is potentially capable of as much evil as good—what then? There is still

the question of what evil is, what causes it, or where it comes from.

Many so-called, perhaps self-styled, "modernist" Protestants believe that what appears to be evil is merely ignorance. Doubtless it is possible to think that much of what men call evil is the result of ignorance, yet to deny that it is "merely ignorance."

It is highly probable that a fair portion of evil is the result of ignorance of good, rather than a conscious choice of evil over good on the part of the individual. This certainly is the case with children and the mentally incapacitated, whom Swedenborg says are protected by a state of innocence, and who are not held responsible for their evils, since they have no powers of confirmation, which come with the maturing of the will.

The "merely ignorance" theory of evil virtually destroys the meaning of some of the most important words and ideas in the human vocabulary. It reduces all morality to a sort of psychological mechanism. It tends to make morality a matter of ethics, instead of motive. The terms denoting motive, as contrasted with knowledge, cease to have significance if we accept the "merely ignorance" theory of evil. The idea that a man may "know better" than he does loses its meaning.

Here, we are walking close to the edge of an ages old philosophic argument—that of the difference between knowledge and righteousness.

Men have argued that if a man doesn't do the best he knows, he doesn't really know the best, but has only a partial, or illusory knowledge. But when "knowing" is used in this way, it includes the factor of moral perception.

No New Churchman should be guilty of the sort of fuzzy thinking which claims that man will always act to the highest limits of his knowledge, for Swedenborg tells us, quite plainly, that this was the state of man before the Flood, but that in order to protect him from perjurying his knowledge by his actions, his will and the understanding were separated after the Flood, and that it is now possible for man to hold ideals which are far above his ability to live.

So it is possible for a man to love good and right internally, in his spiritual self, and yet to do some evil and wrong in his external, physical self.

If moral perception is not different from "knowing," then Pope's reference to Bacon as, "the wisest, brightest, meanest of mankind" is nonsense. We Swedenborgians can feel it is not nonsense—that knowledge, on the one hand, and what a man does with his knowledge, on the other, may be rooted in different departments of human nature, the one in the understanding, and the other in the will.

Our old friend Socrates often is charged with having over-simplified the moral problem by defining virtue as knowledge. But even in the Platonic dialogues, the mystery of motive keeps on appearing like a repeating decimal. Socrates is never quite sure how virtue is taught, or whether it can be taught. The conclusion we read from him is that there is an incommensurable in human life—some ineffable essence which is beyond good and evil—from which alone knowledge of the mystery of good and evil can spring.

Our Lord's unwillingness to share His countrymen's ostracism of sinners, as witnessed by his eating with the publicans and sinners, and His insistence upon love as the great cure of all evil—love to the Lord and to the neighbor—shows that He, too, recognized the separation of will and understanding in man.

When viewed in that light, we see that the real problem of evil is mostly concerned with human behaviour.

And it is here, in this field of human behaviour, that a major argument is being waged today among psychologists. Some of them argue that behaviour, *i.e.*, the doing of good or of evil, is wholly a product of the environment. Others declare that it is largely a matter of heredity, and still others believe that behaviour is a result of elements of both heredity and environment.

Most psychologists thus have developed a theory of psycho-physical determinism of behaviour. What they forget, as far as the New Churchman is concerned, is the factor of influx from the spiritual world—the help man receives from prayer, and the implanting

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of remains of goodness in early childhood.

The real question is whether or not there are ever moments in human life when human beings—individually or in groups—have opportunity to see and to understand the implications of their physical, psychological and spiritual environment. This might be boiled down to asking, "Have we moral freedom?" Are our actions actually determined by our environment and heredity, or is there, within us, some force which is free to choose between two courses open to us?

Unfortunately, that is a question which not many men are anxious to discuss. But if we are to determine whether or not there is a problem of good and evil, we must deal with the question of moral freedom. For if there is no moral freedom, then evil, in the traditional philosophical meaning of the term, has no existence at all, and morality is simply a complicated department of psychological terminology.

The reluctance of modern man to discuss or consider the idea of moral freedom is quite understandable. With freedom comes accountability. If we are free, we are responsible, and responsibility implies reward or punishment, for what we do.

And yet, Swedenborg was one of the leaders in a long line of progressive thinkers who have struggled bravely and in some measure successfully to destroy the orthodox theological conception of divine punishment. Only lately has the Western world been able to discard the doctrine of reward and punishment taught for centuries by the orthodox Christian Church. Swedenborg's insistence that God is love undoubtedly led this reformation within the Protestant Church.

Unfortunately, when the orthodox destroyed this concept of reward and punishment, they also shifted responsibility from the individual to the social group. The alternative, which Swedenborg suggested, seems not to have occurred to anyone else. By and large, men either believe that God punishes the wrongdoer, or that the individual is not responsible for his wrong-doings, and so there is no punishment.

But the Swedish revelator says that every evil carries with it its own punishment. Hence, God does not become angry with man when he breaks the commandments, but that the punishment for so doing is a gradual breaking-down of the ability to resist evil—the destruction of the inner core of desire for good, and that when that is destroyed, man can only desire evil, and hence will seek and find evil after death, in the hells.

In other words, for Swedenborg,

moral freedom is rooted in the will of man. God endowed man with a free will. The original choice is not between good and evil, but between doing good, and not doing good. Not doing good, disobeying God's commandments, causes evils to arise. Not loving the neighbor causes the evil of selfishness, etc. All evils, therefore, are the result of man's disobedience to God's commandments.

Unless moral responsibility, and moral freedom are acknowledged, the logic of dictatorship is inescapable. The dictator is the man who promises to construct the "perfect" physical and psychological environment. Why else is he given power? And the theory of human betterment solely by reforming the environment and heredity also involves us in the doctrine of a special caste of beings—supermen—who are free of the deterministic law, and who are able, therefore, to act "creatively" to establish the perfect environment for the benefit of all the rest, who are, by definition, creatures of their environment.

All this is the consequence of denying moral freedom. On the other hand, to accept moral freedom is to declare that both good and evil are subjective in principle—that men, all men, are choosers of good or evil. (*Deut.* 30:19)

The fact that we are somewhat determined by outside circumstances, by uncontrolled feelings, by appearances of reality as Swedenborg says, can hardly be denied. But the claim that we are entirely determined by these forces is really no better than the Calvinistic claim of divine predestination, against which modern man has struggled for three centuries.

A final question of importance is this: if we are free—if, as the New Churchman is taught, every man has his own measure of responsibility appropriate to his circumstances and moral light—have we then the right to blame others for what they do, to condemn them when their light seems different from our own? The modern sociologist seems to think that the idea of moral freedom and the habit of moral condemnation are inseparable. But are they? Swedenborg says "Heaven is such that all who live well, from whatever religion, have a place there."—*Divine Love and Wisdom* 330.

Surely, the important lesson for us in this study of moral freedom is to remember that evil exists because God endowed man with freewill. If he de-

liberately chooses evil, he stifles his inner desire for good, thus creating his own hell, and does not desire to go to heaven. Man is not sent to hell, he goes there willingly and by his own volition.

We are morally free—that is the function of the human will, to make us free and to keep us free. Upon this freedom hinge all of man's other freedoms. If man loses this freedom, he loses all.

(Mr. Young is pastor of the Society in San Diego, and general pastor of the California Association.)

Bulletin Still Unnamed

The Theological School Alumni Association's *Bulletin*, still without a permanent name, nevertheless presents an interesting and informative budget of news in its March edition. It inquires as to plans for a Ministers' Institute in Cambridge, following the June Convention in New York, and features a report and discussion of the internship, or field work, plan for students in the first semester of their final year. The Rev. John C. King is editor. Suggestions for the *Bulletin's* designation when christening time comes, should be sent to him.

Lent At Philadelphia

Philadelphia made extensive plans for the Lenten season to bring additional life to the church's service in the community, teams of members going out into the neighborhood, introducing the church and offering a beautifully printed statement of its uses and teachings. Sunday evening audio-visual services, travelogue programs and other special services were held by the pastor, the Rev. R. H. Tafel.

Fellowship President

G. T. Heddaeus was re-elected president of Pittsburg's Swedenborg Fellowship at its recent annual meeting. John R. Mucka is vice-pres., Virginia Dennis, secy., A. J. Heer, treas. At the same meeting a program for the year to include lectures, dramatic presentations, suppers, musicals as well as the discussion group, was outlined.

Leaves Geneva Hospital

The Rev. Alfred Regamey, pres. of the French Federation, and minister of the societies in Geneva, Lausanne and Vevey, has about recovered his full strength following a short hospitalization for a gall bladder difficulty.

Is Appointed Gardener

Charles Eckert, moving spirit in the House of the Good Neighbor movement which holds its meetings in the Los Angeles church, has been appointed gardener there. The lawn now is graced with a new wayside pulpit.

Wanted!

Wanted — a copy of "Purpose and Transcendentalism" by G. Stanley Hargrove. State price. B. Johansson, 3550 Evanston Ave., Cincinnati 7, Ohio.

President's Address At Western Meeting

(Extracts from the Conference Sermon delivered before annual meeting of the Western Canada Conference by the Rev. Henry Reddekopp, president.)

THE CHURCH OF THE NEW JERUSALEM often is simply referred to as the New Church. While this expresses a wonderful truth if correctly understood, it is more apt to leave the false impression that it is a new religious organization. Therefore, to bring out its true meaning we prefer to speak of the New Church as a new dispensation.

In this sense it is not a denomination of a mere religious organization, and hence we want to dismiss from our minds the thought that we are members of a religious denomination bearing that name, and we caution against any possible mistaken impressions that the Western Canada Conference, or the General Convention, is the New Church in the true sense of the word.

Both are essential church bodies through which the Lord establishes His spiritual New Church on earth. They are the means, the official organs, which are instrumental in bringing the spiritual New Church to all truth seeking, truth loving, humanity, but they do not constitute the New Church. The New Church seen in this light is the new dispensation, and this is not limited to any fixed place.

On Loss Of Charity

The Lord warns against descending from a life of charity, which means works, to a life of mere faith alone by saying, "Let him which is on the house top not come down to take anything out of the house." That a house is a symbol of the mind is evident from numerous parables in the Word. The house top, and the lower part of the house, is brought to our attention because they correspond to two faculties of the mind which are the Will and the Understanding. It is only in the Will that good or evil is cherished and adopted making it one's own, or one's very life. The lower part of the house is the intellect, or the Understanding where there is only truth. While both truth and love are in the process of uniting in a regenerating person, the Lord exhorts us not to descend from a state of loving what is good to a state of merely knowing truths. In other words, it is fatal to descend from a life of charity to a life of faith alone.

The same thought is expressed in the warning to him that is in the field. "Neither let him which is in the field return back to take his clothes." When regeneration is once begun it is fatal to turn back. "No man, having put his hand to the plow, and looking back, is

fit for the Kingdom of God." Luke 9:62. The field in which one is active is the doctrine by which he lives. He that is in the field in this instance is one who delights in good uses which his faith enables him to perform. He is cautioned not to concern himself with truths alone which are his clothes. Though one is capable of possessing an abundance of fine truths, unless he loves them for their uses, his lot is no better than that of the rich man spoken of in Luke 16:19. "There was a certain rich man, which was clothed in purple and fine linen." He can, while in the world, clothe himself with truths in a most attractive manner so as to appear truly benevolent. But since unused truths, like the silver talent that was buried in the earth, are only in the intellect, the lower part of the house, or outside of the field, they are not remembered in the next life. The warning to him who is in the field not to return back to take his clothes is a warning not to recede from a life of faith and charity to a life of mere empty religious ceremony which consists of faith alone. The Lord warns against such a return as this is profanation, and for one who profanes the truth regeneration is most difficult if not impossible.

On Regeneration

Regeneration is a term for describing the process of being "born again." *Marvel not that I say unto thee, Ye must be born again.* John 3:7. The first birth is our coming into existence in the natural world and in this we have no choice. But soon thereafter, it is within our power by the innumerable daily choices given us between right and wrong, to determine the nature of our eternal existence hereafter. In our first birth we inherit from our ancestors all the inclinations to falsity and evil that are natural to mankind. Since these are opposed to all that is heavenly, it is necessary to put them down and become humble and dependent. In this sense we become as little children a second time. The old self which is first born must die, so to speak, so that the new self can be born. As the first natural birth into the world is attended with pain and anxiety, so the new spiritual birth is not without mental distress and uncertainty.

The new spiritual birth comes from within, from the heart, where no one but the Lord sees it. The conception of this birth is described in the Lord's Word as being "with child." Though this is not yet brought out in the open into actual life, there is at once a conflict set up between the natural and the spiritual, that is, between the old self and the new. This causes distress of mind because the new self is beginning to resist the falsities and evils to which the old self is inclined.

New York Youth Host to Leaguers

The New York Young People's League was host Feb. 20-22 to a group of Leaguers for a Washington's Birthday house party and study weekend. After an opening service conducted by the Rev. William R. Woofenden, assisted by Horand Gutfeldt, student at the Theological School, from Germany, the program was outlined.

Following the Saturday noon meal, the group assembled for a study and question period, led by Mr. Woofenden in which the organization and work of the General Convention were explained and discussed. This was followed by a question period. After supper and a brief excursion to Times Square there was dancing in the parish house. Sunday morning the young people joined in the Sunday school and church service.

One of the highlights was the Sunday afternoon visit to the Paterson Church. We were graciously received by the Rev. and Mrs. Leslie Marshall and hostesses of the Society. Mr. Marshall conducted the visitors through the workrooms and offices explaining features connected with the publishing of THE MESSENGER, the Bible Study School, the Board of Missions, and the Missions Stamp Outlet.

In the evening at the New York church, two one-act plays were presented by the New York League Players Group, followed by dancing. Monday morning was given over to sightseeing with a visit to Radio City.

Wilmington was represented by Faith Poole and Charlotte Wild; Baltimore, Grace Hotson; Philadelphia, Beryl Gaul, and Lois and Anna Walton. Rosalind Grattan came from upstate New York. Bob Acheson, Ted Foster, Horand Gutfeldt and Roger Heath journeyed from Massachusetts. There were an equal number of New York Leaguers making a total of twenty-two, taking part in the instructive and pleasant activities. — BERN BISCHOF, President of the New York League

The Lord warns that this will be especially so during the days of abomination of desolation when the mind is beset with all manner of mistaken Scripture interpretations which come under the old dispensation. The warning is not only to those who are with child, that is, to those in whom the new birth has begun, but it extends also to those who give suck in those days.

When once the new birth is in existence it must be nourished and sustained lest it languish and die. To keep alive that which is newly born is equally as difficult as the birth itself midst the same prevailing conditions.

In Farewell To Their Little Ronnie

(Address at the resurrection service
February 2 for Ronald Calvin Turley,
infant son of the Rev. and Mrs. Owen
T. Turley, El Cerrito Society.)

Over the past several years, you, your minister, and his wife have come to worship together and to work together in a close bond of Christian friendship. You have come to love and pray together. And you have learned to hope together.

With the coming of Ronnie into your minister's home, even deeper bonds of Christian love have grown among you. For, in reality, Ronnie came not just to your minister's home, but he came—well, how should I put it?—he came into your church home.

All of you have shared in a most wonderful and beautiful way of the bountiful happiness which he brought into the world. It was as if you all had become parents of a new baby boy. And in a very real way, your love for one another in this church has made this feeling of family love a reality.

I dare say that Ronnie had more people truly and lovingly concerned about him and his welfare than any child I have ever known. There is something very precious here, and I bid you guard it well, for in intent and in practice yours has been and is a church home in the house of the Lord.

You, your minister and his wife have shared each other's joys and you have shared each other's sorrows. And now, Owen and Elinor want very much for you to share their faith. For, our beloved Ronnie is at this very moment in the loving and tender care of the Lord's angels; planing in the next room, as it were, beyond the veil which we call death.

We will miss him here. But what a blessing and joy his short stay with us has been. What a wealth of love Ronnie had drawn out of us all, reaching out and touching the hearts of so many in so short a time. His quick and glowing smile—that expression of radiant love—has helped us all see the trivial nature of so many of our worries, our cares, and our acts. And that concentrated wealth of life which came to us through Ronnie has helped bring us together in that bond of heavenly love which makes us one household before the Lord.

Surely, the Lord has worked His miracle of love right here in our very midst. And what a glorious place the world is when men live in love one to another. Through a child, the Lord has once again shown us the way. Truly, it is wonderful to know that "... of such is the kingdom of God."

Love is such a marvelous and responsive treasure. Owen and Elinor loved deeply, and Ronnie loved in return. If now we can only keep mindful of how important and helpful are these earliest experiences and responses of tenderness for the infant-being entering the spiritual world.

Ronnie was entrusted to the care of earthly parents by the Lord, as are the children of us all. That trust was not forsaken. With tender and devoted attention, that little life was cared for, guarded, and protected. Physically? yes, with every bit of knowledge and wisdom with which devoted doctors have to work. But, I think, even more important, the eternal welfare of Ronnie was protected with all the spiritual power of love and understanding, and of the patience available to man through prayer and discipleship to the Lord.

The effort for physical life is now ended under the governing providence of the Lord. Our understanding is perhaps too small to say, "according to his will." But our faith is not too small to say so and to trust implicitly that it is so.

Yet, above it all, how thrilling it is to know that the effort for eternal life is just at its beginning. Even now, in the spiritual world, Ronnie is being cared for by those angelic persons of the spiritual world who are best suited to serve the Lord in this use. Teachers in heaven? Yes, most assuredly. Teachers who will now guide and teach Ronnie in the wonderful truths and realities of the Lord's kingdom. Teachers who "... always behold the face of our Father who is in heaven." Teachers who will instruct Ronnie along the way as he grows into angelic manhood—that type of manhood of which the best of our saintly acquaintances here are but a reflection.

E. L. Godkin, once editor of the *New York Evening Post*, after the death of his young daughter, wrote: "I know that things happen for the best, and that our lives are guided by a Beneficent Hand. When my little darling left her father's house for the last time last Friday, I knew that a wise and better Father awaited her, and that in His care, she would one day become all—more than all—that I richly and fondly hoped to see her become in mine."

This is the sure knowledge of faith which is shared with you today. It is not said that things will be the same. A change has already been made—a new child has entered heaven. Things will not be the same, and that is not the faith which Owen and Elinor wish to share with you today. Ronnie will be missed. The memories and love for him will remain. And with them, a deep feeling of thankfulness for the blessing

Evidence Society Has New Secretary

With the withdrawal of the Rev. Leslie Marshall from many of his Convention activities the Evidence work, as it is called, will in future be undertaken by the Rev. Warren Goddard, of W. Bridgewater, Mass. He was the secretary of the Evidence Society for many years and can ably attend not only to the necessary contacts with authors, editors and publishers, as relating to corrections and needed information, but as to the recording and filing of the considerable "evidence" and "testimonies" which continually come up for attention.

Another branch of the work is the Evidence Library, now grown to some proportions, which consists of books and large pamphlets concerning the Church and with regard to Swedenborg's life and work, written or compiled by non-New Church writers. These books are for loan, and from time to time *THE MESSENGER* has published a list of them for that purpose. There is no charge, except for postage.

The Evidence Society was established by the Rev. Dr. Sewall of Washington, D. C., nearly fifty years ago. Later he was assisted by the Rev. Louis Field Hite, professor of philosophy for many years at the Theological School.

One little book was compiled from these records by the Rev. Clarence Lathbury, of Cleveland, a well known New Church author, under the title "The Testimony of Genius." The booklet has been considerably expanded and the tributes from great persons verified. Also a list is included of the great in all parts of the world who attest to their familiarity with the Swedish sage, and to his influence on their work.

All confirming documents now have been card indexed and suitably filed, so that "evidence" and the authority for it, can immediately be produced. Much new material has been added over the years, including the especially interesting documents affirming that Abraham Lincoln was baptized into the New Church in New Salem, Ill.

We feel sure that all interested in this important work will watch for reference in books, newspapers and other published matter. Clippings, etc., now should be sent direct to Mr. Goddard at 295 W. Center St., W. Bridgewater, Mass.

of his presence. His time with us was short. But then, we remember that love is fulfilled not in time, but in eternity.

The faith to be shared with you today may be simply stated. It is this: To Ronnie the gates of heaven have been opened wide. For, "... of such is the kingdom of God."—CALVIN TURLEY

Trends and Trails

It is not often passages from Swedenborg are found in educational textbooks, but Mrs. Helen Grabel Hundley of the Pretty Prairie Society calls attention to an interesting excerpt from his writings dealing with how eventually, like water, we all find our own level, as appearing in "Teaching Composition and Literature," by L. B. Merriam, Harcourt Brace, N. Y., '46, pp. 371-2.

"Shrine of the Ages Chapel," a project reminding of our own Wayfarers' Chapel in Portuguese Bend, Calif., is to be erected for community worship in the Grand Canyon, Arizona, when the necessary funds are raised.

The *Washington Religious Review* reports that a group of 100 members of Old Order Amish Mennonites has petitioned Congress to be exempt from the social security laws. They wish to provide for their own poor and disabled members.

Also from that *Review* comes the figures that during 1952, 37 per cent of all persons arrested for robberies were under 21 years old; and 68 per cent accounted for all apprehensions for larceny.

The *Union Signal*, official weekly of the Woman's Christian Temperance Union, carried quotations from Swedenborg's works in several successive issues during December and January.

Preaching in the Fifth Avenue Presbyterian Church just recently, the Rev. Dr. John S. Bonnell declared, "The barriers that once divided Protestants in a spirit of rivalry are fast crumbling."

References were made to Swedenborg over CFCF some weeks ago on the program "Incredible But True," for which it is one of the broadcasting stations. It had mainly to do with the well known contacts between Wesley and the Swedish Aristotle.

Findings of the National Manpower Council point to the fact that the best opportunities for careers in the next decade will be in medicine, engineering and teaching. That will be the trend whatever the economic conditions.

The feature article of several pages in December *Maclean's*, leading Canada journal, dealt with "Christianity—Revival or Decline." "Is a new concept of Jesus' teachings replacing," the old beliefs, was a central theme of this valuable discussion, although it led to no conclusion.

LETTERS TO THE EDITOR

Don't Desire Merit

To the Editor:

I lately read the following passage in Swedenborg's "Heaven and Hell," par. 9: "Angels . . . say that not only is everything good and true from the Lord, but everything of life as well. . . . This being the belief of the angels, they refuse all thanks for the good they do, and are displeased and withdraw if anyone attributes good to them."

Since it is only right to thank those who have helped us and been kind to us, it seems to me the angels should be willing to accept thanks.

ANNE CARY BRADLEY

Fryeburg, Me.

(Communications commenting on the point here raised should be limited to 250 words or so.—Ed.)

Notes From Swedenborg

To the Editor:

Inasmuch as all of us are in a different state of love, wisdom and use, even though a given group may see eye to eye in principle, we, of the New Church, can look back from an advanced state and see clearly we didn't catch everything at the first, and that the better we know our subject the more precise we will be.

The greater the perception of truth we are in, the truer the truths will be to us through the clearness of our understanding.

So with the kindest thought I would like to try to answer some of the questions brought forth on the Trinity, etc., in your Jan. 9 number.

First, the Lord has revealed to us a knowledge of correspondences through Swedenborg, which everyone that belongs to the New Church must at least know of, to the extent that they apply themselves to this study and make correspondences a part of their understanding through their use of them in reading the Lord's Word as well as trying to apply them to everyday living.

Whenever we see a mountain, hill, valley, etc., we might use their correspondence to learn for what they stand spiritually, and even to the color say of our clothes and everything, for we know that they have a correspondence either to heaven or hell.

So from this it follows, that to the extent we perceive this the more perfectly we will understand the Word in its spiritual sense, and this means a greater state of perception.

In the spiritual sense as I understand it, as to the Trinity, Jesus, as God, is the Divine Love, the Very Good of Charity. The term Christ may correspond to His divine wisdom, truth, understanding and faith.

The Holy Spirit, as a name, corresponds to power going forth into use from the Divine Love and the Divine Wisdom, which are His omnipresence, omniscience and omnipotence. This Trinity is the one and only God of heaven and earth, for God is our Lord and Savior Jesus Christ.

The Holy Spirit is both personal and collective, that is it gives life strictly speaking from the Light going forth from the sun of the spiritual world, in the midst of which sun is Jehovah God.

The divine heat and light going forth is His divine love and wisdom or good and truth, which is the life from Him that reaches out through the universe even into everything that is. All life that is, is from Him and in Him.

The Holy Spirit is with each and every individual and those that walk hand in hand with Him through the love for His divine laws and at the same time living in them, feel His love far more vividly than those that yet haven't started the regenerating period of their lives.

The Lord has two offices, the Priestly and that of King. From His Priestly office He is called Jesus and from his Kingly office He can be called Christ.

The way I explain just how Jesus and God the Father were always one from the time that Jesus was born in the Human, is this: The Divine of the Father is the soul of the Lord, and the Divine Human of the Lord is the Body of the Father.

EDWIN R. HERRICK

Bonita Springs, Fla.

Cherub Choir Luncheon

About seventy-five persons attended San Diego's Cherub Choir luncheon Feb. 25, held to raise funds Cherub-Chancel Choir Robe and Music Fund.

Mr. Rodman Convalescing

The many church associates and other friends of Clarence Rodman, well known Philadelphia New Churchman, will be pleased to hear he is recovering nicely from a slight heart attack.

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Book Reviews

GAMBLING: PART II, SOCIAL SERVICE COMMITTEE'S REPORT, 1953, GENERAL CONFERENCE OF THE NEW CHURCH. London, W. C. 1, 20 Bloomsbury Way, New Church Press, Ltd., 1953. 18 pages, mimeographed format.

This little work represents the joint findings of the Social Service Committee of the General Conference; but the secretary of the committee, Rev. E. R. Goldsack, M.A., is the writer and accepts full responsibility for statements made and conclusions drawn. As stated in the opening paragraph of the Introduction, "This study of gambling is undertaken under the discipline of New Church doctrine and all other considerations have been left aside deliberately. . . ." (p. 1). This leaves out economic problems as such, likewise ethical and moral issues as such. However, an informed New Church reader cannot but be aware that even a distinctively doctrinal approach necessarily carries certain implications of economic, ethical and moral bearing. For in New Church understanding, doctrine cannot be identified with merely intellectual formulation. The field of doctrine is co-extensive with the field of life. Love to the Lord and Love to the Neighbor are doctrine actively lived out. Conversely, disorderings of these two primary relations of man are doctrine perverted. Between Introduction and Conclusion, the Report under review approaches the subject under ten sections variously headed according to doctrines cited and applications made.

Under "The Love Cycle" (section c), it is questioned whether "the act of gambling results in the return of love to the Lord or return of love to the self" (p. 5).

Under "Coherence of Use" (section d), the Committee finds "nothing in the economy of the human body which accords with gambling" (p. 6). But we may concede "a powerful affection in human minds to which gambling ministers as a use" (p. 7). What is this "powerful affection"? In orderly gradation and subordination, the head of all love is the love of heaven, which includes love to the Lord and love to the Neighbor; love of the world and love of self have a place, but subordinate. Does not gambling tend to invert the proper order by placing heavenly love in an inferior status?

"The Sacred Scripture and our Problem" (section f) invokes the commandment against covetousness, the committee finding that agreement on certain "rules" in gambling does not condone the fact that the participants are conspiring to cheat one another.

"Love to the Neighbor" (section g)

notes the specious plea that gambling gains can constitute the where-with-all to bestow "charity" on needy members of society or assist projects of public benefit. We are here reminded that the neighbor is loved, not by showering him with benefits made possible by questionable means, but "the neighbor is loved when anyone rightly discharges his office for the good of others" (*Arcana Coelestia* 6023, quoted p. 10).

"Degrees of the Neighbor" (section h) points out that no act is good which confers an apparent good merely on one level of neighborliness, ignoring the effect on *all* neighborly degrees, which include not only individual man on his material plane, but also the Lord and the Church, along with society in its every aspect.

What of "The Influence of Gambling upon the Mind"? (section j). With use as the touchstone, gambling is exposed as worthless. No mind is refined and perfected by gambling (even though it can be claimed that a man can learn to be a good loser) as it is by the fulfilling of the duties of the man's employment or office (p. 16).

Under "Diversions of Charity" (section k), we note, "Gambling scarcely seems to fit into that picture of the diversions of the charitable" (the legitimate diversions cited in the Church writings), p. 17, but rather "a diversion of the affection of gain for gain's sake" (*ibid.*).

With all reasonable allowance for human frailty before the subtle blandishments of the notion that "the end justifies the means," a fallacy unfortunately given standing by some thoughtless men and women in public life, the over-all conclusion of the committee is that "the practice of gambling in any form whatsoever should be shunned as a sin against God" (p. 17).

The present reviewer regrets that the necessary limitations of a brief review prevent more detailed attention to the New Church doctrines cited and the close logical reasoning employed in the light of such doctrines.—EARL C. HAMILTON •

IMMORTALITY. THE SCIENTIFIC EVIDENCE. Alton J. Smith. Prentice-Hall, N. Y., '54. 244 pp. Index \$3.00.

Co-Publisher, G. & R. Anthony, N. Y.

"The survival of the human personality beyond the grave will be questioned by moderns until science accepts it," says the publisher's announcement, sometimes known as a blurb, on the flaps of the jacket of this new book on an old subject. In fact, the publisher further states, "The survival of some part of the human spirit, or personality, beyond the grave has been felt as an intuitive truth by men since the beginning of time." Then, according to his preface, the author's thesis seems to be:

"The lost life of the Church can only be restored through a verification, by science through experiment, of the psychic phenomena on which the Church was originally built." As it isn't the business of a reviewer to dispute a writer's religious conclusions we will let that pass and go on to an examination of his "scientific evidence" to prove the case for "immortality." Beginning with case histories which F. W. H. Myer's did so remarkably well fifty years ago in his "Survival of Human Personality," to which the Reverend Smith alludes, he gives us other chapters on, or skirting, the mind and the soul, and then points to the acceptance of life after death by "the greatest of Western philosophers," p. 215, *et seq.* It is here that we suddenly come upon Swedenborg, though he doesn't appear in the book's index, whom the author considers a "great religious philosopher who was also a great scientist." Nearly two pages are devoted to him. It is concluded that "Swedenborg was the forerunner of the considerable number of scientists who departed from the prevailing materialism of modern science to exhibit a concern for the spiritual world and its phenomena." Swedenborg is mentioned elsewhere in the book, too, with approbation.

Considering what seems to be the author's thesis, to which we have alluded, and taking into account another statement on the book's jacket that the "evidence" to be presented is "in support of survival after death," one can be forgiven for concluding that the author considers Church is in rather a bad way—lifeless, in fact. We feel that the regeneration which must come to the human soul, a function surely the office of the Church in and outside man, is not dependent on the acceptance of the fact of immortality, which, "evidence" or not, can still remain only a conviction or faith, until ultimately experienced.—L. M.

Preaches At Orange

Theological Student David Garrett preached for the Orange Society Feb. 21, and received a cordial welcome. Afterwards, he and Theodore Foster, in residence at the School, visiting with his parents in Orange, attended the program of the New York and other eastern leaguers, at the Paterson church and offices.

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New Circle Well Attended

The largest gathering so far to attend the new Circle for the Westchester County Society So. Connecticut area was on hand Feb. 28 when thirty-seven, including five children, participated at the Hartley Grattans in Katonah. The Rev. Wm. R. Woofenden of the New York church conducts these services. A social hour follows.

Boston's Tea Party

Boston's March Tea Party, long an institution at the church there, was highlighted by colored slides of famed gardens, including those at Windsor Castle, Kew Gardens, the Vatican and rose gardens in Paris and Geneva.

Lent At Elmwood

The Elmwood, Mass., Society is conducting a "Lenten Institute on the Life of Christ," Sunday evenings. In addition to talks by the pastor the Rev. Edwin G. Capon and the student minister there, Paul Zacharias, of the Theological School, the Reverends J. C. King, Antony Regamey and E. K. Bray assisted.

Has New Recognition

Artist Reynolds Thomas, Wilmington, Del., Society, who is associated with Portraits Inc., New York, now is represented in that city by the Peter Kollean Galleries, on 57th Street. It is a new recognition for him in the world of art.

"Gathering The Waters Into One Place" Thomas A. King

THE rational perception that there is involved in man two minds, external for this world and internal for the spiritual world, puts us in a position to see that all spiritual knowledge, the truth and good of heaven, inflow from the Lord through the internal mind into the external, and are stored up in the memory for use in our coming regeneration.

The memory is therefore a most important department of the mind. It must be formed and stored with truths, learned from without, before there can be any distinct reasoning or deep thinking. Children are inspired by the Lord, through their guardian angels, with the love of knowing facts, and they are gifted with the mental organ of memory, in which they may be implanted and stored up. The will and the memory are active long before the understanding is in any degree developed. The will to learn, the love of knowing, must come in order that one may learn, and there must be a receptacle of the knowledge that is acquired, and this is the memory, capacious to receive and retentive to retain what is learned.

The memory is therefore the "one place" [Gen. 1:9] into which the waters under the heavens are gathered. For think—the waters under the heavens signify truths acquired by study and instruction—the truths that are stored up after they are learned. During this period there is afforded to parents and teachers the golden opportunity of implanting in children's minds the knowledge of the letter of the Lord's Word. There is nothing more important than this. Parents and teachers should not do the least thing to disturb a child's implicit belief in the letter of the Bible stories. They should be taught to the child mind in the form in which the Lord has put them. And not only should those accounts be taught in the form we find them in the letter of the Word, but certain portions of it should be committed to memory, such as the Lord's Prayer, the Ten Blessings, the Ten Commandments, and many of the shorter *Psalms* and the sayings of the Lord in the Gospels. The doing of this is the gathering of the waters into "one place."—From "*Allegories of Genesis*."

Maitland Memorial Service

The Organ Players' Club of Philadelphia presented a sacred cantata, "The Glorified Christ," by Dr. Rollo F. Maitland as a memorial to him, March 14. Many years organist for the society there, he was regarded as one of the country's leading artists at the console, and was noted as composer. He passed away April 7, '53.

Massachusetts Association

The annual meeting of the Massachusetts Association will be held in the church of the Boston Society Saturday, April 3. Principal speaker will be Dr. Knapp, general Council of the Mass. Council of Churches. A reception is to be tendered to Miss Kazuko Tanabe, of the New Church in Tokyo, a student at Briarcliffe College.

At Mansfield, Mass.

Services at the Mansfield, Mass., church were conducted during March by students at the Theological School. The Rev. James Priestnal for many years pastor there now is living in retirement in W. Springfield, Mass. He is the father of the Rev. Clayton Priestnal, minister in Baltimore.

Recovering From Polio

Douglas Gilchrist, Edmonton Society, continues to improve in health after having been stricken with polio nearly four months ago. He is beginning to walk, and other vital muscles are strengthening.

Wayfarers' Chapel News

With construction underway of the tower, and offices, the second unit, of the Wayfarers' Chapel, it is hoped soon to publish pictures and an account of the splendid new development there. A recent report speaks of nearly 600 persons at the Chapel's Christmas presentations, with an estimated 56,000 visitors during December and January, 54 foreign countries being represented.

El Cerrito's "Echo"

More than a bulletin, the El Cerrito, Calif., parish publishes monthly a newsy little church paper, the *Echo*, edited by Jan Seibert, with Babette Kranz art editor, and Phyllis French, Mary Wyld general assistants. A fashion show, news of the Sunday school board, reports of various service groups, are among the highlights for March.

Bridgewater News

The Rev. Harold R. Gustafson has been giving a special series of sermons in the Bridgewater church, of which he is pastor, during Lent. He exchanges pulpits with the Rev. Edwin G. Capon at Elmwood, April 4.

National Church News

In an effort to relieve the serious lack of parking space at the National Church, Washington, D. C., a driveway is being constructed on the parish house side.

Golden Anniversary

Mr. and Mrs. Henry J. Graber, well known Pretty Prairie, Kans., Society members, will celebrate their golden wedding anniversary March 21, with open house for their friends and relatives. Their six children also are active in the church there.

Gideons At Portland

The Sunday service of the Portland, Ore., Society Feb. 21 was conducted by the Gideons Society, well known for placing bibles in hotels throughout the world.

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Arcana Class I—April, 1954

Volume X, 8901 - 8969

April 1 - 7 8901 — 8904

8 - 14 8905 — 8916

15 - 21 8917 — 8933

22 - 30 8934 — 8969

THE READING FOR this month is in explanation of the Commandments written on the Second Table. Those of the First have relation to our duties to God and those of the Second to our duties to men. These latter, the natural reason could formulate as necessary to community life. Nevertheless they are divine laws, and so were given by the Lord from Sinai. They are, of course, to be kept literally, and most people do keep them outwardly, as they are incorporated in the laws of the land; but, as the Lord plainly taught in the Sermon on the Mount, they have deeper and more searching meanings.

It is important to know these more interior meanings since they reach into causes, and only when the cause is seen and removed is an evil really overcome. This appears clearly in the explanation of the last two Commandments on coveting. Two things constitute the life of man, the understanding and the will. So the ninth and tenth Commandments warn us against coveting in thought or in will. These Commandments come last to admonish us to beware lest the evils described in the preceding Commandments become of the will and so come forth.

That we cannot know these important truths without revelation is emphasized in number 8941. There are some things which cannot come to the knowledge of man by means of the senses or by the exercise of the natural reason alone. Spiritual truth belongs to an altogether different realm of experience. Yet it is no less certain than the knowledge attained through the senses. In fact it is much more certain.

Those who will believe nothing but that which they can perceive through the senses live in fallacy. They inevitably come to the conclusion that there is no God, that there is no life after death, and that man is like the beasts that perish. Swedenborg calls this insanity.

It is good to know that there is a vast body of truth which exists in its own right and which does not have to be "cleared by science," as the word science generally is understood.

From the Word is all real enlightenment. By its light comes into the mind which enables one to see spiritual truths. Without this light no one has either intelligence or wisdom. Man has

always been dependent upon divine revelation.

Saturn

Excluding their satellites and some small intermediate bodies there are eight major planets in our solar system, of which Saturn is the sixth in order of distance from the sun. It is next to Jupiter in size, being seven hundred and fifty times as large as our earth. Saturn is particularly noted for its luminous belts which are about fifty miles thick and extend forty-eight thousand miles from its surface. These luminous rings give Saturn light at night. Also astronomers have found by radiometric observation that Saturn's temperature is colder than that of our planet.

It is interesting to note that Swedenborg, through knowledge obtained in his contact with spirits from Saturn, anticipated this finding, since he tells us that the inhabitants of Saturn have a thick skin which enables them, though lightly clad, to live in the cold.

This should remind us of the fact that man is not man because he breathes air or drinks water or because of other external characteristics, but because he has a spiritual plane of life, freedom of will and rationality. The Lord can create men to live in physical conditions other than those which exist on this earth. People on this earth were created. They did not evolve through merely natural processes. That is, they were not produced by nature.

Notes

8931. This number should be remembered for its clear and helpful statement of where heaven is.

8939. This will repay careful reading for three striking statements: (1) concerning the comparative importance of spiritual riches and worldly riches; (2) why those in the love of the world do not believe in a life after death; (3) the importance of belief in a life after death.

Arcana Class II—April, 1954

Volume V, 3697 - 3740

April 1 - 7 3697 — 3703¹³

8 - 14 3703¹⁴ - 3705

15 - 21 3706 — 3716

22 - 30 3717 — 3740

Jacob's Ladder

Jacob's vision of the ladder or way of steps reaching to heaven and the Lord, with angels of God ascending and descending upon it, served to encourage Jacob and to make him feel that the God of his fathers was with him and would prosper him, that his journey to Haran to get a wife would be successful, and that his posterity would in-

crease and become a great nation. This prophecy was fulfilled literally, for his descendants conquered and possessed the Holy Land.

The inner meaning of this vision tells of the order of regeneration, of how the Lord reaches down to man in his natural state and lifts him up. It also tells us that man was created to be a medium to unite the Divine with the world of nature and the world of nature with the Divine. The people of the Most Ancient Church, we remember, saw in everything they perceived through their natural senses instruction concerning the Lord and His kingdom. For them the words of the Psalmist were patently true: "The heavens declare the glory of God, and the firmament sheweth his handiwork."

We today do not have this perception. We have to come to our understanding of spiritual things by another way. The stone on which Jacob rested represents the truths of the letter of the Word. As we learn and keep its precepts and commandments our minds and thoughts are led to the Lord. Thus the truths of the Word become the "angels of God ascending."

We are born natural, and our desires at first are for self. "Self-preservation is the first law of nature" is a well-known maxim, but it concerns the unregenerate man. Neither by word nor by His own life did the Lord confirm this axiom. He said, "For whosoever shall save his life shall lose it," and of Himself, "I am the good shepherd. The good shepherd giveth his life for the sheep." By nature we seek our own interests, but truths of the Word are taught us in our childhood and they become the basis of our knowledge of God and of His presence with us. This is why the ascending angels are mentioned first. They lead us to the Lord and then He comes down to us. They form a place in our minds into which the Lord can come.

We have to begin with memory knowledges which are of the natural man and gradually attain intelligence and wisdom and become spiritual. So this vision pictures the order of human development and regeneration and is a prophecy which applies to every one of us today.

Notes

3726. This is a philosophical note. Thoughts are not abstractions, but real forms. Thoughts are the activity of the substances of the spirit.

3726¹. This points out the insanity of our age in doubting the existence of the life after death.

3732². It is a startling thought that all those who profess to accept Christianity but do not live according to the precepts of Christ are actually idolaters.

Births, Baptisms, Confirmations, Memorials

BIRTHS

GILCHRIST.—Kenneth Peter, born to Mr. and Mrs. C. Douglas Gilchrist February 22, at Edmonton, Alb. The maternal grandparents are the Rev. and Mrs. Peter Peters of Gulfport, Miss.

MOODY.—A daughter Martha was born February 3 in Dallas, Tex., to Mr. and Mrs. Kenneth Moody of the Boston Society.

VALCOVIC.—Mr. and Mrs. Richard Valcovic of the Boston church announce the birth of Donald Keith, Feb. 23. The young man is the fifth great grandson of Mrs. Frank E. Bateman, and fourth grandchild of Mrs. Lois Jones.

WHITTAKER.—Born to Mr. and Mrs. Robert Whittaker, of the Fryeburg, Me., Society, Scott Charles, their third boy.

HYATT.—Born at the Memorial Hospital, Wilmington, Del., February 19 a daughter, Lisa, to Mr. and Mrs. Hugh Hyatt, members of the Society there.

BAPTIZED

KALMBACHER.—Debra Lea, daughter of Mr. and Mrs. Arthur B. Kalmbacher, Jr., was baptized at the morning service of the Wilmington, Del., Society February 21, by the Rev. E. O. Martin.

GERBER, TOROK.—Marta Diane, daughter of Mr. and Mrs. Lee Gerber of San Jose, grandson of Mrs. E. M. Moody of Berkeley; and Joan Margaret, daughter of Mr. and Mrs. Charles Torok of So. San Francisco, were baptized just recently by the Rev. Othmar Tobisch.

CONFIRMED

FINNEY.—Frank Finney, Summit, N. J., founder of the Society for Goodwill Among Men, was received into membership of the Orange, N. J., Society February 14. Lay Leader Harold B. Larsen officiated.

JENNINGS.—John Jennings, landscape architect of Summit, N. J., a member of the Orange Society for some years, was confirmed into the New Church February 14, Lay Leader Harold B. Larsen officiating.

MEMORIALS

ALLEN, VERY.—Brief word reaches THE MESSENGER of the passing away recently at his home in Whitefield, Eng., of William H. Allen, father of

Mrs. Antony Regamey, whose husband is minister in Boston, and uncle pastor of the French speaking societies in Switzerland. Also we learn of the decease of Arthur O. Very January 23, in Richardson, Texas. He was the son of Frank W. Very, S. B., member of American Astronomical Society, noted Harvard astronomer and New Churchman. Surely, Dr. Very's monument in the cause of acquainting the world with Swedenborg's teachings in all fields was his great work "An Epitome of Swedenborg's Science," (Four Seas Press, Boston, '27).

Hiram Vrooman

VROOMAN.—The Reverend Hiram Vrooman, dean of the New Church clergy, passed away quietly at Panama City, Fla., February 24 following a long illness. Services were held for him there, with cremation following. After the family returned home to Chicago a New Church memorial service was held in tribute to this great stalwart of Convention. He passed away on almost exactly the sixtieth anniversary of his ordination Feb. 22, 1894, when candidate-elect of the Baltimore Society. The General Pastor, the Rev. Dr. Frank Sewall, had officiated. Mr. Vrooman had a long and varied career in the church and in secular pursuits. Lecturer, operator of an extensive farm near Bloomington, Ill., for his brother, a former assistant Secretary of Agriculture, he had also served the Sheriden Road parish of the Chicago Society '31-'36, and in Toronto, '36-'40. When known as the Boston Highlands Society, he served at Roxbury several years. He was one of the founders of the Swedenborg Philosophical Centre in Chicago and its president '45-'53. Well known as a New Church author, among much other writing he produced "Swedenborg the Theologian," "Armageddon," "Divinity of Jesus Scientifically Explained," "Religion Rationalized."

WALKER.—Mrs. Alice Walker, 71, Berkeley, Calif., entered the higher life February 12 following a fall in her home some weeks previously. Until the Society's removal to El Cerrito she was long a communicant in her former home city. Her resurrection service was conducted by the Rev. Owen T. Turley.

1954 Convention Is In New York
June 13 - 20

Have You Tried This?

San Diego publishes with its monthly parish paper the customary events chart, but in addition a unique diagram with main divisions of "Worship," "Education," "Fellowship," which in turn is sectionalized into the programs for the month of "Senior Adults," "Young Adults," "Youth," "Children." A Transportation Committee is considered an important branch of church service at San Diego, especially for bringing to worship and other meetings elderly, isolated persons.

President At. St. Louis

President Blackmer made a midwest series of visits the past week, preaching at St. Louis March 7 and then going on to Cincinnati, where he gave a talk the day following, arriving at the north-side parish in Chicago, Tuesday. He occupied the pulpit of the Brooklyn church 14th.

Leslie Hotson In England

Prof. Leslie Hotson, member of a well known New Church family, is in London where he is continuing his research on Shakespeare and related subjects, at the British Museum. The February *Atlantic Monthly* reprinted his "Shakespeare's Arena" from the *Sewanee Review*.

Lenten Talks

The Bath, Me., Society has been holding a series of Sunday evening Lenten talks on the principal teachings of the Church.

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