

*The*  
**NEW-CHURCH  
MESSENGER**

August 7, 1954

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**Christ The King**

Charles D. Mathias

**God Is Our Saviour**

L. Eric Wethey

**Good Food For Thought**

Spoerl - Hart

**On The Subject of Angels**

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**“To The Seven Churches In Asia”**

Karl J. Bomhoff

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## THE NEW-CHURCH MESSENGER

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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.

# RECEIVING HIM AS CHRIST THE KING, ONE GOD OF HEAVEN AND OF THE EARTH

by Charles D. Mathias

**T**HE law of growth is the law of God. Nothing springs into existence full grown and complete. There is preparation, beginning, development. Completion is the final step in a process.

This divine law is taught throughout the Bible. Down the revolving ages from times unknown has come the assurance of this eternal law—that *While the earth remaineth seedtime and harvest shall not cease.*

Jesus repeated this unchanging law: *For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full grain in the ear.* He was teaching that spiritual development follows the same universal law. Harvest comes from cultivation; maturity of character from self-discipline under the Lord.

There can no more be the fulfillment of a divine purpose without preparation than there can be a rose without first a bud. And just as the bud unfolds into the rose, so also the divine preparation unfolds into its fulfillment. This divine law prevailed in the giving and development of the Messianic prophecies and their unfoldment to full blossom in the coming and glorification of Christ.

The first intimation of it is given in the creation story that God made man in His own image and likeness, whereby man, endowed with reason and conscience, with the sense of responsibility to a Higher Power, and with an awareness of God, is himself the likeliest unto God of all things that live and move and are in the created world.

And since God made man in His own divine image and for Himself, His revelation of Himself to man is but the natural consequence—the working out—of the divine purpose for man. At first God revealed Himself to primitive man in Nature and through Nature. That satisfied their needs. But the power of choice involved the possibility of sin and brought the age-old struggle between good and evil in man's nature.

And because God knew that in the course of human development a higher revelation would be required, and a fuller expression of His eternal love, therefore He gave the promise that *the seed of the woman should bruise the head of the serpent of evil*, i.e., the Divine came in the human to work redemption.

From that is the first springing up of the fountain, the stream of Messianic prophecy flows on through the ages and through the Old Testament. In the earlier Scriptures it is deeply hidden and has to be traced carefully, like a brooklet through the forest. Later it emerges into the broad fields of the writings of the prophets, and becomes a mighty river, gaining its full tide in the Incarnation of God in Christ, and sweeping on toward the promised

Kingdom age, when *the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.*

The deliverance of Israel from Egypt was prophetic of the redemption of mankind through the sacrifice and glorification of Christ. The Passover was set in the springtime, because that is when nature awakes to new life; and the exodus was the revival of the witness people from the winter state of oppression to a new life. And deeper than that in God's mind was the fact that the redemption should be the beginning of a new life for all mankind, wherever the Gospel is carried.

So in the eternal, divine ordering of things it was in the midst of the awakening of nature, the time of joy and life and all the stir and beauty and fragrance of the springtime that Jesus came up to Jerusalem to bring the opening of the long developing bud of Messianic prophecy to its opening into the full blossom of His eternal glorified Christhood. Foretelling was to blossom forth into fulfillment.

Therefore it was in the jubilant springtime, when all nature seems to burst forth and run over with life and joy and beauty that Jesus went up to Jerusalem to fulfill the Passover, and bring the fruition and the harvest of fulfillment of all the golden prophecies of the glory and the splendor of the promised kingdom of the Lord's Christ.

Now, the *Psalter* is pre-eminently the prayer and praise book of the Holy Scriptures, and all the Psalms are more or less directly Messianic, for *the testimony of Jesus is the spirit of prophecy.* We may well believe that Jesus dwelt much on the Psalms in His inner life and thought. And we may well think, too, that the one hundred forty-fifth *Psalms* was very much in His mind on that first Palm Sunday as we now call it.

It is a psalm in the mood of the springtime. It captures the vital freshness and sparkle and spontaneity of a beautiful spring morning. The Jews of old are said to have held this psalm in such high esteem, with its lofty praises of the eternal goodness, as to have written that if one would but repeat it thoughtfully thrice daily, he would become a saint—it would mould his character.

Repeated during our Lord's passion, it fits into the context and setting of awakening of Nature. For truly *the Lord is good to all, and His tender mercies are over all His works*; and all His works look up in new beauty to praise Him. see that, even as the Psalmist says, *the eyes of all*

We may look upon the whole wide world of nature, where brooklets ripple in the sun and flowers look up to the sky, and birds carol over their nests, and *look unto thee; and thou givest them their food in due season. Thou openest thine hand, and satisfiest*

*the desire of every living thing.* The Psalm bears in its bosom the fragrance of the springtime, when the mystic language of beauty utters what is too deep for words.

And not only does this psalm catch the spontaneous joy of the springtime, and so fit into the context of nature at the Passover season, but it fits equally into—seems to prefigure—the flow of events on this day of the Lord's triumphal entry into the Holy City. For as the people crowded around Jesus on the way down the slope of the mount of Olives and across the valley, waving their palm branches, and shouting "Hosanna! Blessed be the King that cometh in the name of the Lord," they were fulfilling the words of this Psalm—*they shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men . . . the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.*

The popular demonstration seems to have originated spontaneously; and this, too, came as if in fulfillment of the words of the Psalm—*they shall abundantly overflow with the memory of thy great goodness, and shall sing of thy righteousness.* Abundantly utter, our English Bible reads, but the margin offers the transliterated Hebrew as "foil up," meaning the springing up and overflowing of a fountain—a thought—image that again reflects the spirit of nature's awakening and all the joyous march of life and blossom—the fountain leaping up amid the vernal festival of beauty.

Surely it was none other than the influence of the divine Spirit brooding over that moved those people that day to give Jesus that royal welcome. Wherein they acclaimed a kingship that none of them could comprehend, because it was of a higher order than their thoughts and desires could reach up to. They were Divinely led and overruled to speak more truly than they knew when they shouted, *blessed be the kingdom of our father David that cometh in the name of the Lord. Hosanna in the highest.*

Their thoughts were of worldly things—of the earth earthy. They had indeed grasped the fundamental truth that Christ should be king; but their concept was cast in the mould of nationalism. Just as the exodus was an historic prophecy of the redemption that is in Christ, so likewise David's kingship and the royal splendors of Solomon were historic foreshadowings of the eternal moral sovereignty of God made known in Christ and the spiritual beauties of the divine kingdom.

But to them, the exodus was only the birth of their nation, the promised kingdom only the future glory of their nation. The symbol hid the reality. Their thoughts were of worldwide empire, and not of universal moral sovereignty. How true it is—what the prophet had said—that men's thoughts fall should of grasping divine purposes: *For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

And so their overflowing enthusiasm and noisy welcome all was based on a complete misunderstanding as to the real nature of the King and kingdom they were acclaiming. Jesus knew the emptiness of it all, for He knew their background and their modes of thought. He knew well enough that they would turn against Him as soon as once they realized that He would not conform to their mistaken expectations. He knew their stubborn misguidedness, even as He knew the deep inveterate hostility of the priests and scribes and Pharisees.

Entirely apart from the witness of ancient prophecy, Jesus could fore-read the Cross in the state of the popular mind and the place-proved arrogance of the priestly class. And so He had told the disciples beforehand that He went up to Jerusalem to be put to death, but they, not understanding how He could make death the stepping stone to eternal moral sovereignty, not seeing the dynamic power across the ages of the Gospel fact that "He died for us," were deeply troubled in their minds.

But he saw and knew, and now, when He came to the brow of the mount of Olives, and the Holy City lay spread before His gaze, resplendent in beauty and hallowed with memories. He wept over Jerusalem, because He read the doom of the city in the state of its thought and the attitude of its heart. Looking across the deep valley, at the magnificence of the Temple, He cried out, *if thou hadst known, even thou at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes.* And then He went on to speak of inevitable destruction.

No, Jesus was in no way deceived by all the exuberance of that mistaken enthusiasm. And when the procession drew near to the city gates, and the shoutings increased, the Pharisees called upon Him to restrain the noisy demonstration—*Master, rebuke thy disciples.* And he answered and said unto them, *I tell you that if these should hold their peace, the stones would immediately cry out.*

The hand of divine destiny was knocking at the doors of Jerusalem. And if those people were to be silent, the facts in the case would still speak for themselves. The record of His ministry was written with indelible hand. He had taught the Word of eternal truth in its purity and right meaning. His teaching was a fact in the world's life, to endure for ever. *Heaven and earth shall pass away, but my words shall not pass away.* The Gospel is eternal—*The power of God unto salvation to every one that believeth—the power of God unto judgment to all who wilfully reject.* Of old the Psalmist had said, *justice and right are the foundation of thy throne; mercy and truth shall go before thy face.*

Mercy and judgment are to the two aspects of the Lord's work, and both are brought into view in the record of the Palm Sunday event. When Jesus accepted their erroneous testimony to His genuine kingship, that was mercy and patient gentleness. When He drove out of the Temple those who commercialized the sacred courts, that was judgment.

Jesus came up to Jerusalem in the awakening beau-

ties of the springtime to glorify His Humanity and establish the eternal kingship of the Lord's Christ. Received with royal acclaim, He entered the city in the outward seeming of triumph. He confuted His enemies with the power of truth, proclaimed the kingdom which is not after the manner of this world, rose above sin in the Passion of the Cross, and vanquished death in the Resurrection. *He glorified His humanity, uniting it with the divinity of which it was begotten.*

*Rejected of men as the prophet had foretold, He came unto his own and his own received him not. But as many as received him, to them gave He the power to become the children of God.* Glorified, He is made one with the Father, our Prophet, Priest, King, and Judge. He poured out the spirit at Pentecost, and founded the Church. But did He establish His kingdom?—is Christ King now?

It seems that this question has everything to do with our outlook on the present, and to the future. Our answer to this question, Is Christ King? will depend, naturally, on how we think of Christ, and our thought of His kingdom.

How, then, are we to think of Christ? Wherein does the Deity of Christ consist? Is it not declared to us in the name of the Lord Jesus Christ?—Lord—Eternal Deity; Jesus—the humanity; Christ—the Divine made manifest in the Human: Lord Jesus Christ—Deity revealed in humanity—God manifest in a human life filled with His abiding presence.

We are to think of Christ, then, as God in human contact. And shall we not think of it that His kingdom consists in the reign of His truth? If His kingdom consists only and exclusively in the pure and perfect response to divine truth, then, of course, it exists only in heaven. We are taught to pray *Thy kingdom come, Thy will be done on earth as it is in heaven.* That is our ideal—the goal of our endeavor. But if His kingdom consists not only in loving obedience to His truth, but also in the sovereignty of divine truth, then we are in His kingdom now, and have but to obey His truth to find the blessings promised in the Scriptures where they speak of the kingdom.

If, then our thought of Christ is that in Him the Eternal Deity and the transfigured humanity are made one; and that His kingdom consists in the sovereignty of the truth He embodied and expressed, can we honestly say anything else but that He established His kingdom by the Glorification of His Humanity?

The law of growth requires that the Church come into a mature concept of the kingship of Christ over the spiritual and moral and intellectual realms, bringing blessing to those who obey its laws of love and truth and justice, and proving its reality as it brings to naught the counsels of evil.

The Lord came up to Jerusalem to glorify His human and establish the kingship of Christ. And the eternal purpose was achieved. There is a glorious, a triumphant finality about it—I have set My

*(This is the third of series of sermons by Mr. Mathias, left in manuscript at his death, in October, '52. Others appeared March 6, June 26.)*

# THE LORD JESUS IS OUR ONLY SAVIOUR

L. Eric Wethey

**T**HE very greatest discovery needed to be made in these days, is one that has already been revealed, but not yet comprehended. The body most concerned and that would be most-affected is the Christian Church everywhere.

What is this as yet uncomprehended, yet revealed subject, of utmost importance to the spiritual welfare and advancement of the entire world? It is this: that the Lord Jesus Christ is not only the Son of God, but also is God Himself.

We cannot understand the true significance of the term "Son of God" unless we understand that the One, Supreme and Infinite God Himself became incarnate as a Man in the world. Paul asserted that "God was in Christ," and that in Christ, "dwelleth all the fulness of the Godhead bodily."

How could this be unless the Son to be given, of Isaiah's prophecy, was in some unusual and unique way "sent" from the Godhead Itself to present it to men, to set it forth in visible form, in short to make it *incarnate*, so that men might indeed behold "the glory of God in the face of Jesus Christ."

No ordinary man could accomplish such a divine end but the One that was sent, with the evidences of divinely and divine origin written in His Person, because, after all, these belonged to Him from eternity.

So far, the Christian Church has failed in this realization and comprehension, because it is lost in literal interpretations, full of appearances, and also because its mistaken ideas of the Trinity have led it to believe that God the Father remained in high heavens, and only sent a second person, His Son, and a second God, into the world to take upon Himself the sins of the world with which God Himself in heaven would have nothing to do.

This view destroys the fact that the only Saviour of mankind is God Himself, who promised to come to His children, to save them, and to overcome their enemies. He has taught us this in such passages of Scripture as these: "I am the Lord: that is my name and my glory I will not give to another." (*Isaiah 42:8.*) "I, even I, am the Lord: and beside me there is no Saviour." (*43:11.*) "I am the Lord, and there is none else, there is no God beside me." (*45:6.*) "There is no God else beside me: a just God and a Saviour; there is none beside me." (*45:21.*)

Since there is one, supreme God, for such is the testimony of the Scriptures, there was none other to come, none other who could come to man's rescue and salvation, overcome the powers of darkness and release man from the tyranny of his self-created hells.

In a new comprehension of the nature of God, the truth becomes clear that our Lord Jesus Christ is Himself the one and only supreme Being, not merely a Son. When we think of God as our Father, we do not think of Him as an ordinary, human father. Nor should we think of our Lord, when called the Son of God, as a mere ordinary human son. These terms, as applied to

the Divine Being, mean vastly more. God as Father and as Son, is still the One God, as the source and the manifestation: one the Divine and one the Human of that Divine.

We find a strange verse in *Revelation* which reads, "I am the root and the offspring of David," (22:16) both root and offspring, the Sender and the Sent, Soul Itself and the Body therefrom.

The Lord in His Humanity sets forth His Godhood from eternity. "Before Abraham was, I am." Who else could do so? "He that seeth me seeth him, that sent me." (*John* 12:45) "Unto us a child is born, and his name shall be called the mighty God, the everlasting Father." (*Isaiah* 9:6). "They shall call his name Emmanuel, which, being interpreted is, God with us" (*Matthew* 1:23). He was, indeed.

Thus the one and only God of the Old Testament era is the one and only God of New Testament times. Both Testaments teach the same God, the former, before He came, with promise to come, and the latter, of His actual coming. Prophecy and fulfilment. His old name is Jehovah. His new name is Jesus. Of Him we sing at Christmas time

Christ, the everlasting Lord.  
Veiled in flesh the Godhead see.  
Hail the incarnate Deity  
Jesus, our Emmanuel.

So near and yet so far. We need to realize that God and Jesus, Father and Son, source and manifestation, are one and the same, not two separate persons. Nothing is gained by dividing God, but nearly everything is lost. The Scriptures certainly declare, as we have seen, that the Only God Himself was and is involved in the salvation of His children. It is His rightful work to save that which is His own.

Not until the Christian Church everywhere comes to realize that Jesus is God, and God in the flesh, by incarnation, and by ascension is still God in the spirit, as ever, will it enter into its true apostleship and glory, and be able to sing the great words of *Revelation* which declare, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God Himself shall be with them and be their God." For "the Lord God almighty and the Lamb are the temple." (21:3, 22).

There is not a passage in the Old or New Testaments that teaches that God exists as Three Persons, or more, according to the ancient Romans and Greeks. Such teaching is the interpretation of men; not the testimony of Scripture. There is no one but God Himself able to set forth His own glory and saving power, able to incarnate Himself in His own self-designed Human Body, in which to make Himself visible and real to His children.

Did not our Lord in the world say, "The Father that dwelleth in me, he doeth the works."? (*John* 14:10). And does He not identify Himself as this Infinite God in such words as these, "I and my Father are one" (10:30). All these New Testament passages describe the wonderful actions of the Lord in His Human acting from His Divine. They have nothing to do with two Persons, but with the Divine operations of God Himself, in Himself, as He is in heaven and, by incarnation, on earth.

Thus our Lord Jesus Christ is the One and Only God of all time and eternity, "Alpha and Omega, the beginning and the end, the first and the last . . . the root and the offspring." (*Rev.* 22:13, 16).

This is the testimony of the revelation of Emanuel Swedenborg (1688-1772), a servant of the Lord, raised up by Him to write a revelation of utmost importance

to the world, that will give new strength and spiritual life to every one who receives it. A fuller Gospel than we have known before lies ready for our understanding, our hearts and our use.

(Mr. Wetthey, former minister of the Church, now is engaged in medical work in Montreal.)

## A Contemporary Description Of Jesus Christ

IT WAS THE CUSTOM OF the Roman government, Gibbon informs us in his *Rise and Fall*, to advise the Senate and people of the prominent events which happened in their respective provinces; and so in the days when Tiberias Caesar was emperor, Publius Lentulus, who at that time was governor, wrote the following epistle to the Senate concerning Christ:

Conscript Fathers: There appeared in these our days a man of great virtue whom they called Jesus Christ, who is yet living among us; but His own disciples call Him the Son of God. He raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall, and comely; with a very reverend countenance, such as the beholders may both love and fear; His hair of the color of a filbert full-ripe, plain to His ears, whence downward it is more orient of color; somewhat curling and waved about His shoulders.

In the midst of His head is a seam or partition of His hair, after the manner of the Nazarites; His forehead plain and delicate; His face without spot or wrinkle, beautified with a comely red; His nose and mouth exactly formed; His beard thick, the color of His hair, not of any great length, but forked; His look innocent; His eyes gray, clear, and quick. In reproving terrible, in admonishing courteous, in speaking very modest and wise. In proportion of body well shaped. None have seen Him laugh, but many have seen Him weep. A man for His singular beauty surpassing the children of men.—

## A Brave Approach To Amity

Our weak young nation dared to stand alone  
And did not blush to let the whole world see  
Its Christian messages in fearless tone  
Proclaiming peace to all, and amity.  
Its very coins declared, "In God we Trust,"  
Our God still lives. He is as strong to aid  
As in our weakness, and our God is just;  
Why should our nation quail and be afraid  
Before a foe that cries out hate, and sets  
A blood-smeared prig as god, whose followers  
Betray their kith and kin, whose evil debts  
To decency are stressed with sullen slurs?  
We need a voice conviction-dignified  
To tell all scoffers God is on our side,  
To foster faith in right and tell abroad  
No demon yet has overcome our God.

ALICE HOEY SHAFFER

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# Trails and Trends Today . . . .

## Three Doors

"Hell has three doors: lust, rage, greed."—*Bhagavad-Gita, the Hindu Scripture.*

## A Wanted Definition

Endeavoring to offer an all-inclusive definition of the ecumenical *movement*, prior to the opening of the World Council of Churches meeting in Evanston, Ill., next month, its general secretary the Rev. Dr. Visser 'Hooft, put it: "From the Church-as-men-have-conceived-it toward the Church-as-God-intended-it."

## Bible As Prospectus

According to the American Jewish Committee's *Commentary*, March '54, one Xiel Federman, taking as his clue *Genesis* 19:24 (destruction of Sodom and Gomorrah) began recently to prospect there for oil (bearing in mind the *Genesis*-recorded, probably gas, flames) and geologists have now confirmed his "hunch."

## The Most Important Job

"Marriage is the most important job in life, and is about the only one still left to amateurs, for about 95% of the young people entering into matrimony are unprepared for it."—Dr. Richard E. Lentz, director *Family Life Dept.* National Council of Churches.

## Infinity's Indications

"We have pierced the sonic barrier with our military planes, but now we are faced with another—the thermal barrier heat, external and internal, which is even more of a challenge." Barriers more infinite may be beyond.—*National Advisory Committee for Aeronautics.*

## Unique Sacred Statue

*The Listener*, British Broadcasting Co.'s international weekly, reports the discovery in Cheapside, London, of an extraordinary statue of the Lord, so perfect in colors, contour and precision of sculpturing as to be almost beyond belief. "It is probably an easter sepulchre nearly 500 years old, and even the texture of the linen garments and hairs of the beard still are sharply defined, although with a fairy-like chisel."

## Words of Wisdom

"In the untaught there can slumber undreamed potentialities, whereas in the educated limitations are pitilessly laid bare."—*Gertrude Lilja, American-Scandinavian Review.*

## A New Day Has Come

Under this heading the Board of Missions of the Presbyterian Church,

U.S.A., reports June 26, "The ecumenical mission is the impact of the Christian minority and not a mass movement of the majority. In time we may not cover the earth, but there is far reaching penetration into vital places in telling ways. There must be more."

## Presidential Endorsement

President Eisenhower in endorsing the newly organized Foundation for Religious Action, wrote his pastor the Rev. E. L. R. Elson, Presbyterian, Washington, "I look upon this purpose as completely laudable, and worthwhile." The purpose is reported as "to help mobilize a counter offensive of ideas, faith, moral force."

## Negroes Receptive

Paragraphs 115-124 in Swedenborg's "Last Judgment," Rosthumous Theological Works, are especially revealing concerning the receptivity of "Africans" to the Heavenly Doctrines. Intriguing is the revelation that less good are natives "near the coasts, since Christians come thither, who insinuate scan-

## Mrs. Deming Preaches

Mrs. Winifred Deming, minister of the Unity Church, Richmond, Calif., occupied the pulpit of the El Cerrito church July 11 in the absence on vacation of its pastor the Rev. Owen T. Turley.

## Notice To All Parish Paper Editors Church Reporters Contributors

On and after August 15, which is the first "deadline" for the first issue of *THE MESSENGER* under its new editor, all church news, reports and general items of other interest should be sent to the Rev. Bjorn Johansson, editor, 3550 Evanston Ave., Cincinnati 7, Ohio.

Similarly, contributors of sermons and articles, features and Letters to the Editor, should be so addressed.

The new editor continues the policy of inviting for consideration contributions from the laity whether actually members of the Church or not, provided the material is literate, informative or instructive, *interesting*. Whenever possible, manuscripts should be typed on one side of the paper, double spaced, and a self-addressed envelope provided, except in the case of the clergy.

dals" (preach what is not Christian-like).

## Rural Picture Games

New Church pastors serving churches in rural areas and who may sometimes run out of ideas for outing programs, will find help by inquiring of the Rural Church Dept., Drew Seminary, Madison, N. J., which has published a booklet containing "over a hundred games that farmers like to play."

## Going Too Far!

The length to which some Churches can go in their adulation of scriptural characters is illustrated by a booklet before us entitled "The Pilgrim Prayer Book," published for visitors to the Shrine of St. Anne de Beaupre, near Quebec City, Canada. Here we read, page 26, *et seq.*, that St. Anne was the grandmother of the Lord, or in other words "God has a grandmother."

## Sun Power Put To Work

A device developed by the Bell telephone Laboratories will operate a small radio transmitter, and similar receivers, powered only by the sun. What this augurs as experiments continue, can easily be imagined.

## Lenox Community Church

Described in its *Bulletin* as "The White Church on the Hill," four miles south of Norway, Iowa, the Lenox Community New Church can easily be located by summer travellers in that direction. At its annual homecoming July 25, General Pastor Immanuel Tafel, from Chicago, preached and baptized eight children.

## Mrs. Fairfax Recovering

The many church associates and other friends of Mrs. William E. Fairfax, wife of the minister of the Harlem, N. Y., mission, will be glad to know that she continues to gain strength following a stroke about a month ago. She has regained her speech and some circulation is noted in her left side.

## Walking Tour In Europe

Mrs. Ralston White, San Francisco parish, has been on a 30-day walking tour in Switzerland. She was to fly to Rio Janiero to attend the International Homeopathic Convention.

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## Man's Efforts And God's Ends

**A** DAY or two following the announcement just forty years ago that the first ship had passed through the Panama Canal a group of farmers and their wives were excitedly discussing this great event. There were exclamations of admiration and wonder—"the greatest human achievement up to that time," some said. "Think, linking the two great oceans together! And what that will mean for trade! Yes, and its importance to naval warfare,—remember that 80-day cruise of the Oregon in the Spanish-American war from one ocean to the other?"

Then suddenly a petulant voice broke in upon those enthusiastic admirers of progress. A middle-aged woman familiar for her piety and for a sharp tongue, cried out: "You talk about the genius of engineers and all that man can now do, but you forget how sinful it is. If God had wanted those oceans to be joined, He would have put a river there in Panama. Man has no right to be trying to improve on creation, for the Bible tells us that God saw it was all good."

"If you can say that," retorted a farmer, his voice translucent, "You can also claim that it is sinful for us to plant wheat or to drain the land or to build houses, for if God had wanted any of those things He would have done them Himself. God leaves some things for us to do, and He does not want us to be too lazy about doing them."

In the theological argument that ensued the Panama Canal was quite forgotten except as an occasional illustration of a higher theme. Some held that God's creation was perfect and that man's puny efforts to improve on it were a rank impertinence; others contended that God had given man intelligence and understanding so that he could make the world a better place for his creatures.

No solution was reached by the farmers and none ever will be reached concerning the metaphysics involved in this subject. But in practice nearly everyone accepts the theory of the efficacy of human effort. Man is not created to accept with resigned patience things just as they are. Nothing is ever just what we want it to be, but a measure of power is given to us to mould things more nearly to our heart's desire. The perfection of creation lies in the very fact that it is dynamic and progressive. On all sides we are impressed by the endless inventiveness of the Creative Energy. It has given rise to myriads of forms and untold ways of achieving the same ends. Life presents itself before us in the sea, on the earth, in the earth, in the air—in such countless ways and forms that as to stagger the imagination. Because man is created in the image of God, he is also endowed in a finite way with this gift of inventiveness. He is an instrument in the hands of the Creative Energy to carry on and help in this inventiveness.

This would be a very boring world were everything to rain down on him that man needs or wants,

and neatly packaged and ready for consumption. Even the lazy would die of ennui in such a world. It is the daily meeting of new problems and in some measure solving them which not only makes life interesting, but provides the conditions necessary for spiritual growth. It is only our egotism that prompts us to ask why there is evil in this world; why there have to be moths, houseflies and bugs. We do not like these creatures because we do not like the way they make their living. But they present a challenge to us, and because they do that they are not enemies. They help us to keep alive. But for the obstacles that must be overcome, the enemies that must be vanquished, the dangers that must be faced, we could not be said to truly live.

Water is always seeking the lowest level, and when it does (it is only in a relative sense that water ever reaches dead level), it becomes stagnant and poisonous. Not until the attractive power of the sun lifts it up into clouds so it can come back as rain or snow can water be said to live. So man, were he ever to find the repose of some dead level, would no longer live. Any human life that had no vision of a "something better" as its goal would not be worth having.—B. J.

## The "First" American

**V**IRGINIA DARE is a name familiar to most Americans, grownups as well as school children. It may perhaps be said that her place in history is assured and that her name will never be forgotten, though this is her 367th anniversary. Yet Virginia did not attain this distinction by any deeds of heroism or any great achievements. She gained her fame by being the first English child born on American soil. It was her grandfather, John White, who led the second company that Sir Walter Raleigh, sent to the new world in his ill-starred venture as a colonizer. White landed on Roanoke Island, now a part of North Carolina, July 22, 1587, and less than a month later, August 18, to be precise, Virginia was born, becoming thereby an undisputed "America firster." Shortly thereafter, White returned to England for supplies. Wars detained him and it was not until 1591 that he returned to Roanoke Island, only to find every trace of the colony he had planted, except the word "Croatan" carved on a tree, had vanished. It has been supposed that the colonists went off with some friendly Indian tribe, possibly the Hatteras, remote descendants in that area still being called "Creatans."

And Virginia? The biographical dictionary we consulted is silent about her later years—presumably she was among those who disappeared without a trace. So interest in her begins and ends with the circumstances of her birth. Her name will live in history because "the first" exercises a peculiar fascination over the human mind. It is the first man who comes in that wins the race. It is the

(Concluded on page 266)



# Fifteen Years' Notable Service

After serving the South-Eastern Field since November, 1939, ten years of which followed the passing to his heavenly home of her husband the Rev. Charles Herman Kuenzli, Mrs. Kuenzli retires September 1, her withdrawal from their "Three Parishes," as Mr. Kuenzli liked to call it, deeply regretted by all, her devotion and ability to be greatly missed.

The well-named Three Parishes consisted of the mission field itself, of course, with its several societies and groups and numerous scattered New Church homes; the broadcasting over WSUN, St. Petersburg, which covers a comparatively wide area; the sermon service, composed by Mrs. Kuenzli, and circulated bi-weekly to more than 200 persons in thirty-two states.

The labors and accomplishments of the retiring missionary and lay leader have astonished not only those benefited by them, but the Board of Missions itself, for not only did she fill the pulpit of the St. Petersburg Society for over a decade, but officiated at those offices of the Church for which the Constitution provides. She called on the sick comforted the bereaved and travelled periodically to the churches or groups in Jacksonville, Savannah, E. Palatka, Daytona Beach and elsewhere;



but all that, as has been said, is but one-third of the story.

In 1943, Mr. and Mrs. Kuenzli inaugurated broadcasting from St. Petersburg over WSUN, then Thursday mornings. It is the only New Church radio program which has been continuously on the air since that time. As Mrs. Kuenzli will continue to reside at her home in St. Petersburg, at least during the "season," she will keep up the broadcasting as long as it can be finan-

always an enthusiastic and loyal supporter both in attendance, at its services, the Women's Auxiliary and in her financial support. In more recent years her sight has begun to fail and she found it necessary to walk with a cane. However, even inclement weather was certain to find her at church. Her resurrection service was conducted by her pastor, Rev. David P. Johnson.

UNRUH.—Suzannah Pauline Unruh, affectionately known as Susie to all her friends, daughter of Rev. Benj. P. and Mary Unruh, was born September 20, 1878 near Pawnee Rock, Kansas, and entered the spiritual world June 19 at the age of 75. As a child she attended school in district 7 and at Pawnee Rock. Later she entered Bethel College, Newton, Kansas. Sept. 1, 1898, she married Benj. C. Unruh. They had three children: Geneva, Virgil and Galen. Throughout her life her main interests were her family and her church, the New Jerusalem Church in Pawnee Rock. Her home was always open to friends and relatives, both from church and community. Visiting ministers have at various times expressed appreciation for her gracious hospitality. She was a charter member of the Progress Club and was always generous in offering her home for the social affairs of the Club. She was also

cially supported. The sermon service already has been described.

Upon acceptance of Mrs. Kuenzli's resignation the Board of Missions adopted a special resolution recognizing Mrs. Kuenzli's remarkable services on behalf of the Church, and associated with the rising vote a token of tangible appreciation.

At St. Petersburg's last service for the season May 30, a considerable group assembled for a farewell party, and the presentation of a love gift. There was happiness that at least Mrs. Kuenzli would still be residing among them.

## California Association

The Labor Day weekend a favorite time for holding meetings of Convention Associations, is this year's date for the annual meeting of California's. The Rev. John L. Boyer, Riverside Pastor, is to be invested there as general pastor. The Rev. Henry K. Peters, Oregon-Washington Missionary Minister, will be guest preacher.

## Japanese Magazine

Translating the titles of its principal articles for the benefit of THE MESSENGER, the Rev. Shiro Torita, who conducted services in Tokyo during the Reverend Doi's recent absence, has sent here his *New Church Magazine* for June. A sermon on the "Five Thousand Fed" and spiritual exposition of *Genesis*, were that month's features.

## Sponsors New Camp

Irion Shields, Sacramento Circle, is Chairman of the Committee, and Yvonne Johnson, of the same group, Secretary, having Charge of the Coast's new Camp Cosumnes at Bridgeport, Calif.

## On Visit To Alaska

Miss Mary Swanton, who resides with her father Dr. John R. Swanton, in Newton, Mass., left July 19 for a six weeks visit in Alaska.

a member of the Merry Matrons Club, and the Ladies Aid of her church. She and her husband celebrated their 50th wedding anniversary Sept. 1st, 1948. This was one of the most joyous events of her life. Her husband had entered the spiritual world Dec. 24, 1951. Since that time she had been eager to follow him. She will be greatly missed by her loved ones. Surviving are a daughter, Mrs. James C. Douglas, San Luis Obispo, Calif.; two sons, Virgil Unruh, Larned and Galen Unruh, Pawnee Rock; eight grandchildren; a sister, Mrs. Harry M. Schmitt, Pawnee Rock, and a brother Otto Unruh Larned. Services were held in the church June 22 conducted by her pastor, the Rev. Julian H. Kendig, and Rev. Eric Zacharias of Pretty Prairie.—J. H. K.

## IN MEMORIAM

Also See  
pages 271, 272

HORNE.—Mrs. Gisela Horne who passed away suddenly in her sleep July 6, was one of the early members of the New Church in Kitchener. Her parents were both born in Austria, Mr. and Mrs. Matthew Riener, where they belonged to the Roman Catholic Church. The older children were baptized in that church. However, Matthew Riener in some manner learned of the New Church and of Swedenborg's writings and became interested and fascinated by them. He, with his family, left the Roman Catholic Church and in order to get away from it and into a non-Catholic community they moved from Vienna to this country. They became affiliated with the Kitchener Society of the New Jerusalem and Mrs. Horne was born in the village of Breslau, just a few miles outside of Kitchener where Matthew Riener had his vineyard. He also operated a tailor shop in the City of Kitchener, then Berlin. Mrs. Horne was baptized and brought up in the New Church. She was married twice, her first husband having preceded her to the spiritual world many years ago. Later she lived with her second husband in Toronto and following his death moved to Kitchener about nine years ago. She had been a great student of the theology of the Church and was

# Good Food For Thought

Two notable papers on life after death recently have come to *THE MESSENGER*'s attention. The first is the Garvin Lecture for 1943 as given at Lancaster, Pa., by Dr. Hornell Hart, professor of sociology at Duke University. The other, one of a series in the Mary Barbour Blair lectures as presented by Dr. Davis Howard Spoerl in October of the past year at the Swedenborg Philosophical Center, Chicago. He is teacher in Swedenborg's philosophy and psychology at the Theological School, and editor of *The New Christianity*.

Dr. Hart approaches the question of immortality from the scientific and empiric standpoint. He early asks: "If the brain is destroyed, does that prove that the *personality* which has used that brain as its instrument has been destroyed." After quoting and dealing with a wide number of professional findings and psychological and kindred discussion, including a reference to the well known to New Church people "story" of the "Ambassador's Lost Receipt," as reported by Kant regarding Swedenborg, Dr. Hart sums up by saying:

First, this universe of ours is spiritual. Matter consists simply in the rigorous outworkings of the patterns by which Spirit acts and builds. We live and move and have our being within a Supreme Mind.

Second, our life here on earth is a drama, taking place within the Supreme Mind. Our immortal spirits are actors, cast in the roles of the divine comedy.

Third, death is merely our final exit in the character which we have been playing in the present act. When we have said our last line we move into the wings, lay off our costume, wipe away the make-up, and step through the stage door into a wider world. And sometimes, from realms beyond our theater of life, actors who have made the exit called death come back from the wider world and move for a moment among us, challenging our earth-bound personalities to look up and out beyond the stars. Far oftener, in our deepest hearts, we may hold communion with them.

Fourth, being privileged, for a little while, to move about upon the stage of Creative Life, let us explore reality reverently but courageously, knowing that our destiny reaches out far beyond the scenery, the make-up, and the properties of this present stage of experience. Let us learn to tune our minds in with the Consciousness which is the Father of our spirits and the Author of our lives. Let us train and discipline our personalities, that we may fit ourselves to live more fully, now and forever, in the endless life of God.

Original and striking passages in Dr. Spoerl's lecture include the following:

If we are curious about the nature of "life after death," all we seemingly require is enough imagination, detachment, and goodwill to extricate ourselves here and now, to whatever extent is possible, from the common habit of taking natural existence as the be-all and end-all of life. Intermittently at least, we can cultivate some experience of eternity. And if we learn to take the eternal perspective at face value, the last thing to worry about is facing death when the time comes. "Why seek ye the living among the dead?"

Our extent of entanglement in the "natural" order is incidental to eternal life, not a preface to

entering on a "later" life after death, for the whole meaning of life after death is on a different level. This brings us to the true problem of immortality. I cannot regard the mere question of whether or not life persists after death as the true problem. Indeed, most people who concern themselves with that question are deeply interested not in the *fact* of so-called survival, but in its nature and quality. Since logical proofs are geared to premises, and some premises are unacceptable to some people, the mere fact of survival is not in itself worth disputing about.

The true problem of immortality has to do with the means of attaining the eternal perspective as opposed to a limited temporal outlook. Swedenborg's theology covers in detail an elaborate discipline of attainment, which there is no room to summarize here. In its simplest form, it reduces to a faithful, trusting, and practically charitably mode of living "in the world but not of it," as if from oneself, as he continually repeats, while acknowledging that one lives from the Lord. It is distinctive, compared with orthodox theologies, in that it does not deride or abase the things of this world; empirical in spirit, it does not rest on any principle of detached supernaturalism.

His system explains step by step the possibility and significance of one's growing into an eternal orientation in the course of a total process of regeneration. Although Swedenborg often writes as if physical death were an absolute precondition of spiritualization, he nevertheless makes it clear that our life in this world becomes fully intelligible only as we adopt the timeless point of view. In a sense, the total impact of Swedenborg's writing upon the receptive is a revelation of the nature of the inner life, which the reader might confirm by appropriately interpreting his own experience.

## EDITORIAL

*Concluded  
from page 264*

first man to build a steam engine that will work and the first man to break a trail in a wilderness who will be honored.

"Firstness" may be merely a matter of chronology, as it was in the case of Virginia Dare. But it may also be the product of high courage, of genius or of merit. It may signify supremacy. It may be won by effort. Most of us value more highly a "firstness" of the latter type. Certainly it was the kind of primacy that has to be won that the Lord had reference to when He said: "If any man desire to be first, the same shall be last of all, and servant of all." (*Mark 9:35*) In designating a servant as one who shall be first the Lord is not thinking of social and economic status. To Him the servant was one whose love for his fellowmen was so strong that his ruling desire was to serve them. Such a one is among the first irrespective of any titles that the world may either esteem or despise. In short, the kind of "firstness" that the Lord refers to is an inner and spiritual status acquired by having fellowship with the Divine.—B. J.

Stop Press: Mrs. John W. (Helen) Spiers passed away suddenly at La Porte, Ind., July 29. Memorial notice later.

# TO THE SEVEN CHURCHES Karl J. Bomhoff

(The first in this series of articles appeared in our Jan. 10 number.)

THE LORD'S MESSAGE TO THE SEVEN CHURCHES was, according to Scripture, addressed to seven little Christian groups in Asia Minor. But like all else in the Bible He spoke not only to Seven Churches, but to every church and man through all time.

As we study the 1st Chapter of *Revelation* carefully, it will be seen that some of the mistakes made by those early Christians are still made by us, and that the Lord's words of counsel should awaken us also to renewed effort to make our lives wholly acceptable to Him, and also to help to make Christianity a living factor in the Land, as we all are asked to do. For this we ought to go back to the Bible very often.

Beside our philosophy, we need religion so that head and heart can work together. Men are very different from each other; some of us over-emphasize doctrinal, philosophic or scientific teachings; others under-estimate the need of them; some lean more to the occult or mystic side, some feel that a good outer life will be all right and sufficient, while others say that, if the heart is right, the outer life will be all right too, whatever we do.

Some put great faith in the old forms of religion, and some see no need for that at all, and may never really decide what they ought to do.

In the messages to the Seven Churches, the Lord does not leave any of us without a word of warning. He carefully tells us by means of them that real love and higher truth and active service to others are all needed in every life. As said before, what the spiritual sense of the Holy Scriptures is has been almost unknown. But there is such a sense in every particular of the Word and without it the Bible in many places cannot be understood.

Take for instance when we read in *Revelation* that the foundations of the wall of the New Jerusalem are described by twelve precious stones the question arises how could twelve precious stones make the foundations for the wall of a city? The reason is, that the foundations of its wall signify the doctrinals or teachings of the New Church, and each stone has a special meaning, which is derived from the spiritual sense of the letter of the Word.

This true sense does not appear in the literal or natural sense, for it is in it, as the soul in its body, yet it is known that there is what is spiritual and what is natural, and that the spiritual flows into the natural and presents itself to be seen and felt in the forms, which come under sight and touch.

It is also recognized that the spiritual without such forms is not perceived or seen, otherwise than as affection and thought, or as love and wisdom, which are of the mind and are mindstuff and cannot be seen by mortal eyes.

That affections and thoughts of love, whose property it is to be affected, and wisdom whose property it is to think, are spiritual, further is acknowledged. That these two faculties of the mind

and soul present themselves in the body in forms which are called also bodies or organs of sense and emotion, is likewise known. Also that they make one, such a one as that, when the mind wills, the body in an instant acts.

For example, if we will to walk, we do not tell our legs and feet to move—we just walk. Hence, it is evident that there is a perfect union of things spiritual and natural with man, thought and action.

It is similar with each and everything in the world, there is in them the spiritual, which is the inmost of cause, and there is the natural which is its effect and these two—cause and effect make one; nor does the spiritual appear in the natural, for the reason it is within it as the soul which we do not see is in the body, and as the inmost in the outmost and the cause in the effect, as said before.

It is similar with the Word or the Holy Scripture, this in its bosom is spiritual because it is divine and can be denied by no one, but as the spiritual sense does not appear openly in the sense of the letter, which is natural, therefore the spiritual sense is still almost unknown today.

Genuine spiritual truths have been revealed by Jesus in the parables, and most of the Old Testament can only be rightly understood through the knowledge of correspondence which men of this age have nearly lost and therefore the great confusion today in regard to the explanation of prophetic predictions.

For this same reason has the *Apocalypse* not been much understood before. If we take for example the 11th verse in the first chapter, a voice saying, "I am the Alpha and the Omega, the first and the last," this actually means that He who is the self-existing and the Only, from the first to ultimates, the Beginning and the End, from whom are all things, thus who is love itself and the only love, wisdom itself and the only wisdom and the life itself and the only life in Himself, is thus the Creator Himself and the only Creator, Saviour and Enlightener from Himself and so the all in all of heaven, earth and the

Church, who alone is the infinite and eternal and God-self, and that He is the Lord. All these things and infinitely more are contained in the two words—Alpha, Omega.

It is said that all the syllables or letters of the alphabet signify things in the spiritual world and that speech and writing there with the angels are therefrom and that therefore the Lord describes His divinity and infinity by Alpha and Omega.

In the first chapter of *Revelation*, John is told to write to the Seven Churches which are all in Asia all he has seen and heard. It is said to the angel of each church, but by the Seven Churches is not simply meant so many groups, but all churches in the Christian world, and all human hearts and mind who belong to any church.

The number seven in the Word signifies things and seven means all things and all, and therefore, also what is full and perfect, and it occurs in the Bible in many places, where anything holy is treated of, and also in the opposite sense—what is profane. To forgive seven times seven is not only forty-nine times, it is all times forgiving.

By the "churches which are in Asia" is meant those who are in the light of truth from the Word, since by all the names of wars, persons and places in the Bible, the things of heaven and the Church are meant.

In *Matthew* 21:15 we read: "He that hath an ear to hear, let him hear." In *Revelation* 2, 3 we find in several places: "He that hath an ear, let him hear what the spirit saith unto the churches," and various promises are given to "him that overcometh." The Lord tells every church about the good work they have done, but also mentions their shortcomings and gives warnings, promising His help in overcoming evil.

To the Church in *Ephesus* the Lord commends its zeal for the truth and earnest condemnation of false teachings that have crept into the church. But He reminds them that they have lost their former love.

To *Smyrna* He expresses the gladness that makes it possible for them to bear their tribulations. He is sorry for the lack of truth they are feeling. Though they have more than they think. His message to them is to keep on bravely under the guidance of the truth they possess, and that after death, if it cannot be before, they shall have the enlightenment they desire.

To the Church in *Pergamos*. Here He sees those who no longer think deeply about the truth they have gained. They speak of them but are no longer careful to keep them pure and undefiled.

Those in *Thyatira* are commended for

(Next page please)

# LETTERS TO THE EDITOR

## "Are We Consistent?"

To the Editor:

Regarding Elizabeth Sherrill's letter about funerals (MESSENGER 6/26), I am always glad to view the remains of a departed friend, because in my ob-

## SEVEN CHURCHES From page 267

their love and service and faith, and the Lord sees that all these things have been increasing with them, but He tells them that self-glory is creeping into their hearts, ruining the spiritual value of all that they do and that this must be overcome if the church, the spiritual life is to remain with them.

Among those of *Sardis* the Lord observes that they do outer work and have on account of these a reputation for piety and godliness, but in reality religion is almost dead in them. They are putting all their faith in the outer form of religion to save them and their worship is like an empty shell. The Lord tells them to strengthen the little truth and the little love that still remains, and to recall all the truth that they have received in the past and to repent, for external acts of piety are nothing without the indwelling spirit.

He commends the Church in *Philadelphia*,—they have their hearts open to the Lord and they are receiving from Him the inner love and enlightenment that alone brings the church to men. But they too must remember that their own strength is little and that without the inner door being open continually, their usefulness will come to an end. With the door open—heart and mind, however they will always have the truth that will enable them to help others to see it, and the love that will bring patience and power in overcoming all temptations.

To the *Laodiceans* he points out their evils, that can only condemn them, but He also lovingly reminds them that the inner door is still open to all men who will hear Him.

How plain it all is that the messages to the Seven Churches are written to all mankind and all Christian churches in words of love and life.

They point out every weakness, encourage every strength, exhort every hesitation. May we all heed and use these wondrous words. "He that hath an ear, let him hear what the spirit saith unto the Churches," because the man who understands ought to obey what the divine truth of the Word teaches those who will be of the New Church, which is the New Jerusalem.

By combat against evils and falsities we will be reformed and regenerated, and so in time reap the reward of him that "overcometh."

servance a good person always turns so beautiful after death. This is not caused by the undertaker. When my baby son died he was the most beautiful thing I ever saw. My mother was also, sick and worn, but just after the passing she turned so beautiful I sent for the neighbors. I think it a shame to let an undertaker remove a body to his establishment, with all its beauty lost to view. It is the angels who bring the lovely expression.

I was surprised, too, by the Rev. W. R. Woofenden's quotation (MESSENGER 6/12) from the King James version "Ye have heard that it was said by them of old time . . . whosoever is angry at his brother without a cause. . ." MATT. 5:22, whereas the clause "without a cause" is omitted in the English Revised, 1885, and the American, 1952. Whoever heard of anyone who was angry without a cause? Inserting that phrase emasculates the Command. Some think that the "old folks" cling to the King James, but I have not found it so.

ESTHER CHANDLER PERRY  
Redlands, Calif.

To the Editor:

I write concerning the letter in your June 26 issue respecting viewing the remains of a loved one. Personally, I like the old fashioned funeral service. To me, it is a pleasure to hear the minister speak of the good qualities of those who have gone on, and surely most people, perhaps all people, have some good in them. And I like to look the last time on a mortal face; it is usually so peaceful, with no sign of the pain which shall be no more.

My mother's funeral was like that. However, it is a matter for each individual or family to decide for themselves, and of course the method described in the letter to which I refer would do away with much expense, which often is more than many can afford.

ANNE CAREY BRADLEY  
Fryeburg, Me.

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on the  
MOUNT

REV. RICHARD H. TEED

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MASSACHUSETTS  
NEW CHURCH UNION

134 Bowdoin St., Boston 8, Mass.

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## Dois Have Sailed For Home Sends A Message Of Thanks To All; Had Been Here Two Happy Months

Sailing from San Francisco July 30, the Rev. Yonezo and Mrs. Doi return to Japan lifted in spirit, warm in heart and inspired with love, gifts and encouragement lavished on them by Convention people wherever they went in two long months of travel and entertainment.

They take this means of happily thanking everyone, everywhere for their generosity kind and wise words, and the real friendship voiced throughout their visit in the United States and Canada. To the Rev. and Mrs. Othmar Tobisch especially, San Francisco necessarily being a sort of headquarters while here, the Doi express their deepest gratitude.

## Service at Wellesley Hills

July 18, the Rev. and Mrs. Edward B. Hinckley had as guests at their home in Wellesley Hills, Mass., a number of friends from the Mansfield church, Doctor Hinckley conducting a service at which there also were in attendance Mrs. Hinckley, sufficiently improved in health to leave her room, and her mother Mrs. Chas. H. Kuenzli, missionary in the South Eastern Field.

## National Association Gains

Considering the ability and zeal of its officers, not to say membership at large, it is no wonder that the National Association has made considerable gains since it was first organized only three years ago. A new member just reported is Gene Burrell, Ft. Worth, Texas. An exchange of photographs among these isolated New Church people is an excellent method of getting acquainted.

## Stamp Work Continues At St. Petersburg

In response to numerous inquiries, the stamp outlet of the Board of Missions will be continued by the Rev. Leslie Marshall at his new location, St. Petersburg, Fla. The churches, missions, commercial firms and individuals who have been gathering up stamps for this use for many years, should redouble their efforts if possible, as Mr. Marshall now expects still further to extend this undertaking, all proceeds of which go toward the missionary work of the Church. Until about August 15 please continue mailing or expressing to Paterson. Beginning Sept. 1 the postal address will be Box 886, and the street address, 1915 No. Fifth St., St. Petersburg.

## New Data On Home Life Of Swedenborg

**Editor's Note:** — The following article by Lay Leader Olle Hjern of the New Church in Stockholm presents some wholly new material concerning Swedenborg's personal life of considerable importance and interest. It appeared in the current New-Church Magazine to whose new and able editor the Rev. G. T. Hill we are greatly indebted for its re-publication here. Appended is, by something of a coincidence, an article on a similar subject contributed this month to the League Journal by the Rev. Jack Hardstedt, minister at Stockholm and missionary pastor for Scandinavia.

EMANUEL SWEDENBORG was a true "citizen of the world." This "seer" of the New Church belongs to humanity. Though during many years of his life he travelled extensively, living for years in other countries, he still had his fixed abode at Stockholm, the capital of Sweden. He was born there in 1688 in the parish of St. James (at Regeringsgatan No. 18) and was baptized in the parish church.

As Swedenborg spent much time in his young days studying in different countries, there was no question in those days of his settling down in a real home. Only when he arrived at the mature age of thirty-eight and had the position of assessor in the College of Mines did he rent his own rooms in Count Gyllenborg's house within the parish of Santa Clara in a place near the present Brunckerbergs Torg, not far from the Central Railway Station.

During his stay in that patrician house he is said to have employed a man servant, called Olof. He also had social intercourse with Lars Benzelstjerna, to whom his sister Hedwig was married and who lived in the same house.

Sister Hedwig died in 1728 and Swedenborg moved shortly afterwards from the north part of the city to the "Old City," the oldest part of the original Stockholm. Here he moved and took quarters at Stora Nygatan, now No. 7, where he remained for five years.

We perhaps remember the terrible vision he had concerning Stora Nygatan which is recorded in his "Spiritual Diary": "The interior sight was opened to me, and I looked into that street of Stockholm called Stora Nygatan . . . and I was afterwards brought into that street, and there were angels with me who said that in the houses round about there was not anyone alive, but all were dead, that is, spiritually, so that they were horrified and did not want to go any further. When they are dead in

## Commemorate Their Golden Wedding

The fiftieth wedding anniversary of Mr. and Mrs. Frank A. Peters of Saskatoon was commemorated with a sermon on marriage and a joyous celebration at the Lynebrooke Inn, Saskatoon, June 13, the Rev. Henry Reddekopp officiating. Mrs. Linda McMaster, daughter of the Peters, supplied the music and a vocal number was given by Peter Abrams of Saskatoon.

On a bright sunny day in June, 1904, a young man and woman were seen driving a team of horses to a farm home a little north of the town of Rosthern. The young couple were Frank Peters and Helena Klassen. They went to see the late Gerhard Ens who was a lay New Church minister and marriage commissioner. The next scene was a happy wedding solemnized at the New Church, Rosthern. The sermon which the happy couple well remember, was based on the Scripture which tells of the wedding at Cana where Jesus was a guest.

Honeymoons in those days did not seem to be the custom. Possibly the primitive mode of traveling did not inspire it. But Mr. and Mrs. Peters, after their wedding ceremony, hitched up their team of horses and went on their honeymoon. They were invited to the home of some friends nearby who served them with refreshments consisting of coffee, cubes of sugar and home baked buns. Returning to Hague which was their home town, they took up housekeeping above a furniture store.

Having always been fondly attached to the New Church the Peters have attended several sessions of the General Convention and have never been absent

the houses there, there appear no windows in the houses, but apertures, within which there is darkness; but when they are alive, windows appear, and men within them."

When Swedenborg returned from his fourth foreign journey in October, 1740, he left this street and rented a flat from his relative, the great scientist Carl von Linné. It was the so-called "Räntmästarehuset" at *Slussplan* (now No. 9, at Skeppsbron) in the southern part of the Old Town, near the water that separates this part of Stockholm from the southern part, called Södermalm. At the present time this is perhaps the most important place in Stockholm from the point of view of traffic. The old houses remain more or less as they were seen in Swedenborg's time.

Swedenborg worked very hard and conscientiously at the College of Mines these first years and attended the sessions there every weekday for whole months.

Already several years before he left



Mr. and Mrs. Frank A. Peters

from a meeting of the Western Canada Conference, until in recent years.

Mr. Peters has gained note as a mechanic, any device which failed to function properly has been a challenge to him. No matter how intricate, he has usually located the trouble. This ranges all the way from fixing clocks, locks and sewing machines to steam engines.

Mrs. Peters was always fond of garden work. As long as her health permitted, her beautiful arrangements of lawns and flowers around their home has attracted many passersby. She has been rated a skilled botanist for which she has been awarded several trophies.

The Peters have three children living: Albert, Mrs. Linda McMaster, both of Saskatoon, and Lawrence of New Orleans. Their four grandchildren are Donna and Dean of Saskatoon, and Lee and Kenneth of New Orleans.

this house he had bought a house for himself in Södermalm, at Hornsgatan (corresponding to the present Nos. 41 and 43). Here he continued to have his fixed abode for the rest of his life. We don't know exactly when he moved to his own residence, but we know that he lived there in 1747 when, on his own request, he obtained permission from the King to leave his office at the College.

He had now at last his own house, surrounded by a large and beautiful garden with "summerhouses," where in quiet harmony he could open his mind to the divine revelations that were given to him. Pastor C. J. N. Manby in the New Church of Stockholm till his decease, 1920, writes: "We will never forget our feelings of deep-felt spiritual reverence when about 1865 for the first time we entered the place, where Swedenborg for the last decades of his life had his home, at Hornsgatan, Stockholm. The house was still in good condition. The garden was quite large and

(Next page please)

(From preceding page)

left a free space around the house. A gate or lattice-door formed the entrance to a long walk at the end of which was situated the well-known 'summerhouse.'

"We entered his house and noticed how a gentleman in the sixteenth century lived. We also climbed the stairs to the upper storey. His summerhouse was quite well preserved. We wrote our names in a register that was kept there for that purpose. We also climbed into the loft of the summerhouse. All was so new to us. It was a lovely summer day. Is it any wonder that our feelings were subject to holy awe?"

Swedenborg was very interested in trees, flowers and shrubs and, like the men of the Most Ancient Church, he probably saw in them correspondences to spiritual things. In this home he wrote during several years and with a tremendous industry all the volumes that contain the revelation of the New Church. Outwardly he seems to have lived a quiet and retired life, though he was always willing to receive those who cared to visit him. He had three female servants in 1760 and some few years later we hear for the first time of that family that took care of his garden and also had the benefit of the income from the garden.

It is said that friends and neighbours exhorted the gardener and his wife to leave Swedenborg's service since he seldom attended divine service in the parish church (S:ta Maria) and consequently could not be a good Christian. The couple were compelled to ask their beloved master to dismiss them. Swedenborg assured them that though he did not attend service in the Marychurch, God is ever-present where two or three are gathered in His name. The gardener and his wife then were satisfied and remained with pleasure in Swedenborg's service.

In Sweden we have a very well-known poem, called "Swedenborg's Garden" by the poet Snoilsky. The theme in that piece of poetry is a real event. A little girl came to "Uncle Swedenborg" asking him to show her an angel or a spirit. Swedenborg promised to do so and brought her to his little summerhouse in the garden, putting her before a curtain. Suddenly he drew the curtain at one side and said: "Now you shall see an angel!"—and the girl saw her own image in a mirror.

Swedenborg's house and garden are long since gone and other buildings now take their place in the fine Hornsgatan. The "summerhouse" is, however, saved for coming generations and is now to be found within that great open-air museum, Skansen, in the Royal Djurgården, Stockholm. [See MESSENGER, January 23.]

Members of the New Church in Sweden and other countries put up in 1888 a cast-iron plate, with Swedenborg's image in a gilded medallion, between the buildings standing on the ground where Swedenborg's house and garden once were. It is a memorial appealing to the large crowds passing by every day. In the plate are engraved the following words from *Arcana Coelestia*: "Venturum est tempus quando illustratio." "A time is coming when there will be enlightenment."

The power of Swedenborg's message is to us members of the New Church in Swedenborg's own home-town, quite convincing to assure us that these words will more and more become a reality also among us.

As I travel almost daily from my home in suburban Stuvsta to the center of Stockholm, where the New Church is situated, I have noticed that I pass almost all the places and haunts of Emanuel Swedenborg during his time in Stockholm. The strange thing is, as I start out, that these homes of Swedenborg are situated in a reverse order to their chronology, beginning with Hornsgatan 41/43, where Swedenborg had his last home, with a beautiful garden, and his famous summer house, now at Skansen.

I always look up and salute the effigy on the memorial bronze plate, affixed to the wall. One block more and the golden spire and cross of Mary Magdalen Church pierces the verdure or hoarfrost of the old limetrees surrounding it. Here Swedenborg seldom set his foot, since he found the preaching not very congenial to the New Jerusalem; as a matter of fact, totally opposed to it.

Now we arrive at "Slussen," the narrow neck of land between the historical Lake Maclar and the Baltic Sea. The tram conductor chimes out, "Raentmaestar-trappan." And here, in this corner house of ancient style and

beauty, in the second story with a wonderfully fine view of rocky islands in bluegreen water, small row-boats, lofty sails and frigates with flying colors, Swedenborg once lived for a time before buying his ultimate home in the southern part at Hornsgatan.

Let us leave the streetcar and delve into the "Old City." The houses are very old and the lanes narrow. In some cases you may touch the opposite houses with your fingertips, standing in the middle of the lane. The names of the streets and marketplaces are all historical and strange to a modern ear.

One enters Grand New Street (Store Nygatan). Hush! We are at Number 7! The dutiful Assessor of the Iron Office lived in this place for some years. If there is the opportunity, try to find paragraphs 5711 and 5721 in his *Spiritual Diary* and it will be found that he walked this street in company with angels, and so do we, though he could see them and talk to them.

Oh, here is the Chemist's Shop he speaks about in the same paragraphs, and here is the House of Nobility where his coat-of-arms still hangs. Look at all those phials and mortars in the window of the chemist's [drug store]. They were all old, when Swedenborg looked at them, passing by!

But I must hurry up! The doctrinal circle begins at 7:30 p.m. I pass over the swift-flowing Norrstrom and just have a glimpse of St. James' Church. Here Swedenborg was baptized. A stone slab over the entrance quotes: "Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you." (*Matthew* 6:33). Perhaps reminiscences from his childhood made him quote those Bible verses in each tome by his *Arcana*.

We rapidly pass Brunkeberg Market-place. When Swedenborg was a smart young student with a powdered wig and a fine sword dangling at his left side, he lived here in his own flat and had a manservant called Olof. Afterwards angels served him, and he himself became the "servant of the Lord."

### CHRISTMAS SONGS OF THE LORD'S COMING

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## For Our Younger Readers

(Synopsis of Part I: A young man musing on the subject of angels, as he reads the Word, seems suddenly actually to feel the presence of an angelic visitant. The angel, as it is, states his name is Dokeos. He has come to give the youth instruction regarding angelhood.)

### Part II

NO SOONER HAD DOKEOS spoken than there seemed to stand at his right hand a majestic old man, tall and stalwart in figure. He was clad in a pale purple-colored robe, without ornament of any kind, which flowed in graceful lines from his shoulders to his feet.

When once I looked upon his face, it riveted my attention. He had a noble, massive brow. His eyes were glorious; solemn, calm, and deep: they seemed as truly inlets to his mind as outlets through which he observed external things. There was something abstracted in his gaze, as though he were looking through and beyond me; but capable of instant attention, and then expressive of serene kindness. He altogether seemed more massive and less emotional than Dokeos. The newcomer might have been of another race than I, so solemn, stately, and majestic did he appear.

As I continued to gaze at him, the semblances of age which had at first impressed me passed away, seemed indeed to melt from about him, and his face then appeared like that of a man in the meridian of life, calm, experienced, and full of intellectual power. As he looked at me, I felt humbled, and even abashed. It brought a sense of relief when he dropped his eyes toward the ground, or lifting them seemed to gaze beyond or above me.

There then came to my mind the thought that I had somewhere seen such a man, or, at least, a picture which had suggested such a face to my imagination, but it far exceeded in masculine beauty and dignity anything I had before conceived of. The atmosphere itself seemed to be brightened and to grow more pellucid about him.

I mentally asked Dokeos who the newcomer was.

"You may call him Sophos," he answered; "names designate qualities, and wisdom is his. He is one whose eyes have been opened, and who therefore has seen."

"Oh, Sophos," I exclaimed, "who and what are angels? Are they the first-born sons of God, created of purer substances than men, fashioned before the world was, to people the vast solitudes of heaven; the descending thought of God becoming incarnate in its transit through the spiritual realm, ere yet it had fixed itself final in the ultimate

plane of nature, and man began to breathe the breath of life?"

Dokeos smiled gravely at this rhapsody, and he whom Dokeos had named Sophos replied to me. His voice was strong, clear and deep toned. His words were slowly enunciated, singularly distinct in utterance: the impression they left upon the memory seemed as though it could never be effaced. As he spoke, his right hand was a little raised, and gently moved, lending additional emphasis to his words.

"Is it altogether unknown to you that heaven and hell are from the human race? I know that it is commonly believed that angels were created such from the beginning, and that this was the origin of heaven; that the Devil or Satan was an angel of light, who became rebellious, and was cast down from heaven with the third part of the angelic host, and that this was the origin of hell. It is amazing that such a faith should prevail.

"There is not a single angel in the universal heaven who was originally created such, nor any devil in hell who was first created an angel of light and was afterward cast down thither; all, both in heaven and hell, are from the human race. Angels are men who lived in the world in heavenly love and faith, and who have thence ascended to heaven: devils are men who lived in the world in infernal love and faith, and who have thence consigned themselves to hell."

"But, do we not read——?" I began.

"Hear more before you attempt to judge," answered Dokeos. "Sophos, we listen."

"Man by creation is like an angel as to his interiors which are of the mind; for the will and understanding of man are like the will and understanding of an angel; and, therefore, after the decease of his natural body, if he has lived in the world according to divine order, man becomes an angel, and has angelic wisdom.

"It is peculiar to man, and distinguishes him from an angel, that he is not only in the spiritual world as to his interiors, his soul or spirit, but also at the same time in the natural world as to his exteriors.

"His exteriors which are in the natural world are all things belonging to his body, and also his natural or external memory, the subjects of thought and imagination; and these in general are knowledges and sciences, with their delights and pleasures, so far as they savour of the world; and also the various pleasures which belong to the sensual principles of the body, together with the senses themselves, speech and actions.

"All these things are natural ultimates in which the divine influx of life from the Lord closes; for divine influx does not stop in the middle, but proceeds to its ultimates. Hence the ultimate of Divine Order is in man, and because he is the ultimate of Divine Order he is also its base and foundation.

"Since the divine influx of the Lord does not stop in the middle, but proceeds to its ultimates; since the middle, through which it proceeds, is the angelic heaven, and the ultimate is in man, and since anything unconnected cannot exist, it follows that the connection and conjunction of heaven with the human race are such that the one subsists from the other; that the human race without heaven would be like a chain which had lost its middle links; and that heaven without the human race would be like a house without a foundation."

"But," I remarked, "if man is thus dependent on the heavens for his inflowing life, does not this necessitate the prior existence of angels before man himself could exist?"

"Not so," rejoined Sophos. "Creation proceeded from first principles, or primates, to last principles, or ultimates, and thence to intermediates; just as the purpose for which things are made can have no real existence apart from the causes by which they were produced, and both designs and causes have no real or objective existence till they are terminated or closed in effects.

"Divine Order never stops in a middle point, since then it would not be in its fulness and perfection—but proceeds to its ultimate; and there commences formation. Design, cause and effect are made visible in the effect, just as love and wisdom are traceable in the Divine works."

"Then, you affirm that in the creation, although the design and the causes were prior in order of rank, effects were first in the order of time, that is, the natural world was created before the spiritual world?" I asked.

"I do so affirm from *experience*," answered Sophos.

(To be continued.)

## IN MEMORIAM

KIRVEN.—Ethel H. Kirven, wife of the president of the St. Louis Society, passed away July 21, the loss of her loving physical presence mourned by all who knew her. Surviving are a son Robert H., daughter, Harriet Ray. Her former pastor, the Rev. Ellsworth S. Ewing, now residing in Indianapolis, conducted her resurrection service at the Shepard Funeral Home assisted by the church's new minister the Rev. David Garrett.

## Births, Baptisms, Confirmations, Memorials

### BIRTHS

**TAFEL.**—Twins, Stephen and Stephanie, were born amidst much rejoicing July 17 to Mr. and Mrs. Walter (Doris) Tafel of Frankford, Pa. The paternal grandparents are the Rev. and Mrs. Leonard I. Tafel who now have been blessed with their ninth and tenth grandchild in a comparatively short period.

**LAWRENCE.**—Rhonda Lee, born to Mr. and Mrs. Arthur (Rae Jackson) Lawrence, Jr., June 6, of the Bath, Me., Society.

**SCHNEIDER.**—Nancy Beth, born January 6, baptized July 11, the daughter of Mr. and Mrs. Herbert Schneider, granddaughter of Mrs. and Mrs. Norman C. Schneider, the former being Member of Parliament for Waterloo North.

### BAPTIZED

**DALE.**—Dale and Diane Uthoff, twins, and Thomas their older brother; Karen Susan, Vickie and Randall Walker; Donna Mae Voltz, were baptized July 25 in the Lenox New Church, near Norway, Ia., the Rev. Im. Tafel, Chicago, officiating.

**GROSS.**—Bruce Alan, son of Mr. and Mrs. Philip N. Gross, was baptized June 27 in the church of the Frankford, Pa., Society, by the Rev. Leonard I. Tafel.

### CONFIRMED

Katharine and Carol Groh, Frederick Prescott, Thomas Hodges, were confirmed June 27 at the Frankford, Pa., church, the Rev. L. I. Tafel, officiating.

**STRANG.**—Mr. and Mrs. Wesley W. Strang, Ft. Lee, N. J., were received by confirmation into the New Church July 25, at Paterson, N. J. The Rev. Leslie Marshall officiated.

### MARRIED

**KUHN-GROSS.**—Florence A. Gross became the wife of James L. Kuhn July 17 the ceremony being performed in the church of the Frankford (Philadelphia) Society, with the Rev. Dr. Leonard I. Tafel solemnizing the marriage.

### IN MEMORIAM

**LAPSLEY.**—Mrs. Clara S. Lapsley, nee Joachimi, passed away July 6 after a lengthy illness. She was the granddaughter of one of the first members of the New Church in Kitchener (then

### In Memoriam (Continued)

Berlin) William Seiler. After marriage she made her home in several different communities until, with her daughters Mrs. Norman Schneider and Mrs. Nelson Schweitzer, she came to reside in Kitchener. Shortly after she was called upon by a Mr. John Forsyth to help him establish a business in the manufacture and sale of shirts and allied lines. She made his first sample and was his sole employee in the early days of the development of the John Forsyth Shirt Company, Ltd. This concern has since become a large enterprise in this growing industrial area of Canada and thus Mrs. Lapsley became one of those closely bound to the development of the business life of the nation. Mrs. Lapsley was not only deeply interested in the New Church and its teachings, and always active in its affairs and loyal in her church attendance, but she was one who never tired of telling others about how much the church meant to her. It was through her that a number of members came into our church. Resurrection services were held in the Church of the Good Shepherd, with the Rev. David Johnson, Pastor, officiating.

**FINLEY.**—Joseph E. Finley, 91, patriarch of the Paterson, N. J., Society, passed away at his residence July 19 following progressive incapacity, though he had visited his doctor a few hours previously. A member of the New Church for nearly sixty years, he had come from Macclesfield, England, in the days when silk weavers, especially, were migrating to Paterson, and was active at his trade until about twelve years ago. He had been reader and a trustee of the Society and was ever zealous in caring for its house of worship and other duties in the near half century it had been without a pastor. Another of the old school has been promoted to higher uses, but his well known physical presence among the Paterson church family will be greatly missed. Services were conducted for him by the Rev. Leslie Marshall, at Richards Funeral Parlor, Riverdale, N. J., and at the graveside at Oakridge, N. J., cemetery, where two years previously his wife's remains had been placed. In the immediate family only his daughter, Hazel survives him.

See page 265, 271 for  
other memorials.

### Charles N. Mason

Charles Noble Mason, 84, a leading Convention churchman, member of the New York Society, passed away July 9 at New York Hospital. He had been in failing health for sometime.

Born in Plymouth, Mass., he started his business career in 1887 with the Thompson-Houston Electric Company, Boston. Upon its merger with the General Electric Company he continued with the latter organization. From 1902 to 1907 Mr. Mason was vice president of the United Electric Securities Company of Boston, a General Electric subsidiary. In the latter year he became vice president of the Electrical Securities Corporation of New York, another subsidiary. For some years he was chairman of the board of the General Electric Employees Securities Corporation until 1944, and he had served as a director of several other companies. He had been a member of the General Council of the Board of Managers of the Corporation of the Theological School, a trustee of his church and a member of the Board of Directors of the Swedenborg Foundation. Surviving are a sister, Mrs. Percy S. Young, Montclair, N. J., and a son, Charles N. Mason Jr., Brookline, Mass., and Washington. Services were held at the Church, the Rev. William R. Woofenden officiating. He had been preceded to the spiritual world only two months by his sister Martha, also so long active in the Church, a former principal of the Waltham School for Girls.

### Kilborn Whitman, Jr.

Kilborn Whitman, Jr., well known and active New Churchman in the eastern area passed away July 11 at the Boston Osteopathic Hospital, Boston, after some time at a nursing home. He was seventy. A devoted member of the Roxbury, Mass., Society for thirty years, he had been its moderator the past decade. He had held numerous offices within the Massachusetts Association and on Convention boards. He was Clerk of the Theological School Corporation. A graduate of Massachusetts Institute of Technology he was connected with the engineering firm of Metcalf and Eddy, Boston. His wife the former Miss Hunt of Cincinnati and infant son preceded him to the spiritual world in 1918. He is survived by a sister, Mrs. Elaine W. Hanna, Bethel, Conn. Last services were conducted by the Rev. Franklin H. Blackmer, in the chapel of the Cambridge Society and at Mt. Hope Cemetery, Boston.



## THE PRESIDENT'S PRAYER

**A**lmighty God, as we stand here at this moment, my future associates in the executive branch of the Government join me in beseeching that Thou will make full and complete our dedication to the service of the people in this throng and their fellow citizens everywhere.

**G**ive us, we pray, the power to discern clearly right from wrong and allow all our words and actions to be governed thereby and by the laws of this land.

**E**specially we pray that our concern shall be for all the people, regardless of station, race or calling. May cooperation be permitted and be the mutual aim of those who, under the concept of our Constitution, hold to differing political beliefs — so that all may work for the good of our beloved country and for Thy glory. **Amen**

This is the "little prayer of my own" offered by President Dwight D. Eisenhower on January 20, 1953, before beginning his Inaugural Address. This illuminated engraving of the Prayer, framed with wood from the Inaugural Platform, is an Achievement Award for patriotic service in the United States Savings Bonds Program.

See page 274

# The New-Church Messenger

# THE NEW-CHURCH MESSENGER

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August 21, 1954

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BOSTON, MASS.  
Bowdoin Street, opp. State House  
BRIDGEWATER, MASS.  
Central Square  
BROCKTON, MASS.  
34 Crescent Street, near Main  
CAMBRIDGE, MASS.  
Quincy Street, corner Kirkland  
CHICAGO, ILL.  
Kenwood, 3710 So. Woodlawn Ave.  
Northside Parish, 912 W. Sheridan  
CINCINNATI, OHIO  
Oak Street and Winslow Avenue  
CLEVELAND, OHIO  
12600 Euclid Avenue, E. Cleveland  
DETROIT, MICH.  
Meyers Road and Curtis Street  
EDMONTON, ALB.  
11408—71st Street  
EL CERRITO, CALIF.  
1420 Navellier Street  
ELMWOOD, MASS.  
West Street  
FRYBURG, ME.  
Main Street  
GULFPORT, MISS.  
2608 Kelley Avenue  
INDIANAPOLIS  
623 No. Alabama Street  
KITCHENER, ONT.  
Margaret Ave. N. and Queen St.  
LAKEWOOD, OHIO  
Corner Detroit and Andrews Avenue  
LAPORTE, IND.  
Indiana and Maple Avenues  
LOS ANGELES, CALIF.  
509 South Westmoreland Avenue  
MANCHESTER, N. H.  
Conant Street  
MANSFIELD, MASS.  
West Street  
MONTEZUMA, KANS.  
Main Street  
NEWTONVILLE, MASS.  
Highland Avenue  
NORWAY, IOWA  
Lenox Township Church  
NEW YORK CITY  
35th Street, bet. Park and Lexington Aves.  
Clark Street and Monroe Place, Brooklyn  
166 W. 136th Street (Colored)  
ORANGE, N. J.  
Essex Avenue near Main Street  
PALOS VERDES, CALIF.  
Wayfarers' Chapel, Portuguese Bend  
PATERSON, N. J.  
380 Van Houten Street  
PAWNEE ROCK, KANS.  
Main Street  
PHILADELPHIA, PA.  
22nd and Chestnut Streets  
Frankford, Paul and Unity Streets  
PITTSBURGH, PA.  
Sandusky St. near North Ave.  
PORTLAND, ME.  
302 Stevens Ave. cor. Montrose  
PORTLAND, OREGON  
2037 S.E. Spruce Ave.  
PRETTY PRAIRIE, KANS.  
East Main Street  
RIVERSIDE, CALIF.  
3645 Locust Street  
SAN DIEGO, CALIF.  
4144 Campus Avenue  
SAN FRANCISCO, CALIF.  
Lyon and Washington Streets  
ST. LOUIS, MO.  
620 N. Spring Avenue  
ST. PAUL, MINN.  
S.E. cor. Virginia and Selby Aves.  
TORONTO, ONT.  
College St. near Euclid Ave.  
VANCOUVER, B. C.  
2516 W. 12th Avenue  
WASHINGTON, D. C.  
16th and Corcoran Streets  
WILMINGTON, DEL.  
Pennsylvania Avenue and Broome Street  
YARMOUTHPORT, MASS.  
Main Street

## PRINCIPAL FOREIGN MISSIONS

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

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

## NEW-CHURCH PRESS

(Board of Publication)  
Swedenborg Publishing Association  
108 Clark St., Brooklyn, N. Y.  
Convention service books and clergy forms  
Bibles testaments.  
Books of the church.  
"The Messenger."  
Reading room.

## Our Cover

—is a reproduction of the original illuminated copy of the President's "little prayer of my own" delivered a few moments before his inaugural address. The original copy, framed with wood from the platform upon which Mr. Eisenhower stood to take the oath of his office, was given to Mrs. Eisenhower at a program launched by the Treasury Department to recognize those who have given it distinguished service in placing U. S. Savings Bonds.

## Fare Thee Well!

**I**N one of his lesser known poems "Fare Thee Well," and in his familiar sentimental style Byron wrote those beautiful lines:

Fare thee well! And if for ever  
Still for ever, fare thee well.

Possibly the poet in an intuitive flash caught an even fuller concept of the expression "farewell" than some ordinary mortal might do. He may have perceived it not as a parting salutation only, but actually a desirement for the happiness of all the leave-takers.

It is in this mood that your editor now lays down his pen, joining Byron's exotic phrases with Harry Kennedy's lilting lines,—for we need not be sad:

Say "au revoir," but not "goodbye."

Though the past is dead, love cannot die.

Editors are popularly conceived as arbitrary, eye-shaded ogres, crouching, blue pencil poised over a piled high battered desk, but actually are for most part kindly, soft spoken individuals probably, overly sentimental, who "wouldn't hurt a fly." At least this writer can claim never to wear an eyeshade, but as suddenly it is borne upon him he is no longer to preside at the console of Convention's official organ, the theme he would now offer his audience follows closely the compositions he has quoted.

"Au revoir" it is then, though in the same breath we venture to introduce our successor, well known as he may be as the paper's associate editor throughout the present regime. But perhaps all are not so familiar with his former career and thus will be interested to know that the new editor, the Rev. Bjorn Johansson, of Cincinnati, who has taught school formerly was connected with the *Daily American*, Grand Forks, N. D., the *Weekly Progressive*, Portland, Ore., and the *New Democracy*, and is well acquainted with all departments of the Church, having served on the General Council, the Research Committee, the Board of Missions, the Council of Ministers' executive committee, numerous other boards, and in pastorates at Bath, Me., Portland, Ore., Buffalo, N. Y., Copenhagen, Denmark, and now for sometime has been vice-president of Ohio Association, as he filled the Queen City's pulpit. Now in his new capacity, Mr. Johansson will continue to serve the Church admirably, we know.

THE MESSENGER's role in the cause of the New Church, more especially its Convention Branch, is an important one. It must serve in the departments of instruction and guidance; must convey to the membership the policies and plans of the General Convention; report the news of its constituent bodies, especially its church societies; present a face to the world dignified, but not stodgy; informative and interesting, but this closely linked to our own especial needs; a member of the quite esteemed Associated Church Press its journalistic work must be of professional calibre; also not limiting itself to being a mere house organ, THE MESSENGER must

be accepted by public libraries as able to qualify for its public reading room racks. It is not an easy assignment, but has its satisfactions.

The present editor in endeavoring to comprehend all the necessities, and in trying to publish a paper somewhere approaching the standard required, has realized only too well how far short of the ideal he has fallen, and how much more might have been done for the Church we all love.

However, as Kennedy sang, "Though the past is dead, love cannot die," so we vacate the editor's chair inspired and made happy by the kindness, the cooperation and the encouragement—the very concomitants of love—the Church always has offered us as we labored, and we close our desk with an affectionate "Fare Thee Well!" to all.—L. M.

## "Believe It Or Not"

**I**ND reading that will take the place of talking. Thought communication that will bear a resemblance to radio communication. A brain without frontiers in its thinking transference!

No, this is not the wild imagination of some science fiction potboiler. It is the sober "prediction" of Dr. W. M. Krogman, professor of anthropology at the University of Pennsylvania, in an address just recently before the General Electric Co.'s science forum, as reported in the *New York Times*, July 25.

Couple this with Bruce Bliven's article "Wonderous Storage Battery—the Brain," in *Popular Science* as reproduced in the current *Reader's Digest*, and we can begin to understand, for one thing, why Swedenborg anticipatory as he was in the mundane sciences, also was in a certain respect two centuries ahead in his extrasensory perception. No wonder that Dr. B. J. Rhine, the Duke University professor and genius, pioneer in that field as we now know it, recently wrote in part to Wertheim Associates, public relations counsel for the Swedenborg Foundations "Had we today such a personality to aid us in planning and conducting our inquiries, we should expect to make far greater advances than we do."

As a matter of fact, is it not possible that Swedenborg actually is at work in this new field of thought and experience for mortals? If men of science are beginning to grant a sphere of existence other than the material world and believing too that one's talents here immeasurably are developed and used "there," it seems logical to take the next step to recognize that all the genius which has been manifested here in a myriad fields is working steadily from within, out, for the benefit of mankind.

Of course, as the Swedish revelator and sage more than once reminds us, too much speculation is heady; further, it diverts from concentration and demonstration, but like a line gradually pulling the wanted object to shore, "speculation," "prediction" and even "imagination," Jules Verne-like, has a very useful part to play in the progress of the universe.—L. M.

# CLEANSSED BY THE HOLY SPIRIT, MAN IS WASHED FREE OF USELESS ACCRETIONS

by Bjorn Johannson

**T**HE other day I heard someone on the radio recite a poem beginning "I saw God washing His world." The poem was a description of a rain.

It brought to mind how clean a city looks after a shower; how refreshing and clear the air is following a downfall. It seems not a bad figure, this description of a rain as God washing His world.

In *Leviticus* 24:3-4, we are told: "If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." Rain is here used as a symbol of the gifts that those who are faithful to the will of God will receive.

Now, the highest gift that God gives to His children is His inflowing life. And that life is love and truth. Rain is a symbol of the spirit of truth as this is poured out upon man, particularly a symbol of the spirit of truth in its cleansing and life-giving function.

In *Leviticus*, again, we are told that this gift, namely the inflowing truth from God, is for those who do not worship idols. We are in little danger in this country, and in this age, of the crude idolatry that often prevailed among the ancient Hebrews. We will not set up graven images to worship.

But idolatry can assume a more subtle form. For example, how strong is not the tendency to set up the state as an idol, to place our trust in it, to think that it can solve all our problems, and that to it must be given our highest and our undivided loyalty.

Or the idol may be the form of society in which we live, or it may be material wealth. Any of these things and many others, all too often become the first object of loyalties; become it is that in which we seek security, and which, in one way or another, we seek first.

The gift of God, namely the spirit of truth, cannot be won by those who are guilty of idolatry whether of the ancient or modern variety. The gift comes to those who seek first the kingdom of God and His righteousness. It comes to those who in full confidence place their trust in the love, the wisdom and the power of God.

Shortly after the close of World War II, I heard a lecture on the bombing of Malta, that little British island fortress, at one time described as the most bombed place in the world. I expected to hear a story of heroic deeds, of grim determination, interspersed with vivid accounts of aerial battles. But there was very little of this.

The speaker, who himself took an important part in the defense, opened his remarks with the words, "Only a miracle saved Malta, and only God performs miracles." Then he told us how the population prayed. They prayed when the enemy planes with

their lethal loads came. They prayed when the airplane carrier was being repaired, and when the planes carrying supplies to them were on their way.

The commander of Malta read every night that *Psalm* beginning with the words: "God is my refuge." And said, the speaker, "We turned to God in that dark hour because there was no one else to turn to. In Him was our only hope."

Now it is well to turn to God in the dark hours, but would it not also be well to turn to God in every hour of life, to have faith in Him not only when things are going well but when they are turning out badly, to seek His help in the daily routine of life as well as in time of great emergency? The cleansing power of His truth is a daily need not something to be called for only in time of crisis.

God gives the outpouring of His divine truth to all who are willing to receive it. It is God's desire that each should receive His truth. His rain falls on the just and the unjust; and His truth is available to the righteous and the unrighteous.

The parable of the Sower is an illustration of this. But since God always respects man's freewill, He does not force His truth upon us. We must be ready and willing to receive it. And sometimes it takes a great crisis to make us turn to God and to be willing to receive His truth.

Now as rain washes the air and even the city streets, so divine truth cleanses the soul. Divine truth washes away the selfishness in us, the lust for power, the desire for material gain, the aggressive spirit that places self first no matter what the cost may be.

Again, divine truth is not only cleansing it is creative, for it imbues us with a sense of justice, teaches us not to bear false witness for by doing so we may injure our fellowman; not to be unkind or uncharitable in our judgment, for with what judgment we judge, we ourselves shall be judged.

Divine truth always stimulates reason and puts the higher emotions into play. But from so many of our opinions, so many of the things we believe are true, rise only the unreasoned prejudices of self-love, from our hates, our desire to be superior. And these can be washed away only by the power of divine truth.

When the Bible says "Wash me out and I shall be white as snow" the figure of "washing" suggests that that which is washed away is not something which is basic and inherent in human nature but that which has been added from the outside. No amount of washing can change the natural color of my skin: It can only remove that which has come from the outside.

As the human race we were not born with the hates, the evils, the falsities that mar so much of our behavior. On the contrary, it is the high des-

tiny of every human being in God's plan to attain to conjunction with God and thus to heaven. Outward things such as the climate of opinion have produced in us so many of the attitudes that are unworthy of Christians. Take for example hate.

In watching a group of children play together it will be noticed that among them are no prejudices of color, creed or class. No hate is ever displayed in any fundamental sense. Oh, temporary outbursts of anger, yes, but not of real hate. And if such outbursts result in a combat of one sort or another, these are soon forgotten.

No, it is not wrongs implanted in human nature by the finger of God that we need to fear; it is the evils that man has acquired and made part of his nature by an exercise of his freewill of which we need to be apprehensive.

When God created man, it was in His own image and likeness, which means that he was not created a creature of evil and falsities but actually a finite replica of the very Highest.

It is man himself who has added evils and falsities to his nature. But they are established there now, and what can be done about it?

The answer is that God's creative activity continues even to this day. Ceaselessly He works to create man a new creature from whose nature these self-acquired evils have been washed away. His holy spirit, that is to say, His divine truth, is ever being poured upon man with that purpose. We co-operate with God in this task when we strive to live in accord with His laws, that is, to be obedient to His Commandments, and at the same time to act in accord with our own true nature.

There is a beautiful passage in one of the works of Emanuel Swedenborg, the famous eighteenth century scientist and theologian, to the effect that man never attains to the highest freedom except as he lives in accord with his own highest nature. To be dominated by the lusts and the drives of one's lower nature is to be a slave to the brute world.

The phrase "human nature" is often used as an equivalent of selfishness, pride, avarice and malice. Or as the equivalent of what is socially undesirable and fundamentally evil. But at most this is a true description of man only as a brute creation; of man as only a natural being. But he is more than a biological organism. When God breathes the breath of life into man, He creates him a living soul; He forms him in the divine likeness and image. And that is truly man; that is the being of whom it is said, "Thou hast made him a little lower than the angels."

The breathing of the breath of life into man is a phase of the continuous process of creation by God. A human being is not created in a moment of time. Throughout his life he is being created. All growth, spiritual as well as physical, is a process of creation and God is ceaselessly at work pouring out His spirit with its cleansing, vivifying and creative power.

All three are emphasized because the work of the spirit is more than the washing away of outer

accretions. It is also a giving of life—it gives life and more life to all that is generous, noble and exalted in the mind and the heart. Just as the rain not only cleanses the atmosphere but is necessary to the life of all vegetation on the earth, so the spirit not only purifies but is necessary to spiritual life and growth.

Every individual and indeed the whole world is in need of this cleansing and this vivifying by the Holy Spirit, that is by divine truth. That such cleansing can take place and does take place is the one great hope of the world. We hear much said about a moral breakdown. We need not be surprised. A moral breakdown of one sort or another usually follows in the wake of war. It is not possible to stir up the passions of men and direct these to violence and bloodshed without such a breakdown following.

However, we need not be without hope. The world has been cleansed before by the spirit of God, by divine truth and we can be confident that it will again. But it is for us to cooperate with this spirit by opening up our hearts and minds to its inflow. That we can do by prayer, by meditation, by a consecrated effort to know and to live the will of God.

(Broadcast Nov. 8, '53, over WASI, Cincinnati, by THE MESSENGER's incoming Editor.)

## What Of the "Evil" In Nature?

John R. Swanton

**I**N religious circles the origin of good is uniformly traced to God and the origin of evil to man. God has intended good and good only, but man has defeated the divine purpose and evil has been the result.

This we explain on the ground that God desires human beings as His children to return to Him and love Him of their own volition and not under compulsion.

That is relatively easy to understand, but how has it happened that man has an environment that is partially evil, or appears to him to be such? Animals can hardly have brought upon themselves a moral fall and plants and animals certainly not.

These "evils" in three kingdoms of nature outside of man Swedenborg attributed to an "influx from hell." Influx from the Divine Being comes partly through heaven and gives rise to those things in this world which are good, and partly through hell where it becomes perverted and evil things appear in the natural world in consequence.

We can see that human morals do have an effect on nature. They are even reflected in the environments of individuals, but still more strikingly in external nature as a whole as the result of wars and famines with accompanying pestilences due to human negligence and man's failure to give that care to nature that is called for. The first man, according to *Genesis*, was put into the Garden of

Eden, that is the natural world, "to dress it and to till it."

All that is understandable, but what of seeming evils which existed on earth before there were any human beings to fall and bring a hell into existence? Mineral and vegetable poisons were in the world long before there were any human beings to suffer from them, and so with poisonous insects and reptiles, and carnivorous creatures such as the tyrannosaurus and the early and fierce mammalian carnivora? Thus Tennyson laments that man

. . . trusted God was love indeed,  
And love Creation's final law,—  
Tho' Nature, red in tooth and claw  
With ravin, shriek'd against his creed.

(*In Memoriam.*)

In other words, if all that God creates is inevitably "good" we might be expected to look for an earth, before man was able to foul it, free from poisonous minerals and plants and harboring only the gentlest animals such as sheep, deer, and perhaps cattle.

That is the kind of world looked for by the unfortunately large number of people who believe in a Heavenly Father whose first duty it is to indulge His children and shower comforts upon them.

But human character is not built in that way and it is the purpose of our Heavenly Father, like that of the wise earthly father, to build up character in all of us. The globe as evolved incorporated a plan for that end and presented to God's children the good and the bad, or rather images of the good and the bad, so that he might make his choice.

Jehovah does not bestow upon His "chosen people" an easy life, but says to them, "I have set before you this day life and good, death and evil" (*Deut. 30:15*), and again in *Jeremiah 21:8* "Behold I set before you the way of life and the way of death," so that they may choose. Moreover, in the world of nature the good exceeds the bad.

Not only have there always been more things that man could use than things he could not at any given time, but uses have often been discovered for those at first rejected as useless. Some things seemingly bad things have become means of protection against others, as in the case of vaccines.

So far as the "fierce carnivora" are concerned, it must be remembered that before man was created and rose to a position from which he could regulate the world about him, the globe might have been cropped to death by plant eaters if the flesh eaters had not kept their numbers down.

This balance of nature evidently was part of the divine plan to preserve a world which the children of God could use. And it was something more. As Swedenborg several times says in effect, the natural world dramatizes what takes place in man, and in the processes of regeneration.

The vegetable world illustrating manifestations of his understanding and the animal kingdom picturing manifestations of his will. Some of them represent the higher thoughts and feelings and some the lower, picturing what will happen if we cultivate

the one set or give way to the others.

There are poisonous insects, spiders, and snakes but we do not have to generate poison ourselves. If we had perceptive minds such as early man is said to have had and such as poets and dramatists sometimes possess, we would be able to read this book of nature before us and understand the results of good and evil choices.

At the same time we can collectively redeem this natural world and convert it into a real Garden of Eden by destroying injurious forms of life as, indeed, we are slowly doing, and selecting from the good things provided by God those which will minister to our well being and turn even external nature into a paradise.

We will then have obeyed the divine command upon Adam as a representative of all mankind when God "put him in the Garden of Eden to till it and keep it." Parallel with that mankind must also till and keep the garden within, for unless he does so the natural garden will not endure.

## Please Consider This!

Every religious organization, hospital, school, or charitable institution, must depend for its continued growth on gifts from its adherents, made during the life-time of the donors, or effected after their decease. As numerous gifts and legacies received by the General Convention in the past will attest, it is no exception to this rule.

We invite you to consider whether you can do your part in carrying on the future work of Convention by following the example of those who have gone ahead of us. You may be able to leave a legacy to the Church in your will; or you may provide that some at least of the insurance on your life shall be payable to Convention in the event the individual who would receive the proceeds of the policy, does not survive you.

Any form of gift of this kind, is favored by law; and in most instances is exempt from taxes. This is particularly true as to the federal tax, which often is the largest tax to be imposed; and as a result, the gift cost only a fraction of the amount it seems to cost.—GEORGE PAUSCH, *Vice-President.*

## Within Man's Soul

Brilliant above are the distant stars  
Alive with a pulsing of vast creation  
But mightier still than these oft-seen vistas  
Are the God-borne currents within Man's soul. . .

DAVID R. MURRAY

## Calendar

|                                       |              |
|---------------------------------------|--------------|
| Aug. 22—Tenth Sunday, Holy City       | Altar Cloths |
| Aug. 29—Eleventh Sunday, Holy City    | "            |
| Sept. 5—Twelfth Sunday, Holy City     | "            |
| Sept. 12—Thirteenth Sunday, Holy City | "            |
| Sept. 19—Fourteenth Sunday, Holy City | "            |
| Sept. 26—Fifteenth Sunday, Holy City  | "            |
| Oct. 3—Sixteenth Sunday, Holy City    | "            |
| Oct. 10—Seventeenth Sunday, Holy City | "            |
| Oct. 17—Eighteenth Sunday, Holy City  | "            |
| Oct. 24—Nineteenth Sunday, Holy City  | "            |
| Oct. 31—Twentieth Sunday, Holy City   | "            |

# DOES THE LORD HEAL SICKNESS TODAY? Practical Answer Given

PRACTICALLY NO ONE DOUBTS that God has healed the sick in dim days gone by. It is not especially difficult to accept the fact that Jesus restored sight to the blind, caused the crippled to leap and run, resensitized leprosy-deadened nerve endings.

But many good church goers today have honestly questioned that such healing power is still available. As a reporter, I wanted to find out just how much there was to "faith healing" now.

I wondered, were any of the "respectable," old-line churches teaching that God heals sickness today—and actually seeing it happen?

I found an answer in Pittsburgh—not in a convention hall or canvas cathedral or wooden tabernacle, but within an organized, even staid denomination. Here, a number of churches are offering a healing ministry that not only works but is revitalizing members, spiritually as well as physically.

Frankly, I was skeptical when I heard about Pittsburgh, and how certain churches were taking literally the Scriptural injunction from James: "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord."

I interviewed the man whose influence has made Pittsburgh perhaps the leading Protestant church-center in our country in the movement to re-emphasize spiritual healing. Episcopal Bishop Austin Pardue, involved in many Lenten responsibilities, nevertheless graciously gave me his full attention.

"When did you first become interested in divine healing?" I asked him.

"As a young man serving in a Minnesota mining town." The bishop sighed, looking beyond me with a pleasant yet wistful smile as he recalled his friendship with Dr. Bob Bowen, a skilled young surgeon his own age, who by choice ministered to workers in the open pits and mines.

"Many a night I wandered over to his hospital to listen as he talked to those who came for medical help. Mutual growing belief in the mysteries of the power of healing cemented our friendship. Often I stood in his operating room, watched Dr. Bowen finish some delicate piece of surgery, and then lay down his instruments and say, 'Now it's up to Him.'"

On one occasion a young woman was so desperately ill that Dr. Bowen sent simultaneously for two consulting surgeons and his preacher friend. "Austin," he said, "I'm turning her over to you until the consultation at six tonight."

"I found the patient in a coma," recalled Bishop Pardue, "also her husband in an extreme state of anxiety.

I asked him to find an empty room and repeat continuously the Lord's Prayer.

"Standing beside her bed I weighed the facts. Here was an expectant mother who had been kept alive for three weeks through countless intravenous feedings. I prayed earnestly until she opened her eyes and tried to smile. 'Be still and know that I am God,' I quoted, then printed it in large letters and placed it by her so she could easily see it when she again opened her eyes.

"Two hours later I walked into her room again—to see her drinking tea. Downstairs, three surgeons were shaking their heads over her chances for survival. That night she sat up to eat dinner! She did survive and her daughter is now a young woman."

"How do you account for the sudden change in the patient?" I asked.

"I don't," replied Bishop Pardue, "except to say that the faith of a devoted doctor, coupled with that of the rest of us, helped make it possible."

Conviction accented the Bishop's next statement. "There is nothing new about the miracle of healing," he said.

When did his emphasis upon healing as a logical part of his ministry begin? When the Pittsburgh mother of a daughter born deaf and blind, demanded, "Bishop, what shall I do? Will my church help me or must I seek out some cult or science?"

From then on Bishop Pardue began earnestly to encourage his clergy to re-discover God's healing power. Because of the ill-repute caused by some individuals who exploited religion through healing routines, it was not at first easy to convince church members of the power that could be released through faith.

Bishop Pardue sent for Dr. Alfred W. Price, who for more than twelve years had successfully carried on a healing ministry in his beautiful century-old St. Stephen's Church in Philadelphia.

"I reasoned that if our ministers could see Dr. Price conducting healing services, and had a chance to consult with him, it would help," the Bishop

related. Soon after, Pittsburgh's healing ministry within the Episcopal church was born.

I watched the laying-on-of-hands services in several churches. Many ministers give communion first, then while the people remain kneeling after having partaken of the Holy Supper, the rector lays his hands upon each head, praying for God's healing power to enter that life to heal all ills of body, mind and soul according to divine will.

The result of this sacramental act of faith often has been nothing short of amazing. Though many times there is at first no change visible to the human eye, the ultimate results prove that prayer is still a most successful form of psychotherapy.

Today, at least twenty-two Episcopal churches in Bishop Pardue's area participate in a healing ministry.

Other denominations in Pittsburgh are also taking up the challenge. Before my arrival there, I had heard often of the outstanding work being done in this field by the Rev. Richard Rettig, pastor of St. Peter's Evangelical and Reformed Church.

It was from Dick and Edna Rettig, who work together in their brownstone church which rises high above city streets, that I learned much about the healing power available today. They believe that within us all there lie deep, dormant spiritual resources, waiting to be tapped.

Dick and Edna, under God's guidance, know how to tap them. In their weekly prayer group, intercessions for the sick and troubled rise high and faithfully.

I listened for hours to many who came to tell me of the help they had received through Dr. Rettig's healing ministry. Howard was one of them.

Out of a quiet night, he told me, there came the sudden screeching of brakes, a crashing thud, and his care-free life dissolved into a hospital bed in the traction ward.

This young married man just turning thirty was now face to face with the sterner side of life through pain and hopeless despair. Months later doctors looked without hope upon his leg ulcer after removing the body cast.

"Their only solution, a silver bar from hip to knee on the inside of the right femur, did not look inviting to me," Howard recounted. "They insisted there could be no recovery without an operation. After seven months in traction I was about ready to try anything!"

That same morning back in Howard's home church, Dr. Rettig bent over his study desk in meditation, the names of the sick of his congregation before him. Over Howard's name he lingered, pouring out love and compassion for

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(From preceding page)

this young man. Somehow, he knew that a miracle was in the making. His prayer hour over, the feeling persisted until noon. Lunch forgotten, he hurried to the hospital.

Meanwhile, that morning, Howard was trying to reach a decision regarding the operation. Praying as best he could, he began to feel a new prickling sensation in his leg. Dr. Rettig had said so often that God answers prayer, and now for the first time Howard was willing to give it a chance.

Hope surged within him as doggedly he tried to move the limb. Determined, he persisted. After a while he was able to slide over to the side of his bed and plant both feet on the floor. At that moment his minister stepped into his room and in a glance caught the thrill of achievement on the face of the young man before him. Grateful tears slipped down Dr. Rettig's cheeks.

"That was the beginning of my recovery," explained Howard, "but something more than healing took place. When I saw my pastor weeping for me, I found God!"

"The amazing fact to me," Howard commented, "was that new bone actually grew in where it was needed. One doctor told me that I had cheated them out of an operation, and another remarked that I had healed myself. But my pastor and I knew that God healed me!"

Faith healing had worked in Pittsburgh. Did it work in other places? I was to find many more churches with active healing ministries in many cities. In New York city it was The Church of the Heavenly Rest, where Dr. John Large is Rector. In Baltimore, Dr. Albert E. Day's Mount Vernon Place Methodist Church. In Philadelphia, the church of Alfred Price. There were many others.

From these ministers I found the answer to one last question that troubled me: Did one need to go to a church for healing? I wondered for example, about shut-ins, and those who did not have a healing ministry in their own church.

At once, the answer was, "No." I learned that everyone seeking healing is required simply to meet certain conditions, and that, meeting them, one could receive healing in his own home or in any place, anywhere. One had only to reach out and accept.

How was it done? Putting together all I saw and heard, I believe this summarizes the steps:

1. The patient must transfer his burden to God, believing that God can handle it perfectly. Healing does not place in worried minds.

2. Hatred and resentment must be wiped out. God's love cannot flow

through a spiteful spirit.

3. One must relax, rest assured in God's peace, confident that His will carried out will be best for you.

4. Live expectantly, knowing God's creative power is already at work. Thank him for answering your prayer.

5. Never think of yourself or the sick one as unhealthy, rather picture him as you remembered him before his illness.

6. Daily prayer and meditation is part of the therapy. Don't beg God constantly to heal you; rather praise Him and give thanks.

7. Accept God's decision for your loving Heavenly Father will give only what is best for you.

These states of mind can come anywhere. They come more easily when

## Missionaries From Japan Visit West Canada

After waiting with anticipation for the arrival of the giant North Star plane at Saskatoon, Sask., Sunday morning, July 4, Rev. and Mrs. Henry Reddekopp welcomed to their city the Rev. Yonezo and Fujiyama Doi of Tokyo, Japan.

Within a few minutes after landing they all motored to Rosthern, a town fifty miles north where arrangements had been made to hear Mr. Doi speak at the church.

The people of Rosthern and the local congregation were much impressed by the New Church mission work which is faithfully carried on by Rev. and Mrs. Doi in a far distant land in the face of much adversity.

After the meeting, Mr. and Mrs. David Krahn invited us to dine with them. This was of special interest to our Japanese friends because Mrs. Krahn (Vonda) is a sister to the late Rev. Isaac G. Ens with whom Rev. Doi attended the Theological School at Cambridge, Mass., in 1926.

Another experience of interest to our missionary friends was a drive to the farm home of Mr. and Mrs. Jacob M. Epp. Mrs. Epp (Anna) is another sister to the late Mr. Ens and her farm home is where he spent his childhood and youth.

A warm sphere of intimacy was prevalent all through this short visit which, it was felt, was all too brief. The younger generation of nephews, nieces and cousins felt close to Mr. Doi knowing that he had been an intimate friend of their late beloved uncle Isaac.

Returning from Rosthern refreshments were served at the Reddekopp home in Saskatoon in preparation for an evening meeting at the Y.W.C.A. Again, the Doi were warmly received by the people of Saskatoon and the meeting well attended.

the patient realized that the church is the hub of his healing, and that prayer groups are buoying him up as he lies on his bed. That is part of the ministry of healing in which all Christians can share—praying faithfully for the recovery of those who are sick.

Jesus told the Seventy: "And into whatsoever city ye enter, and they receive you . . . heal the sick . . . and say unto them, The Kingdom of God is come nigh unto you." His Kingdom is still coming close to the members of present-day churches who dare to take up the challenge.—GERTRUDE D. McKELVEY in "Sharing" as originally published in the "Christian Herald."

(See Report of the Council of Ministers Committee on Spiritual Healing, MESSENGER July 10.)

Several Japanese families were present as a result of Mrs. Frank Peters having previously made the acquaintance of Mr. and Mrs. Wakabayashi, a Japanese couple in charge of the Mikado Silk Shop in Saskatoon. Having spoken to them about our prospective missionary visitors from Japan, she had invited them and their friends to the meeting.

Something of special interest to everyone was the Japanese formal costume worn by Mrs. Doi. This created quite a sensation since no one had ever seen such costumes except in pictures.

Monday was spent in taking short drives in the city; some shopping and calling on sick friends who were unable to attend the meeting. Rev. and Mrs. Doi were then invited to the home of Mr. and Mrs. Wakabayashi for the evening meal. It was there also that a group of Japanese friends heard Mr. Doi speak in his native tongue about the New Church and his missionary work.

After this meeting the visitor was requested to send his sermons to them in the Japanese language, to which of course he gratefully acceded.

Tuesday morning the Doi boarded the plane for Edmonton, Alberta. The Rev. Erwin Reddekopp reports he was on hand to welcome them and that a reception was held at his home.

As at all other points, they were the honored guests, and at a well attended meeting the Reverend Doi showed slides and addressed the members of the Sunnyslope Society. A number of pictures were taken of the Japanese visitors, especially of Mrs. Doi with and without her formal costume.

As usual, these New Church workers from the Orient won the hearts of all the Edmonton people, who only lamented their all too brief visit. Wednesday morning saw them take to the air for Vancouver, B. C., to be welcomed by the Rev. John E. Zacharias.



# CHANGES MADE AT PATERSON; SECTIONS RE-LOCATED AS FORMER SECRETARY TAKES UP NEW WORK

With the withdrawal of the Rev. Leslie Marshall from many of his Convention activities it has been necessary to re-locate most of the Paterson departments, some operating there from their beginnings. As already reported the Rev. Leonard I. Tafel, M.D., Frankford (Philadelphia), becomes secretary of the Board of Missions, Sept. 1, though several sections of that



L. I. Tafel

Board's work have been assigned elsewhere as he also has assumed operation of the Bible Study School. As also already reported in these columns the Rev. William R. Woofenden, New York, has become editor and publisher of the national parish paper *Your Church*, and the Rev. Warren Goddard, W. Bridgewater, Mass., is again in charge of the Church's "Evidence" work and archives, including its loan library.

Robert L. Hallowell, Havertown, Pa., is the new chairman of the Public Relations Bureau and, as is referred to elsewhere in this issue, the Rev. Bjorn Johannson, Cincinnati, elected at the New York Convention in June, becomes editor of *THE MESSENGER* Sept. 1.

The Swedenborg Fellowship which had its central office in Paterson will possibly be in charge of F. Gardiner Perry, Boston, Mass., former executive secretary of Convention, while The Swedenborg Press, which continues at the familiar 380 Van Houten St. address is to be conducted by Wesley S. Strang who with his family moves from Ft. Lee, N. J., to Paterson, occupying the apartment and offices made available there by the Society, which owns the building. All requests for free literature should be directed there to him.

The Mission Board's stamp outlet is to be continued by Mr. Marshall at St. Petersburg and notice of this arrangement already has been especially given in these columns. The Literature Rack installations, colportage for the Swedenborg Foundation and its correspondence with new readers, will be continued in Paterson.

It was in 1926 that Mr. Marshall had his first contacts with the national work of Convention. Reading one of its periodicals, he noted the name of the late Rev. Walter B. Murray in

connection with certain publicity, and as that was his profession got in touch



B. Johannson

with that promotional stalwart of the Church. Shortly, Mr. Murray gave up those duties and Mr. Marshall was asked to become chairman of the then Publicity and Lecture Bureau, an office he had held since then. A few years later, the Board of Missions was seeking a new secretary. The Rev. Paul Sperry, of Washington, D. C., who had served as such since 1908 had been elected president of Convention, and his secretary successor of a few months decided not to continue. In the meanwhile the Marshalls had been considering entering more completely into the work of the New Church, Mr. Marshall to resign from his position with the Firestone people in Akron, O., in publicity and advertising and as house organ editor. So a telegram from the Mission Board's then president Ezra Hyde Alden, of Philadelphia, seemed a direct leading, and the Marshalls decided on the great change. They both went to Cambridge and entered the Theological School, Mrs. Marshall in due course also receiving a certificate.

When the late Rev. Charles H. Kuenzli, with Mrs. Kuenzli, gave up the leadership of the Akron, O., Society, which they founded, likewise to enter the School, the Marshalls succeeded them in Akron. They had all been in Christian Science, Mrs. Kuenzli a practitioner, and had in 1924, led by the Kuenzlis, organized the New Church in the Rubber City. So that group has given two ministers to the Church.

Following a year at the School, Mr. Marshall became the minister of the Paterson, N. J., Society, which then moved three times to expanded quarters. Finally, an ideal location was found when the church purchased a large property, for a "song," at the now well known "380 Van Houten St." address. In the city, Mr. Marshall has been a life member of the Y.M.C.A., chaplain of his Masonic lodge, president of Paterson's Crime Commission.

Mrs. Marshall also was quite active in city affairs serving over the years as president of the Woman's Auxiliary of the Y.M.C.A., the Ministers' Wives Association, and on various other civic bodies.

Mr. Marshall came to the United States in his teens and went to work as an office boy at \$7.00 per week in the Chicago stockyards. He was successively bookkeeper, cashier, salesman and branch house auditor, and said to have been the youngest ever to have held that position. Ambitious, he left the Swift concern on a call to the H. J. Heinz Co., having charge of the "57 varieties" office in Omaha. Stepping up again, he became assistant to the president of the Scholl footarch people in Chicago, his work there being interrupted by war service in France.

Upon demobilization he joined with an uncle in Chicago's first all-golf supplies store, in the loop, but war's aftermath interfered with what was then a rich man's game, so he accepted a position with Goodyear in Philadelphia,



L. Marshall

going then to its Akron headquarters, in the meantime marrying Salome Spahr of Dover, O. In the business slump succeeding that era, he was taken over by Firestone, with after events as already recorded.

Immediately following his employment as Mission Board secretary Mr. Marshall began a study of its needs for a wider contact with the isolated, the necessity of free literature, and several uses which Convention might find worthwhile. First he began writing and compiling several pamphlets of popular interest, such as the *Brief Readings* series; "What the New Church Teaches," purse size, India paper; "Words of Wisdom," vestpocket booklet of quotations; postcard with Swedenborg's portrait, which probably has introduced Swedenborg to more than half a million persons; the famous "Believe It or Not" sketch of Swedenborg, Ripley supplying the drawing; the Diagram of Swedenborg's life and Work, in which, as with other items, he had invaluable assistance. The "Tributes" pamphlet.

This material, and much else, has been financed through small appropriations made by various bodies of Convention, and still is, there being now nearly 100 different free leaflets, etc., available on almost every conceivable topic in which an inquirer can have interest. Mr. Marshall saw for example the value of a remarkable funeral sermon by the late Rev. William L. Worcester which now has run through fourteen editions, and he drew into the list Doctor Sewall's appealing address on immortality, "The Bright Gate."

Mr. Marshall compiled the "Handbook of Correspondences," a pocket dic-

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tionary on the subject which also included a glossary of distinctive New Church terms. Another wanted booklet he prepared is the "Handbook of the New Church." It gives its history, a biography of Swedenborg and a brief digest of our teachings.

Early in the work at Paterson came the establishment of the Free Literature Rack plan, following the example of numerous religious bodies which offer their printed matter in railroad depots, bus terminals and other public waiting rooms. Also the Pledge Enveloper system whereby the Appeal Committee provides the churches with their weekly offerings envelopes, if the righthand pocket is used for Conventions needs.

In a different department Mr. Marshall established in 1934 *Daily Readings*, a pocket quarterly of readings from the Word and our Church writings, with a brief closing prayer, to comprise a morning's devotion. At its moderate price it proved most successful. With a feeling developing among some in Convention that a manual of the kind should be of a more devotional character, he assisted in 1950 in the founding of *Our Daily Bread*, which took the place of *Daily Readings*. In 1941 he started our national parish paper *Your Church*, which gradually came into use by practically all the societies except those which issued their own manuals, or bulletins. The center pages are used for that purpose, and being printed in a single large quantity the parish paper can be produced very cheaply.

In 1937, as a stamp collector, Mr. Marshall began to wonder whether the New Church might not raise money for its missions by accumulating and selling



Warren Goddard

used stamps to collectors. While a few denominations do a little of this locally, probably only the Roman Catholics conduct such work in an international way, which was the plan he now began to work out. After about a year's preliminary survey, including inquiries to churches, advice of stamp dealers, etc., he built up a small stock and ran his first advertisement.

As a Church cannot be in business and still remain untaxed, this ever growing work was and is handled through an organization under the trade name of "Missions Stamp Outlet." Some weeks ago the Outlet served its 47,000th collector. Rising prices, varying habits of collectors, affect net proceeds, but they have in some few years totalled between \$700-\$1,000, all from what might have gone into the waste

basket. Mr. Marshall is to continue this work at St. Petersburg.

Perhaps the largest institution of all founded at Paterson is the *Bible Study School*, which continues now in the good hands of the Rev. Leonard I. Tafel, Frankford, Pa., former president of Convention, and now as stated also successor to Mr. Marshall as secretary of the Board of Missions.

Observing the success of schools such as the Moody Bible Institute, and Mr. Marshall feeling that the New Church had so much to offer, he proposed in 1942 that Convention organize such a body. The Rev. F. Sidney Mayer, Baltimore's pastor emeritus, encouraged him to get things started, and then Mr. Mayer's successor, the Rev. Everett K. Bray, now pastor in Cambridge, entered wholeheartedly into the plan. More than two years' preliminary work was required: writing the textbooks, preparation of the three courses and eleven examinations, office methods, advertising, financing—all had to be most carefully planned.

A trial period with one small national advertisement, was set up; the response was remarkable, especially as a charge is made for the three courses, for which there is a fee of \$5.00. Nearly 1600 students have been enrolled in every state of the Union and in about twenty foreign countries. The clergy, inmates of penal institutions, service men are among the student body. A number of graduating students have carried their interest further through courses with the Theological School, or, where societies are near enough, have become New Church members.

Mr. Marshall's work for the Swedenborg Foundation may be of interest. He extended its national advertising, considerably increasing sales; developed a system of letters to respond to follow-ups sent to bookbuyers; produced the Foundation's annual calendar; developed a plan for placing *Heaven and Hell* on a free basis with bookstores throughout the country; started the campaign to place Swedenborg's writings in every New Church home; brought into the picture the Wertheim Associates New York experts in public

relations, writing their manual of guidance; checked all public libraries not possessing the Theological Works; lately made a canvass of them to place "The Swedenborg Epic" (latest biography) on their shelves; and still has before the directors for consideration the production of a 1-vol. popular concordance to Swedenborg's theological writings.

We have not yet spoken of the "Evidence" work as developed by Mr. Marshall: succeeding the Reverends Frank Sewall, Lewis Field Hite and Warren Goddard in this undertaking, he assembled every document which could confirm numerous quoted tributes to Swedenborg over the years. These are numbered and indexed for quick reference, and the booklet "Tributes" developed from them. This material presents an astonishing birdseye view of the great through two centuries who have been influenced (for the importance lays there) by Swedenborg's writings. Linked with this work is an Evidence Library, consisting of about fifty notable books by non-New Church writers concerning our author, and the Church; also a number of standard New Church historical books and compilations. Happily all this undertaking has reverted to the Rev. Warren Goddard, as previously mentioned.

Although the life and work of John Chapman (Johnny Appleseed) had been well known to the Church for many years, a library dealing with him having been maintained in Cincinnati, for one thing, possibly it was Mr. Marshall who first suggested he was not well enough known as a New Church missionary, and that in fact the country in general had not sufficiently recognized Johnny Appleseed as a pioneer of the Middle West, and a cultivator of its wilderness.

So the Public Relations Bureau, under its trade name The Swedenborg Press, began a series of volumes dealing with John Chapman's life and influence, together with a bibliography consisting of nearly 600 entries of prose, poem and historic record about this far from legendary figure.

The "Life"—actually an anthology—has been purchased by nearly every public library in the wide area, and elsewhere, travelled by Johnny Appleseed with his appleseeds, Bibles and sections of Swedenborg's writings. The latest—fourth edition—was sponsored by the Ohio Garden Clubs and nearly a thousand copies purchased by its chapters. Becoming eligible to the book trade, orders continue to be received, a small stock fortunately remaining.

This will be in charge of Miss Florence Murdoch, librarian of the Chapman bibliotheca at the Cincinnati church, and who with Dr. Robert Price

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### Board of Missions

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

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

# YOUTH CONFERENCE TO BE HELD

Convention's General Council has given the go ahead to a Planning Conference for a New Church youth leadership training program. The Conference will be held at the Fryeburg Assembly, August 25-27.

About ten to fifteen adults from eastern societies, with a variety of experiences in youth work, will attend, and about an equal proportion of eastern young people. The two groups will meet separately in their discussion of a leadership training program, and will come together at arranged times to compare notes, iron out differences, and reach conclusions for a program which it is hoped will be implemented soon.

The idea of youth leadership training is relatively new in the New Church, and so far as this reporter knows, has not previously been attempted. The purpose of the training program will be to guide and educate promising young people for responsible leadership in devotional, educational, work project, and recreational activities wherever group needs arise. We have specifically in mind working in and through local leagues, A.N.C.I., league state associa-

tions, and summer camps.

The initiative for sending young people to future leadership training programs will lie primarily with parents, local societies and their leagues. The expectation in our present planning is that local groups and parents already recognize the need for improved young people's programs, and for increased responsibility in these programs on the part of the young people themselves. We hope that parents, societies, and leagues will avail themselves of the opportunity the Church is now presenting for help along these lines.

In time, the envisaged program may be taken up in areas of Convention other than in the eastern seaboard states. It is not unlikely that it will show up the need for and give impetus to plans for adult training in youth work. In the San Francisco area, such a program has already been started for local needs. We can look forward to a growth of interest in adult work with young people which will have as its concern, not only the local situation, but the needs of our young people nationally.—DAVID GARRETT

## PATERSON From preceding page

of Otterbein University have been foremost in helping to give Johnny Appleseed his proper place in American history, resulting even in Disney's famous sequence concerning him in his beguiling motion picture "Melody Time."

A new bibliography in the Church which may in due time be published, or receive more notice, is Mr. Marshall's compilation of all its known collateral, including many of the larger, permanently bound brochures and pamphlets. Classified, and cross indexed according to author, this work contains approximately 1300 entries and shows that the Church has had at its command more than 200 writers the past century.

Mr. Marshall estimates that over the years he has written nearly a quarter of a million letters, and read perhaps nearly that many, or more. Such facts also serve to introduce his secretary and main assistant for over twenty years Mrs. Eunice Nicol, a daughter-in-law of the late J. Millar Nicols, Convention stalwarts; Mrs. John Green, for nearly ten years, now with the Swedenborg Foundation, New York; Mrs. William Daugherty, nearly three years; a long line of aspiring and capable high school boys, and all along Mrs. Marshall, who lately, as changes impended, had spent more and more time assisting in the office.

## National Alliance Bulletin

Making its first appearance under the experienced journalistic ability of Mrs. Ernest Martin, wife of the minister at Wilmington, Del., the *Alliance Bulletin* for July, appropriately entitled "The Grand Alliance," is now in the mails. Interesting, informative, any woman of the Church desiring but not yet receiving a copy should get in touch with Mrs. Martin at 507 No. Dupont Rd., West-haven, Wilmington.

## Assists "Billy" Graham

Mrs. Louise Merrick, colporteur in Nashville, Tenn., was selected as a "lieutenant" in her district for a series of city-wide cottage prayer meetings in the course of "The Billy Graham Crusade" now being held in that city. She has held one such service at her home conducted in the New Church way.

## New League Journal Plan

Made possible by action of Convention, the *League Journal*, official publication of the New Church League, will be sent free to all the young people of the Church who desire it. If not now a subscriber, send your name, address and age to Miss Joan Flynn, 437 E. 86th St., New York City.



Officers and delegates of the National Association attending the New York Convention in June and setting a record for distance travelled. Left to right: Clark Dristy, pres., Rapid City, So. Dak., Mrs. Anna Raile, Benkleman, Neb., Mrs. D. T. Bowman, Strong City, Okla., F. Kistler, L. I., N. Y.

## MEMORIAL

**SPIERS.**—As briefly reported in our previous issue, Helen Spiers, wife of the Rev. John W. Spiers, minister at La Porte, Ind., passed away suddenly at the La Porte, Ind., hospital July 28 of a heart attack. She had visited her dentist who upon observing certain symptoms sent her to a doctor who had her placed under an oxygen tent immediately, but after cheerfully greeting her husband at her bedside she quietly expired. A granddaughter of the Rev. A. J. Bartels (1839-1910) and active in Convention all her life, the loss of her physical presence will be greatly felt by her former church associates and many other friends. She had held numerous official positions in the Church including presidency of the New York State Alliance and chaplain of the National Alliance. She was especially endowed as a teacher in both secular and church schools, her affectionate and wise temperament endearing her to all. In addition to her husband, she is survived in her immediate family by two sons Donald and Jack, and by a daughter Paula. Her resurrection service was conducted at La Porte August 1 by the Rev. Rollo K. Billings, minister of the Northside Parish, Chicago.

## BAPTIZED

**BRAUN.**—On July 14 at Yorkton, Sask., Terrance David, infant son of Mrs. Marjorie Braun, was baptized by the Rev. E. D. Reddekopp, minister at Edmonton, Alb.

## BIRTH

**KLASSEN.**—Mr. and Mrs. Edward E. Klassen of North Battleford, Sask., announce the birth of their daughter, Katherine Viola, July 10.

## REPORTS ON FLIGHT TO THE WEST

Mrs. Franklin H. Blackmer, Massachusetts Alliance, writes of her visit to the West Coast.

There is everywhere, I found, the same general pattern of needs, the same feeling of facing great odds with the uncertain resources of small groups. If the Alliance could send out emissaries devoted to the task of speaking to these needs, I believe we would see a very heartening response.

We spent two evenings and one day in Portland, Oregon. The second evening, while my husband spoke to the men of the society, I talked to the women. I remembered hearing of their sustained devotion through a long series of crises over the years, and it was this steadfastness of purpose that I sensed in them as I spoke.

They have taken Marilyn and Calvin Turley [minister and wife] to their hearts, and this fine young couple has brought their people new courage. There are exciting new plans for a church building in a more promising location.

It was hard to leave that group of New Church men and women; I wanted

to stay and take part in establishing a new church in a new community with a new perspective on what a New Church might become.

We flew to San Francisco where the other Turleys met us. If you ever get discouraged about the slow progress of the New Church, go out to the El Cerrito church and let the minister and his wife, Owen and Elinor, show you around and tell you all the things that are surely coming to pass.

I know they must have had their dark moments, too, like the rest of us, but they have worked hard to bring their dreams into reality, and they have lived among their people demonstrating faith and courage.

We stayed with the Rev. and Mrs. Othmar Tobisch while we were in the Bay region, and what good long talks we had together about church affairs! It is so good to be able to laugh together about things that seem grievous when you are "going it alone."

Margit and Othmar are wonderful hosts: we had the nice warm feeling of being at home in Berkeley in more ways than one.

There is almost too much to tell about the next part of our journey; we covered so much ground and saw so many people in so few days. We went to the morning service in the Los Angeles church and had lunch afterwards with many dear old friends and many new ones.

And where but in California could it happen that in that one place I should discover people connected with every church society I have belonged to: Chicago, Urbana, Brockton and Cambridge.

Later that week I went to the study meeting and luncheon of the Ladies' Aid of the Los Angeles church and saw and heard for myself the inspiring kind of doctrinal study for which they are famed. Couldn't you get Mrs. Lee to go about teaching all our Alliance groups how deeply satisfying and exciting really doctrine is?

In spite of the fact that I had seen scores of different views of the Wayfarers' Chapel, I was in no way adequately prepared for the beauty of holiness I felt when stepping inside. It seems made of light, and the green vines' tracery, the blue of the tiles in the roof above, and the rhythmic triads everywhere accentuate this vibrancy of light.

Great cathedrals bring hushed looks on people's faces, and so does this small place of light. It must be the fervent prayer of every New Churchman who worships there that that chapel should reveal to us correspondentially the ways

in which the Lord is come to be a light to the gentiles and a Glory to Israel.

We must not omit the visit we had with the Rev. and Mrs. Andre Diaconoff, who entertained and delighted us in their Los Angeles home. There is something about bringing the past and the future so intensively down to the present in such meetings of minds and spirits that even a short visit seems full of potentials of companionship.

And companionship in the New Church has a quality unlike that in any other group. Perhaps it is because comparatively we are few in number and therefore in great need of feeling close to one another. — CAROLYN BLACKMER

(From the National Alliance's "Grand Alliance" for July.)

## New Reader Gives His Views

I am a newly "converted" New Churchman, who has found the Church's doctrines to be the end of all that I set out originally to find.

After much searching in the conflicting maze of theologies the world has to offer, I was introduced seemingly by accident, to the theological writings of Swedenborg.

At first hesitant in accepting all that he said, the Lord slowly instilled in me the conviction that everything in these writings is true.

After this conviction, a zeal concerning these doctrines overtook me, which I believe will last to eternity. It is this zeal which is the cause of my article.

Having adopted these teachings and having joined the New Church, I have been dismayed by what seem to me weaknesses in the organization and its work, especially as Swedenborg states the New Church is to be "the crown of all the churches that have hitherto existed upon the earth."

No other Church on this earth has been admitted into truths such as has the New Church. It should be like a beacon in the darkness leading all other religions to the Lord, Himself. Yet it is being led, I believe, almost along the same false pathways which are the vastations of the old and spiritually dead church.

The substance of this article is to explain what these falsities seem to be. If I am wrong then I wish to have it proved to me by rational refutation.

When truth is found and accepted in the understanding, the will must be compelled to submit itself and act in accord with that truth—this is the process of regeneration. Truth cannot be made to accommodate itself to an errant will without perverting and negating that truth. From this it follows that

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### MARRIED

GANLEY-SAWATZKY.—The Four Corners, Sask., Community church was the setting for the wedding July 4 of Edna Doris, daughter of Mr. and Mrs. Peter Sawatzky of Four Corners, who became the wife of Lyle Gerald Ganley, son of Mr. and Mrs. Gerald Ganley of Meadow Lake. The Rev. Erwin D. Reddekopp of Edmonton, missionary minister, officiated. The bride was attended by her cousin, Miss Shirley Sawatzky of Grand Center, Alberta, and the groom by Arthur McGinnis of Meadow Lake. Nearly a hundred guests were present at the reception on the lawn of the bride's parents. Mr. and Mrs. Lyle Ganley are making their home in Meadow Lake.

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(From preceding page)

the writings of our prophet, Swedenborg, should not have methods of interpretation imposed upon them so that they can be accommodated to a will that does not wish to change.

I have observed my own faults in this matter, and thus wish to accentuate the cause of them so that perhaps others may gain from my experience. Almost everyone who encounters the Church writings is first in a state of wanting to confirm what he already holds to be true. I myself wished to confirm those things already imbibed from the study of other religions, as for example, a belief in reincarnation.

An initial liking for his writings made me wish to confirm this in Swedenborg. I am certain it was the Lord who led me slowly away from this falsity until clearly able to perceive the error in such a belief.

When this and other truths which I had formerly not believed in were shown positively to me to be true, I perceived that my will had to be subordinated to these doctrines.

That I have so done can be claimed only as far as I have permitted the Lord to rule my will, and this, of a certainty, has only begun. Thus I believe that the mistakes I have seen manifested in the New Church stem from a source similar to my own initial error.

One of these errors, it seems to me, is the belief that the New Church must be "liberal" in its toleration of all viewpoints within the Church regardless of whether they agree with the doctrines or not. The only result of this can be their misrepresentation.

Another of these mistakes is the view that our Church writings form a "religious philosophy"; that philosophy is not divinely inspired or revealed is a universally known verity. It is stated in *True Christian Religion*, n. 779: "Since the Lord cannot manifest Himself in Person, as shown just above, and nevertheless has foretold that He was to come and establish a new church, which is the New Jerusalem, it follows that He will do this by means of a man who is able not only to receive these doctrines in his understanding but also to publish them by the press.

"That the Lord manifested Himself before me, His servant, and sent me to this office, that He afterward opened the eyes of my spirit and thus introduced me into the spiritual world and granted me to see the heavens and the hells and to talk with angels and spirits, and this now continuously for several years, I affirm in truth; as also that from the first day of that call I have not received anything whatever pertaining to the doctrines of that church from any angel but from the Lord alone



The Rev. Kenneth W. Knox and family. Mr. Knox was appointed minister at the Wayfarers' Chapel, Portugese Bend, Calif., in following his graduation from the Theological School. The chapel, or "Glass Church"; as some call it, a memorial to Swedenborg, the cornerstone laid in July, 1949, already has had many more than half a million visitors. Probably it is one of the most talked of houses of worship in the world.

while I have read the Word."

How, then, is it possible in the face of such a statement for these writings to be represented as a philosophy? He who has them misrepresented to him as a religious philosophy is no more likely to accept them when he discovers the error.

There is in Swedenborg's writings a vast and comprehensive psychology, with which all kinds of human psychic experience can be interpreted. The greater number of the leaders of the "Old" Church have tried to include in their doctrines the teachings of modern day psychoanalysis and psychology initiated by Sigmund Freud. The doctrines of religion in general, and especially ours, are clearly in opposition to these teachings.

Yet besides those prominent leaders in the Old Church, there are, I have found, those in the New Church who prefer to believe these Freudian beliefs and openly speak in accord with them. The underlying assumptions of modern psychoanalysis and psychology are contradictory to any teachings based upon spiritual causality.

Superficial analysis will make this clear. Freud himself recognized this and repeatedly made evident the conflict of his doctrines with revealed religion. As examples a few of these might be mentioned: God, according to the Viennese neurologist, is a father image and is thus a figment of the imagination having no existence.

Swedenborg states that the only persons who are insane are those who have firmly confirmed themselves in evils and falsities; yet it is commonly believed at the present day largely because of Freud's doctrines that those who are afflicted with psychoses and neuroses (could not these be vastations?) are insane when actually they more probably are entering upon the first stage of regeneration.

Adultery, murder, and theft are, according to Freud, not the result of the free moral choice of evil, but the result of unfavorable childhood experiences. These theories adopted by most psychologists and psychoanalysts are then clearly in open conflict and cannot be reconciled with New Church doctrines.

There are even those in the New Church, I find, who take a critical view of Swedenborg's work concerning marriage entitled *Conjugal Love* and would have this book rejected as New Church doctrine. The grounds for such a belief are various but generally include these: that there are indelicate things in this work which could corrupt the mind; that it was never intended as a theological work because it states that it was inscribed as written by "Emanuel Swedenborg, a Swede," instead of "Emanuel Swedenborg, servant of the Lord Jesus Christ."

Any laws relating to true Christian marriage must of necessity state what it is that leads one away from the exalted state of true marriage. The only way this can be done is by using language which describes clearly what is to be avoided. The evils existing in society with regard to marriage are never cured by avoiding the mention of them.

The reason why Swedenborg, the author, designates himself as he does is of little importance. The fact that this book, too, is divinely inspired is stated clearly in paragraph n. 1: "I foresee that many who read the following relations and those after the chapters will believe they are fictions of the imagination, but I declare in truth that they are not seen in any state of the mind asleep, but in a state of full wakefulness. For it has pleased the Lord to manifest Himself to me and to send me to teach the things that will belong to the New Church which is meant by the New Jerusalem in the *Apocalypse*. To this end He has opened the interiors of my mind and spirit, whereby He has given me to be in the spiritual world with angels and at the same time in the natural world with men, and this now for five and twenty years."

In a society in which the highest institution of the church is being grossly perverted the light offered by *Conjugal Love* is more than ever needed. The

(Next page please)

# LETTERS TO THE EDITOR

## "The Glorious Fourth"

To the Editor:

We noted with much interest the very effective cover of *THE MESSENGER*'s June 26 issue, and your thoughtful article on "The Glorious Fourth."

Undoubtedly the splendid phrases reproduced on your cover . . . the reverent tone of and the truths expressed in your message . . . caused many of your readers to consider their liberty and its Source in a fresh light.

It is extremely encouraging that editors like yourself see the need and fitness of giving attention to the religious significance of days and events which have become so secularized.

Please call on us at any time we may be of service to you.

BEULAH ROTH for  
SPIRITUAL MOBILIZATION  
Los Angeles, Calif.

## About the Departed

To the Editor:

I have noticed in some obituary notices in *THE MESSENGER* that the statement has at times been made that the departed "went to his heavenly home."

That does not seem to me in accor-

dance with Swedenborg's teaching that every one goes at first, not to heaven, but to the world of spirits where he goes through adjustment in preparation for his "heavenly home."

We should make an effort to be exact in our thinking and expression, and so not mislead the reader to think that we hold the "Old" Church idea of people being taken directly from this world into heaven.

H. MILDRED HERRICK  
Denver, Col.

## The Word of the Lord

To the Editor:

I have often wondered why it is that after all the years of labor with a New Church translation of the Word nothing has come of it.

With all the recent versions of the Scriptures now in print, culminating in the so-called Standard Edition, I should think one of the finest things the New Church could do, would be to make available to all scholars and readers of the Bible its own version.

It might not be so very different after all, but if flavor counts for anything, then such a Bible would show that the last word to be said on translations has not yet been expressed.

All scholars discuss and argue and explain the Scriptures, whatever denomination they profess. All have been deeply interested in the new Standard Edition, whether they like or dislike it. Our own version has never been made available. I don't know why, but I think it is very much needed.

Would it be possible for the translations done by New Churchmen to be published in *THE MESSENGER*, one chapter at a time, if no more? It would take time indeed this way, but each pastor could build up his own copy of a New Church version, especially, if nothing else were printed on that par-

## NEW VIEWS

From  
preceding page

cause of rejection of such divine law for such reasons is highly to be suspected.

Some in the New Church will disagree with the things I have written, saying that I am a literalist in interpreting these writings that I consider so beautiful in their truths.

Some even have tried to find errors in Swedenborg's writings because of conflicts with modern concepts supposedly substantiated by the findings of the physical sciences. This is because they have wished to find them.

Having been trained in the physical sciences, I, too, have "found" such "errors." Let it be known, though, that if one wishes to have these apparent discrepancies resolved, their resolution will be made plain to them if they so ask it.

Thus I have found that accepting these writings literally will not lead one into error—that one must hold in abeyance that which seems contradictory until light resolves it.

"Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls; who when he had found one pearl of great price went and sold all that he had and bought it." *Matthew 13:45, 46.*

(Mr. Brush, a member of the Kenwood Parish, Chicago, is a candidate for a doctorate in the Department of Biochemistry at the University of Chicago.)

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ticular page.

Later, after some familiarity has developed, we can go further, and really send the New Church version forth into the world.

The Roman Catholic Church has its Bible. The Protestants have their translations. So I think it is high time the New Church produced its own version.

Or has all the work of our Translation Committees come to nothing?

L. ERIC WETHEY  
Montreal, Can.

## Added Tribute To Mrs. Kuenzli's Service In South-Eastern Field

It was the intention to include in the account Aug. 7 of Mrs. Chas. H. Kuenzli's fifteen years' service to the Church in the South-Eastern Field, reference to the establishment, so largely through her efforts, of the new Center at St. Petersburg, Fla.

The building and grounds, fully described in *THE MESSENGER* March 15, 1953, following dedication by Association President the Rev. Dr. E. B. Hinckley, president of Babson Institute, were the fulfillment of a purpose originating with the late Rev. Charles H. Kuenzli, and Mrs. Kuenzli.

Beyond the accommodations for services, bookroom and quarters for the missionary, is the vision of additional construction to provide a home for aged and retired New Church people.

## MEMORIAL

BLANCHARD. — A very precious Robin\* made her transition from the natural plane of life to that of her spiritual consciousness, July 26. Elaine Blanchard, sister of Mrs. Elsie Boothroyd, distinguished herself among us by her wonderful insight into the teachings of the New Church, and in the manner in which she contributed so much of vital interest and benefit to others. She resided for many years in Duluth, Minn., with her sister. They were inseparable companions. We shall miss her inspiring letters, but feel that a new joy is now hers, as she freely gives of herself on that higher plane of usefulness. The Lord bless and keep you, dear Elaine. — CLARA M. PARKS, Leader, Group 4, Cedar Rapids, Ia.

\* Long a member of the National Alliance's Round Robin.

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# The Swedenborg Student

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

## Arcana Class I—September, 1954 Volume XI, 9246 - 9295

|                 |             |
|-----------------|-------------|
| September 1 - 7 | 9246 — 9256 |
| 8 - 14          | 9257 — 9267 |
| 15 - 21         | 9268 — 9277 |
| 22 - 30         | 9278 — 9295 |

We are told in number 9246 that the subject treated of in *Genesis* 23 "is the shunning of false doctrine and of the evils of life; and that when this is done, truths of doctrine and goods of life are implanted, and through these the man of the Church is regenerated by the Lord."

This chapter states the law of regeneration which is that man must first be instructed as to what is evil and false and what is good and true and then must shun what is evil and false, after which good and truth can be implanted in him. Finally through obedience to the laws of the Word, which are the laws of order, he is brought into love to the Lord and the neighbor.

Two of the laws included in this month's reading concern things which in their letter seldom happened and so were of little value as moral laws, yet because of the spiritual message within they were of sufficient importance to be included in the laws and judgments promulgated at Sinai and to rank among the chief judgments, for they contain the injunction that the Gentiles must be loved and instructed in the truths of faith and be amended in respect to the life.

In this connection the Gentiles are contrasted with those within the Jewish Church and with those in the Christian Church, which in Swedenborg's day was at its end. A new Church was then about to be established, and as it could not be established among those who had had the truths of faith, perverted them, and confirmed themselves against the truth, it must be established with those outside of the Church, called the Gentiles. "From this also it can be seen why a new church is always set up among the Gentiles who are outside of the Church." (9256<sup>5</sup>)

### The Church Specific and the Church Universal

In the age preceding the Lord's Advent, the Jewish Church was the Lord's specific Church in the world. Its members were those who learned, accepted, and were governed by the teachings given to it through Moses and the prophets. There were at that time good Gentiles such as the widow of Sidon and the woman of Samaria. They were outside of the Church Specific but were of the Church Universal. The Church Specific is both a visible and an invis-

ible Church. The Church Universal is not a visible Church.

The First Christian Church came to its end, as prophesied, at the time of the Second Coming. The Church Specific of the New Age is the New Church. It is both a visible and an invisible Church. It has church buildings and conducts public services. Its members are on the record books of its various societies. Its numbers are listed in the national census. Anyone may know who they are. In this sense it is a visible Church.

Yet doubtless there are those who read, accept, and live the doctrines revealed for the New Church who have never come in contact with the organized body, and there may be those listed as members who, though they outwardly subscribe to the doctrines, do not receive them in the heart. In this sense the Specific Church is an invisible Church, for the Lord alone knows the heart.

The Church Universal is not a visible Church. It contains the good in all the various denominations and religions. It has no common body of doctrine but all its members acknowledge a God and live in charity. No mortal knows or can know who these are. The Lord alone knows them.

The Church Universal is not composed of the organized bodies of the various religions and denominations. It can never be identified with the visible Ecumenical Church which some are hoping to establish in the world.

### Notes

9254. Our relation to those outside of the Church should be friendly and helpful, without in any way condoning or supporting their falsities or errors in life.

## Arcana Class II—September, 1954 Volume V, 4028 - 4117

|                 |             |
|-----------------|-------------|
| September 1 - 7 | 4028 — 4055 |
| 8 - 14          | 4056 — 4068 |
| 15 - 21         | 4069 — 4095 |
| 22 - 30         | 4096 — 4117 |

Much of the interpretation in this month's reading is in reference to the Lord's purpose in coming into the world. This purpose was to come in contact with evil and to subjugate the hells that He might hold them forever under subjection. To do this He assumed a human begotten of the Divine but born of Mary.

Before the Incarnation the Lord dwelt as it were in the celestial and spiritual planes of life, but He had not descended into the natural plane. The natural degree of life has a will and an

understanding of its own, and as men had become wholly natural, they had passed beyond the Lord's direct reach and control.

The Glorification is the process by which the Divine Esse, Life Itself, descended into and was made actual on planes coordinate with man's human, making the assumed human Divine and uniting it with the Father within. Then the outward planes of life were brought into order and the Divine Life Itself became actual and permanent on all planes.

It is said of God that He is the same yesterday, today, and forever, that He changes not, that He is the Alpha and the Omega, the First and the Last. The Glorification was the putting forth of what was in the Divine Esse. It was part of the Divine purpose from the beginning; assuming a human did not change Him any more than a man changes by doing what he intends to do.

No one can rise higher than his concept of God and it is the chief glory, wisdom, and delight of the angels to learn of Him. And from such knowledge comes our greatest light and happiness. We should know that there is only one God; we should know something of His operation in history; and we should know that the God of today is Christ as He is known in His Second Coming. He is the only God there is, and all other ideas of Him are inadequate. He is Life Itself and the Source of all other life.

In explaining the words "And the God of my father hath been with me" (*Genesis* 26:5) Swedenborg tells us that the Lord did not get anything from angels or men. All that He did was from His own power. This is in conformity with Scripture: "Of the people there was none with me . . . there was none to help . . . none to uphold, therefore mine own arm got salvation."

Applied to us, the whole of the chapter under consideration tells of the great change that must take place in regeneration, so great that it is a complete inversion of state. Yet when this change is effected, we lose nothing of the good of the former state. All that can be of any value is retained. This is similar to the "spoiling of the Egyptians." When we pass from a state in which self and the world are first to a state in which the Lord and heaven are first, we lose nothing. Actually all is gain, and we would by no means go back.

### Notes

Read 4063 carefully.

4062. While here we live in two worlds and are governed by the Lord through the societies, heavenly or infernal, with which we are connected. We should note that we choose our spiritual associates. They are not forced upon us. They come as we call.

## Book Reviews

**REMAKING MEN.** Paul Campbell, M.D., Peter Howard. *Arrowhead Books, N. Y., '54.* 126 pp., pocket size. \$1.50. Moral Re-Armament's plan for changing the world through changing its inhabitants. A noble goal and a noble plan based on Founder Frank Buchman's "Four Absolutes": honesty, purity, unselfishness, love. Perhaps a step or two beyond the Billy Sundays and the Billy Grahams, not to say Confucius and an evangelistic host over the ages, in that the technique insists on a change of the *will*, getting right to that psychological certainty, rather than the vague "salvation" theories. However, as students of Swedenborg's teachings well know we are "led to good by means of truth." It is the *reason* which must first be alerted. Until mortals learn the truth concerning God, man and the universe; the laws of order, providence, progression, immortality, and that the answers to these questions are to be found in the Word, he will have no *reason* for changing permanently his foolish, useless ways.

**NEW HANDBOOK OF THE HEAVENS.** Bernhard, Bennett and Rice. *McGraw-Hill, N. Y., a Mentor Book.* New American Library reprint. 288 pp. 50c. pocket size. One of the most valuable little books of its kind. Learned, yet simple; instructive but not tedious.

**THE WORLD OF HISTORY.** Brinton, Kazin, Hicks. *Mentor Book, New American Library of World Literature, N. Y., '54.* 224 pp. 35c. A miracle if only by reason of its condensation, while omitting nothing important in its subject.

**THE CHRISTIAN'S PATTERN.** John Wesley. *Abingdon Press, Nashville.* 127 pp., hardcovers, pocket. \$1.50. The first known of the founder of Methodism's principal writings, actually it is a translation and abridgement of Thomas á Kempis' magnificent "The Imitation of Christ." That work, as the publisher rightly echoes, is ranked by many with *Pilgrim's Progress* and Augustine's *Confessions*, though we would not go so far as to rate it "next to the Bible." Popularising á Kempis' work in this form, Wesley helped and is still helping many to attain a "pure and humble mind, finding the consolation of Christ, observing the Holy Communion, living the true spiritual life." The publisher is to be commended. Wesley's reward for so much lives on after him.

**THE FOUR DOCTRINES.** A new translation. Wm. C. Dick. Swedenborg Society, London, '54. Pocket, blue

simulated leather 50c. Paper .30, Limp leather \$1.50. This new edition the translator, or editor, informs us is based on the Society's translation of 1935, compared with the Latin editions of 1763 and 1889, the first English translation of 1784 and that of 1831. Mr. Dick gives acknowledgement to the Rev. R. Stanley, B.A., as consultant. The average reader may wonder why this little work requires translating again, and the question arises more than once whether it is not the editing of the English employed instead of again transforming the Latin into the vernacular, which deserves attention. Let us note for example a passage at No. 17 of the "Doctrine of the Lord," in the present effort. We read "Something will now be said regarding what is meant by taking away sins. By taking away sins, is meant the same as by redeeming man and saving him." Might it not read without disturbing anything whatever interior or exterior: "Something will now be said regarding taking away sins. It (or This) means the same as by redeeming man and saving him."? It is such redundancies characteristic of 18th century writing which many consider could be edited out of modern editions of the Church writings, if any "revising" is required. It is not the "repetitions" which need to be expunged, and to which some also object, for they may well enough remain. It is simply that actually it is a copy reading editor who may be required, rather, often than not, a translator or reviser of many of our past translations.—L. M.

**CHRISTIANITY, COMMUNISM AND HISTORY.** William Hordern. *Abingdon Press, Nashville.* 169 pp. \$2.50.

Thoughtful and interesting books of this kind remind one of the sardonic truism that sermons directed at dilatory church attendants unfortunately are heard by those on the wrong side of the fence. We also are prompted to remember the recent news story of a hearing on subversives which developed the discomfitting fact to the Roman Catholic interrogator that the document read by the witness was not from the writings of Karl Marx but from a hallowed bull of a recently reigning pope. The ugly facts worth dealing with in communism are that its masters murder and enslave people; distort the minds of children and youths; acquire power and then put it to personal profit; implacably oppose any spiritual principle such as the Golden Rule; deny any creative and sustaining Authority except its own perverted idea of dominance and treat with defiance any token of friendship and goodwill. Until these

circumstances are mitigated by means of education and, if necessary, by force in defense, contemporary history will be insignificant, the Church puerile, the body politic helpless.—L. M.

**THE PRAYER OF THE CHURCH UNIVERSAL.** Marc Boegner. *Abingdon Press, Nashville.* 128 pp. \$1.75.

Modestly, this little book describes itself as "Meditations" on the Lord's Prayer, but mainly it seems exegetical in an enlightened and helpful pattern. Almost every substantial word in the Prayer is examined and weighed to satisfaction. Particularly good is the author's exposition of the external evidence relating to the often puzzling supplication "Lead us not into temptation"; "Put us not to the test" is a variant reading in the French Second Version the author points out. He is pastor of the Passy (Protestant) Church in Paris, and a co-president of the World Council of Churches.

### Almont Summer School

With nearly fifty registered at its opening, the Almont, Mich., Summer School got off to a good start. Convention President Franklin H. Blackmer, and Mrs. Blackmer, participated the first week. The faculty includes the Reverends Giunta, Im. Tafel and Le Van. A further report is expected.

### Ohio Alliance Wins

Mrs. Allen C. Rearick, chairman of the Mite Box Committee for the National Alliance of New Church Women, announces that the Ohio State Alliance topped the list of contributors with Thanks Givings amounting to \$124.86 in a grand total of \$600.29.

### BORN

Cook. — Susan Candid, born to Mr. and Mrs. Thomas (Sally Mansell) Cook, Tujunga, Calif., July 7.

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