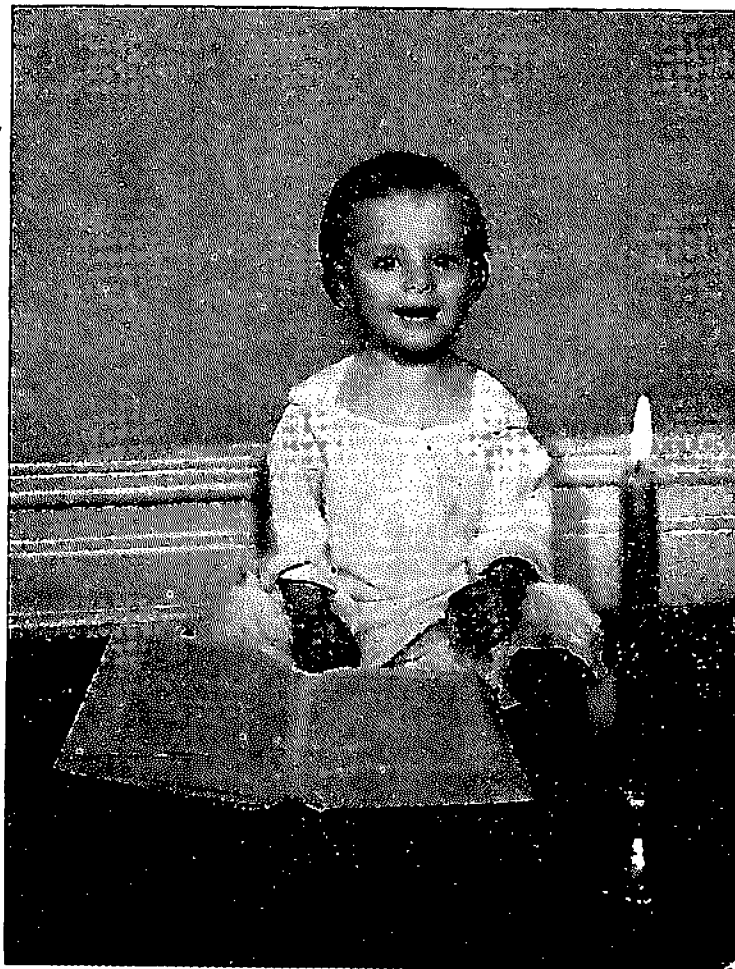


The NEW-CHURCH MESSENGER

December 11, 1954



*The Light of the Word Guides
to the Lord*

THE NEW-CHURCH MESSENGER

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December 11, 1954

Vol. 174, No. 25

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PRINCIPAL CONTENTS

EDITORIAL:

Wisdom and a Babe..... 407

ARTICLES:

The Promise or Sign of Christmas 403

H. C. GIUNTA
The Promise Made To Mary.... 408

W. H. BEALES
The Perfect Christmas Tree 411

C. LAWSON
What Will Santa Bring Your Child? 412

P. S. MARTIN
New-Church Evangelism 414

E. K. BRAY

FEATURES:

Letters to the Editor..... 413
Association Meetings..... 409, 416
A Puzzle..... 415

POEMS:

Everywhere, Every Christmas
Tonight — Bishop Phillips 410

Brooks 410
Christmas Carol — Wesley S.

Strang 410
Reality — Mabel C. Fuller..... 410

*Births, Confraternations,
Memorials* 408, 416

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

THE PROMISE OR SIGN OF CHRISTMAS

A Christmas Meditation

by Henry C. Giunta

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."—LUKE 2:12.

PRESENTLY church-bells will toll, ringing their benedictions upon an anxious world which anticipates anew the coming of the Savior. The joyful news that "Jesus was born in Bethlehem of Judea" will, once more, make glad the hearts of men. For the Christian world, and for the Christian Church, Christmas is a great Holiday. It is on this day that we celebrate the coming of the Lord, the Savior of men, as "the Word made Flesh," or as "the Babe of Bethlehem."

To begin with, Christmas was intended to be a joyful day. On this day God chose to manifest His glorious Humanity. He came down to earth in the guise of Man, to live and experience the life of man on earth, to experience in His humanity all man's problems and griefs, and to imbue His children with power to overcome their frailties, thus lending a helping hand to them in their struggles to subjugate their innate evils and falsities. There is reason to be joyful, for the world needs the message that Christmas brings, and men need the new revelations of truth that God makes possible through His own incarnation and birth.

Little wonder that the angel's message, on that First Christmas Day, was one of glad tidings and good-will: "Behold, I bring you good tidings of great joy which shall be to all people: For unto you is born this day, in the city of David, a Savior, which is Christ, the Lord."

The Great Opportunity

Do we fully realize the import of this "good news" to all men? Do we equally share in the gladness of its promises? Do we all see the "sign" of its great emancipating power? Not long ago, the President of these United States delivered an address to the people of this nation in which he made an eloquent plea for a serious study of world conditions as we find them in the "atomic age" that is upon us. He alluded to the fact that we have in our hands the means of self-destruction, unless we pool our interests with those of humanity, and work together for the common good. It is a well-known fact that these same lethal weapons in the hands of man could be diverted to myriads of good uses, bringing health, prosperity and peace for the whole human race. The time has come, then, when Christmas should have a new meaning for us—a meaning that would bind all men to the original cause of God, the cause of good in the world.

True, that we have progressed immensely and beyond all the expectations of past civilizations. Materially, we have enriched and replenished the earth. We have utilized our natural resources beyond the

dreams of angels. But, unfortunately, we have not progressed as rapidly in our spiritual living, neither have we explored our spiritual resources with the same sagacity and effectiveness. We are still fighting strife, rivalry, prejudice, hatred, ignorance and superstition. It is strange, but true, that spiritually this Christmas will not find us more advanced than many other Christmases. For this reason we should welcome its coming as a great opportunity for our own emancipation through the grace and love of Jesus Christ our Lord.

The Downward Course

We will recall, from previous considerations of the subject that the dominant cause for the Incarnation of God was the wretched spiritual state and condition of men. We are taught that at the time of the First Christmas, the whole human race was in desperate straits, and, indeed, was threatened with extinction. People had slowly disintegrated in spirit. The practice and exercise of Divine good and truth had come to a stand-still, and, as a result, the human race had tipped the scales of justice and had lost all sense of human worth. From the statures of governors and monarchs over all they surveyed, men had become servants and slaves to their own evils. Spiritual darkness was upon the face of the earth. People were unable to see the results of their own selfishness, and were fast losing their heritage of love, charity and understanding. They were missing compassion and good-will. They were becoming children of sorrow, the living harbors and containers of their own hatreds and malefactions.

In other words, men were on the road to their own ruin. They were bent on self-destruction, and they would have been lost for ever, if some power greater than their own—some Divine power—had not come to their rescue. Even the very heavens themselves were threatened, for they were in danger of being infiltrated by the wide-spread spirit of evil occasioned by the dismal states and conditions of mankind in the world. We must remember that the First Christmas came in answer to a great need—the need of humanity to be freed from the engulfing despair and disillusion in which it found itself.

The Angels Rejoice

The angels in heaven were most sensitive to this condition. They perceived clearly the fact that unselfishness and heavenly light, peace and concord, were fast dying out from the hearts of men, and so rejoiced greatly when "in the fullness of time" the Savior was born in Bethlehem of Judea. This was the cause, then, of the angels' joy. They rejoiced in the fact that people on earth were to see the long promised Messiah, their Redeemer and Savior, the Holy One of Israel, Who would save them from their sins, Who would deliver them out of the hands

of their spiritual enemies and Who, henceforth, would hold these enemies in complete subjection. Yes, the angels rejoiced because they knew that the hosts of evil and the demons of darkness would be overcome by the Babe of Bethlehem who would grow in spirit and in stature and in accordance with the Word of the Lord. They also knew that with His birth into the world, the kingdom of the heavens would be made strong and secure.

Given A Second Chance

The import and spiritual significance of the angelic message of "good tidings of great joy" lies in the fact that with the Lord's coming on earth, men have been redeemed, they have been ransomed from the evil forces that have held them down, they have been freed from the manacles of fear and superstition, and they have been given a "second chance" to live again for heaven and in an atmosphere of love, peace and good-will toward God and man. There was, indeed, reason for joy, for with the Lord's coming, men could live, once more, glad and useful lives, unselfish and merciful lives, able to know the Lord, to interpret His will concerning their eternal welfare and happiness, and to follow Him in all the paths of saintly life.

All these things were evident to the angels on that First Christmas Day, and so great was their joy that they burst into song. And that was the song that floated down to the earth, where it fell upon the inner ears of some humble shepherds who were keeping watch over their flocks by night: "Behold, I bring you good tidings of great joy: For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly, there was with the angel, a multitude of the heavenly host, praising God and saying: Glory to God in the Highest, and on earth peace, good will toward men."

Let Man Rejoice

Time has passed, but time has not yet dimmed the vision of the shepherds, nor has it lessened the import of the angel's song. As the years go by, people are learning more and more about the shepherds and the meaning of the angel's song. They are learning to know more and more about their Savior, Who the Babe of Bethlehem really was, and is; they are learning to know more and more about the nature of the work He came to do on earth, and they are learning to know more and more about the sacrifice He made in order that they might enjoy to the full the peace and good will He wrought among men.

Perhaps this is the reason we never tire of Christmas. Perhaps this is the reason why time and time again we eagerly stand at the portals of another Christmas Day with joyful hearts and receptive minds, willing to raise our voices in songs of praise, carols and hymns in order that we may express that inward gladness we feel in our hearts. And why not? Is not this the time to revive the songs of angelic hosts, to revel in the contemplation of the

Manger Scene, and to share in the simple but potent faith of the humble shepherds? Is not this a season to express the poetry and song that lurk in the hearts of men? Is not this the time for deep reverence and worship and sincere appreciation of the Gospel Story? It is this and more that makes Christmas what it is—a time of reflective gladness and outward joy, a time to recall, most vividly, when God proposed to give Himself to men, so that in Him they might have life and they might have it more abundantly. We have indeed good reasons to be joyful and triumphant, for in the gift of God Himself, as envisioned in the Babe of Bethlehem, we see the value and true worth of His precious redemptive spirit of love and good will toward men.

Same Need Today

It is possible that the age in which we live may be another age when "the fullness of time" is to be realized. We have never been so ready and prepared to receive our Savior and to speak His Word of Truth as it relates to our common human problems. The world in which we live is still a world that needs the salvation of our God. Our political, economic, civic, social, moral and spiritual interests need to be brightened anew with the light of the Christmas message and all it implies. Christmas has a meaning for today no less than when it first dawned upon the world. We need to sense the spirit of the Christ-Child, the spirit of gentleness and love, the spirit of understanding and trustfulness. And we all need the redemptive power of the Christ-Child to take possession of our spirits. For trouble, strife, greed, envy, jealousy, and hatred among men and nations make a mockery of our religion, and eventually will reduce our civilization to shambles unless men hear and heed the Christmas message of hope and peace.

Yes, time may have passed since the message was first heard, but, as said before, time will not dim the vision of the Coming of the Savior into a world of woe and sin. It is still God's way to give Himself to us, and to vest upon us the power of His redeeming love.

What Gift, The Greatest?

Unfortunately, as in the past, there are many persons in the world who will be either too busy, or too preoccupied with other things to be able to hear or give attention to the Christmas message. They are, perhaps, more intent upon other gifts: gifts that the world has to offer, gifts that appeal to the eye and stimulate the sense, rather than the gifts of God Himself. This may be the beginning of their sorrows, this rush to and fro along the ways and by-ways of the world. They may lose the road that leads to the one gift that God offers unto them, the gift of His redemptive love.

There is no greater gift that can be made to mankind than God's love. It is the most precious of all gifts to man, and it ought to be the one most sought for by men. Like the Wise Men of old, who came from the East seeking the Child, who according to God's plan was the Savior of the world, we

(Continued on page 408)

THE PROMISE MADE TO MARY

by William H. Beales

"Behold the handmaid of the Lord: be it unto me according to thy word."

THERE is something extremely beautiful about the record of the annunciation: a tender, simple dignity which has never been surpassed in any other writing. As we read, we call to mind the words spoken to Moses, at the burning bush: "Put thy shoes from off thy feet, for the place whereon thou standest is holy." That is the only spirit in which we should approach a study of this wonderful subject—we are on "holy ground."

Do You Believe The Story?

Do you believe what Luke tells us regarding the birth of the Lord? Do you believe every word of it? You say, "Of course I do," but are you sure? How do you know that your acceptance of this account as true, is not a "carry-over" from your childhood days? Are you sure that your acceptance is not due to the fact that you have failed to give the subject any serious thought? There are people, you know, who reject the Christmas story, in whole or in part, as without reasonable foundation. Perhaps the man living next door does. Perhaps the man who works beside you, day after day, does. Especially that part of the record which proclaims the Virgin Birth. There are those—and they are earnest, sincere and intelligent, who just cannot accept that teaching. They tell us that it is contrary to all the known natural laws governing parenthood. They would even have us believe that Joseph, who later was the husband of Mary, and the father of her children other than Christ the Lord, was also His parent. They even go to the extent of advancing theories which are abhorrent to every sincere Christian. Some years ago I was present at a meeting of the Ministerial Association of the city where I was stationed, and was astonished to learn that fully three-quarters of the ministers present frankly declared that they did not accept the doctrine of the Virgin Birth. They admitted that it was a teaching of the Christian Church, but they, themselves, rejected it as untrue.

What Was The Message?

We have heard, or read, the wonderful story many, many times, but never grown weary of it. It will be sung and told by men and angels, in all the ages to come, with increasing joy and understanding: for in the truth of that marvelous teaching lies the eternal hope of mankind, and even the integrity of the very heavens. Important as it is, have you noticed that in the telling, there is not the slightest attempt to induce belief, nor offer proof that what is told is true. Indeed, from the very nature of the event itself, we realize that no proof is possible. If the simple telling does not awaken acceptance in the heart, there is nothing that will. But, let us

read the message again, and ponder over each wonderful statement:

"In the sixth month the angel Gabriel was sent by God unto a city of Galilee, to a virgin espoused to a man whose name was Joseph . . . and the virgin's name was Mary.

"And the angel came unto her, and said, Hail! thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was much troubled at his saying . . . and the angel said unto her, Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive . . . and bear a son, and shalt call His name Jesus. . . .

"Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy Thing that shall be born of thee shall be called the Son of God."

Born Of The Holy Spirit

And, as we read on, we are told that the promise of the angel was fulfilled. Mary, a virgin, became the human mother of our Lord and Savior, Jesus Christ. And to confirm our belief in the truth of this wonderful record by Luke, we have the statement in the Gospel by Matthew, how, when doubts and fears arose in the mind of Joseph, he was reassured by the angel, who declared: "Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost."

Well, there it is—the doctrine of the Virgin Birth: the clear, unmistakable teaching that neither Joseph, nor any other human being, was the "father" of Christ the Lord. It is there for us to accept or reject, as we will, but, whether we accept or reject, there can be no mistaking the meaning of the teaching itself.

How was this mighty miracle brought about, and why? God has given to men wonderful powers of understanding. He has raised us up, mentally, above all else of creation, by granting us the power to reason. And He has revealed to us many wonderful truths. But it is useless for us to try to fathom the Divine wonder of the Coming and mission of Christ the Lord by any standards of human, unaided, knowledge. We have been permitted to see something of the *purpose* of that Coming, and even to see, "as through a glass darkly," something of the *way in which that purpose was accomplished*; but, when all is said and done, the first step in the gaining of a right understanding of this greatest of all miracles, is, that we stand, in imagination, with the shepherds of old, and look down with rever-

(Next page please)

once and awe at the Babe lying in the manger-cradle, and pray in our hearts, "Lord, I believe: help Thou mine unbelief."

If The Story Is Not True?

For there is a faith which does not depend upon satisfying the reason with facts: a faith which says, "*I believe because God has declared it to be so.*" Not a blind, unreasoning faith, but a confidence based upon a belief in the love, the wisdom and the power of God. To have such a faith is a wonderful blessing. To those with such a faith, the answer of the angel when Mary expressed the doubts which filled her mind, is sufficient: "With God, nothing shall be impossible."

But, to those who are willing to believe, but look for a reasonable basis for their faith, I would suggest taking a broad view of the picture as a whole. Suppose the teaching of the Gospel regarding the Virgin Birth, is *not* true—what then? What becomes of our belief in the Divinity of Christ? What becomes of our faith in Him as Redeemer and Savior? What becomes of the whole sublime system of teachings upon which Christianity rests? Reject as false, the doctrine of the Virgin Birth, and Christ becomes a mere man, like ourselves. And the hope which has sustained countless millions during two thousand years—the hope of mankind to all eternity, perishes. And the light which shone over Bethlehem, to lead the Wise Men to the manger-cradle, falls from the sky, leaving nothing but darkness. If Christ, when on earth, was not Divine, then the story of Easter and the open tomb becomes a cruel fabric of human imagining. The Divinity of Christ and the fact of the Virgin Birth are inseparably united: they stand or fall together. Had Joseph been His "father," He would have been, as one writer declares He was, merely a "Syrian Jew": that, and nothing more. And as such, He never could have accomplished the mighty work which He came to do.

Only God Could Save

For the task which faced the Christ-Child, as He lay in the cradle, was one which never could have been accomplished by man or angel. The whole human race faced spiritual destruction, and none but Almighty God Himself, could have averted that calamity. "I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me."

None but Almighty God, present with men on earth, could have stood at the tomb of Lazarus, and called back to life him who had been dead four days.

None but the Divine Being Himself, could have looked with pity upon the poor creature, held in bondage by a legion of devils, and have uttered those astonishing words, "Come out of him!" and been obeyed.

None but Almighty God, in Human Form, could have stood in the prow of that tiny vessel, tossed by the fury of the storm, and have uttered the quiet words, "Peace: be still," and have been obeyed.

Mistake Here Not Possible

Surely, no one can read the record of that Divine life, with its message of love and tenderness and

power, without exclaiming, like Peter, "Thou art the Christ, the Son of the Living God." Ten thousand million people, groping blindly for the light: reaching upward for strength and comfort, and feeling the presence of Christ within, have not been deceived. The angels of God were not mistaken, when they filled the very heavens with their songs of rejoicing that first Christmas morning. It is eternally true: "He bowed the heavens and came down for our salvation." None of this mighty work of redemption and salvation could have been wrought, had the "Babe of Bethlehem" been born of Joseph as a human father.

Repeated In Every Life

Is that all? Must we be content with reading the inspired account of the Virgin Birth, in its simple tenderness and beauty, and see it only as the record of an event which took place 2,000 years ago? Is there nothing in it which touches our own lives today? Truly there is. For the miracle of the Virgin Birth is repeated in every life that is being prepared for heaven. It is none other than the coming of the Lord into that life. As quietly, as unobtrusively, as the birth of the Babe of Bethlehem, He comes, so that at first we may not even be conscious of His presence. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is everyone who is born of the Spirit." In one sense, Mary's part in the birth of Christ was passive. That greatest of all events was a Divine miracle. No human being had an active part in it. So with the coming of the Lord into a human life: it is a work of Divine mercy. Does that mean that we have nothing to do with His coming? Surely not. There must be in us the spirit which filled the heart of Mary—the spirit of humility, of regard for what is true and good, and above all, the willingness to submit our lives to His leading. "Behold the handmaid of the Lord: be it unto me according to thy word." In the Gospel story, Mary represents the love of all those spiritual principles which are found in the teachings of the Church. It is that love which is the "handmaid of the Lord." It is through that love that He can be born in the soul. It is that love which sends us to the Lord in prayer, and calls forth from the heart the words, "Be it unto me according to Thy word."

Yes, and it is that love which sings for joy. "My soul doth magnify the Lord, and my spirit doth rejoice in God my Savior." And we find the truth of those triumphant words, "He that is Mighty hath done to me great things." For in times of temptation, He does, indeed "Show strength with His arm," putting down the mighty forces of evil "from their seats," and "exalting those of low degree." And whatever may be our lot in life, there comes a sense of deep and satisfying contentment, for "He hath filled the hungry with good things." Truly, there is a sense in which the "Virgin Birth" is enacted in every human life, that the "Christ-Child" may, as life advances, become to us "King of kings and Lord of lords."

Wisdom and A Babe

A STAR shone upon the world. Many saw it and of these some asked what it meant. The magi watched it and wondered, and by the altar fires that they always kept burning, they wrote down their observations and perhaps their speculations. Some among them saw the star as a beckoning light, calling them to Him who was to save the world. They heeded and, led by the star, set out on their pilgrimage. They stopped at the palace of Herod. Here voices from the past, even the voice of prophecy gave help. "In Bethlehem of Judea for thus it is written by the prophet, And thou in Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor, that shall rule my people Israel." (*Matt. 2:5-6*) Herod, a personification of the lust for dominion, sensed a threat to his power and resolved to destroy at once the Babe born in Bethlehem.

Perhaps the wise men were chilled by the reception they got at the court of Herod. Perhaps they were disappointed to find that He whose star they had seen was not to be born to a prince of renown and in a royal household. Nevertheless, they did not give up their quest, for the light of the star still beckoned them. In the humblest surroundings they found Him whom they sought, presented to Him their gifts, and worshipped Him. Then they passed off the stage, their role at an end. Never again do the Gospels speak of them.

What part would they have taken in the momentous events of the Lord's ministry upon earth, had they stayed on in the Holy Land? Would they have come to recognize that He was no mere earthly ruler but the "Word made flesh"? Or would they have been among those who turned back and followed Him no more? It is useless to speculate on this. But it might be noted that the first followers of the Lord were *not* recruited from those recognized by the world as men of wisdom. And He Himself said that though His message was revealed unto babes, it was "hidden from the wise." It is similarly true today that many who are conspicuous for their intellectual prowess are not the most ardent seekers for the "Word made flesh," nor the ones who most quickly see in the Lord's humanity God revealing Himself to His children. Many of the battles that Christianity has fought in recent centuries have been against those who were learned, enlightened, and equipped with the best scientific knowledge available.

The Gospel story of the wise men tells us that the quest for God cannot be made without the intellect. It is by intelligence that truth is apprehended, and only he is wise who has acquired truth. All truth should lead to God. Man can grow in the good and an understanding of God only by truth. For it is truth that makes him aware of an ever higher and higher good. If man is to rise from his present state to a higher level of goodness, it must come about by the acquisition of truth about a good that is yet to be attained. In other words, man

cannot climb directly from the state he is in to a higher state. He must receive instruction (truths) about how to climb.

However, let it not be thought that the attainment of new levels of good, or of a closer walk with God, is merely a matter of learning. Much less is it a privilege that belongs to the wise and learned alone. The Gospels make this clear by including in the Christmas story Luke's account of the humble shepherds who were led to the Lord's crib by the song of the angels rather than the light of a star.

The wise men and their journey to find the infant Jesus signify the intellectual quest for God. The light which served as their compass signifies truth. But how small a light! Just the faint rays of a distant star shining in the darkness at the season of the year when day is at its shortest and night at its longest. Should not all the heavens have been aglow with a light such as never had been seen on land or sea to proclaim the wonder that was taking place in Bethlehem? No, for God does not carry on His work under fanfare and blazing publicity. To do so would compel belief and destroy man's moral freedom. So all His creative work proceeds as quietly as the growth of a seed into a tree. Truth in the human mind increases and gathers strength slowly.

There was spiritual darkness and stagnation throughout the world, when God in a human form came into it, as suggested by the night and by the winter season of the Christmas story. The beckoning light seen by the wise men symbolizes the gleam of spiritual truth which can lead to the Lord. The star was a prophecy of an infinitely greater Light that was to come. The wise men heeded this small light and it led them to the newly born Child in Bethlehem.

In this Christmas season and in every Christmas season the light that we have to guide us to the God of justice, mercy, and love, in a world that is rent by hate, may be, in a quantitative sense, as small as the light of a candle shining upon God's Word. Our comprehension of the truth gained from the Word may in the beginning be as meager as that of a child on hearing or reading the beautiful Christmas story for the first time. But if we will follow the leading of whatever spiritual truth from the Word shines into our minds, we, too, shall be guided to the house of bread, signified by Bethlehem, and we, too, shall find the Lord.

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George Warren Hughes—1876-1954

George Warriner Hughes was born on March 13, 1876, in Jacksonville, Florida. He received his education in England, where he first became acquainted with the writings of Swedenborg, and later attended a military academy in New York. He was married in 1906 in the New York Swedenborgian Church; and brought his family to Cincinnati in 1921. He was advertising manager for Hires' Root Beer Company, and was associated with Child's Restaurant and the Rollman Company.

Mr. Hughes was a gentle soul who loved children. He and his wife gave

many hours of their time to the preparation and arrangements of League and Sunday School entertainment in their home. Often 20 or 30 girls and boys enjoyed the hospitality of this gracious host, whose home was always open to the young people of the New Church. He was a staunch member, who was very active in all affairs of the church. He often said he considered it a privilege to be a student of Swedenborg and a follower of Christianity according to New Church Doctrines. He rarely missed Sunday Service until a chronic heart disease forced his retirement from almost all activity.

Amid the sorrow and regret of his family and friends Mr. Hughes was called from this worldly home on September 7, 1954. He will be sorely missed, and long remembered for his kindness and charity. The church is especially grateful to him for the handsome pedestal, upon which rests the bust of Swedenborg, and the beautiful inscription of the Faith of the New Church in the Parish house.

Let us rejoice with him in the attainment of that greater life to which he has gone.

LEONARD KING,
Cincinnati, Ohio.

The Promise or Sign of Christmas

(Concluded from page 404)

ought not to let the glamor of other gifts, nor the glitter of other hopes, dim our sight or diminish our search for Him who came to free us from our sins.

Reaching Down To Man

It may be indeed hard for us to find Him if we only look outside the range of our inward experience of His love and care for us. We need to remember that God came into the world in the lowly guise of Man, as the Babe of Bethlehem and the Carpenter of Nazareth, that He might gain our very experience and so be able to help us with our problems at our own levels of life. He stooped so low that He might get underneath the race of man and lift it up. In so doing, He got His shoulders underneath men's burdens to relieve men of the crushing weight that lay upon them.

To be sure, nothing great and nothing lasting in life is accomplished without stooping down. In the material world, we must get underneath the burdens we wish to raise; in teaching children, we must stoop down to the level of their thought and experience in order that we may lead them upward and onward. And, in a spiritual way, the same rule was adopted by God. He came to redeem us by coming down to our low estates, and thus to be able to walk with us, live with us, fight with us and conquer with us, to the end that He might lead us into the light of truth. And this He did by His life and work in the world as Jesus Christ, our Lord. He accommodated His love, His wisdom, His power, His life, to our love, wisdom, power and life. In that way He led us through the darkness of ignorance into the light of knowledge.

The marks of our Lord's Humanity and the accommodations of His Divine life to ours are pictured in the scene of His Nativity where as the Babe of Bethlehem, He received the homage of men in their

own conditions of life and hope. He received alike the homage of the Wise Men and that of the humble shepherds. To Him the rich and the poor or the wise and untutored are equally precious, and they were all recipients of His redemptive love.

"God With Us"

We should then look for, find and cherish this great gift of God to us—the pure and child-like affection for good and truth. We should cherish in our hearts the richness, the greatness, and the absolute unselfishness of His love. We should listen to the great message of hope, joy and good will it brings. We, each in our own way, should be thankful that in the "fullness of time" the Word was made flesh and dwelt among men.

Let us, therefore, at this point be most happy and contented that the Holy Season of Christmas is fast approaching. Let us treasure in our hearts the angel's song of praise: "Behold, I bring you tidings of great joy which shall be to all people: For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes and lying in a manger." Let us meditate upon this until some of the Divine meaning and beauty sinks into our souls and helps us to see the true purpose of the Lord's coming into the world. If we would ponder deeply in our hearts the angel's message to us we shall learn to know the Lord as God battling with us against the evils of the world and of our nature, as God redeeming us and saving us and the world from the devastating effects of sin. May we learn to know Him as "God with us," and may we learn to detect His love and saving power, and to feel His presence in us. The fact that our Lord and Savior Jesus Christ was born in Bethlehem of Judea is the sign and seal that our salvation is sure, providing we live a life of love and good in accordance with His Word.

THE ANNUAL APPEAL

The Annual Appeal is off to a good start, according to its chairman, Adolph T. Liebert, Jr. Most societies observed November 21 as "Stewardship Sunday" with an order of service written by the Rev. Richard H. Tafel, chairman of the Council of Ministers.

It is pointed out that the contributions received from the Annual Appeal make possible a variety of useful and necessary services. The Augmentation Fund augments ministers' salaries in smaller parishes and aids Theological School students. The Board of Home and Foreign Missions is our major department of Christian outreach and aids mission outposts extending from the far north to the Fiji Islands as well as missions on this continent. Pensions for retired ministers and families of ministers are drawn from Appeal income. The official Convention biweekly, *THE NEW CHURCH MESSENGER*, needs help since subscription receipts do not cover costs.

Various Church boards and committees are maintained or aided by Appeal funds. Examples are the Bible Study School, the Sunday School Association, the summer camps. Then there are the inevitable expenses of the annual meeting of Convention, regular administrative expenses, and operational expenses.

The following is the estimated budget for the year ending March 31, 1955:

EXPENDITURES

AUGMENTATION FUND.....	\$ 32,295.00
(Augments ministers' salaries and aids Theological School students)	
MISSIONS—Home and Foreign—Church Extension.....	30,825.00
PENSIONS—For retired ministers and the families of ministers	13,359.00
THE MESSENGER—Official Convention Publication.....	4,700.00
(Cost in excess of subscriptions and other income)	
CHURCH BOARDS AND COMMITTEES.....	9,725.00
(Programs, Bible Study, Sunday School, Philosophical Center, Summer Camps, etc.)	
ANNUAL CONVENTION AND JOURNAL.....	5,300.00
ADMINISTRATIVE EXPENSES.....	20,150.00
OPERATIONAL EXPENSES.....	9,120.00
(Travel, Printing, Repairs, Insurance, Postage and Annual Appeal)	
TOTAL EXPENDITURES	\$125,474.00
LESS—Income from investments.....	100,000.00
(Exclusive of income for independent church bodies)	

AMOUNT NEEDED FROM CONTRIBUTIONS..... \$ 25,474.00

The Appeal Committee states:

Your Committee has used the budget figures as presented to the General Council by the Budget Committee in setting up the above Budget.

The expenses are about \$8,500.00 more than last year, largely in the Augmentation Fund, due to greater expenses for the Theological students.

Association Meetings

In the fall of the year many of the associations within Convention hold their annual meetings.

Perhaps the most noteworthy was that of the Massachusetts Association, which met in Elmwood, contributing to that Society's celebration of the 100th anniversary of its church edifice. This was the 249th meeting of the Massachusetts Association, which meets biennially, and included many reports, among which were the Blairhaven Committee and the Radio Committee, and an account by the Rev. Franklin Blackmer, President of Convention, of his two

months in the West visiting other Association meetings. The Rev. Edwin G. Capon reported on his interesting experiences as a "Special Visitor" at the second meeting of the World Council of Churches at Evanston. This was followed by panel discussions on Evangelism, Social Justice, and Fellowship.

In the Midwest, the Illinois Association met as guests of La Porte Society, which has recently been reactivated under the able leadership of the Rev. John Spiers. Of major interest was the decision to continue the support of the mission work in Norway, Iowa, under the leadership of Mr. Daniel Pederson.

Kansas Association Meets

At the same time as the National Association was in session, the Kansas Association met in Pawnee Rock, Kansas, October 24. The meeting opened with a Sunday School session, followed by the worship service with the president of Convention, the Rev. Franklin H. Blackmer giving the sermon. The business meeting began at 2:30 in the afternoon, with the president of the Association, the Rev. Eric Zacharias, in the chair. The Association voted to supply the 107 Kansas libraries with a subscription to *THE MESSENGER*. Many thanks. Also it was voted to continue the use of the monthly bulletin, *Your Church*; to give \$500.00 to the Board of Missions, and to have Association ministers continue their visits to groups and societies now without a resident minister.

The evening session heard an address by the Rev. Mr. Blackmer on the development of the New Church in the past and the challenge it faces today.

Pawnee Rock Holds Surprise Party

The Pawnee Rock, Kansas, Society held a surprise party, November 8, for their pastor, the Rev. Julian Kendig, and his wife in honor of their wedding anniversary.

The Vatican Library and the Writings

The Rev. Warren Goddard, chairman of the Evidence Committee, announces that just recently the Committee received the information that the following books by Swedenborg are in the Vatican Apostolic Library:

Arcana Coelestia
Apocalypse Revealed
The Four Doctrines
Apocalypse Explained
Heaven and Hell
The True Christian Religion
Divine Love and Wisdom
The Coronis
The Last Judgment
Continuation of the Last Judgment and The Spiritual World
Doctrine of the New Jerusalem

"How much these volumes are read, we have no way of knowing, but it is the hope of the Committee that as the years go by they will be more and more read, and with growing appreciation," the Rev. Mr. Goddard comments.

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Christmas in lands of the fir tree and pine,
Christmas in lands of the palm tree and vine;
Christmas where snow peaks stand solemn and white,
Christmas where corn-fields lie sunny and bright;
Everywhere, everywhere Christmas to-night!

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray;
Christmas where peace like a dove in its flight;
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere Christmas to-night!

For the Christ-child who comes is the Master of all;
No palace too great—no cottage too small.
The angels who welcome him sing from the height,
"In the city of David a King in His might."
Everywhere, everywhere Christmas to-night!

Then let every heart keep its Christmas within
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light,
Everywhere, everywhere Christmas to-night!

So the stars of the midnight which compass us round,
Shall see a strange glory and hear a sweet sound
And cry "Look! the earth is aflame with delight,
O sons of the morning rejoice at the sight."
Everywhere, everywhere Christmas to-night!

BISHOP PHILLIPS BROOKS
(1835-1893)

Christmas Carol

To-night my heart's in Bethlehem
And in a stable where
The baby Jesus lies asleep
Within the manger there.

I see sweet Mary kneel beside
The Baby in the hay
A wondrous smile upon her face
Her lips move as to pray.

The shepherds and the wise men come
Atravelled from afar
From out the silent desert place
Led by the gleaming star.

Tonight, my Lord, be born again
Within this heart to stay
Take Thou my life, my willing gift
And shape it as Thou may.

WESLEY S. STRANG
Paterson, N. J.

Reality

Unseen
the hand that charts
and guides our course, yet real
as blossoms on the fruitful bough
to bless.

MABEL C. FULLER

Another Missionary Activity

Charles E. Witzel, Jr., Valley Cottage, N. Y., is engaging in a form of missionary activity by writing to theological seminaries and colleges, inquiring if these would not be interested in obtaining copies of Swedenborg's works. No doubt he would appreciate any information or suggestions on this effort.

Kitchener Holds A Tea

The ladies of the Kitchener, Ontario, New Church held a tea on November 20 in honor of Miss Alberta Schneider.

Connecticut - Westchester Group

At its November vesper services, conducted by the Rev. William Woofenden, the Connecticut-Westchester group elected Theodore Nash as treasurer, and made plans for expansion during the year. The meeting was held at the home of Mr. and Mrs. John Burbank, Stamford, Conn.

San Diego Society Held Play

The Alpha-Omega Players of the San Diego New Church Society worked throughout November on a play entitled "Accidentally Yours." The first presentation was made November 5, and since then several have followed.

Something Stirring Among Leaguers

THE MESSENGER would like to congratulate the young people who are publishing the American New Church League Journal upon its good-looking appearance, its interesting information and well-written articles. In the September-October issue is included a message from the secretary of the Young People's League of the Tokyo New Church Society, a message from the League President, Edward Hinckley, the League Secretary, Faith Poole's report on the 1954 Conference, and various other reports of the League's business affairs.

Readers of THE MESSENGER will be interested to learn of the ANCL's Korean project which succeeded in sending 72 packages to a Korean New Church minister, the packages containing everything from shoelaces to games and candy. The publication devotes two pages to a list of the activities and interests of "Swedenborg, the man" and tributes to him from well-known personages.

We also learn in the report of the Journal's Editor, that Annie Perry Nichols of Natick, Mass., is the new Production Editor.

Congratulations, Leaguers, on this fine publication!

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The Perfect Christmas Tree

by Carol Lawson

IT WAS CHRISTMAS MORNING. The minister had digressed again from his sermon and was comparing man to an iceberg. My thoughts wandered until I found myself looking askance at Adele, my hostess, in her dark mink coat, her entire costume so chic and elegant, and contrasting her with the thin young matron in the pew ahead whose hat and unpressed tweed suit had been thrown on in two seconds. Not much more time had been spent on her children's and husband's appearances than on her own, and yet their pew seemed very warm with the Christmas spirit; while Adele seemed to be sitting in the midst of the music, the holly and poinsettias, completely untouched, and somewhat bored by the familiar story from *St. Luke*.

I wondered, why did Adele so rigorously observe the forms? Why did she come to church or observe Christmas at all? Perhaps I was being unfair, but her preoccupation with details during the past twenty-four hours, and her almost mastery of perfection, were beginning to irritate me.

After church, Adele made us wait on her doorstep while she went inside to get a broom. Our feet thumped to keep warm, knocking off bits of crunched snow. The cold wind brushed little clouds of snow from the window panes so that inside I could see the blue and white Christmas tree.

"Bet at home, Ginnie, you'd just go in the back door and hang up all your things by the wood stove and let 'em drip," said Bert, her husband, making conversation. "But you'll have to get used to our city ways."

At last the door opened and closed. "Do you mind?" laughed Adele, brushing our galoshes vigorously as we stood on the tidy doorstep.

"Of course, we mind being left outside to freeze and then having our shins all banged up," complained Bert, but you could see he was used to it.

I laughed politely. I had come to spend the Christmas weekend with Adele and Bert, because I was alone and new in the city, and they had been friends of my family in the small country town where we all had lived. After the grim functionalism of my lodgings at the downtown YWCA, I was enjoying the soft ease of their suburban home, the luxury of the four-poster and crimson puff in the guest-room, and yet it was so difficult to make conversation—after a day and a half—that I was wondering if I couldn't find some excuse to leave before my time was up. The downtown Y might be preferable to the emotional chasteness of Adele's house.

"Well, come in then; here, leave those on the doorstep."

"Mmm," I sniffed, "is that oyster dressing?" It was a safe bet that Adele

wouldn't have ordinary stuffing. Actually my nose was so cold I couldn't smell a thing.

She brightened. "No, it's chestnut, and, you know, you just add a little cointreau for that certain something." She shook the dark mink coat, hung it carefully on a padded hanger in the closet, then disappeared towards the kitchen.

I wandered into the living room trying to shake my feelings of irritation with their too well-ordered existence. After all, why should I find it annoying that a pair of middle-aged friends of the family should prosper in the city, drive a Chrysler, and garner up for themselves all the accoutrements of an ideal suburban life? If that was what they wanted, why not let them enjoy it? The Christmas tree blinked at me—another lovely yet cold creation, all white with tiny blue lights and miniature decorations made of milkweed seeds. The seeds had been dipped in silver gilt, pierced by silver threads by which they were suspended like wispy silver comets.

"You know, I wouldn't bother with a tree at all if the Johnsons weren't coming," said Adele coming in behind me and settling in a deep chair. In her fifties, she had elegance and fashion and a slim figure that any of the girls at the Y might envy.

"Who are the Johnsons?" I asked.

"The young couple next door. He's an instructor at the University. You know, the thin tired-looking girl who sat in front of us at church with the five children."

"We always invite them over for Christmas afternoon," said Bert.

"And that's why we have a tree," said Adele, "because it's an enormous bother, you know."

"This kind of a tree must be," I said, "and all those delicate wispy milkweed ornaments—they must take hours to hang on."

"They do," said Adele, "they really do . . ."

Then there followed, as I had surmised, a Christmas dinner, fit for a gourmet, from turkey to plum pudding, and as we sat down again around the fire we could look across the lawns and see the Johnsons, mother and father and five merry children, coming out their

front door. Mr. Johnson was thin and athletic with curly brown hair, keen brown eyes, and I guessed that he was definitely the head of his household. His wife was slender, vivacious, and pretty in spite of her responsibilities.

"Oh dear," cried Adele, "they're early! I've got to do some things in the kitchen. Make my excuses and say I'll join you in about fifteen minutes." She vanished.

The Johnsons trooped across the snow, the little ones plowing in straight lines, and the big ones chasing each other in wide circles, so that the entire snowy lawn became churned up. I felt misgivings. Adele surely would not like it. There was a furious pounding on the door.

"Aunt Adele! Uncle Bert! We're here!" Bert opened the door and two of the smallest Johnsons fell right in.

"You tripped me!"

"I did not!"

They scrambled up and ran in, followed by two larger children who ran up to the white tree in open-eyed delight.

"Aunt Adele!"

"How gorgeous!"

"Look, they're made out of milkweeds!" The two smallest lunged, either for each other or for a handful of milkweed ornaments, I was never sure which, and at the same time the last child closed the front door behind his parents with a tremendous wham! The tree, tipped by the pulling of the little ones' hands, was blown just enough by the draft from the door to send the whole blue and white creation toppling to the floor. Many of the blue lights were shattered, the little children howled beneath the white branches, and poor Mr. and Mrs. Johnson were struck dumb. It had happened so fast, like a hurricane, and shreds of milkweed were floating all over the room, settling on picture frames and floating down to the rug. Thank goodness, Adele hadn't been there.

Bert moved first. "Here, get these poor little tykes out. Ginny, just break the branches off, so the kids won't get scratched."

Between us we broke off half a dozen of the lower branches and extricated two tear-stained little Johnsons, still sobbing. Mr. and Mrs. Johnson, still looking horrified, tried to comfort them and apologize to Bert at the same time. In the meanwhile the three older children disappeared discreetly by the front door. Bert and I started to set the white tree up again but one glance at its mangled top and amputated bottom branches sent us out the door where we leaned the poor white tree against the side of the house. Mr. Johnson had unplugged the string of smashed blue

lights and was trying to sweep up the bits of blue glass with the fire broom.

Suddenly, we heard singing out in the snow. Through the window we saw the largest Johnson child pulling a sled and on it the Johnsons' own Christmas tree, balanced on either side by the mittened hands of the two middle children. "Deck the halls," they were singing, "with boughs of holly, fa la-la, la-la, la, la, la, la!"

I opened the door and the three of them, never stopping to wipe the snow from their boots, tramped in and set the tree in the white tree's holder. The youngest child jumped off his mother's lap—"Here! I'll plug the lights in," he shouted. "I know where the plug is!" And he crawled beneath the tree to do it.

On went the lights: gaudy, ordinary cones of green, red, and yellow. The Woolworth variety of ornaments and icicles shone. There stood the Johnsons' tree, quite unoriginal and commonplace, and somewhat skinny and disheveled, like the Johnsons themselves.

I looked at Adele's torn-up living room apprehensively—the melting puddles of snow on the rug, bits of milkweed everywhere, crushed pieces of blue glass, white pine needles and twigs, and in the midst of the upheaval, the Johnsons' gaudy little tree, replacing her elegant white one.

Adele called from the kitchen, "Goodness, what a racket! Bert, please open the door—I have a tray of hot cocoa." And then as Bert opened the door, she continued:

"I hope all of you active little children brushed the snow off—"

There was complete silence for a moment as she surveyed the perfect room. Everyone was quiet and faced her tremulously.

"Well," she said after a long pause, "it's finally beginning to look like Christmas around here."

My knees gave way, and I sat down in the nearest chair. The words of the sermon came back to me, "people are like icebergs, nine-tenths submerged." How true. I would never judge anyone by his surface again. The children and everyone were trying to explain to Adele what had happened.

"Never mind," she said. "I never really did like that white tree—it was too perfect."

WHAT WILL SANTA BRING YOUR CHILD?

by Perry S. Martin

Golden October had hardly shed a leaf from our sweet gum tree when kindly grown-ups were asking the children, "What's Santa going to bring you?" Nearly every day the postman brings a gift catalogue, and my four-year-old pores over it, murmuring, "I would like one of those . . ."

Last year a full-page ad in the evening paper was headed: "Christmas is a shoppers' holiday." Is Christmas a shoppers' holiday or a religious holiday at your house? Are you so worn out with shopping and wrapping that you catch a few minutes extra sleep while the children rush downstairs, pounce on their packages, and tear them open? Christmas is for children, we hear all around us. Can we give our children a Christmas full of giving and sharing and singing, full of the wonder and joy of the Christ Child's birthday?

As we think of the beautiful story of the wise men journeying from the East to Bethlehem, we are struck by the devotion of these men to the infant Lord. "When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

These were the first Christmas gifts—not toys for the Babe, but gifts fit for a king—not trinkets brought from a sense of duty and obligation, but symbols of love and adoration toward the Lord. What a perfect gift it would be if we could give our children the reverence that the wise men felt for the Baby at Bethlehem. But the church and Sunday School cannot do this for

us alone. No Sunday School lesson can instill in them the reverence they feel when they set up a creche at home. When the family joins in singing carols and reading the Christmas story, they know in their hearts that Christmas is more than Santa Claus and full stockings hanging by the fireplace. There's a wonderful family feeling that grows when the whole family goes to the Christmas service together. The children sense that Christmas is not a holiday just for them. As far back as I remember, that wonderful, excited holiday feeling began when we all went to the Christmas Sunday service.

How old must our children be before we can teach them that Christmas is *giving*, not just getting. Do we have to wait until they are teen-agers, and then plunge them suddenly into an adult world of giving? The toddler can carry a package to Grandmother, and a three-year-old can help wrap a present for Daddy. Can you ever forget the shining eyes of a child watching his mother open the present that he has made for her? What does a child learn about sharing when he finds his own gifts piled in a chair, to open as fast as he can, regardless of the rest of the family? What a lot more fun Christmas is when one package at a time is opened, as all the family watches in sympathetic excitement! What satisfaction in a child's heart when the family admires the gift he has made!

"But," say the busy mothers, "it's so much easier for me to buy a present and mark the tag—From Johnny." Are we getting too busy to give our children the satisfaction of creating and giving? My mother was a busy schoolteacher, but she always had time to help us

make our Christmas lists, reminding us, "Don't forget Aunt Bess," or "Do you want to embroider a bureau scarf for Grandmother?" She could suggest things to make for nearly everyone on our lists. She helped us string popcorn, cranberries, and peanuts for our little pine tree in the front yard, so even the birds and squirrels would be remembered. Do most children now make lists of gifts for others, or of presents they hope to receive? Let's not ask the children, "What will Santa bring you?" but "What will you give your Mommy?"

What will we give our children this year for Christmas? Dolls and trucks and socks and sweaters? Or hymns and carols and the story of the first Christmas? Will Christmas be all over at ten o'clock in the morning, or will it be filled from morning to night with the joy of sharing with others? Will we heap presents on our little ones while there are children on the other side of town who will have neither toys nor turkey nor even warm clothes? If we give our children the Christmas spirit, if we teach them to give to others, they will keep forever the wonder and excitement of Christmas morning. When the childish happiness of opening their presents has faded, they will still remember the love and joy that came at Christmastide.

"O how shall I keep my Christmas?"

As they keep it in heaven above;
O keep it with peace and thanksgiving,
And kindest deeds of love;
And share with the poor and needy

The joys which the Lord gives thee;
And thy heart shall keep with the angels
The Lord's Nativity.

LETTERS TO THE EDITOR

Review Of A Review

To the EDITOR:

In a review of Arnold J. Toynbee's *A Study of History* which appeared in *The New York Times* of October 17th, it is made evident that Toynbee is acquainted with Swedenborg's doctrine of 'The Grand Man'; or, at least, that he has a prescience of the ultimate civilizations of mankind as evolving a world society of differing peoples, each functioning in wholesome relationship with others, but together forming a unified whole. It is also evident, from the reviewer's appraisal of Toynbee's point of view, that this ultimate end, or goal, is contrary to the thinking of historians, generally. We note the two differing approaches to the subject: (1) that of a mere recorder of events, and (2) that of an interpreter of events as a running sequence of spiritual progress in the civilizations of the world, from ancient times to the present. As Swedenborg would mark the difference between the external and the inner life, or the form and the substance.

It is distressing to note, in this day and age, a professor of political science (D. W. Brogan, of Cambridge University) taking issue with Toynbee whose theory, far-reaching as it is, is founded on a truth, more evident today than it was when the lines: "We hold these truths to be self-evident, that all men are created equal . . ." were written; and which, since that time has seen the world awakened and responsive in varying degrees to it.

There we have it, the gist of what is happening throughout the world today, a stage in the Second Coming of the Lord, here and now. Some call it chaos; others will see that it is the birth agony of the New Age. It is this, the latter, and only this, wherein we can find hope, and only as we have eyes to see, ears to hear, and a will to work for it.

Clearly, Toynbee is treading on what many would call dangerous ground. The McCarthyites would be the first to say it is subversive. Other self-seeking politicians would call it by some other ugly name. But, what is it, really? Religious, isn't it? Do we not proclaim that God is love? And we ask, what is truth? Here is what Toynbee says: "The first lesson for our times is that the national state is not only obsolete but sinful—it is wrong because it breeds militarism and provides a man-made idol to be worshiped by its maker." And he adds: "The only theme of history worthy of the highest attention is religion." He dislikes theology as much as militarism.

Now then, what is wrong? Is it not that we have kept religion separate from life? However much we quote Swedenborg's much publicised motto: "Religion has relation to life and the life of religion is to *do . . .*," we still find many so-called religious people who rise in horror at the idea that we should bring our religion into our politics. Why?

Politics as the means of making effective the will of people who are free and desire a government by, for, and of the people, should express, and does demonstrate, the quality of that will. If politics is bad, it is only an indication that there is something bad in the will. It is what we make it. Politics should be religion in action, not ecclesiasticism, mind you, but *religion*, as a *way of life*. If it is not grounded in truth it cannot be sound, and the whole structure must fail. Our religion and our life are one and the same; our political responsibility depends on the fusion of these qualities of character as it affects our communal life as well as our private social relations with the nearest neighbor. We are neighborly in the broadest sense, or we are self-centered and worldly, leaving the responsibility, and giving the blame, to the other fellow.

It is shocking to recall that it was among so-called Christian nations that a war of world-wide proportions came about, and more shocking still that a second and greater such catastrophe should follow. There are those who feel that there is today an undercurrent of manoeuvring toward a third war, despite all the nice talk to the contrary, when the very nations responsible for the previous ones are spending most of their substance for the furthering of this murderous business, manufacturing for profit such weapons as may lead to universal suicide. But witness, too, alongside these movements, the desperate efforts of non-professing Christians, religions of another name, working for the prevention of future wars! How they persist in the advocacy of "sitting down to reason together" with the erstwhile enemy. Whose God, then, is the Prince of Peace?

Yes, in the clouds—despite the bewilderment of the times—we must discern the Second Coming of the Lord. But we must reach above and through the clouds with our vision. We should not enjoy staying in the clouds. Do we really mean what we think we believe? Then let's stop quoting overmuch and begin to learn and to work. We have a job to do. Our spiritual quality from which stems our action is what testifies to our character and points to the direction in which we find our life, our

very being. It is the only hope for the world and for ourselves.

Can we agree with the reviewer of Mr. Toynbee's theses when he says: "Many historians, contemplating history, see no evidence that God is love. But this deep intuition is the heart of Mr. Toynbee's book. It makes him reluctant to admit the importance of economic and technicological changes. It makes him minimize the possibility that a great world religion can be atheistic and 'this-worldly'—that Marxism may be such a religion." Or can we agree when the reviewer almost contemptuously adds: "Still the prodigious range, the fertility of illustration will reward every reader willing to invest time and industry and ignore minor faults—such as an excessive passion for moralizing and the most maddeningly pedantic system of transliteration I have ever encountered." No. We can have as little patience with such deliberate blindness, as with an obstinate, yet intelligent pupil, who refuses to take instruction from a wise teacher.

There we may see what ails the so-called enlightened people of today. Nevertheless, we may also see the light (the go-ahead light) by which we may safely proceed toward, and into that *New World*, ever onward, nearing that *New Heaven* on earth as we practice, individually, and through our politics, en masse, the New religion of life, One God, one world, one humanity. My song is dedicated to the United Nations:

Now let us sing a new song—E Pluribus Unum;

O, let us make a joyful noise, let all the world rejoice;

For, at last, we've bared an age-old foe—

There'll never again be *status quo*, but E Pluribus Unum—All the world is One! Then sing:

Chorus

E Pluribus Unum, shout: E Pluribus Unum!

O'er the earth let it resound. Henceforth we are forward bound.

For the Americas and all of Europe, Africa and all of Asia,

It's E Pluribus Unum; All the world is One.

Verse

Then as we learn our new song: E Pluribus Unum,

When toil and prayers and blood and tears have vanquished all our fears

Out of many races, many creeds, our kinship find in mutual needs,

It's E Pluribus Unum: All the world is One.

LINA D. MILLER

Katonah, N. Y.

New Church Evangelism

by Everett K. Bray

EVANGELISM IS A NAME applied to a wide range of religious activities, but the salvation of souls is the direct object in view wherever the term is used. Because evangelistic zeal and ministration have been chiefly conspicuous in churches adhering to a peculiar doctrinal interpretation of what salvation is and how it is attained, evangelism itself has come to be too often considered identical with the doctrines of these churches. We find this succinctly stated in the *Britannica*, thus: "Revivalism and evangelism are frequently used as identical terms; but evangelism stands for a certain interpretation of Christianity emphasizing the objective atonement of Christ, the necessity of a new birth or conversion, and salvation by faith. Revivalism on the other hand denotes certain methods of presenting evangelical doctrine, and the religious awakening resulting therefrom." Webster omits the doctrinal emphasis and defines it more in terms of methods, thus: Evangelism is "preaching or promulgating the gospel; the holding of special services to secure conversions—sometimes called *public evangelism*: (also) *personal evangelism*, seeking conversion through personal conferences and friendship; (also) *visitation evangelism*, seeking to secure religious decisions or recruits for the church by visitation of individuals or families."

By the New Standard Encyclopedia we are reminded that the evangelism of the Apostolic church was delegated in the main, to special "evangelists," whose work "was of a special missionary character, its purpose being to carry the gospel message to new parts, preparing the way with aggressive work, for the more settled and organizing work which should follow."

As to method, the New Church can properly use all of the above, as far as I can see. As to doctrine, the New Church can use only the true doctrine revealed to it from heaven. The very meaning of "evangel," as being "good news," certainly entitles the derivatives of that word to a prominent place in the vocabulary of the New Church. To all of the *good news* of the Lord in His First Coming, the New Church will add and lift aloft the *good news* of His Second Coming. And the New Church, when it has become consciously evangelistic, will make the most of the good news it has to bring to men.

The good news, however, is not that of any sentimental Pollyanna universal-salvation character. It is the rugged truth of the universal laws-of-order, and of the means whereby man may come into conformity with them; and experience the blessedness which Divine Love and Infinite Mercy can give only in that ordered way.

Therefore, the evangelism of the New

Church will not obscure, or ease-over, or omit any part of the message the Lord has revealed to it, but will preach the Gospel *whole*. Its privilege will never overreach and obscure its responsibility. And whether it addresses large audiences, the reading public, small groups or individuals one by one, the supreme and immediate concern in the soul of him who presents this Gospel will be soul-salvation. It will be the sense of concern and of responsibility for the salvation of souls, that will entitle the message to the name evangelism. This means an unforgetting realization that souls can be lost, that souls are lost, and are being lost every day.

To the New Church evangelist it will be a matter of real burden, whether the men whom he may reach go to heaven, or to hell. And his evangelism will devote itself to making these people realize that hell is not a good place to go to, or a good state in which to be; and that to be contented in hell entails the horrible tragedy of dying while living. He will really feel the import of the pictures the Writings give of the inversions of life that hell is; such expressions as that, "after death . . . the enjoyment of infernal love . . . is then turned into what is undelightful, painful, and terrible . . . (as) is meant in the Word by torment and hell-fire" (*Divine Providence* 83, n. 3); that "after death . . . the delight of the love of evil is turned into infernal horror" (*True Christian Religion* 490); and that one of the purposes of the Lord in giving this new revelation is, that we may see not only "the wonders of heaven, . . . (but also) the miseries of hell" (*ibid.* 771). If it was of sufficient concern in the sight of the Lord to save men from the horrors and miseries of hell, for Him to come Himself into this world in person, and even to come again in second and fuller revelation, then surely the burden of this will rest soberingly upon the ministry of this Church which acknowledges Him in both His Comings. "Who loves a minister of the church . . .," writes Swedenborg, "except for his learning, his integrity of life, and his zeal for the salvation of souls?" (*True Christian Religion* 418).

The standard passage that our minds habitually turn to in regarding the duties of the priesthood (*The New*

Jerusalem 315), when thought through comes to the same meaning, as an excerpt here will show: "Their duty is to teach men the way to heaven, and likewise to lead them therein. . . . Priests who teach the doctrine of truth, and lead their flocks thereby to goodness of life, and so to the Lord, are the good shepherds spoken of in the Word; but they who only teach, and do not lead to goodness of life, and so to the Lord, are the bad shepherds." To teach men the truths of the way to heaven, requires us to teach clearly enough the distinctions between the life that is of hell and the life that is of heaven, that they shall not for lack of definiteness of knowledge be left to descend to hell while they suppose that they are on an easy highway to heaven. Further, besides "teaching," something is meant by "leading." "Leading" requires that the minister shall be on the way to heaven, himself. And yet Swedenborg cites appalling references to ministers who had supposed themselves on the way to heaven, who nonetheless arrived in hell. Their excuse may have been in part, false doctrine! But it is still possible for ministers to go to hell, even though they can plead no excuse of false doctrine if they be in the New Church—unless it be their own falsifying, by emphasizing the truth that pleases their proprium, and blurring over the truth they do not find pleasing, or coinciding with their own wishes for things. The true priest is bound by the cords that are the love that is born of salvation itself, that is, by the Lord's saving love now operative in him, to lead his people in the way to heaven!

No, he is not to drive them! He is not to despise them, be impatient with them or irritated in his feelings toward them; he will not become indifferent toward them, and he cannot give them up. He must lead! And how can he lead if they do not follow? The Lord's love, which love drew him "from death unto life," is "the love of the salvation of the universal human race," these "new doctrines" tell us. And therefore, perforce, to the degree in which this New Church minister is "in the Lord, and the Lord in him," so far and so urgently will that love flow and yearn and press him on to love them into following him to heaven! He will teach, he will invite, he will plead, he will hold out his hand to help the hesitant to take the first steps of the Way. As Abraham looking out over Sodom and Gomorrah and pleading for them, pictures the Lord's Own love yearning over the souls of men, to the end that they might come to Him and live in Him and He in them, that His "joy might be in them and that their joy might be full," so this "priest" of the New Church will be moved with that love which he re-

ceives from his Lord, which love cannot give up, so long as life lasts.

This priest will love too much to withhold the harsher aspects of truth that men must know and face, before they can even start on the heavenly way; and that no man can forget for long, while in this world, except at the price of peril to his soul. However much he might enjoy it if he could say to the young people whose parents are "the salt" of the church, "Because you were born in the church, and have attended church more or less, just be good citizens and kind to people, and join the church when the customary time comes round, and you will be on the way to heaven," however pleasant to him, and to them, if he could say it, he knows he cannot do it. He knows that to do so would be to perpetrate a new and more heinous form of "faith alone" than the form which the New Church was instituted to cure! Not only to young people, but to every "unchurched" person, to every one not yet consciously turned to the Lord, the very first message of the New Church is, "You must be born again!" "Your natural will, and your inherited disposition, and your self-adornments of culture, however fine they may be, can never take you one step in the way of heaven. You must examine your heart, until you see that 'self' is where the Lord should be. You must see that this is sin against the Lord; you must be grieved over it, and repent, and turn to Him for the strength to flee from your evils and temptations to do evil. Do not be deceived: You may be in the church, by membership; but the Church cannot be in you until you see your little 'self' under the revealing light of heaven, and seeing, repent, turning with all your heart to the Lord. You must come to the truth that all who would be led to heaven, must know, namely, that 'the only refuge from destruction for any one is the Lord.' For He said, 'If a man abide not in me, he is cast forth as a branch, and is withered.'"

II

If the priest of the New Church recognizes these teachings of the Church as truths, and lives in their spirit, then I assume that at heart and in spirit he will be a New Church evangelist. Gifts among the Church's ministers will always vary, even as the particulars of regeneration experiences will vary among members of congregations. Therefore, methods of evangelism in the New Church will be various. But there will be an agreement among all, that the purpose of the Lord's Second Coming, as of the First Coming, and therefore the purpose of the New Church and all her ministry, is the salvation of souls. They will agree that the salvation of

souls is the most serious business that this world knows, and that it is the minister's business to make his people see that it is serious business, and that whether or not they know individually what repentance is, is his first concern. That they shall shun evils because they are sins against the Lord is the rest of his burden.

At this point I want to suggest again, that New Church evangelism must preach only New Church doctrine; and here let me add, that it shall be true to New Church principles in its methods of presenting that preaching.

I believe that the opposition which has sometimes appeared in the New Church against evangelism, has been against false doctrines of salvation, rather than against the need of preaching for the sake of salvation; and, of course, against unreasoned types of emotionalism. False emotionalism grows out of false doctrine, but downright earnestness and overflowing, genuine love declaring its concern for the present and the eternal condition of a human soul can never be out of place in any church which dedicates itself to the whole function of the church. If the church is our spiritual mother, can she pursue a "hands-off" policy toward any of her offsprings, however far down in the scale of living they have sunk? Will any church that is entitled to be called a complete church say, "There are people so far in the gutter of life that we have no responsibility toward them but must turn them over to people with false doctrine, to bring them the message of salvation"? In the light of the whole teaching of our doctrines, does it not seem that we have tried to function in the second degree of Church life and ministry while utterly neglecting the first degree of it? Have we not addressed our thoughts, or missionary literature, and our sermons, for the most part, to what I may call in the context of this paper, "the already saved"—by which I mean, those who already consider themselves Christians? Yet did ever the teachings of a Church make it plainer than do those of the New Church, that no work of a church and no church-life begin at that level, but that the first experience of the church in a life, and the first thing the ministry of the church must produce, are confession and repentance of evils as sins against the Lord?

My suggestion is not that we give up present methods of presentation of the truth revealed, but that we give even our most intellectual presentation a tone of interest in changing men's lives, as against letting it be inferred that we are merely interested in changing a few of their ideas. And further, that we cultivate, in proportion to the momen-

tous seriousness which our doctrines lay upon the matter, a love-moved concern over the salvation of souls—of souls in general, and, of souls in particular within our fold; and further, that as a Church we recognize our obligation to the great unchurched masses who today are the gentile children of the orthodox and heterodox churches of the old dispensation; and that we prepare to go to these with the direct purpose of bringing them to the Lord in His Second Coming by the avenue of confession of sin before Him, of grief for sin, and repentance. I believe that people brought to confess the Lord and repent of their sin, by New Church evangelists will be in the affirmative attitude to receive the progressive unfolding of the Church's doctrines by those who shall be left in charge of organizing them and instructing them in the ways of a local New Church.

Puzzle

A minister, a statesman, and a scientist were returning by plane to their homes. Their names were Robinson, Smith and Jones (but not necessarily in that order).

These men were the only passengers on the plane, and the plane was scheduled to stop at Persia, Israel, and Egypt.

When the plane stopped in Persia, Smith and the statesman were in the middle of a chess match.

Jones was not the first man to leave the plane.

Robinson lived in Egypt.

From your knowledge of correspondences and the above data name the last man to leave the plane.

(There will be a \$3.00 prize for the first correct answer to reach the Editor.)

Swedenborg In Scott's Column

The well-known feature, Scott's Scrap Book, by J. R. Scott, on November 5 carried a drawing of Swedenborg with the following comment: "Emmanuel Swedenborg, the sage of Sweden, foretold the exact date of his own death, and at a large dinner party described in detail the progress of a fire in Stockholm, 300 miles away. Two days later a messenger arrived announcing the fire."

A similar mention of Swedenborg was carried in the feature by the late John Hix, "Strange as it Seems." Both were the result of a release sent out to Ripley of "Believe it or Not" fame years ago by the Rev. Leslie Marshall, former chairman of the Evidence Committee.

Births, Confirmations, Memorials

BIRTHS

MULL.—Born to Mr. and Mrs. Keith Mull, Pawnee Rock, Kansas, a daughter, Jeanine Elaine, November 2.

RATZLAFF.—Mr. and Mrs. Thomas Ratzlaff, Waldheim, Saskatchewan, announce the arrival of their daughter Ida Marlene, September 24.

CONFIRMED

LOEPPKY.—Gordon Robert Clifford Loepky was received into New Church membership by confirmation at Secretan, Saskatchewan, October 31, the Rev. Henry Reddekopp, Saskatoon, officiating.

In Memoriam

PEIRSON.—Earl J. Peirson, of the San Francisco Society passed from this life on October 16, when on a trip to New York to visit old friends. The resurrection service was conducted by Rev. Othmar Tobisch, and a military burial took place at Golden Gate National Cemetery as the deceased was a member of the Army during World War I.

RESOR.—Reuben P. Resor passed away in New York, November 9, 1954, at the age of 81. Resurrection services were held in New York conducted by the Rev. William Woofenden. The body was then taken to Cincinnati, Ohio, to be interred in the family lot in Spring Grove Cemetery with committal services by the Rev. Bjorn Johansson. In later years Mr. Resor has resided in Del Ray Beach, Fla.

Mr. Resor was associated with various Standard Oil affiliates for forty-nine years. Born in Hartwell, Ohio, he joined the Consolidated Tank Line Co. as an office boy. Four years later he was transferred to the company's Chicago office as a clerk, and in 1905 he joined Standard Oil of Indiana as a clerk. In 1909 he went to Standard Oil of New Jersey as an accountant.

At the outbreak of World War II, Standard Oil of New Jersey named one of its new tankers R. P. Resor, in Mr. Resor's honor. The vessel was torpedoed and lost.

Surviving are his wife, Mrs. Jeanette Hummerstone Resor, a daughter, Mrs. Frederick R. Ficken, and two sons, Robert and James C. Resor.

Mr. Resor was known to his associates as a man of sterling integrity and honor, keen, alert and energetic. He is remembered with affection by former

employees and associates. He comes of a distinguished family in Cincinnati, many of whom were affiliated with the New Church. His great-grandfather was a pioneer industrialist in the West who built up a successful stove manufacturing business.

National Association Meets

As scheduled, the National Association held its annual meeting in Pawnee Rock, Kansas, October 24. The president, Clark Driesty, was on hand despite the fact that he had to make an 800-mile drive to be present. Roger Unruh greeted the delegates and visitors on their arrival. Joint services were held by the Kansas Association, also in session, with the president of Convention, the Rev. Franklin H. Blackmer, preaching. One disappointment was the unavoidable absence of the secretary, Helen Bowman, but her place was very ably taken by Anna Raile, the Association's Round Robin Leader. Six applications for membership were received. The Association reports that the fund for the purchase of a mimeograph machine is growing. A donation of \$150.00 enabled this organization to equip itself with a new typewriter.

Southeastern Association Has

Completed Its New Unit

At St. Petersburg Center

With the completion November 10 of the new addition to the New Church Center at St. Petersburg, Fla., the first unit of any year 'round Guest House in Convention is ready for occupancy. Already it has been engaged for the three-month season, January-March.

The local congregation attended in a body the service of dedication November 14, following morning worship. All then inspected, and admired, the magnolia-panelled three-room, and connecting bath, suite, as designed by Mrs. Charles H. Kuenzli, lay leader.

The Center is considering the possibility of purchasing adjoining lots when available which would provide additional space for individual home units on its magnificent and exclusive site overlooking Crescent Lake. The erection of a church on the property also is envisioned for the future.

The cheerful news from the St. Louis Society is that the new Sunday School opened there on October 24 under the guidance of Rev. David J. Garrett. This is their first Sunday School in many years.

Temple City Celebrates

Where else but in Sunny California would an outdoors picnic be planned for October? That is just how the New Church group in Temple City celebrated their eleventh anniversary of its founding by the late Rev. Walter B. Murray. THE MESSENGER sends birthday congratulations and best wishes for the coming year to the group and Mr. Jack Odey from Pasadena, their Lay-leader.

The Rev. Ernest L. Frederick, now associated with the Brockton, Mass. Church, is holding a series of radio services on Sunday evenings over a local station. These short services of worship, meditation, and music are broadcast from the church itself and are open to attendance.

Unique Wall Prayer Card

Aramaic Version with rubrics and cherubs, with red letter title running down through center of text "*The Lord's Prayer*." Illustrated with obvious symbols and with printed frame typographically reechoing the words "For Ever and Ever." An acrostic arcanum in litteris. To see is to marvel. 50¢ per copy. Add 1¢ if delivered in Erie Co. for sales tax.

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The NEW-CHURCH MESSENGER

December 25, 1954

The Word in the World

Mrs. G. Y. ANDERSON

The Lord God of the ancients, Jehovah, throned afar,
Was wrathful, stern, a jealous God, they thought;
His justice blind to mercy, demanding eye for eye,
His laws upon unyielding stone enwrought.
How different were the precepts Jesus taught.

For Jesus, walking humbly, the common folk His friends,
Gave men the Golden Rule of brotherhood,
Showed God as Heavenly Father, brought down to earth
in Him,
With love alike for sinful and for good.
Alas, how little was He understood.

Purity, love, forgiveness, . . . these His commandments
were;

"The pure in heart shall see My Father's face";
"Love God the Lord with all thy heart, with all thy soul
and strength";
Thy neighbor's cause as 'twere thine own embrace,
Striving to put thyself into his place.

Give love unto thine enemy, and if he should repent
Grant him forgiveness if he ask it thee
Till seven times seventy times should there be need,
For to the merciful shall mercy be.
'Twas thus that Jesus taught by Galilee.

His coming and His teaching showed that far-off God of
Wrath
To be a loving Father, kind and dear,
Who makes His erring children who, repentant, turn to
Him,
To know, that tho unseen, He's ever near,
Eager the faintest prayer for help to hear.

"Behold," He says, "I stand without the door of every
heart,
And knock and speak, that ye may hear My voice;
And if ye will but open I will gladly enter in
To stay and sup with you; and will rejoice
That ye, My children, welcome me by choice.

The Word from the beginning has been in God . . . and
Me,
And henceforth I am in the world; and when
I seem to leave you for a space, the Comforter will come
To be your strength and stay till I return again,
The Word Incarnate in the world of men."

**The Messenger wishes all its readers a Merry Christmas
and a Happy New Year**

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December 25, 1954

Vol. 174, No. 26 Whole No. 4643

PRINCIPAL CONTENTS

EDITORIAL:
Optimistically Speaking..... 423

ARTICLES:
Spontaneity and Daring in the Years Ahead..... 419
DAVID GARRETT
But Are As the Angels..... 421
GWYNNE D. MACK
The Predicament of Our Age..... 424
THOMAS E. MURRAY
Peace, War and You..... 426
PAUL ZACHARIAS
Who Is Jesus?..... 430
HENRY B. REDDEKOPP

FEATURES:
Poems —
The Word In the World...Cover
Prayer 420
Within the Storm..... 423
Contest 421
The Children's Corner..... 427
Letters to the Editor..... 428
Swedenborg Student..... 429
Baptisms and Memorials..... 431
Book Review..... 432

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

Spontaneity and Daring in the Years Ahead

by David Garrett

A LITTLE less than one hundred years ago the New Church entered upon an unprecedented increase of organizational growth. Nearly a hundred years later, at the threshold to 1955, the New Church again shows signs of new energies, new outcroppings and a renewal of spirit.

What are the evidences of this change of pace? An important indicator of the health of a church is the number of men entering its ministry. In the last five years, as many men have been ordained into the Convention ministry as were ordained in the prior fourteen years. Perhaps more significant is the average age of recent graduates from the theological school. The ministers of the past five years were, as a group, younger than were the men who entered the church's service between 1935 and 1949. The character of the Convention minister's training has also undergone a good deal of revision in the past ten years; and now seeks to keep ministers more up-to-date and more in touch with their future areas of work than has hitherto been the case. Recently, Convention also appears to have had more substantial success in bringing the message of the New Church to the public. The outstanding example of this is the Wayfarer's Chapel in Palos Verdes, California, which has caught the imagination of hundreds of thousands of visitors from all over the world. But added to this spectacular achievement is the establishment of permanent buildings of worship in places that are relatively untouched by the New Church—in British Guiana, Vancouver, B. C. and Gulfport, Miss. We have heard, too, of an intensification of Convention's work in North Western Canada, Japan, Switzerland, Iowa, New York, Connecticut, and Florida.

This is, of course, a very quick sampling of the General Convention's latest progress. Let us pass to a cursory examination of recent history in our sister church, the General Church, better known as the Academy. The past ten or twenty years have tended to show the practicality of the General Church's approach to organizational problems. The institution of centralized bases of operation in Bryn Athyn and Pittsburgh, Pa.; Glenview, Ill.; Toronto and Kitchener, Ontario; Colchester, England, and Durban, South Africa, has built up the General Church numerically, strengthened its morale, and given it a solid foundation for missionary work in the future. It has made possible the development of a distinctive New Church education in secular as well as religious subjects; and this schooling is generally regarded even outside the Church as of a good calibre. General Church education has met with noteworthy success in the last ten years. By 1962, the school and college in Bryn Athyn expect to have an enrollment double that of 1954. Such estimates would not have been ventured a short time ago. In

meeting the increased demands, a new school unit is being built in Bryn Athyn to be completed by 1955, and two more units will join it in the near future. Perhaps the most telling example of the General Church's fundamental stability is the support on the part of General Church societies in Pittsburgh, Pa.; Kitchener and Toronto, Ontario, of a separate elementary school system in each of those cities. None of these societies has a membership much over one hundred, but their conviction about the New Church far outweighs their numerical scarcity. As this article is being written, news comes that the General Church society in Detroit, having about 100 members, is also planning to establish its own school.

Not so much is known in the United States about developments in England. But we do hear that the General Conference of the British New Church has developed a large missionary field in South Africa and Nigeria. The missionary work is largely in charge of native leaders, who minister to a number almost as large as the General Conference. The African New Church has its own schools, and recently has founded a theological school. The General Conference itself has lately shown a new vitality by producing new translations of certain of the Writings, as well as by a renewal of scholarly pursuits and a deepened concern for meeting the secular influences that divert British young people from the Church.

In a variety of ways, in many parts of the world, the New Church is awakening to new responsibilities and new uses. Here and there, quietly but persistently, the Church is reaching out to extend its influence. Yet much greater than the actual accomplishments so far is the vast area that the New Church has *not* touched. And possibly as never before in its history, the Church today is aware of the great opportunities that lie before it, and of how far short it falls of developing them. This, too, is part of the resurgence of spirit in the New Church, for it is in honestly realizing our inadequacies, and in wanting to do better, that the Church can attain the universality predicted for it. Wherever the Church gathers, the people talk of their obligation to extend the Church's benefits to a wider circle. We repeatedly hear it said how much the world needs what our Church has to give, and that we should be doing something about it. We learn of ideas for missionary projects, for improved literature, for summer camps, for youth leadership training, for New Church education, for more efficient organization. The people have an inspiring vision for the church's future. They want to see it grow. They have ideas about how to help it. But the constant question is, how are we going to actually carry out these ideas. The vision and the willingness appear

to be here, but we can't penetrate through to their realization.

There are many reasons why Convention, and as a member of this body, I feel I can only talk for it, repeatedly balks at this point. But a discussion of them is not the purpose of this article. What needs to be stressed, and must be emphasized again and again, I believe, is the importance of *daring* and *spontaneity* in implementing ideas for the future of the Church. I heard a New Churchman at a Convention committee meeting recently say, "There are some people in our Church with zeal and others with organizational or practical abilities. We've traditionally chosen from among the latter to run our church. But history seems to indicate it's time we chose more leaders from among the zealous. They are the ones with a new perspective and the irresistible urge to go on." That is what I mean by *spontaneity* and *daring* in implementing new ideas.

Of course, this is not a suggestion that the Church should be administered by fanatics or fly-by-night enthusiasts. Zeal has to be tempered by the demands of the practical situation, the personalities involved, and time factors. But so often, it seems, the zeal of genuinely interested and solid thinking New Churchmen is brought to naught by a lack of imagination on the part of others. The committeeman or officer is hardheaded in a businesslike way, conservative in his handling of money, cautious in ventures beyond his ground. His mind sometimes works in a predictable pattern and is unable to visualize new horizons. He may view the man with zeal a little superiorly, a little with alarm. This attitude may quickly permeate a meeting or a new experiment, and those people, being easily led, succumb to it unknowingly. An untold number of dreams for the Church's future have been squashed in just this way.

One of the most pressing and recurring problems that stands in the way of the Church's future, as suggested by my own limited experience, is our inability to spontaneously act upon our convictions, and to be daring with fresh ideas. When something new comes up with good possibilities, we reason it out of existence. We are too often guided by practical or monetary consequences, rather than spiritual considerations of what is good or not. We should act on the faith that what is good and needed can be achieved. The one method emphasizes man, his efforts and his ingenuity; the other stresses the

Lord, His power and His wisdom. There is no question of which is more likely to succeed.

The New Church lays claim to having a rational religion. That has often been interpreted, wittingly and unwittingly, to mean that a person will always know exactly what he is doing, why he is doing it, and what the results will be. Yet how far from actual experience that is. There are many things we do, essential to our daily living, which we do not reason about, cannot reason about, and deliberately do not reason about, believing them to be in the hands of Divine Providence. It may be true that our ideal is to make our lives and thoughts increasingly conform to rationality, but that pre-supposes a life and thought in us already there to mold. The life and thought of man originate in his affections, his aspirations, his inspirations and his joys. Unless he has these, and they are allowed to come forth, provided they are good, the material is lacking for rationality. Just as much as the religion of the New Church is rational, is it also a religion of life and affection.

As the New Church stands on the threshold of a New Year, inspired with a vision of its future possibilities and encouraged by recent achievements, it is the urgent wish of many that we may learn to trust our *spontaneity* and *daring* as an expression of real love and considered concern for the Church's growth. We have an abundance of ideas, a good deal of willingness to work, and a sincere desire for making the New Church available to more people. Those can find expression if we act when the spirit moves us and if we put ulterior considerations to the side. We must trust our good intentions, trust our fresh ideas. We must continue to compare our enthusiasm with the need, and act when the need demands. We must discipline ourselves against failing to meet our responsibilities or fulfilling them half-heartedly, because we want to know all the answers before we try what we propose to do. We must have faith in what the Church stands for and in what it can do to help the world, and be content to act on that knowledge alone. We must heed the Lord's emphatic teaching that His cause must be pressed in the face of all difficulties, all discouragements, and of all the people who say, "It can't be done."

Prayer

For wisdom hardly earned, then disregarded,
Disclaiming cost;
For good intent that fell too short of action,
Its purpose lost;
For wild and foolish deeds so late repented,
Oh, searing blight!
For frail amends that failed to comfort
A soul in flight;
Grant us, Oh Lord, a few years longer,
Perchance to rectify,
Before the night.

INEZ ELLIS RAY

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But Are As The Angels

by Gwynne Dresser Mack

(As we enter the New Year, the theme of regeneration is not an inappropriate one to consider. We are therefore happy to have the privilege of presenting the following carefully reasoned article on the relation of marriage to the second birth.)

ACCORDING to the figures, a third of a million married couples are divorced in the United States each year! While shaking its head over this fact, society nevertheless accepts it since the prevalence of divorce now makes it one of the things that is "done." A youngster who had entered a new school in a wealthy community told her mother that she "didn't rate" there, because her parents were still married to each other! She said: "The girls brag about how many times their parents have been divorced." And this goes on in the same localities and times which see more people going to church than ever before!

In an effort to lessen the divorce-rate, a service called "marriage counseling" has evolved, and scarcely a magazine is published that does not feature an article on how to be more happily married. Everything is helpfully dealt with: finances, work, sex, children, in-laws, personal habits, health, recreation, etc. etc. But the one basic consideration in marriage, to which all the other aspects are subordinate, is usually not discussed. Why? Because it is not known.

What is this basic consideration? Simply this: the *reason* for marriage. Success in anything comes from fulfilling its reason, its purpose; and so the successful marriage is one which is fulfilling its true purpose. If we do not know the purpose, we can not possibly work toward it or realize it.

What is the reason for marriage? Many sociologists think it is for protecting the perpetuation of the species. But other forms of life perpetuate their species quite vigorously without benefit of the arrangement which we call marriage. Even the more simple human beings recognize a distinction between physiological mating and marriage, and show an instinctive urge toward establishment of the uniquely human relationship known as matrimony. The churches believe that marriage is sacred because the Bible says so, and quote: "What therefore God has joined together, let no man put asunder." But this does not explain the reason for it.

The New Church, however, knows and teaches the reason for marriage. It is embodied in two verses in the Bible, one from the Old Testament and one from the New. These verses are familiar to every Christian church; but the New Church, thanks to Swedenborg, seems to be the only one to understand their meaning.

Genesis I, verse 27, says: "So God created man in his own image, in the image of God created he him; male and female created he them."

And in *Matthew* 22, verse 30, (also *Mark* 12:23) Jesus says: "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

The latter quotation is often used as an argument that marriage is a temporal affair belonging to earth-existence only. Those who point to the Bible as authority for such a concept usually quote just the first half of this verse, thus leaving out the whole conclusion to the thought. The New Church, in its explanation of what marriage really is, illumines those words with a deep meaning which has direct connection with the words in *Genesis*: "God created man in his own image . . . male and female. . . ."

Let us see what Swedenborg wrote: (*Italics are the author's.*)

The first chapter of *Genesis* treats of regeneration. The six days, or periods, are so many successive states of man's regeneration. He becomes a *spiritual* man, who is called an *image*.

Marriage love remains after death with those that come into heaven—who are those that become spiritual on earth.

Heaven is of the human race and angels are, therefore, of both sexes. Marriage love has its origin from the conjunction of two *into one mind*. This is called in heaven living together, and it is said that they are not two, but one, and so two consorts in heaven are not called two, but *one angel*.

Love is nothing else than a desire and thence an urging to conjunction; and marriage love, to conjunction into one. For the male and female were so created that from two they may become as one; and when they become one, then taken together they are a man (*homo*) in his fulness; but without this conjunction they are two, and each is as it were a divided or half-man.

The Divine is *imaged* in two who are in *true marriage love*.

These remarks are but the barest suggestion of the extensive teaching which Swedenborg gives concerning the meaning of marriage; nevertheless they suffice to introduce the truths which he further explains:

1. That God created humanity in two complementary forms, male and female, as a representation of Himself.
2. That the regenerate human is also a representation of God.
3. That angels are regenerate humans.
4. That angels are married pairs.
5. Therefore, there is a direct relationship between marriage and regeneration.

In other words, regeneration and marriage are each part of the other; and both are the process of gradually realizing the potential for becoming an image of God—that is, an angel.

To understand this fully, one must know what God is; and this is explained in the New-Church doctrine of Love and Wisdom. Only through knowing the nature of God can one know why regeneration is the purpose of human life—and why it is also, therefore, the purpose of human marriage. One has to see God as all Wisdom and Love united in perfect balance, and mankind's regeneration as the effort to receive this Wisdom and Love and again unify it into an image of its Source. One has to see male and female, the two parts of the human form, as corresponding to Wisdom and Love, the two qualities in God—and the marriage of man and woman as corresponding to the union of Wisdom and Love which is God Himself. Then only do we comprehend what Jesus meant when He said: "What therefore God hath joined together, let not man put asunder."

But how many people ever think of marriage love as an effort toward "conjunction into one mind"—this one mind, through regeneration, to become an image (in quality) of the One Being Who is God?

Continually we hear of marriage breaking up because they "interfered" with a husband's or wife's career, or because one or the other could no longer "live a life of my own." Divorces are granted because husbands and wives annoy each other, neglect, dominate, or humiliate one another. Is this a picture

of man's effort toward regeneration, or is it a revelation of his dismal ignorance of any such purpose in life?

Marriage in all its phases involves sharing. Here, more than in any other relationship, sharing must be detailed, intimate, complete. This requires not only generosity and thoughtfulness, but the relinquishment of possessive and self-centered impulses. "To feel another's joy as one's own" is Swedenborg's definition of love; and this means more than a willingness to share one's own with another—it means a readiness to receive what another wishes to give. This distinction is important, for much so-called sharing is actually a one-sided imposing of self-interests upon another, without any reciprocity.

Sharing is the chief element in God's relationship with humanity. His sharing with man is continuous and complete; and His one request is that men share likewise with each other. Is it not easy to see, then, how marriage is the best opportunity of all for becoming an image of God—for regenerating the self-centered half-man into the partnership-in-sharing which constitutes *an angel* in the life beyond death?

When Jesus said: "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven," He was stating that in the regenerate state marriage does not consist of outward arrangements, but of the spiritual fusion of two human halves into one complete whole which is, thus, an angel—that is, an image of the Oneness and Completeness of God. Since humanity was created in His own image, male and female, toward this end, the realization of it consists of being "as the angels of God in heaven," for angelhood in heaven is recognized by all churches as the destiny of man.

Thus we are taught in the Bible, and instructed in our New Church writings, that marriage and regeneration go hand in hand, each fulfilling the other and each intended by God as the means whereby His highest creations return to Him to share His image and likeness.

The counseling or literature which is laboring to show how to be successfully married, will not affect the divorce-rate much until people are taught the meaning of marriage in terms of regeneration. And it is not psychology or medicine or sociology that can best do this, but the Church.

Yet the Church has not succeeded in doing it so far. Nor will it, unless it is a Church which really understands and then persistently *teaches* the fundamental relatedness of God to humanity, man to woman, and the life before death to the life beyond.

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Optimistically Speaking

WE HAD qualms about including the article, appearing on another page, by Thomas E. Murray, commissioner of the United States Energy Commission, in our New Year's number. Atom bombs and atomic energy are not pleasant subjects. But they are realities. They remind us that we are entering a new era, not just a new year. We would shudder were we to think that future decades will divide time with the letters "B.A.E." (Before Atomic Energy) and "A.A.E." (After Atomic Energy). Fortunately for our peace of mind we have no such fear but rather think of this era as that of the Lord's Second Coming.

With restrained eloquence Mr. Murray points to the gap between our material and scientific progress and our spiritual and moral progress. This theme is not new. Preachers, philosophers, historians, industrial leaders and even presidents of our country have pointed to the same thing. To call attention to this disparity is almost to utter a cliché. Years before the second world war, the proposal that science take a holiday until spiritual and moral development caught up with it was seriously discussed. But cliché or not, it happens to be the truth. It puts to us the sobering question, "What are you going to do about it?"

Will the fact of atomic energy and this further fact of a lag in our spiritual development cause men to face the new year with gloomy forebodings? Not if they have the Christian point-of-view. There are signs that this spiritual development, the lack of which so many lament, is even now taking place. One of these is the growing realization by leaders in secular affairs and by large numbers in the common walks of life that this disparity between our scientific advance and our spiritual advance may have frightful consequences in the future. Another sign is that more and more are coming to see that all of mankind is now "in the same boat." We hope that this may even be true of some who live behind the iron curtain. We may also recall that never before in history has the strongest nation set out on a program designed to help other people less favored to attain strength and independence, as the United States is doing now. And perhaps never before has the leader of the strongest military power counseled patience when dealing with unpardonable provocations, as Mr. Eisenhower has recently done. Nor should we forget that the largest world assembly of churches ever held took place this past year. What impressed us most about this meeting of churches was the reaction of the man on the street and in the hayfield to it. These showed plainly that he felt he had a stake in religion for often he talked about Evanston with the verve and the enthusiasm he ordinarily reserves for discussions about the ball games.

However, true optimism does not rest upon fallible observations of hopeful things in the passing scene,

but on a faith that sees God as active in the collective and personal lives of His children. At the heart of the world there is everlasting mercy and love that will not turn away from man. God came into this world to redeem it and He will not be defeated. He is with us now as our Savior and our Final Hope.

When the thoughtful Christian sees Christ as the hope of the world he is not saying that if only people would follow the teachings of the Lord, cease to hate one another and to do wrong, then everything would be all right. The Christian is not naive enough to expect any such result. He is realistic in regards to human nature. He knows man's proneness to self-love and sin. Early in his life on this planet man aspired to be his own god and to fashion Eden with his own hands. His efforts toward this end have failed. Man-made utopias have turned out to be a delusion and a snare, and sometimes downright frauds. They have no more substance than the idols of wood shaped by human hands upon which Isaiah poured his scorn (*Isa. 44:9-20*).

The optimism of the Christian when he faces a new year or a new era rises from an awareness he has of the impact of God's presence in life. Upon this he builds his confident hope. He knows that he is not alone. In times of peril such as war, there are always many stories of seemingly miraculous rescues that are attributed to prayer. The significant thing about such stories is not the rescues made—there were some who were not saved—but that in conditions of extreme danger, men will often realize that they are not alone battling against insuperable odds. They know there is a Saving Power greater than themselves. The Christian has this assurance in a troubled age and therefore looks hopefully to the future.

Within The Storm

Who lonely by the seaside stands
In time of storm and hears the roar
Of breakers pounding patient sands
That rim the barren shore,

And underneath the tumult hears
A soft bewitching melody
That hints of things beyond the years,
Beyond the land and sea,

And opens visions to the mind
Of scenes unknown, of lovely forms
And faces intimately kind,
Beyond the reach of storms:—

Who listens is a spirit, for
Who of mere flesh and blood stood there
Upon that lonely storm-racked shore
And heard aught but the savage roar
Of sea and whistling air?

C. T. MITCHELL

THE PREDICAMENT OF OUR AGE

(Speech made by Thomas E. Murray, Commissioner, United States Atomic Energy Commission, at the National Conference on the Spiritual Foundations of American Democracy sponsored by The Foundation for Religious Action in the Social and Civil Order, Washington, D. C., November 8, 1954.)

Mr. Moderator—Your Excellency—Distinguished Guests—Members of the Conference on the Spiritual Foundations of American Democracy—Ladies and Gentlemen:

You will expect me to discuss tonight the Predicament of Our Age principally from the standpoint of atomic energy. I shall, therefore, select several facts about atomic energy which, it seems to me, help to illuminate the predicament of our age. My purpose will be rather to raise questions than to answer them. I shall be content if my remarks afford a starting point for your discussions.

I begin with a bald statement of the most fundamental of all facts about atomic energy. The fact is that this colossal scientific achievement has brought about a far-reaching alteration in man's relationship to nature. I consider it no exaggeration, but the sober truth, to say that atomic energy has resulted in the greatest change in man's relations with nature since the fateful day in the Garden of Eden. As part of his punishment, man lost that mastery over the forces of nature that had been part of his birthright. During all the long centuries between that day and this man has been struggling to dominate, by the patient, laborious techniques of science, the mighty energies of nature. He has been attempting to make them the friendly servants, and not the obstructive enemies, of his human purposes. Now suddenly, by the discovery of methods to unleash the forces within the nucleus of the atom, man's century-long effort has taken a tremendous stride forward. Possessing this new knowledge of nature, man stands now at his highest historical point of mastery over the energies resident in the cosmos.

But in reaching this height, man has fallen into a predicament. As he looks into the future that his new achievement opens before him, he finds himself confronted, as never before, with two alternatives, each of which has been made possible by his command of atomic energy. One alternative is widespread devastation of this planet, accompanied by destruction of life on a monstrous scale. The other alternative is the inauguration of an era of material progress unprecedented in history. These are the extreme alternatives. But in its

full extremity each is, I repeat, a genuine possibility. Either of them may turn from possibility into fact.

You already have here a preliminary statement of the newness of today's predicament. Man has always been able to destroy his fellows, but hitherto the forces of destruction at his command were limited. Man has always been able to improve his lot on earth, but the energies he could utilize to this end were likewise limited. Tomorrow this will not be the case. Man has within his grasp an unlimited force, the very source of all energy in nature, atomic energy. While it cannot be said to be infinite, as is the power of Almighty God, nevertheless as a force it approaches absoluteness.

The difficulty is that this force is a potential equally for death as for life. Indeed in its present state of military development it is a potential more for death than for life. There is nothing inherent in atomic energy that dictates the manner of its use. Its use falls to human decision. So it has always been with human discoveries. But now there is a difference. The misuse of atomic energy means death on a scale that staggers the imagination. To use the recent words of President Eisenhower, it means, "a world very greatly in ashes and relics of destruction." On the other hand the right use of atomic energy means life of a richness that makes the dreams of men grow pale by comparison.

Atomic energy then illuminates the human predicament in that it brings man newly, more sharply, more urgently, up against the ultimate human issues of life and death. It has always been man's experience to find that his very existence is menaced, threatened, in danger. Likewise it has always been his experience to discover that his existence offers almost infinite possibilities for expanding life. Both of these experiences are part of the human predicament; both of them are heightened in anyone who seriously reflects on the implications of atomic energy.

However, the reflective man, who looks to atomic energy for light on his predicament, will see deeper than this. Atomic energy will afford him a new insight to understand that the issues of life and death are not really ultimate. Beyond them lie the issues that properly can claim ultimacy—the issues of right and wrong, of justice and injustice, of love and hate. These are the underlying alternatives between which choice must be made. Life or death appear only as the reward or the penalty of the choice, made well or ill.

It has been said that atomic energy can furnish us with weapons that are "absolute." I have wondered if this fact might not help to direct men's attention to the truth which the Honorable Charles H. Malik stated, with devastating simplicity, at Georgetown University in June, 1954: "Nothing is more important today than to know that absolute standards exist, and to demonstrate their existence in theory and in life." Caught as we are today between the dilemma of war and peace, shall we not come to understand that the basic human predicament lies deeper than this dilemma? That it lies in man's eternal situation between the alternatives of good and evil? That these alternatives are fixed by a Will higher than man's own? That they are established with an absoluteness to which only the sovereign majesty of God can reach? That man must choose between these alternatives?

In making this point I do not minimize another aspect of today's predicament. I mean the difficulty of knowing in the concrete what particular course of action in today's crisis is good or evil. To discuss this question would lead us away from our subject. It would lead us into politics and diplomacy, into military strategy and industrial technology. It is enough here to suggest that atomic energy may well help us to realize that an essential part of that spiritual and moral recovery to which this Conference looks must consist in a recovery of a sense of the absoluteness of the universal moral law. This law must remain in undisputed control of the "absolute" weapons which atomic energy furnishes us. Otherwise, the penalty will certainly be our spiritual annihilation and perhaps even our eventual physical destruction. By the same token we should understand that this same moral law, being universal, claims absolute obedience in every field of life. This universal moral law must rule supreme over all human actions, personal and social.

Where atomic energy is concerned all mankind is involved. I have already mentioned President Eisenhower's reference to "a world very greatly in ashes and relics of destruction." This phrase is not mere rhetoric; it accurately describes a genuine possibility. Since this is a possibility, we know with all clarity that in today's predicament, it affects each of us in a most personal way. No man stands aloof from today's crisis. No man stands outside of it, since no man can promise himself complete immunity from the contamination of earth and atmosphere that may possibly re-

sult from large-scale use of atomic weapons. More strikingly than any previous event in history the release of atomic energy has demonstrated the moral solidarity of mankind. We men are all One.

Practically speaking, what this means is that every man is responsible to all men, and for all men. The measure of responsibility varies with individuals; the fact of it weighs upon every individual. The problem is to make all men feel the weight of responsibility that lies in fact upon them. This too is a problem to which this Conference must address itself.

Certainly an essential part of spiritual and moral recovery in our nation will be the recovery of a sense of personal responsibility, not only for oneself, or for one's family, but for the good of America and indeed for the common good of the moral unity which is mankind.

You will want to discuss the ways in which this sense of personal responsibility must manifest itself. I shall mention three. Perhaps the first responsibility is to acquire a true understanding of the basic issues of our times, I mean an understanding that goes deeper than the mere recitation of such emotional formulas as: "I love Democracy. I hate the Soviets and Communism"—and all that sort of thing. Secondly, a sense of personal responsibility will manifest itself, simply and humbly, in a willingness to work, to work hard and long, to work in loyal cooperation with others. The discovery of atomic energy teaches a lesson here.

What we know of the atom was not easily found out. There was a long history of laborious intellectual effort and experiment. The challenge of truths to be known and of theories to be verified commanded the full energies of a group of distinguished scientists. They were dedicated men. Each of them personally felt his own responsibility; each was ready to contribute his unstinted share to the common effort of all. The time other men gave to sleep they gave to study. They led austere lives. That is why, at long last, the structure of the atom now stands at least somewhat removed from the shadow of human ignorance. This achievement was the result of an incredible amount of sheer hard work. Nature does not surrender her secrets to the indolent.

All of us may well take this lesson to heart. Victory in the spiritual and moral crisis of our age will not belong to the indolent. Those who will not submit themselves to the lengthy and exacting discipline of the truth are of no help to us today. Those who shrink

from the austerity of hard work are not our allies. Man liberated the energies of the atom only at the cost of a colossal cooperative effort. Only by a comparable effort, put forth in dependence on the grace of God, will man liberate himself and his own interior spiritual energies from the tyranny of fear and confusion and ignorance, from the enslavements of unreason and error and evil.

There is a third responsibility which I should like to emphasize. Whatever else may be uncertain about the future, this much can be guaranteed: the present crisis will not be overcome until our people have made sacrifices, heavy sacrifices. This is true whether the resolution of the crisis come quickly or only after long generations. The responsibility to measure up to the inescapable demand for sacrifice rests upon all of us, individually and collectively. The question is, how ready are we Americans for sacrifice—for the willing surrender of our material possessions, and our comforts, our selfish interests? Are the American people so enslaved in the soft and easy aspects of life that they are unwilling to expose themselves to danger, hardship, and suffering?

The enemy here is plain. It is materialism. Materialism does not know the meaning of sacrifice in the Christian sense: the word and the thing are alien to it. The people that become entangled in the smothering meshes of materialism cannot rise to the spiritual heights on which alone such sacrifice is understood, accepted, and willingly made. A national readiness to meet the spiritual demands of the predicament of our age must therefore mean two things: the rescue of our people from the soft creed of materialism and the recapture of the noble Christian concept of sacrifice.

There are other facts about atomic energy deserving our attention. An outstanding one is this: atomic energy has been shrouded in secrecy: accessible only to a few men. The American people were not, and could not properly have been, consulted before the initiation of the wartime project for the development of the atomic bomb. The American people were not, and could not have been asked for their views before the first atomic bombs were unfortunately dropped on Japan. If again it is decided to use atomic energy for war, the decision will be secret, shaped by a very few men. In America the Atomic Energy Act places the responsibility for the final decision on one man, the President of the United States.

Consider two more facts. First, only a tiny handful of men in all the world

understand the mathematical physics involved in the release of atomic energy and other higher scientific disciplines. Second, the manifold activities that make up the atomic energy program are likewise in the hands of only a few men in both the legislative and executive branches of our government. No less than the scientists, these few men, as trustees for the people, are responsible for the exercise of an ever mounting, ever expanding power. In a word, the destinies of mankind, which today are importantly dependent on the use or misuse of atomic energy, are committed to a few men.

I have one final point to make. There are those who say that the possession of ever increasing stockpiles of weapons of mass destruction by both sides in the present world conflict will be an effective deterrent to the use of these weapons. Sir Winston Churchill has said: "Indeed, I have sometimes the odd thought that the annihilating character of these agencies may bring an utterly unforeseeable security to mankind. . . . It may be . . . that when the advance of destructive weapons enables everyone to kill everybody else, no one will want to kill anyone at all." This is indeed a devout hope. No one can say that it is more than that. There are weighty reasons for saying that the devoutness of the hope is not matched by its substance. In any event, even if this hope were certain, our problem, the problem that brings us together would not be solved. On the contrary, it would be rendered more complex, more resistant to solution. Mr. Malik, in the discourse I have already quoted, puts the matter clearly: "If the fantastic development of modern weapons should in due course have the effect of neutralizing physical war as the final means of settlement, then the struggle must move entirely onto the economic, political, intellectual and spiritual planes. On these planes I am not at all sure that the West is yet adequately prepared."

As a Member of the Atomic Energy Commission, I have some personal knowledge of our country's preparedness for atomic warfare; and I have no doubts about our present and ever growing strength in this field. But I too am not at all sure about the adequacy of our strength on the higher intellectual and spiritual planes where the crisis is even sharper and more urgent. I know you share my doubt and concern; that is why we are here. God grant that the deliberations of this Conference will lead to a restoration of that spiritual strength, which is so much a part of our heritage.

PEACE, WAR AND YOU

by Paul Zacharias

As we enter into this new year it is well for us, as sincere Christians, as citizens of this nation, and as parents of children, to examine the problem of war as carefully, as objectively, and as calmly as is humanly possible. This is perhaps the most pressing issue facing us at the present time—almost every day we read in the press of incidents taking place in various parts of the world, some of which arouse public sentiment and unrest. There seems to be a great undercurrent of uneasiness swirling about the pillars of our civilization. It is difficult to say exactly what this uneasiness is; for it has many faces, but it seems to be a mixture: a mixture of fear, both of ourselves and of Russia; of uncertainty, not knowing where we want to go or how to get there; and of self-centeredness, thinking of ourselves as God's chosen people. This may sound like a pessimistic view of our cultural spirit, and I should hasten to add that there are also many positive features which more than balance the ledger. But we should be realistic and admit that these three weaknesses: fear, aimlessness and selfishness are the basis of all wars; and that you can find much evidence of these three elements among politicians, teachers, writers, and in every walk of life today. These sentiments of fear and selfishness eventually clothe themselves in tangible forms, and these in turn lead to war. All of us should certainly be much concerned about this whole problem of war, if for no other reason than sheer self-survival. It is essential that we be a well-informed and thoughtful people, having firm convictions about what this world ought to be like; otherwise, we are likely to go through life without really adding anything that is permanent to the world around us.

As we think about war, there are many questions which arise in our minds: Are wars inevitable? Why does God permit wars? What can I, as a single individual, do in this vast world to prevent future wars from plaguing the face of the earth? Let us briefly examine these three questions.

First of all, are wars inevitable? Must there always be wars? Jesus once said, "And when ye shall hear of wars and rumors of wars, be ye not troubled, for such things must needs be; but the end shall not be yet." (*Mark 13:7.*) At first glance, this seems to imply that Jesus expected war to haunt mankind forever, but when we think of the entire message of Jesus, it seems evident that wars will come only as long as nations, and men and women, put their own in-

terests first. Everything that he says concerning the Kingdom of God indicates that the Kingdom is a state of peace, both in the individual and in the world. Surely, we mock God's justice and love when we say that wars are inevitable. When we say this, we are actually saying that God's providence does not rule over what happens in the world. When we say this, it also means that we are not trying very hard to prevent war; that we hold a half-hearted and callous attitude toward the whole problem. It seems to me that wars can and must be banished from the world; that it is possible to live peacefully with our neighbors. It must be admitted that wars play a major role in the Old Testament, and it must be further conceded that the church has not done very much in the past two thousand years to prevent warfare. Indeed, practically all wars up to the seventeenth century were at least partially caused by the church, either directly or in subtle ways. Even since that time, the church has sanctioned and supported most wars. But at the present time we have reached a stage of history in which it seems obvious that wars have very seldom solved the world's major problems. Many wars have been fought to end all wars, yet after a few short decades, after the pain and misery and suffering have been forgotten, we find ourselves facing another foe. This may sound as though war is inevitable, and it is, if we keep on dealing with the external issues of nationalism, balance-of-power politics and armament races. It has often been said that "Christianity has never been tried," and this is certainly true in the field of international affairs. You ask: how can we use Christian principles in dealing with Russia? Obviously, she wants to see the whole world under communist influence; that seems to be evident. What, then, can we do? Recently I heard Frank Laubach preach in the Boston University chapel. He said some of the most sensible things I have heard in a long time. Remember that he has been working with underdeveloped peoples all over the world for at least forty years, and knows these people well. Mr. Laubach said that our present foreign policy is primarily a negative policy—in other words, we are building a great circle of military bases around Russia; we are helping many countries in Europe and Asia arm to the teeth; we are interested solely in overcoming and throttling Russia. This policy has cost us vast sums of money; it has made Russia afraid of our intentions; it has

whittled down American prestige in foreign lands. We are usually surprised to learn that we have very few real friends overseas. This famous educator said that the millions of people in Asia, India and China do not particularly want communism or American-style democracy: what they want is respect, understanding and help, so that they can develop their own territory, so that their own people may be decently fed, clothed, and housed. If we sent in engineers, farm experts, and funds for schools and industries, rather than guns and planes, we would have some real friends in a very short time, and these people would then laugh at the communist overtures. Point Four is a step in this direction, but it is not enough. If we really believe that our way of life is better than Russia's, and all of us do, we can be certain that these nations would follow our pattern of living, after they have seen it working. This, to me, would be the Christian way of dealing with this problem—genuinely sharing our highest ideals and our goods with these underdeveloped peoples. Then, with all of the world working together in a common cause, Russia would be powerless to wage war. In passing, it must be said that we are justified in defending ourselves in case of outright attack, but if the above plan were put into effect, it hardly seems possible that the Russian leaders would be so stupid as to attack the entire free world.

In a recent Sunday School class one of the pupils asked, "Why does God permit war; why does He not kill all of the communists, then there would be no more wars?" The answer is not easy because war is essentially caused by internal, spiritual tensions. If these are not removed, we shall always find

(Continued on page 430)

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The Children's Corner

by Lois Gustafson Miller

The Shepherds

Come, Susan. Let's sit down and hear another story about Baby Jesus and his friends.

We last heard of little Lord Jesus' birth in the city of Bethlehem. Do you suppose this was a big surprise to everyone? No, because for a long time the Jewish people had been expecting a king to be born, and they had been told by their ministers or priests that this king would be born just as Jesus was born—in a stable.

One beautiful starry night, a group of men and boys were out in the fields taking care of their sheep and baby lambs. It was so lovely that night. The stars seemed to be especially bright, and the air was extra sweet and clear.

The daddy shepherds, for that is what these men who took care of sheep were called, talked about this and that, when one of them happened to mention what the wise ones had always told them of the king who was coming. Oh, how excited they all became just thinking of how wonderful it would be if this should happen soon, and one of the little shepherd boys said, "I'm sure it will happen on just such a nice night as this."

All of a sudden, what do you think happened? The sky got bright, and there was the most beautiful music. The shepherds looked at each other in amazement. They looked here and there, wondering where the music came from. They weren't singing themselves, and they didn't have a radio.

As they looked here and there trying to find the singers, they grew just a little bit afraid, just as you do sometimes when you don't understand something that is happening. All of a sudden an angel was there, shining like sunshine.

The men and boys were afraid until the beautiful angel spoke sweetly to them and said, "Don't be afraid, for I have news for you that will make you very happy." Then the angel told the shepherds all about the new little Baby Jesus who had just been born, and he also told them they could find the Baby by following an extra special star. Then the angel disappeared, and the sweet singing faded away with him.

The daddy shepherds looked at each other in astonishment—they were too surprised to talk! The boy shepherds were even too surprised to talk, so you can imagine how surprised they all were.

Well, soon one shepherd said, 'Did any of you hear or see what I just thought I saw, or was it my imagina-

tion?' All the other shepherds had heard and seen the same thing, and what a jabbering that started! Everyone talked at once about the lovely angel and his good news.

Oh, how they wished that they could see the Baby Jesus, but they didn't think they were important enough to be allowed to see Him. But one of the little boy shepherds said, "I would love to see the Baby Jesus, and I don't think he would mind a bit, for why else would the angel tell us about him, if we couldn't go see him?" That seemed sensible, so they all decided to try. "But shouldn't we take presents to Baby Jesus?" said one. "Don't be silly. What have we poor shepherds that would be expensive enough to give to our King?" said another. What, Susie?

Yes, that's right. Presents don't have to cost a lot of money, to be liked, and that is just what one of the shepherds said, so they decided to take what they could. Now, what do you suppose you would take to Baby Jesus for a birthday present if you were a poor shepherd? You would take a baby lamb, a soft cloth, a handful of sweet smelling flowers, a baby bird to sing, a pretty smooth stone for a toy, big enough so Baby Jesus couldn't get it in His mouth. Those would be fine presents, and I imagine they are just what the shepherds took to Baby Jesus.

But, how on earth would they find the new little Baby? By the star? The angel had told them there would be a star that would show them the way—but where? Oh, there! There it is, right there. Oh, isn't it big and bright? Off the shepherds went, after making sure that their sheep were safely taken care of.

They travelled over the hills, across the fields, down the hills, and finally, the star led them to a stable in back of an inn—a hotel.

The shepherds stood around, wondering what to do next, until Mary heard them moving around a bit and whispering. She called to them sweetly, "Who is it? What do you want?" When they told her, Mary was so happy to have someone to see her lovely Baby that she invited them right into the stable.

My, how nice and warm it was in there, and how sweet the hay smelled, and oh my! Lying in the manger was the sweetest Baby the shepherds had ever ever seen—the Baby Jesus.

The shepherds were so happy and full of love and joy at being able to see their Jesus that they gave Him their nice presents, and knelt down and said a prayer. Then they politely thanked

Mary and Joseph, said goodbye to Baby Jesus, and tip-toed out of the stable to hurry home and tell their families and friends that they had seen Jesus. As they hurried away, one little shepherd boy, turning around, blew Baby Jesus a kiss and softly whispered, "Good night, sleep tight, Baby Jesus."

People of Many Nations Will Read the Bible Together

People in forty countries started reading the same passages of Scripture on November 25, Thanksgiving Day, in following the 11th annual observance of a Worldwide Bible Reading program, sponsored each year by the American Bible Society.

The theme for the program, which runs from Thanksgiving to Christmas, is "Faith for our Day." As a part of Worldwide Bible Reading the American Bible Society publishes and provides, free of charge, a bookmark listing Scripture passages for the daily readings. For the second year, the Society has also prepared the passages in Braille, that the blind may join their sighted friends in following the readings.

President Dwight D. Eisenhower, in his endorsement of the program, said:

"Religious faith, in our time, is under massive attack by a strongly entrenched atheistic materialism. In such a time, how clear it is that we should treasure and further every act which fuels the flame of our faith. The observance of Worldwide Bible Reading is such an act; and I prayerfully hope that its success this year will be greater—that its imprint in the hearts and minds of the peoples of the world this year be more pervasive—than ever before.

"I am sure that all who value faith and freedom join with me in congratulating those good people who annually bring to pass this meaningful observance."

The high point of the program is Universal Bible Sunday, December 12, which will be observed in thousands of Churches of every denomination throughout the United States and in hundreds of Churches overseas.

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LETTERS TO THE EDITOR

More On Summer Schools

To the Editor:

I should like to antedate a little the fine account of the present New Church Summer Schools, in *THE MESSENGER* of October 30, 1954.

The first such Summer School was started in the middle eighties, in Laporte, Indiana. It developed into "The Stone Lake Assembly" at Weller's Grove and lasted all summer, from July to September.

Dr. Mack went there the summer of 1896 to study for the ministry under the able supervision of Lewis Mercer, John Goddard, and Thomas A. King, all New Church ministers. This was my first summer there, but many more followed.

After his experience there, Dr. King became one of the early teachers, with Mr. Whitehead, at Almont. I have heard Dr. King say that Almont "was the nearest place to Heaven on earth."

So, Mr. Whitehead passed his interest in Summer Schools on to the founding of "The Fryeburg Assembly," as *THE MESSENGER* stated.

I attended Weller's Grove as a very new New Churchwoman, for I had been confirmed into the New Church only on the Easter before going there.

Dr. Mack and I took our children to Almont for several summers, as he was a teacher there.

The past summer was my tenth at Fryeburg, with some of my children and some of my grandchildren attending. Both this and previous summers some of my descendants have been with me.

I cannot say enough about the spiritual benefits received from attending these schools.

I urge New Church mothers everywhere, who are situated far from the organized New Church Sunday School and those nearby, who wonder how to give their children more love for the heavenly truths and way of life, to send their children to a New Church summer school, if possible.

What they learn there in the spiritual atmosphere of the camp will remain.

I am thankful to have had the blessed privilege of having attended all three of these Assemblies.

LAURA T. MACK
New York, N. Y.

Use What Lord Provides

To the Editor:

On the question of healing, it is my observation that all too many people go to a doctor for a "shot", a treatment, or a medicine, which they hope will take away their distress without in any way

altering their lives or habits!!! And all too many resorts to mental healing—I suspect—are another version of the same request—teach me some "charm" which will take away my pain! Changing the way of life—the manner of living—is quite another matter, and one they do not wish to face.

My philosophy is that since we are not built like the wonderful one-horse shay, we are likely to give out in one place ahead of another, instead of going all to pieces at once on our one hundredth birthday, as the shay did. In general, pain is a beneficent contrivance for warning us that something is wrong. Without pain we would have no warning that some part was about to cease functioning.

My suggestion for healing is that we should try the means the Lord provides for us as nearly as possible the way He supplies them. This applies particularly to fresh air and to food but also to the exercise we get in doing our work. The Lord said to His disciples, "Come ye yourselves apart and rest a while." If we regarded proper rest as an important part of our work, much trouble could be saved. Also, if we used the fruits that can be eaten as the Lord has them ripen, that will help—not to make a hobby or a nuisance of ourselves with this, but to use the simple gifts of the Lord.

Spiritual food with "spiritual vitamins in it," is as necessary for the mind as similar life-giving food is for the body. Amid a wholesome variety in what we see, read and hear should be something that the Lord has sent us, for our mind and heart.

We may need a doctor, also, for either mind or body, but let us use the simple good things the Lord provides—first.

CORNELIA H. HOTSON
Beth Ayres, Pa.

A South African Painter

To the Editor:

I wonder how many New Church people have seen the beautiful painting entitled "Resurrection" by Tretchikoff, of South Africa. All his work is most striking; his paintings of black people are perfectly done. They have been exhibited in many cities in the United States, and are at present in Montreal, Canada.

The painting "Resurrection" shows a feminine form rising from her old dead self. The dead natural body lies upon the ground, as in her spiritual body she is sitting up, arms overhead. Slowly consciousness in the spiritual world, a land of lovely blue light and tracery that seems to grow out of it comes to her. The lower half of the rising spiritual woman still partakes of the

shadows of the dead body, but the upper half is lit by the glowing light of the spiritual world. In fact it shows through her body, translucent. Her new clothing begins to weave about her form, woven out of the substantial spiritual atmospheres. It is a very beautiful painting to see.

L. E. W.
Montreal, Canada

Is Love of Self Evil?

Have you ever considered the importance of the following statement from the *Apocalypse*, 1144:

"It has been said that the love of self and the love of the world, are hell, but the source of those loves shall now be explained.

"Man was created to love self and the world, to love the neighbor and heaven, and to love the Lord.

"For this reason, when a man is born, he first loves self and the world, and as he becomes wise, he loves the neighbor and heaven, and as he becomes still wiser, he loves the Lord.

"But, so far as he is NOT wise, he stops in the first degree, which is love of self and the world.

"These are the origins of the love of self and the world: and as these loves are hell, it is evident whence hell is."

Is the "love of self and the world," then, evil? Not at all. Notice: "Man was created to love self and the world." There is nothing wrong with our seeking to satisfy our natural desires, or in finding pleasure in the beauty of the world, and its active interests. It is when a person makes "self and the world" the only object of love and interest, and does not also love the neighbor and the Lord, that evil enters into the picture.

Notice the "Divine order" of our being:

First, love of self and the world. (How true!)

Then, as we become wise, love of the neighbor and heaven.

Finally, with the coming of greater wisdom, Love of the Lord.

Love of "self and the world" still part of "Divine order," but least in importance, and never permitted to weaken or interfere with our love of the Lord and the neighbor.

Such a statement helps us understand ourselves, doesn't it?

(*The New-Church News*, Detroit, (Oct. 27, 1954.)

The Swedenborg Student

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"And let them make me a sanctuary, that I may dwell among them."

Exodus xxv, 8.

The children of Israel were encamped at Sinai. The Commandments had been given and other laws that they must observe. Now they are instructed to bring an offering willingly from their hearts and to build the tabernacle with its furnishings and vessels.

The tabernacle, and later the temple, holds an important place in the Bible story. The word tabernacle means "habitation" or "dwelling place." The Lord's presence was manifested there. It was the visible sign of the presence and protection of the Almighty. So it was the center of Jewish life and worship and all the tribes had their position in relation to it.

The tabernacle is the symbol of heaven, of the Church, and when spiritually interpreted it is the pattern of true human life, the measure of a man, of an angel (*Revelation 21:17*).

The reading for this month is concerned with the ark, the table for shew bread, and the golden candlestick.

The ark was made of shittim wood, the most excellent of the cedars, overlaid with gold. In it were kept the two tables of stone on which the Commandments were written. It is the symbol of the inmost of the soul in which the Lord dwells with each one of us. Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him" (*John 14:23*). The dimensions of the ark, its length $2\frac{1}{2}$ cubits, its width $1\frac{1}{2}$ cubits, and its height $1\frac{1}{2}$ cubits, signify the goodness, the truth, and the degrees of elevation of these in the human soul. It was overlaid with gold within and without. Love must be within or no act is good, but it must also be outside, as love must be fixed and perfected in act. Goodness in the soul must find expression in life. The staves were for moving the ark about and signify the power to apply our religion to all phases of our life.

When Israel was encamped the tabernacle was in the midst of the tribes; when they were on the march the ark was carried at the forefront to teach us that our lives must always be direct-

ed and led by the Divine laws, the laws of love to the Lord and charity to man. "The law of his God is in his heart, none of his steps shall slide."

The mercy seat, or propitiatory, on which were the golden cherubim and from which the Lord spoke, represents the fact that heavenly love and above all Divine Love seeks only to save and to bless. In it there is no wrath or vengeance or desire to punish. "Come unto me all ye that labor, and are heavy laden, and I will give you rest." The two cherubs, like the two witnesses in *Revelation*, signify the two great loves from which is all goodness, love to the Lord and love to the neighbor. Without these there is no approach to God; they guard the way.

The table of shew bread on which every Sabbath were placed the twelve loaves pictures the supply of goodness from the Lord to meet all our needs at all times. The length of the table was two cubits to picture the conjunction of love to the Lord and love to man.

The golden candlestick or lampstand represents the capacity of truth to enlighten our minds. The Lord is this light; so John saw "one like unto the Son of man standing in the midst of seven golden candlesticks." Without the Lord, or without the Word, the world would be in darkness. The candlestick was of pure gold to teach us that without love there can be no truth. In greater measure than we suppose we believe what we want to believe. The gold was beaten or solid, and so represents genuine love in which there is no hollowness.

Arcana Class II—January 1955 Volume VI—4332 - 4424

January 1 - 7	4332 — 4348
8 - 14	4349 — 4372
15 - 21	4373 — 4401
22 - 31	4402 — 4424

"The Reconciliation of Jacob and Esau"

In its letter *Genesis xxxiii* tells of the meeting of Jacob and Esau. Twenty years had passed since Jacob by subterfuge obtained the birthright and the blessing which should have been Esau's. Both Jacob and Esau had prospered greatly and now Jacob on his return must pass through land controlled by Esau. Jacob's return was made known to Esau and he went forth with four hundred armed men to meet him. Jacob, fearing his brother's wrath because of the wrong he had done him long ago, arranged his company in groups, putting the handmaids and their children first, then Leah and her children, and

then Rachel and her son Joseph; and he himself went ahead and bowed himself to the earth before Esau. But Esau ran to meet him and embraced him and fell upon his neck and kissed him.

Jacob and Esau, twin brothers, represent truth and good or faith and charity. For a time, while we must be guided by truth, truth holds first place—or better usurps it. But the sole purpose of truth is to teach us what to do or how to live. It takes a long time to acquire knowledge, and the long sojourn of Jacob in Haran tells of the gradual acquisition of knowledges. Leah, Rachel, and the handmaids and their children picture various types of affection for truth and the truths themselves which are necessary for regeneration. The handmaids and their sons are the knowledges of the external things of the world, the most general of all knowledges; in this external state are all children. The natural world is from the spiritual, and spiritual things are founded upon the natural and represented in them. Leah and her children represent the affection of the truth of faith as to exterior things, and Rachel and Joseph the affection of the truth of faith as to interior or spiritual things. It is in this order that regeneration takes place.

In number 4345 the nature of generals and particulars is set forth. The generals are made up of particulars. For example, we see a tree. Our first knowledge of it is a very general knowledge. It does not take in the multitude of details and parts that make up the tree. But only as we come to know the particulars do we come to know what the tree—or any object or being—really is. We are then able to see in clearness. This is the order in which truth is appropriated and this is likened to the states of infancy, childhood and youth, and finally adult age (4377°).

The humiliation of Jacob before Esau is related in order to teach us that there is to be no elation of mind because of our knowledge. The fact is that we do not know whether a thing is true or not if we have not the love of goodness, for otherwise self enters in and truth is made to minister to self. Knowledge is no guarantee of goodness and may even oppose it. Jacob feared to meet Esau. But Esau was in joy at the meeting, for good seeks to conjoin itself to truths. Good seeks truths as the very means of carrying out its purposes.

Everyone has will and understanding. When through the understanding one acquires truth, if the will is opposed to accepting it the truth is not appropriated, it is not conjoined, and the man is of a divided mind. We read in number 4353, "Act precedes, man's willing follows; for that which a man does from

(Continued on next page)

Peace, War and You

(Continued from page 426)

people to hate and kill, either Japanese or Russians or Germans or Jews or Catholics. There is always someone we can find to dislike, if we want to. God permits wars in order that we may see ourselves as we really are, as individuals and as nations. Wars are supposed to teach us the lesson that we are wandering too far from God's will. It seems like a harsh method of teaching, and yet we all know that it is best to operate on a cancer in its first stages, even though this may be very painful. That is what God is doing. Wars are outward symptoms of passions and lusts that are warring in our own souls. If true Christian love reigned in the world, in all its aspects, wars would be impossible. Thus, out of war, comes much that is good; a feeling of dependence upon God, and the feeling that perhaps we, as well as our enemy, must go half-way, if we are to live together in one world. If we have the vision to see what God is trying to say to us, and act accordingly, then, we can honestly say that all of those boys who have fallen on the field of battle have not died in vain. One of my older brothers, who was one of the finest persons I have ever known, was a bombardier in a Halifax bomber in the second world war. He used to write home

from overseas and say, "All of this seems so senseless and useless; why can't we learn to live side by side. What a wonderful world this would be if we did!" It was on a cold, foggy morning that he was killed. He and thousands and thousands of others. We must not permit their sacrifices to be in vain!

What then can I, a solitary individual, or any of us, do to further the cause of true peace in the world? We might ask ourselves what true peace really is. Surely, it is more than merely the absence of strife; we can hardly say that the world is enjoying true peace at the present time, when there is so little harmony among the world's great nations. This kind of cold peace, which is enforced by external pressures and fears, is at best only temporary. Real, lasting peace comes from within. When we are at peace with God and with ourselves and with our neighbors; and when the various elements of our society are working together peacefully, only then will we have lasting peace in the world. This kind of peace is based on Christian principles of love and service. To the extent that we are at peace within ourselves, to that extent we are actually working for peace in the world. The most important thing that we, as individuals, can do to promote international peace is to be at peace within ourselves and in our local communities. This kind of spiritual

atmosphere we thereby create grows and spreads in ever widening circles. If cities and towns all over the nation were centers of peace, think of the great impact this would have on our national policies.

We can also pray for peace, for we know that all genuine prayers change our lives; in this fashion they are answered by God. We can teach our children the awfulness of war, with its brutality and terrible waste of sacred human life. I hope that the days when parents glorify war before their children are past. Far too often we poke fun at other cultural groups and races, thinking of ourselves as superior beings. Is it any wonder then that our children grow up with attitudes of contempt toward foreign peoples? As adults we can become better informed citizens, trying to sift the truth from propaganda; and informing our representatives in government as to how we feel about these issues. All of these things we can do—if we want to. In the next several hundred years, when our descendants populate the world, it seems that there will have to be either one world that is enjoying true, lasting peace; or there will be a dark age, miserable beyond our comprehension. Is it not a tremendous thought, and responsibility, to know that we can, in a small but very real way, affect this outcome?

WHO IS JESUS?

By Henry W. Reddekopp

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—ISAIAH 9:6

Who is Jesus whose birthday is commemorated by all Christian people? A birthday celebration so momentous as to inspire joyful Christmas salutations and good will in all Christian nations must be in honor of one who is the supreme object of adoration. Such a one must indeed be the Creator of the universe and man. Obviously, from the above quotation and from many others, He is just that. He is truly the Mighty God as He Himself declares. *"I, even I, am the Lord; and beside me there is no saviour."* (Isa. 43:11.)

In order to save man from a hell of his own making, God Himself came down to man in his fallen condition. This could be accomplished only by being born of a human mother who supplied the Divine Being with a physical body. Hence God became Man with two distinct natures which were both Divine and Human. This dual nature of our Lord is referred to in the sacred

Scripture as the Father, and as the Son. The Father was the Divine nature, or soul, within the human body of Jesus Christ the Son; and His outgoing influence is described as the Holy Spirit. The Apostle Paul said of Christ, *"For in him dwelleth all the fulness of the Godhead bodily."* (Col. 2:9.)

A prophecy from Isaiah which points to God's incarnation is called to mind at the time of its fulfillment. *"And they shall call his name Emmanuel, which being interpreted is, God with us."* (Isa. 7:14; Matt. 1:23.)

If the Divine trinity of our Lord is not recognized as consisting of three constituents in one Supreme Being, such passages as, *"Wist ye not that I must be about my Father's business,"* etc., may lead to erroneous conclusions. Yet it is not so difficult to grasp the meaning of this seeming paradox if it is understood that a single human being is also threefold in accordance with the Divine pattern. He is in fact a spirit, or soul, dwelling within a material body. Jesus illustrated this to the confused Philip when He said, *"The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the*

works." (John 14:10.)

Let us not doubt the true identity of Jesus. Let us acknowledge Him as did doubting Thomas when he said, *"My Lord and my God."* (John 20:28.) Let us worship Him in His Divine Humanity as the one and only God who said, *"All power is given unto me in heaven and in earth."* (Matt. 28:18.) It is He, Jesus, the Mighty God, the everlasting Father, the Prince of Peace who suffered and died on the cross who is both the Creator and the Saviour of the world.

Swedenborg Student

(Continued from preceding page)

the understanding, he at last does from the will and finally puts on as a habit, and then it is insinuated in his rational or internal man. And when it has been insinuated in this, the man no longer does good from truth, but from good; for he then begins to perceive therein somewhat of blessedness, and as it were somewhat of heaven. This remains with him after death, and by means of it he is uplifted into heaven by the Lord."

Jacob goes to Shechem where he finds his home. Here it is also called Shalem which means peace. When the will and understanding are in agreement or conjoined, there is rest and peace.

Book Review

The Unfinished Reformation. By Charles Clayton Morrison. Harper & Bros., New York. 236 pages. \$3.00.

This consists of the William Henry Hoover lectures on Christian Unity for 1951. It is a plea for the establishment of an Ecumenical Church and is set forth in that masterly manner which all familiar with Dr. Morrison's work as editor of the *Christian Century* would expect. After a short sketch of the situation of Protestant sects in the United States at this time—to which the discussion is limited—and of the new spirit brought into them by the ecumenical movement, the author proceeds to criticize the inconsistencies in which the leaders of denominations at the present time are involved by that system. He says:

"If any enlightened churchman will search his own heart, I believe he will find a conflict there between his sense of the hollowness and unreality of the claims of his denomination on the one hand, and on the other hand, the practical necessity of supporting these claims in the interest of denominational morale. Whatever distinctive meaning our denominations once had has largely disappeared in the profound change that has taken place in modern Christian thought and feeling. Our denominations, as such, are hardly more than survivals of an era that is well on the way out. . . .

"The point we are making can perhaps be sharpened if we look closely at our denominations to see just how much importance they actually attach to those features which were the historical bases of their distinctiveness. . . .

"Do all Episcopalians see alike on apostolic succession, or the sacraments, or the ministry? Manifestly, no. The standardized conception of these matters is challenged in the utmost candor by large sections of the Episcopal communion, including some of its most outstanding scholars and ecclesiastics, among them not a few bishops. Do all Presbyterians see alike on the Westminster Confession? By no means. There is wide divergence of doctrinal views, ranging from the strictest conformity to a strong belief that this classic standard requires radical revision, while many Presbyterians believe that the ancient creed should be laid on the shelf as a historical symbol, rather than used as a witness to the things modern Presbyterians should emphasize. Do all Baptists and Disciples [of Christ] see alike on immersion baptism? Far from it. Their traditional argu-

ments in support of it have undergone radical revision in the minds of large sections of both denominations. Do all Congregationalists and all Disciples and all Baptists see alike on the absolute autonomy of the local congregation—a doctrine that has historically characterized these three bodies? Definitely, no." (pp. 42-44).

It may be said that these inconsistencies do not so much affect churches organized on the Congregational basis because beliefs in separate societies may and often do differ widely, yet they in effect "stand by and consent" to the dogmas with which the names of their sects are connected. Episcopalians and Presbyterians cannot offer the same excuse and this is one of the defects involved in governmental control of portions of them, that is the state churches of England and Scotland.

But, while pointing out these defects, Dr. Morrison recognizes that some of the principles for which denominations stand may contain precious truths which need not be abandoned by those who hold them but be taken into the larger Ecumenical Church as a possible element of strength. He does not envision an absolute surrender of specific beliefs by sects which enter the higher union proposed and devotes considerable space to combating the idea that by forming it another totalitarian church like Roman Catholicism may come into existence. He distinguishes between the "reformist churches," those which merely aimed to alter the great movement set going by the Reformation, and the "restorationist churches," and thinks that the former have left their work incomplete while the latter are deluding themselves in believing that the faith of early Christianity can be exactly identified and reproduced. He finds three major obstacles which the movement toward an Ecumenical Church must surmount—the doctrine of the historic episcopate as illustrated particularly by the Protestant Episcopal denomination, the problem of baptismal immersion over against effusion, and the prepossessions of congregationally organized churches that they will sacrifice their liberty if they enter a larger ecclesiastical connection. He takes great pains to show that an Ecumenical Church such as is proposed would actually enlarge the freedom of all those joining it. He strives to show that, while repudiating the idea of an inerrant church such as Roman Catholicism, Protestantism has tended to substitute an equally erroneous doctrine of a literally inerrant Bible and holds that it is largely because of this that early efforts of the founders of Protestantism to unite

failed. He concludes that "the interpretation of the Bible, and the Bible itself, shall be given their true place, which is not in the constitution of the church where Christ alone is sovereign, but in its fellowship, that Christ may be all and in all." In thus centering the Ecumenical Church on Christ the movement makes a powerful appeal to New Church people and if that is actually done many of the difficulties we find in the beliefs of other churches will be eliminated by time and a broader field be presented for the spread of our own understanding of Christianity.

The effect of an Ecumenical Church would undoubtedly be all to the good. It presents a problem not dissimilar to that of the founders of our country when they brought thirteen small and distinct nationalities into one, and which now confronts groups of nations in their efforts to carry the process forward. In both efforts the same elements are aligned against one another and the same arguments for and objections to appear. But the world is coming together on all levels and religion will not be immune from the rising tide.

This publication is a work difficult to epitomize and one that should be read by every New Churchman interested in the spiritual climate of our day. He may discover that some items of his own faith may need rethinking and revision. On the other hand I might suggest that when the Ecumenical Church comes into being, not merely a reformed Protestantism but a reformed Christianity might be found necessary. Is the supremacy of Christ merely that of the Second Person in the Trinity? And if so how does one conceptualize a Deity of the Trinitarian pattern? For the doctrine of Christ cannot be separated from the doctrine of God and the foundation statements of faith of both Presbyterians and Episcopalians make of God a metaphysical abstraction while to Swedenborg He is one with the ascended Christ and the primary substance of all substances from which our entire universe came.

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Baptisms, Memorials

LAWRENCE.—Rhonda Lee Lawrence, second daughter of Mr. and Mrs. Arthur Noyes Lawrence, Jr., was baptized during the morning service November 21 in the New Church at Bath, Maine.

WHEELER.—John Dwight, infant son of Mr. and Mrs. Thomas Wheeler of Flin Flon, Manitoba, was baptized in the Church at Boggy Creek, Man., November 21, Rev. Henry Reddekopp of Saskatoon officiating.

In Memoriam

SAEGER.—October 27 Mr. C. Marshall Saeger passed into the other life; the Rev. William F. Wunsch of Washington, D. C., conducted the services for him November 1.

SPRECKER.—Albert George Sprecker passed away suddenly in his 50th year at his late home at Battleford, Sask., on Monday, November 15. He was born at Rosthern, Sask., March 22, 1905. Soon after his birth his family moved to Borden, Sask., where he spent his childhood years.

October 17, 1933, he was married to Margaret Wiebe of Rosthern, where they made their home until June 1939. He then went to Battleford where he found employment in the Provincial Hospital. His ability to render efficient service soon found him permanently established as a member of the staff.

One of Mr. Sprecker's many interests in life was the daily newspaper through which he kept well informed about current events both locally and abroad. He had a deep sense of humor which went especially well with his vocation. For the past eight years he had been president of the North Battleford New Church Society.

Surviving him are his widow, Margaret; a son, Warren; and six daughters, Sylvia, Charlotte, Lois, Myrna, Donna and Janet, all living at Battleford, besides two brothers and five sisters living in various parts of Canada and the United States. The resurrection service, conducted by the Rev. Henry Reddekopp, was held at North Battleford, November 19.

LOPER.—Mr. William Martin Loper passed on to the higher life at his home in Gulfport, Miss., November 16, at the age of 78 years. The resurrection service was held in the Swedenborg Memo-

rial Church, Gulfport, November 18, and interment at the Evergreen Cemetery. Rev. P. Peters officiated.

Mr. Loper was born in Mobile County, Ala., and came to Mississippi in his childhood and lived in the vicinity of Gulfport the rest of his life. He was employed by the City of Gulfport.

In 1903 he and Anna Stewart, daughter of the late Rev. Joel Stewart of Biloxi, were married at Williamsburg, Miss. He joined the New Church in 1914, being received into membership by the late Rev. Junius B. Spiers. Mr. Loper became ill a few years ago and gave up his employment. He attended church services faithfully and as regularly as health would permit. He is survived by his widow, Anna, Gulfport; one son, Robert L. Loper, and two daughters, Mrs. George Bommer and Mrs. C. E. Saucier, all of Gulfport.

MINGER.—Mrs. Myrta Minger of Indianapolis, Ind., passed into the spiritual world November 21. Resurrection services were conducted by the Rev. Klaas Leo Peters November 24.

BOWER.—Miss Stella Bower, a member of the New York Society since 1932, passed into the spiritual world November 26 at the age of 89. Miss Bower was formerly for many years a secretary to editors of the American Book Company in New York. Resurrection services were conducted by the Rev. Wm. R. Woofenden November 29 in Roselle, N. J.

MY RELIGION

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Natural Notes

Big doings in Wilmington, Del. . . everybody evangelizing and visitizing, while they were in the midst of their first Visitation Evangelism campaign. According to their bulletin, it has developed enthusiasm among the members of the church.

Kitchener, Ont., is helping to de-commercialize Christmas by offering the opportunity to anyone who wants to send Christmas cards to friends within their church, to contribute the money usually used in this way to the family which the Kitchener Society has "adopted" under the Save the Children Fund. The church in turn published a special sheet containing the greetings of those who contributed in this manner. This same church has also just sent a 130-pound Christmas gift to a child "adopted" through the Save the Children Fund. Clothing and food articles were included in the gift.

Speaking of adoptions, the Gulfport, Miss., church has an idea which we might all adopt: they have chosen Sunday, January 16, as the day for receiving special offerings for the Convention Annual Budget Appeal.

On Christmas Eve our friends of the Fryeburg, Me., Society went caroling through the quiet streets of the village, stopping at the doors of shut-ins, and afterwards gathered at the Parsonage for refreshments.

We hear a rumor that you can hardly pry the Rev. Mr. David Garrett out of his study these days. It's all due to the fact that the good people of his church in St. Louis have completely refurbished and modernized Mr. Garrett's study.

Lakewood, Ohio, parishioners are sending Christmas cards to the people of Isayama Village in Japan. The Japanese are delighted with our American Christmas cards and are learning in this way about our great Holiday.

Elmwood, Mass., observed the 100th anniversary of the dedication of their church December 5, sending out handsome gold-engraved invitations. The program included a pageant representing the history of the church and a rededication of the building, the Rev. Antony Regamy being the guest preacher. (Assoc. Ed. Note: All excess invitations gladly received by the Gold-Melting-Down Committee of THE MESSENGER. We expect a tidy sum from this.)

El Cerrito, Calif., will be host to the Pacific Coast Youth Conference which will begin December 29 and end with a breakfast Saturday morning, January 1. In conjunction with the conference, the High School Teenagers of this church are sponsoring a New Year's Watch Night Dance, December 31, from 8:30 P.M. to 12:01 A.M.