

The
**NEW-CHURCH
MESSENGER**

March 5, 1955

“The Lost Piece of Silver”

Harold B. Larsen

How Can We Explain?

Gwynne Dresser Mack

Where Do You Belong?

Antony Regamey

Visit to New Atlantis

Bess Foster Smith

Outworn Customs and Traditions

Alice Hoey Shaffer

THE NEW-CHURCH MESSENGER

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Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

WHERE DO YOU BELONG?

A Plea For Witnessing

Sermon by Antony Regamey

"And being let go, they went to their own company."

— ACTS 4:23.

PETER and John had been arrested as disturbers of the peace. On their way to evening worship they had restored to health and strength a cripple who begged at the gate of the Temple. This had created a commotion. Quickly a crowd had gathered to whom they were boldly preaching that our Lord was risen and alive and that it was by his power that this healing had taken place. Temple authorities, fearful of anything that might look to the Roman oppressors as a political uprising, had shut them both in prison. On the next day they were brought before the Council and, after a warning, they were released. More than likely, this hearing was held in the palace of the high-priest, before the same Caiaphas and Annas by whom our Lord Himself had been tried and condemned to die. The incident becomes dramatic, then, when we recall that only a few weeks prior to it, in the courtyard of the same building, the same Peter had cringed from being recognized as a follower of Jesus and three times had denied Him.

The Fearless Witness

But now he refuses to be silenced. Fearlessly he even defies the court order not to speak anymore in the name of his Lord. "Whether it be right to hearken unto you more than unto God, judge ye"; he says, "for we cannot but speak the things which we have seen and heard." What a different man he is! A new man! Born again! Christ-possessed! Now he has earned his new name, Peter, the Rock! Now he has squared himself with his conscience! Bold, confident and free, he was liberated from another dungeon than the one that held him outwardly. In our Christian witness, why cannot we be like him? What is binding us up, holding us back from full commitment to our Lord? What hidden fears still have us in their power? What greater attachments still restrain us from the contagious conviction that his cause and purpose for us and all mankind are too big, too precious, too compelling, too urgent to keep to ourselves, making all else of little or no account?

Do we not often say to ourselves that our hands are tied? That if circumstances were different, we would be better followers of his? That if we had the means, we would better support and implement his cause? That if competition and the demands of our daily task were not so exacting, we would make time to cultivate his presence?

Need We Be Bound?

In other words, we excuse our slow progress by saying that our freedom is limited. We rationalize and dramatize the situation. We picture ourselves as grinding in the prison-house. We call life, "the

same old grind." Meanwhile, in that same measure, we make religion a day-dream and settle back, satisfied with our mediocrity. We speak of "the inevitable frustrations and withheld completions of human life." That sounds good and comforting. But to what extent is it true? Of course, in a physical sense we are bound by many things. We cannot choose the race, nation, or family in which we are born, nor our natural dispositions. We are largely influenced and conditioned by our environment. We may be forced into occupations we would not have preferred. For some of us, sometimes, life may turn out to be a tragedy. There are secret sorrows and shackles in every heart which, at times, make it impossible to act or speak as one might want to. Perhaps we should not pass judgment on one another as bluntly as we often do.

And yet, need these barriers and others like them affect the true freedom of the soul? Cannot their very constraints, when faced aright, be, on the other hand, the means by which the free spirits we are meant to become are fashioned? "In the world ye shall have tribulations," our Lord said, "but be of good courage, for I have overcome the world." Because of this, He can overcome it in us also. Because of this, we can grow more like Him.

Did race, nationality, heredity, environment, wealth or poverty, the pressures of the task, prove to be real shackles in His case? Surely we do not think of Him, today, as a Jew; nor is it relevant anymore that He was born in Palestine, that He was poor and that his ministry lasted only three short years. All this brings Him closer to us but the matter did not rest there. From the start all the odds were against Him. Yet He was the freest man that ever lived. He took on Him our nature, with all its evil tendencies, and was tempted in all things as we are, yet without sin. Thus He won his freedom. Thus He opened his whole being to invasion from the divine that dwelt in his inmost soul and became the Perfect Man, the God-Man "in whom we live and move and have our being."

Only men can be free in the true sense, and our true freedom is to be and to act like men. It is in the release and expression not of the worst but of the best that is in us. So He came to set us free. In the words of Scripture He came "to proclaim liberty to the captives and the opening of the prison to them that are bound." He made it clear also that the only bounds that hold us from becoming the persons He intends us to be are of our own making. They are the chains of our self-love, greed, hatred and prejudices; our enslavement to our lower nature.

Self-Deception

As to this matter, our capacity for self-deception is almost illimitable. Would having more money and more leisure necessarily make us better men and

better Christians? Would having no moral combats to wage make any strength of character our own? To know what you think freedom is, just ask yourself a few questions. What kind of person are you really when you are alone? Away from your habitual environment and not caring what people think? What do you do with your leisure and what is your choice of recreations? In those hours when you can dream, where does your imagination go? Is it not at such times that the undertone and all the secret yearnings of our life make their way to the surface, and that we see ourselves more nearly as we are? And is not what we are, revealed then by our idea of what freedom would be?

An Experience; Not an Abstraction

You can jump out of the window of a fifty-story building, if that is what you like, and still have a grand time of it as you pass the tenth floor. But it will not be lasting. To be free is not to do just as we please. It is to live according to the truth, and principles and laws God intended for our human life. And there is one who came on earth "to bear witness to that truth," as it was in the mind of God from the beginning. He made Himself the living embodiment of it and said, "If ye continue in my Word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." But, even in its simplest form, that truth is not an abstraction. It is an experience. It is that we should "love one another as He has first loved us." We are not created to live for ourselves alone, but to find happiness and fulfillment in loving Him and the neighbor. Contrary to what we sometimes imagine, we could never attain our true spiritual stature, nor true freedom, were we to live alone on a desert island. We live in those we love and they live in us. A full life and real freedom always imply concern, fellowship and a sense of belonging; while selfishness means arrested growth and isolation.

It was from another prison, then, than the four walls where he had been detained that Peter was set free when he became a new man. All that was best in him was liberated when the bonds of his self-concern were broken and he learned to relate his life to a cause greater than himself. In his new experience of the Lord's inner presence and of his love and purpose for all mankind he found life's true meaning. His cowardice became courage, his unstableness became boldness, his self-reliance, commitment, and nothing could daunt him anymore. Henceforth he did not belong to himself, but to the Lord and his kingdom and all men. The same was true of John. And when they were let go, "they went to their own company." Then, having prayed with their fellow-disciples, they were infilled with fresh power from on high and carried on the task with even greater boldness. Where do we belong? What is our own company? What is home to our souls and in what spiritual comradeship do our heart and mind delight? In what environment do we feel free to be ourselves? What kind of persons are we really and what kind of persons shall we be when at the last, as a liberator,

the angel of death shall open for us the doors of the world that is eternal? Then we shall find ourselves, we are told, actually where we belong; where essentially we feel at home. We shall go to our own company. We shall not want to be anywhere else. Psychologically, it would be an impossibility. What then?

To Our Own

As surely as if by the law of gravitation, we shall gather with our likes. If our life is centered on self-adulation, we shall find all the evils that range in our hearts mirrored in the life of all about us. We shall feel the flame of our lusts and never-satisfied desires, intensified by their impotence, and all the fears, tensions and lack of security which inevitably result from self-love. We shall find out that liberty and libertinism are not the same thing and that, in the words of Swedenborg, "evil is slavery." Did not Peter know this when, speaking of the great-beyond in one of his epistles, he wrote of "spirits that are in prison?" In the dungeon of self! But, worst of all, perhaps, we shall know then what loneliness really is. For, egotism means lack of concern and isolation even in the midst of crowds. It always says, "leave us alone!" There can be no genuine good-will, no mutual and true understanding, no fellowship, no sense of belonging among the evil.

Will such an experience wake us up? Or shall we be so wrapped up in ourselves that we shall want to go on calling evil good and good evil? Or, even lose the ability to know the difference? It is an inexorable law of the spirit that "we become what we love."

If, on the other hand, already here and now we have made a beginning of being born-again and of finding our delight in sharing with others the love of God that is in our hearts, then, through lesser trials, all that is best in us shall come to never-ending fruition. Leaving behind all earthly limitations and impediments, we shall enter into the greater freedom of the soul. Heaven shall have long since become home to our spirit. We shall have found it within us. For a long time it shall have been "our own company" and in its ever enlarging fellowship we shall go on in an expanding life of service and joy.

"Being let go, they went to their own company." Where do we belong? What are we doing with our freedom? Everyday our life is moving on toward an answer to these questions. As it is in the Gospel parable of the sheep and the goats, you and I, to the right or to the left?

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Social Security for Ministers

ALL the ministers of our church by now know that social security is now available to ministers. Any minister regardless of age may apply, and the consent of his congregation is not needed. Those now in the active ministry must apply within two years of January 1, 1955. The measure is of particular importance to the older ministers for if a man is fully insured, his benefits will be the same in relation to his average salary whether he has been under social security for a year and a half or twenty-five years. The parable of the laborer in the vineyard who received the same pay although arriving at the eleventh hour as did those who came the first hour seems to be applied in the present law.

A minister is admitted to coverage as a "self-employed" person. While the benefits are the same as those for an employed person, the annual taxes are 50% higher than those of an employee. In the case of an employed person, the employer pays taxes equal to those paid by the employee; whereas the "self-employed" person is required to pay the whole tax levied on him.

Changes have been made in the Social Security Law which are applicable generally. These include the following:

- 1—The law formerly covered annual salaries up to \$3,600. This limit will be changed beginning January 1, 1955, to \$4,200. The annual taxes will therefore be increased as to \$600. if the covered person earns \$4,200.
- 2—The payments to those receiving benefits now or in the future are increased by amounts ranging from \$5. a month to \$13.50 a month, so that a person entitled in the past to \$85. a month is now receiving \$98.50 a month. Similar increases are provided for widows, wives, etc.

The first step for the minister to take is to go to the nearest field office of the Social Security administration and obtain a Social Security card and Social Security account number. Next he must file a certificate electing social security coverage. The forms for this can be had at the same office as the card.

As a self-employed person, the minister will pay more than an employee but less than the combined amount paid by the latter and his employer. The present required contribution is 3% of the first \$4,200. income of the minister. This will be stepped up in 1960 to 3¾% and in 1965 to 4½%. Other increases at five-year periods will finally bring the contribution up to 6% in 1970.

The benefits paid under this plan will be 55% of the first \$110. of the minister's average monthly wage, plus 20% of the next \$240 of his average monthly wage. In addition, his wife on reaching 65 is entitled to an amount equivalent to one-half of what her husband receives. After the minister retires and begins to receive this benefit, he may still earn as high as \$1,200. a year, and after reaching 72, there is no restriction on how much he may earn.

Annual Appeal

Contributions continue to be received for the Annual Appeal, but the goal set has not yet been reached. Perhaps you intend to contribute but have neglected it up to now. If so, will you not send in your donation within the next two or three days? There is no need to repeat the figures already given on the needs of Convention. These are all familiar to you. There is the Pension Fund; aid to ministerial students and our missionary work. These things take money so Convention comes to you for help. Make your contribution to Albert P. Carter, 511 Barristers Hall, Boston 8, Mass.

ENTER

The First Literary Contest

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| FIRST PRIZE..... | \$100.00 |
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These will be awarded for the best contributions received. Anyone of a sound mind, male or female, is eligible.

RULES

All entries must be neatly typed and double spaced.

Attach your name on a separate piece of paper to your manuscript. (No manuscript will be received with the author's name written on it.)

1,500-2,000 words.

Contributions must reflect the New Church point of view. The subjects may vary from FRESH expositions of doctrines; essays on the application of New Church teachings to current problems in everyday living; historical studies of interest to the New Church; to fiction written from the New Church viewpoint.

All manuscripts become the property of THE MESSENGER.

The judges will be the Advisory Committee of THE MESSENGER and their decisions will be final. Any author communicating with the judges about his entry will be automatically eliminated.

All manuscripts must be postmarked before midnight of May 1, 1955.

Address all manuscripts for this contest to

CONTEST EDITOR
Box 65, Evanston Br.
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Listen to His Answer

THE scientific world will probably not take seriously the claim made by the Rev. Franklin Loehr of Religious Research, Inc., Los Angeles, that he has demonstrated by numerous experiments that seeds which have been prayed over, sprout more quickly, grow faster and yield better than seeds which received no such "treatment". If any agriculturist repeated these experiments and announced that he could not verify the results obtained by Dr. Loehr, the latter might retort that the scientist's prayer had been devoid of faith, hence of power.

We are reminded of a call made by us on Prof. A. W. Browne, distinguished Cornell University chemist. We arrived just after he had finished putting in his garden and found him reading Psalm 104 over it. When through with his reading, he asked us to pray for his garden. Prof. Browne was a devout Swedenborgian; also very cautious in all matters relating to science. We asked him the reason for this ritual and whether he believed it actually had any practical efficacy. He answered simply, "There is no occasion so humble that we should not praise the Lord and pray regardless of practical considerations. I will have more devotion to this garden because I have praised God in it and you have prayed for it, than I would otherwise. God will teach me what I need to do caring for it, and that is all that is necessary."

Dr. Frank Laubach, famed missionary, relates a prayer experience he had after two keen disappointments. He had failed by one vote to be elected president of Union College and Union Theological Seminary in Manila. Then he set out to evangelize the semi-primitive Mohammedans called Moros, but after a month admitted failure. He became very depressed. In prayer he turned to God asking the reason for his failure. Then came, to use his own words, "a terrible, wonderful hour" in which he got his answer.

"My child, you have failed because you do not really love those Moros. . . . If you can forget that you are an American and think only how I love them, they will respond."

Dr. Laubach followed this advice, and to it he attributes the success of his literacy campaign. His attitude to prayer may be described as the listening attitude. Prayer is a two way street. Man's hope and faith should move on it to God, and God's answer return on it to him. Man must listen when God answers with the same faith and trust as that with which he petitions. He must gladly accept God's answer even when that answer is not the one for which he hoped. Dr. Laubach prayed not in the spirit of a person trying to wrest a concession from God; nor one who was seeking to put up a powerful sales argument. He prayed with his heart open to any word that he might receive from his Master. Prof. Browne's reading of a Psalm of praise over his

garden and his request of a prayer for it was in the same spirit. And we believe that the Rev. Mr. Loehr's prayer over his seeds, if made in the listening attitude, have a value that can not be measured by scientific calculations.

In the season of Lent we might do well to concentrate on prayer as a help in time of temptation. Here, too, the listening attitude must be preserved. It will be recalled that the Lord in the Garden of Gethsemane prayed that the cup be removed from Him but concluded: "Nevertheless not my will, but thine, be done." (*Luke 22:42*) His prayer was really that His humanity might know and submit to the Divine will. Temptations assailed His humanity, as they assail every human being—and they assailed Him with immeasurably greater strength than they assail a mere man.

Temptation is necessary to man's moral growth. An interesting comment is made on this by Lieutenant General John C. H. Lee, in suggesting that the phrase in the Lord's Prayer, "Lead us not into temptation" be changed to "And let us not fall when tempted." In explanation the General said: "I think the petition as it is used is wrong since no Christian can expect to be spared temptation. We get strong by overcoming temptation, not by trying to escape it. We hear the same question raised by strong men on whether we should attempt to avoid temptation or have the strength to overcome it."

We do not approve of the General's idea of a change in the wording of the Lord's Prayer. But we think that prayers in states of temptation should be for guidance rather than escape. We should listen to God. He will answer through the still, small voice of our conscience. He will not remove the temptation nor give a shot of spiritual vaccine that will immunize from future attacks. But His guidance if followed will build resistance which eventually will make one temptation-proof.

Lent stresses the need of self-control, surely one of the essential elements in religion. But that self-control which religion is concerned with is not brought about by the exercise of the human will alone. For the Christian it arises from a felt desire to bring his will into accord with God's. His prayers are, therefore, directed to this end. In humility he bows before God. This is an act of trust not of debasement. It means that the Christian acknowledges that his own will and reason cannot subdue the rebellious forces within him. So he relaxes into the arms of God. He listens to Him speak, and he knows that when he obeys, he has God on his side. What he cannot do by himself, he lets God do.

Prayer in time of temptation brings God's guiding and strengthening voice to man. For man it should mean a surrender to God, instead of a quarrel with circumstances or a struggle to enter the Kingdom with his lower nature intact. Man then obtains victory over temptation by yielding to a Higher Power—perhaps the only way by which he can win. "He that humbles himself shall be exalted and he that exalts himself shall be abased."

Outworn Customs and Traditions

By Alice Hoey Shaffer

There are some things in Mr. Fred Chadwick's address, 1757-1857-1957, (MESSENGER, Sept. 18/54), that I feel cannot be over-emphasized.

First, the importance of the book, *The True Christian Religion*. I feel that, since the publication of the book, *The Brief Analysis*, or, as it seems to be called, *The Summary Exposition*, received such a glorious reception among the angels, surely that should be one book that we mortals should, above all others, see published and circulated throughout the world. This book gets at the very root of what is wrong, proves what is right; and is concise and to the point.

Another thing mentioned in this address is the error of "hanging on to outworn customs and traditions, when we should be in the forefront, etc." We have in the New Church something big and infinitely new and marvelous, that should by its very pressure separate us and the whole of our church activities from the insipid program-occupation of present-day religious exercises. Mr. Chadwick says further, "The New Church . . . must go forth conquering and to conquer." Why should it not?

There is a great deal in the four gospels that teaches how to preach the gospel. And I don't mean how to put on a program, how to stand in a nice pulpit in a nice church and preach a suitable sermon to nice people. I mean a teaching of how to go out and bring souls to a knowledge of God.

I believe thoughts such as these must be rising in many minds at this time. Just this week I read in *The Pastor's Corner* of a church folder (Methodist), these words: "The idea of a group of people all dressed up in their finest clothes sitting in a room together listening to a choir sing or a man speak, certainly can have no particular appeasing values to God." If a man isn't willing to obey the instructions of our Lord as given in *Matthew 10*, *Mark 10*, *Luke 10* and *John 10*, as to how to preach the gospel, he is not on the right course.

There is something in the last chapter of *John* about "Fishing on the right side," as has been recently emphasized. There is much to study here. When all was finished as far as His bodily presence was concerned, the great need was to extend His work by adding souls to the church. In this last chapter of *John* He is giving the disciples a lesson to be remembered on how to fish for men. He had previously talked a great deal to His disciples about fishers and fishing. On one occasion when money was needed, He showed them that the place

to get it was from the mouth of a newly-caught fish—the silver truth of the first testimony from the mouth of a newly-ransomed soul is precious beyond words, —but there is more to be learned here —the wherewithal to carry on is to be obtained from believers.

Long before that He had asked them to give up their fishing and fish only for souls as they went with Him. Now they were discouraged. He had left them. What could they do? Peter said, "I am going back to my fishing" and the others joined him. So Jesus comes and finds them back at their old pursuits.

More than that, now, just when they had made the greatest catch of their lives, and could see the possibility of money rolling in from being successful fishermen, He asks them the old question, "Do you want to go back to it and remain fishermen, or, even with your greatest catch, are you willing to give up this prosperity, and go out fishing for souls, and feeding My lambs?" "Do you love Me more than the thrill of being a successful business man?"

If there be no effort at all made to be fishers of men, then surely a very great portion of our Lord's teachings are entirely disregarded. It would seem that it is highly important to read and study all the Lord's instructions about evangelizing, about fishing for men, about gathering the harvest in, about sowing the seed, about gathering the other sheep into the fold. Jesus said all that ever go ahead of Him are thieves and robbers. What is required of His servants is to follow Him. When He was willing to preach in the streets, to preach on the mountains, at the beaches, in the city courtyards, is it too much to ask that the same be done by those who are truly anxious to extend His kingdom? Is it too much to ask them to go from city to city with no place to call home? Knowing that having given up homes and home ties and lands, they will be given wherever they go a home and a mother, some one to make them comfortable, just as long as they keep following and not preceding their Lord.

And this receiving an hundredfold of homes, of brethren, of mothers, comes with persecution. Who knows nothing of persecutions has missed the blessing of the eighth beatitude. To be persecuted does not necessarily mean to be tortured. It may only mean to be misunderstood, to be shunned, to be given the inferiority treatment.

Nothing can make the Word of God more clear to a man than can persecu-

tion. Parts of the Word that he passed over without much understanding, will stand out clear: "I never noticed before that even the names of the twelve are given in pairs." "I never knew before how intense, how sweet is the love of a struggling Christian for me as he sees that I am really doing what the Lord instructed me to do." Such thoughts as these are very precious to a servant of God, and literally places him in the kingdom of Heaven, as the eighth beatitude promises. I know these things to be true, for I have experienced them. The love of God's people for a sacrificing servant is beyond understanding.

True, everything in the Word has an inner meaning; but take away the literal meaning and you will find it is a house without a foundation, as Swedenborg says. The Lord did teach us to follow in His steps. The 162nd verse of the long Psalm says, "I rejoice at Thy Word as one that findeth great spoil." The verse before says he is persecuted. This is the natural result of persecution.

The blessings of persecution constituted one of the main sources of strength in the foundation of the first Christian church. The gates are made of pearls, and pearls grow from suffering. I believe the fear of persecution and misunderstanding is contributing to the lifelessness of the present church. Get one good taste of food from God, and learn how insipid is memory-knowledge. The freshest bread from Heaven I ever partook of came from a persecuted preacher.

This may sound revolutionary today; but I am sure not more so than our present-day "religious exercises" would have seemed to the church that met in the home of Nymphas, or the home of Philemon, when "every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation . . . and ye may all prophesy one by one." We need an entirely new approach to the whole matter of church service, a revamping to make the church meeting a time of mutual help one for another, rather than a pleasing program. The church service is nothing but a religious program today, because one man is hired and paid to do the studying and the speaking and the teaching; and the congregation gathers without a responsibility in the world. How much more interest would each one have, if something were expected of him. How much more love and understanding would there be. Our "outworn customs and traditions" are depriving us of many blessings.

Jesus said in *Matthew 16:24*, "If any man will come after Me, let him deny himself, take up his cross and follow Me." Recently I read an interpre-

(Continued on next page)

A Visit to the New Atlantis

By Bess Foster Smith

Francis Bacon, as you have no doubt read in your history books, was a learned English scholar who knew, because his mind was in tune with the causes of things, that there must be a better method of learning the secrets of God and the Universe than those pursued by either scientists or priests. This was back in the seventeenth century when the dogma of religion and the findings of science were beginning to clash over the minds of men and great thinkers were much concerned.

To try to show how man should embrace both God and science to attain the Good Life, Francis Bacon, a forerunner of Swedenborg, the man whose illuminations, according to Emerson "showed the connection between nature and the affections of the soul and pierced the emblematic (spiritual) character of the visible, audible, tangible world" conceived of a Utopia in the uncharted seas of the New Atlantis, a City of Light, where people could dwell in harmony with every modern scientific convenience he could think up. And strange to say, he did better than most, to foresee the wonders that science had stored in the anti-chambers of the coming centuries. Sometimes, by fancy moved, I visit this heavenly place created in the mind of Sir Francis Bacon, and when I do, this is the picture that lingers in my memory long afterwards.

By a stroke of good fortune, we'll say, I go with some friends for a sail in their beautiful new yacht on the Sea of Sighs or some strange sea, and before anyone is aware of it, we have slipped into uncharted waters. Suddenly there arises

before us a magic island, which, we learn upon landing is Bethsalem one of the Kingdom of the New Atlantis. The Master of the house of Saloman comes out to welcome us and after administering to our every need, offers to show us around over the City of Light. Here it stands, as much a reality as we ourselves—for who is there who knows which is the dream and which the reality? The inhabitants are beautiful in form and face and seem to be industrious and happy. They are advanced in art and inventions and we see many wonders that appear to us as miracles. The master explains the plans and aims of their society.

"The end of our formation," he explains, "is bent to obtain the knowledge of causes and the secret motions of things." (Perhaps he means the atom.) To this purpose we apply ourselves constantly, never forgetting to show gratitude to God for illuminating our labors."

To myself I think how often we forget that gratitude.

Then he asks us if we would like to meet their most distinguished citizen, Sir Francis Bacon, to whom they are indebted for much of their advanced state. We would, indeed, be honored. So the Master of the House of Saloman takes us to their huge library. There, in a far corner, bent over his desk, is the great man, still deep in his research. He is dressed in a seamless garment, as are all the citizens of this state, only his is of a rich sky blue brocade and has a high lace ruff about the throat. The light from the stained glass window falls like a halo about him. Many

books are piled upon his table, and the freshly finished pages of his manuscript are piled high—and unless my eyes deceive me, he has a fountain pen in his hand—one of the "free flowing kind," guaranteed "not for years, not for life, but forever." So absorbed is this mastermind that he does not hear us enter.

"He is working on his 'Instauratio Magna,'" Saloman explains in a whisper. "You see he had only started this work when his earthly pilgrimage was cut short."

"Yes, I know," I answer. "I have read the preface. It is in my set of classics."

He continues: "He is now on the sixth treatise, I believe, which is, 'The Ladder of the Intellect.' In it he is explaining how intellect often makes its own handicaps and difficulties."

"If I remember correctly," I reply (sotto voce), "he made it very difficult for some of us—at school. I mean very difficult to understand. He used such big words and long sentences."

"That", said Saloman gravely, "was the fault of his medium, the English language of his day—over-embellished and involved,—but his plan is, nevertheless very clear. It is to restore between man and nature their perfect and original harmony. He says that the entire fabric of human reason which men employ in the inquisition of nature is badly put together and built up. He contends that they (the philosophers and scientists), applaud the false powers of the mind (the senses only), and pass by or throw away their true powers, their inner-consciousness, which supplied with the proper aids, can solve our problems. He thinks we would do better to be content to wait upon nature instead of vainly affecting to rule over her."

"How very interesting!" we all murmur as though we each understood perfectly.

Although his meaning is a little hazy, I recall that modern art and several advanced cults of thought are beginning to test the truth of the "inner consciousness." I became interested now. I remark, "I have read that the Master Teachers of Tibet, the Gurus, often send their pupils to retreats to study a single flower for days to learn its true nature. Perhaps Mr. Bacon 'has something' there! Perhaps if he had used fewer words and explained it more simply, he could have been done with his work while on earth and we could all have profited from it more."

Saloman answers me, a little wistfully, I feel, that every soul must work out its own salvation in its own way and then gazing fondly at the grand man, finishes with, "as for Lord Bacon, he is so engrossed in his search for the truth that nothing else matters to him."

Outworn Customs and Traditions

(Concluded from previous page)

tation of this as being refraining from some evils, as temper and selfishness. If taking the cross does not at least mean being unpopular, at least something very heavy to bear, it is not a cross at all. When Jesus carried the cross, He was showing to the world that He was on the way to be crucified. To refrain from anger or show of temper is *not* bearing a cross.

All the plagues of Egypt showed up falsity there; but when the Lord's people were separated from the Egyptians, Egypt's kind of falsity never touched them. The land of Goshen was free from it. Their warning was to be free from leaven, let it not be found among you, it will kill you. Leaven meant falsity too, but a different kind, the

leaven of the Pharisee, the leaven of the religious. They were told and re-told to get rid of leaven, that quickly-assimilated falsity that runs through every cell, that elevates, that produces bulk, that goes with "outworn customs," that makes palatable, if you please.

Perhaps these thoughts can be presented with less criticism by a layman than by a minister. We should not expect the new converts in India, in Japan, in Korea to conform to our outworn customs. Perhaps if there were something more challenging to young preachers, there would be more young men and women anxious to take the dare.

The Word stands on the literal sense as on a foundation. Shall we take away the foundation by not obeying the literal instructions of our Lord?

We can see how absorbed he is, so we beg to withdraw without being announced and Saloman complies. As we pass out, he hands each of us a leaflet to take with us, for all the world like a Chamber of Commerce bulletin. I note as I glance through mine how often the word *light* appears on each page. Here it says, "The uncertain light of the senses," . . . "not fully comprehended," . . . He is seeking "the increase of that natural light from which may arise no incredulity, or darkness in regard to divine mysteries, . . . but rather, understanding being thereby purified . . . may give to faith that which is faith's, . . . not an opinion to hold, but a work to be done . . . not a sect or a doctrine, but human utility and power to be performed." (I decide to read this over and over until I can grasp it in spite of the big words which I am skipping over.)

Further down the page is this prayer, and it, too, is filled with light.

"Father, who gavest visible light as the first fruits of creation, and breathed into the face of man intellectual light, guard and protect this work and endow the human family with new mercies."

I re-read, "Breathed into the face of man intellectual light," and wonder, could any thought be clothed in more beautiful words! Then I say to my companions as I look about me and behold this beautiful City of Light, "We have been in the presence of a very great soul. One who is searching for truth and praying for more light to find it." Surely the retinue of scientists and inventors and philosophers who have followed Sir Francis Bacon and are yet to come, are, in a measure, fulfilling this prayer; and still, this is only the beginning of a greater manifestation of power through the mind of man.

"The greatest and noblest pleasure which men can have in this world is to discover new truths; and the next is to shake off old prejudices."—FREDERICK THE GREAT

"THE LOST PIECE OF SILVER"

By Harold B. Larsen

"What woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house and seek diligently till she find it? And when she hath found it she calleth her friends and her neighbors together, saying, Rejoice with me for I have found the piece which I had lost. Likewise I say unto you: There is joy in the presence of the angels of God over one sinner that repenteth."—LUKE 15:8-11

When the scribes and the Pharisees saw Jesus associating with the scorned and hated publicans and sinners they began to criticize and even deride Him. And then they tried to destroy His influence among the people by accusing Him of being sinful also. They knew of no good motives that Jesus might have because they judged from their own evil characters. And so it is in our own day and life. A great many people, especially those who gossip and criticize others, but who themselves do very little good, will judge others by their own standards and motives. They know what they would do under similar circumstances and so they think that the other fellow would do the same; or if they see someone rising too far above them, they try to tear him down with gossip. Jesus knew what was in their hearts. He knew what kind of people they were and how difficult it was to reach them. And yet He wanted to give them every opportunity of knowing how much God cared for them.

And so He gave them three simple, every-day examples of how they would act when they lost something of value. He gave them the parable of the lost sheep and our present parable of the lost coin. And then He followed it up with the wonderful parable of the lost or prodigal son. These parables may seem much alike to the reader who knows only the literal sense of the Word but in the New Church, where the science of correspondence is known, we can derive marvellous lessons from

these altogether different parables. In the parable of the lost sheep the sheep correspond to our good and innocent affections—our love and charity. Throughout the Bible the good animals refer to our good affections and the bad animals refer to our evil affections and lusts.

Because of their innocence the sheep portray for us the good of innocent love—a love that relies on the Lord instead of self as a sheep relies on a shepherd. It is a man who lost the sheep, and a man spiritually signifies the love of good. The parable of the lost sheep shows us how the Lord, our heavenly shepherd, seeks to save our innocent love and dependence upon Him. He was referring to that innocent love which the publicans and sinners had lost in their life of evil, and which He would bring back to them by forgiveness and grace.

Our second parable refers to a lost coin, a silver coin that has to be searched for and found. This parable refers not to our love or affections but to our intellect and understanding. Something of knowledge and truth that is most important to us has been lost and must be found again.

It is a woman that has lost the coin—the silver—and in the Bible the church as to its affection for truth is often compared to a woman or a virgin or a wife. A woman represents the love of truth—while man represents the love of good. As this parable referred to the church—the Jewish church—we can see that the scribes and Pharisees had lost an important spiritual truth, just as they had lost an innocent affection of dependence on the goodness of the Lord instead of their own goodness and self-righteousness.

Well, isn't the mind the storehouse of our truths and knowledges? Silver, we said, represents the spiritual degree of truth. It is contrasted with gold which has a higher value and which represents

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the wonderful celestial goods that only the higher angels can know. But the Lord wants us all to have the highest and best of truths and so He says, "I am the Lord thy Saviour"—"For brass I will bring gold and for iron I will bring silver." Here the Lord tells us that in our regeneration He will bring us internal, celestial good—the gold instead of natural good (brass). And He will give us spiritual truth (silver) instead of natural truth (iron).

The silver coins were ten in number. They represent all the spiritual truths that are necessary to have. Ten means whole or complete, like the Ten Commandments—the ten fingers and toes—and the decimal system. When the woman lost one piece of silver and sought for it frantically, there is represented that the church (or the affection of the mind) has lost a most important spiritual truth about God Himself. Why does this truth refer to God Himself? Well, it was one coin that was lost—and one in the Bible means God. "Hear ye, O Israel, the Lord thy God is one." Beside God there is no Saviour and He is one—not two or three—as some theologians teach. Jesus said, "I and my Father are one."

How often in life we lose an important truth by not practicing it. It may be an important truth of the Ten Commandments—like swearing or taking the name of the Lord in vain. It's surprising isn't it how many professing Christians will say lightly, "My God" or "Holy God" or "Christ" or "Jesus Christ" or show in some other way that they have lost the truth of the third commandment. We might lose the truth of the first commandment and have other gods rather than the Lord. We might lose a truth pertaining to the Sabbath day and not keep it holy to the Lord. Some who seem to be unable to attend church regularly do not even have devotions on the Sabbath. I said "seem to be unable to attend" because it most often is possible to attend some church—if not our own.

We might lose a great truth such as that all of our knowledge of spiritual truth is from the Lord and not from any ability in ourselves to discover truth. So never look down slightly on the simple man or child, and still less on the imbecile. They may in simple innocence and love be closer to heaven and the angels than we ourselves who think we have so much spiritual and natural intelligence.

In our effort to be regenerated we would sorely miss a great truth. We would know something was wrong. Like the young man with great wealth who seemed to lack nothing of knowledge, we would know that some great truth was missing in our mental house.

The oriental house is made of heavy adobe or stone, thickly constructed to shut out the heat of daylight in the hot climate. It is very dark inside and it would be difficult to find a coin that was lost. So a lamp or a candle had to be lit to find it. A lamp is a hollow vessel that receives the warm oil of love from which comes the light of intelligence in truth. Mental light is truth, and the great light of life is the Lord Himself who was the Word or divine truth. "Thy word is a lamp unto my feet and a light unto my path." And so, when you find that you have lost some great truth, go back to the Bible—to the Word of God—the lamp of our souls—and you will find the truth that was lost. How quickly we find our lost silver coin when we study the Bible.

The man that takes God's name in vain should learn the first three commandments by heart. "I am the Lord thy God—Thou shalt have no other gods before me—Thou shalt not take the name of the Lord thy God in vain." The man who can take his church attendance and devotions or leave them, should learn the 4th commandment, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do thy work but the seventh day is the Sabbath of the Lord." The force of this command is emphasized when we are told that even the cattle, the ox, the ass and the servants are forbidden to work and are ordered to observe the Sabbath. And so we could go on through all the ten silver coins—the Ten Commandments. We cannot be happy if we break one commandment—lose one coin. We have to find the great truth again and keep it. All Ten Commandments are important to happiness.

How is the truth found? Well, not only does the woman take the Word of God—the lamp—and light it, but she also sweeps the house and searches diligently, until she finds the lost silver. Now most of us are aware of how a house is swept—even today when mops and vacuum cleaners are more preferred. Even we men know a little about that. But how is a mental house swept and searched? What is the mental house? A mental house in which a man lives represents his will. He dwells in his will inwardly. And as the ruling love of a man's will is, so is the character of that man. To sweep a house is to cleanse it and put it in order, to get rid of the rubbish and set straight what is wrong. We cleaned our cellar not long ago. It involved the removal not only of dirt and rubbish but getting rid of no-longer-used furniture, books and toys.

You know it's a hard thing to do; to get rid of once-useful and once-loved things. My boys started to help me but I soon found that they would bring

back things almost as fast as I decided to get rid of them. So I had to dispense with their help and bring some of the things back myself.

And now can we see how wonderful and accurate our science of Bible correspondences is? For to mentally sweep out our house with the aid of the light from the Word is to examine the condition of our will, our heart; and to gather up old worn-out things of an unregenerate life that have no place in a clean heart and mind—and cast them out.

We not only have to rid ourselves of the filth and the poisons of the mind: anger, hate, jealousy, envy, self-love, love of the world, etc., but we also have to straighten out our thoughts on the Commandments and the doctrines of the church. That is why we should attend Bible Class and church regularly—to keep our house in order. That is why we should read the Bible and church Writings. Mental sweeping is soul-searching. When we sweep out our hearts, we see what dust of the material, sensual life has settled there and how it hides the silver truth we need so badly. Oh, how easy it is to get spiritually dirty in the company we keep daily if they are not good Christian people or God-loving! We sweep this dust out of our minds and prepare them to receive

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MY RELIGION

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high and heavenly principles of conduct. And if our self-examination is honest we can discover why we lost the truth—the silver—and why that spiritual truth lost its hold on us. We discover the evils, the dust, and then, after casting out the evils the silver piece, the spiritual truth, comes to light again.

And then there is rejoicing, just as there was when the lost sheep—innocent love—was found. If you have ever lost something valuable and, after a long search, have found it, you know how happy you were, particularly if it wasn't insured. If at any time you feel unhappy, bored, doubtful or critical; or if you are self-satisfied and self-righteous—watch out. You may have lost an important silver coin. You had better search your soul and your mind and perhaps do a mental house-cleaning. Sometimes, oh often, sickness, sorrow, misfortune and impending death start us on a mental house-cleaning. But these, maybe, are not sincere and do not last long.

When we start our mental housekeeping and the seeking of a lost principle of truth it is by the action of our understanding. When we "seek diligently" it means that our love and affection are also involved in the search. Then we do not go seeking it half-heartedly. We say with meaning and sincerity, "Create in me a clean heart, O God, and renew a right spirit within me." The Lord has invited us to be sincere in our search for goodness and truth. He says, "Ask and it shall be given you: seek and ye shall find: knock and it shall be opened unto you." Here we can see that the asking comes from the heart's desire. The seeking comes from the understanding, and the knocking comes from our actions in life. We knock on the door of opportunity when we do something—when we use the truth.

A great many people feel that they are in earnest about their preparation for regeneration and eternity. But actually they are only half-hearted. Truth and the perception of truth are not given arbitrarily as a reward for outward piety. The scribes and Pharisees thought they had it but they didn't—and yet they spent many hours every day in outward piety.

And this is how our parable touches our lives, and how we can once more find the truths that we may have lost. Truth comes to us only from practicing truth as a principle of life. Spiritual life and the understanding of truth will come to all who seek it. If you really want to be regenerated—born again, you can be. How? By obeying the Ten Commandments in the spirit, as well as the letter. How often we break the great law of love! Sometimes we doubt that God can love us and that we can love Him. How can we believe in

the Divine Providence when we see good people and innocent people suffer sickness and affliction? How about charity to our neighbor when we have perhaps been insulted or slighted or outraged in some way? It's easy to lose a precious silver coin—so easy. But when we do discover our loss let us search diligently in the love of the light of the Bible and we shall see the dust and dirt of sin and falsity covering it up.

Then we have to get busy and sweep the uncleanness from our lives and once more the great spiritual truth will come to light. And then we shall call our friends and neighbors together. These are our good natural qualities, the friends, our good natural affections; the neighbors, our good natural thoughts. They shall all rejoice and feel glad—even the angels in heaven will respond with joy over the goodness of the Lord.

It is of these things that our Saviour speaks when He says, "What woman, having ten pieces of silver, if she lost one piece, doth not light a candle and sweep the house and seek diligently till she find it? And when she hath found it she calleth her friends and her neighbors together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

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Again, Speaks That Voice

by Adolph Roeder

And once more even clearer came the Voice of Him that sitteth on the throne—and the voice is as the whisper of the Eastwind at sunrise; like the lap of the waves of the sea of Eternity on the shore of Time. And it says to me a fourth time: "Behold, I make all things new." And the voice lifts me once again to the Hill of Vision and I turn mine eyes to the East. Pink and white the clouds smile into the face of the coming day, and amid the curling, swirling mists of the valley the "Old Immortality" is fading into oblivion. The thought that the man lay in a cemetery when only his body moldered there; the thought that his soul floated in regions of vague and cloudy nonentity, decked with wings and crowns and harps, waiting to rejoin its body; or suffered in undying flames, suffering an endless monotone of torture, for things done or left undone; the resurrection of a body which will never rise again, and an unimaginable Judgment; all these are fading before the luminous certainty of an immediate resurrection into a spiritual life, as adequate to the wants of the spirit as was this world to the wants of the body, when it was born into this world; into a world of vast human realities and possibilities; a re-union with those who have gone before in the utter blessedness of love; a life that is as full of potential development for the disembodied spirit as this life was for that spirit incarnate; a life of the realization of the aspiration and dreams of earth—an Immortality that stands related to the school days on earth as the attainment of glorious manhood and womanhood on earth stands related to the school days of youth. That is the new immortality.

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Ernest Benz on "The Swedenborg Epic"

by Clarence Hotson, Ph.D.

The *Review of Religion* (Columbia University Press) for November, 1953, published a critique by Professor Ernst Benz, of the University of Marburg, of Sigrid O. Sigstedt's *The Swedenborg Epic*. Since Professor Benz has published a distinguished study entitled *Swedenborg in Germany*, considerable interest attaches to his comments, which cover nearly four pages. He seems typical of those who regard religion primarily as an object of investigation or study. After noting that Mrs. Sigstedt's biography followed by only a few years the work by Signe Toksvig, the reviewer says it differs "from the other versions of the last decade in method in that it is a biography in the strict sense of the word, and, as regards its contents, it is an interpretation of Swedenborg from the standpoint of a member of the New Church." (p. 75)

Professor Benz remarks of *The Swedenborg Epic*: "The pure biographical design has the advantage of a comprehensive presentation of the entire Swedenborg tradition. Everything which R. L. Tafel assembled in his two volumes of documents concerning the life and character of Swedenborg, and all the documents and testimonies which, in the meantime, the research work of the Academy at Bryn Athyn has collected in addition, are here brought together in an orderly historical sequence. In greater fullness one comes to know the most important events of his outer and inner life—the sequence of his works, his travels, and his encounters. Even the numerous anecdotes about Swedenborg from the lips of his friends and enemies are historically arranged; the proofs of his visionary gifts, for example, on the occasion of the fire at Stockholm, etc., are assigned their place in the course of his life's events. The enumeration of his works is accomplished with industry and care, not only by means of a brief informatory resumé, but also with an account of the echoes found in contemporary reviews. In this respect the book represents a notable scientific achievement, in that the complete manysideness of the figure and work of Swedenborg is plainly revealed, as on a motion picture reel, so to speak. And, as an introduction to a wider circle of readers, it is the more suitable in that it is presented in a pleasing, lively style." (75-76)

After this appreciation, however, Professor Benz finds fault: "But exactly in this method there lies a limitation of viewpoint. The historical character of Swedenborg, in its uniqueness and singularity, is lifted entirely out of the context of history, and herein

the dogmatic New Church interpretation is apparent." No book about Swedenborg less deserves this criticism. As no other biography has done, this one places Swedenborg in his setting of political, technological and intellectual history. Benz says it presents Swedenborg "as the only man who, by reason of a special grace" taught the true religion. That's how it seems to Professor Benz; but what Mrs. Sigstedt has done is simply to let Swedenborg's life and works speak for themselves, without allowing the biographer's own views to appear. So true is this that one of my correspondents wrote to me that after reading the book he doubted that Mrs. Sigstedt believed the truth of Swedenborg's teachings or the reality of his spiritual experiences! The fact is that there is nothing in the book to show that Mrs. Sigstedt believes the New-Church faith, except for the fact that there is also nothing in it to show that she disbelieves it either.

Professor Benz apparently has reasoned from the fact that Mrs. Sigstedt does not indicate disbelief that her purpose is apologetic. It is true that she does not indulge in cheap sarcastic flings and crude infidelity. Nor does she betray ignorance on cardinal points of Swedenborg's doctrinal system, but on the contrary, sets forth the system accurately and fully. If it is true that no one but a believer in the New-Church religion could write about Swedenborg in the accurate and objective way that Mrs. Sigstedt has done, and that such writing is "the dogmatic New Church interpretation," then indeed Professor Benz is right, and hurrah for that interpretation!

He works rather hard to show apologetic bias in *The Swedenborg Epic*: "In respect to his importance as a scientist as well as a seer, an uncritical apologetic viewpoint asserts itself." To justify this bald statement, Benz adds that judgments such as those of the modern scientists Mrs. Sigstedt quotes to show that Swedenborg's scientific thinking was in some respects ahead of his time "do not suffice so long as there is no certainty that those who render these opinions also possess a knowledge of the state of science in his day sufficient to be able to judge his work correctly in critical comparison with that of his contemporaries." (76) Benz here gives the impression that he is saying something profound, but his words do not impress me. He assumes that the great scientific specialists quoted by Mrs. Sigstedt—Nathorst, Neuburger, Retzius, the greatest living authorities in their special fields—were not sufficiently qualified to assess accurately Swedenborg's contributions in their special fields. The layman in such circumstances—and here Benz is quite as much a layman as Mrs. Sigstedt is,

or I am myself—should show due respect for the opinion of the specialist.

The critic complains that the events of Swedenborg's spiritual crisis which ended with the appearance of his visionary gifts, as well as the description of his "visionary experience" itself, are stated only as Swedenborg himself interpreted them. (77) What else could Mrs. Sigstedt have done, having no pet theory of her own to peddle? Wouldn't anything else have been interpretation by the author, the very thing to be avoided in an objective, scientific biography! And just such a biography Mrs. Sigstedt's book is.

"Moreover, there is a conspicuously apologetic tendency in the choice of material presented, in that everything is omitted which might throw even a shadow over the spotless image of the founder of the New Church." (77) I suppose this refers to the conjecture by certain writers, on the basis of very tenuous or doubtful evidence, that Swedenborg at one time kept a mistress. Mrs. Sigstedt evidently decided there was nothing sufficiently substantial to warrant taking notice of such speculations, and accordingly omitted them.

"The impression is created that, as regards his visionary experiences, his theological ideas, and his religious type, there is no historical analogy to whom he can be compared." (77) Mrs. Sigstedt cannot be held responsible for all the impressions that Professor Benz gets from her book. She was telling the life story of Swedenborg, and stuck to her task. If Benz wants to draw historical analogies with Boehme, or Saint Paul, or Origen, or Saint Augustine of Hippo, or anyone else he pleases, he may do it and welcome. The result will doubtless be interesting and perhaps valuable. But I suggest that he define for his own benefit and others his attitude to the prophets by whom the Lord God spoke, and also the Evangelists and Apocalypticist of the New Testament. That is the company in which Swedenborg belongs.

"What is his place in the history of Christian visionaries who have come forward at various times with revelations and claims similar to his?" Again, Mrs. Sigstedt was writing a biography of Swedenborg, not a history of Christian visionaries. She left interpretation and evaluation of Swedenborg and his claims to the reader. Benz ends with the following resounding sentence: "Future Swedenborg research will bring a genuine enrichment to scientific knowledge only when it overcomes the dogmatic isolation of Swedenborg and places him in the living history of scientific knowledge, religious experience, and theological ideas, and from there poses the question at what point his own claims are legitimate and mediate a deeper scientifically responsible insight

and knowledge of the truth." (78)

The New-Church believer is little concerned with such attempts to evaluate Swedenborg. In the religious writings of Swedenborg, which he has learned to ascribe not to Swedenborg but to the Divine source of all truth, he has already found his treasure hid in a field, his pearl of great price—a coherent system of Divine truth which satisfies his needs, answers his questions and guides his life. What happens to the world's opinion of Swedenborg is of minor importance. What matters, and will endure, is the body of religious literature written by the Lord through Emanuel Swedenborg.

California Ministers Meet

Every year, in winter, the ministers of the California Association have a meeting, usually in connection with the Pastoral Conference in Berkeley, or Los Angeles. This year the Interdenominational Pastoral Conference of the Pacific School of Religion will draw them to Berkeley.

From Tuesday till Thursday they will attend lectures and faculty classes, learning more of the skill of their profession, as to preaching, teaching, counselling, and other forms of pastoral duties. Every afternoon they will meet as a council of ministers of the Association and discuss matters of their craft. Several of the ministers will lead discussions on Pastoral Guidance. The evenings will be spent in the First Congregational Church in Berkeley to hear world-famous Swiss theologian, Emil Brunner, hold forth on Love, Faith and Hope in Christian Teaching. This is the annual Earl Lecture and is open to the general public or can be heard over Berkeley radio KRE.

The following ministers have announced their attendance: Rev. Henry K. Peters, Rev. Lloyd H. Edmiston, Rev. Calvin Turley, Rev. John L. Boyer, Rev. Andre Diaconoff, Rev. Kenneth Knox. Also expected are Rev. Robert L. Young, San Diego, and the President of General Convention, Rev. Franklin Blackmer.

"Tis education forms the common mind;
Just as the tree is bent the twig is inclined.

ALEXANDER POPE

Yes, Freedom and Justice and Peace.
Nothing can separate us from the love of God. In that love we labor. In that love we pray, "Thy kingdom come on earth, as it is in heaven." In that love is our hope.

We intend to stay together!

Births, Baptisms, Confirmations

BIRTHS

McCLAIN.—Susan Elinore McClain, Jan. 4, born to Mr. and Mrs. Minor H. McClain (Carol Peebles), of the Boston Society.

WISE.—Jan. 25, a boy, born to Mr. and Mrs. Daniel Wise at Fort Belvoir Hospital in Virginia.

HAMILTON.—Born to Mr. and Mrs. Walter Hamilton, Fryeburg, Me., on January 29, a daughter.

BAPTISMS

ZEISSER.—Norman Bradley Zeisser, infant son of Mr. and Mrs. Robert Zeisser, of Lakewood, Ohio, Feb. 6, by the Rev. Albert Diephus. Little Norman is a grandson of Mr. and Mrs. Dudley Bradley.

GRIFFIN.—Carol Stephanie, infant daughter of Mr. and Mrs. Kenneth

Griffin, was baptized on January 2 in the San Francisco Church by the Rev. Othmar Tobisch.

AHRENS.—Peter Charles, infant son of Mr. and Mrs. Theodore Charles Ahrens, was baptized on January 23 in the Kitchener Church of the Good Shepherd, the Rev. David P. Johnson officiating.

CONFIRMATIONS

BRANDT.—Mrs. John Brandt, Dec. 26, confirmed by the Rev. Wilfred Rice at the St. Paul, Minn., Church.

SNYDER.—Miss Katherine Snyder, Dec. 26, confirmed by the Rev. Wilfred Rice at the St. Paul, Minn., Church.

RICE.—Miss Miriam Rice, Dec. 26, confirmed by the Rev. Wilfred Rice at the St. Paul, Minn., Church.

A DISCUSSION

Orthodox Churchman (as representative of most Christian sects): "In what respect does your Church differ from ours?"

New Churchman: "By emphasizing the two Great Commandments not only for ourselves and members of our churches but for the whole of humanity, 'Thou shalt love thy neighbor' means just that to a New Churchman."

Orthodox Churchman: "We also believe that, so what is the difference?"

New Churchman: "The Commandments are read off as part of a ritual and the two Great Commandments—finally and incidentally. But a New Churchman regards them as *fundamental*—particularly the two Great Commandments, that is the difference."

Orthodox Churchman: "I still do not see the difference as you do."

New Churchman: "The tenets of your Christianity were obtained mostly from the evangelist Paul and the Apostles—inspired as they were—but we of the New Church obtain them directly from the Lord Himself, in the Four Gospels and Revelation of St. John."

Orthodox Churchman: "Do you mean to say that ours is second-hand Christianity?"

New Churchman: "No, we of the New Church do not make disparaging remarks like that to other Christians, as that would be a violation of the Second Great Commandment. But Paul wrote letters to the several churches and said so introducing the 'third per-

son.' Of course, if you want to preach 'Second Hand Christianity,' the only thing the New Church can do about it is to preach directly from what the Lord said. Now Paul was not the Lord Jesus and said so, but was inspired as any other qualified person could be and the New Church teaches just that. What else are the two Great Commandments for?"

Orthodox Churchman: "How about your creed?"

New Churchman: "Our creed is not based upon what this or that apostle said, but upon the words of the Lord Himself in the Gospels, it is therefore ORIGINAL, and not second-hand."

(THE MESSENGER will welcome answers to the last question raised by the Orthodox Churchman.)

The Lord keeps man in freedom of thought, and in so far as external restraints do not hinder—which are the fear of the law and of life, and the fear of the loss of reputation, of honor, and of gain—He keeps him in freedom of action. But by freedom He turns him away from evil, and by freedom inclines him to good—so gently and so tacitly leading, that the man does not know but that all proceeds from himself. Thus in freedom the Lord implants and inroots good into the very life of man; and it remains to eternity. *Arcana Coelestia* 9587.

"Christians are supposed not merely to endure change, nor even to profit by it, but to cause it."

—Harry Emerson Fosdick

LETTERS TO THE EDITOR

Commends Pausch Article

To the Editor:

"The Goal of Religious Education" by George Pausch in the Jan. 7 issue of your paper was interestingly constructive.

From where I sit, consolidation of effort in all departments of New Church efforts would be productively desirable. The number of "enterprises," committees and agencies listed in Convention Journal is utterly ridiculous when viewed under the microscope of results.

We, like other ecclesiastical enterprises, suffer from the occupational disease of keeping open house for bequests, appeals, contributions and legacies; but we are woefully "closed door" and unproductively wasteful in our distribution of common sense in our production branch.

A New Revelation University Center on the site of the present Theological School in Cambridge is as far as we need "spread" at this writing. Such a Center would ideally embody all necessary and proven agencies of Convention including our varied publication efforts.

LEWIS GIBBENS WARREN,
Boston, Mass.

March

Angry and red rose the sun,
Ragged gray clouds scurried by,
They mounted thick and threat'ning
In the mottled, crimson sky.

Icy and strong blew the blast,
Then came the heavy fall,
The wearied earth lay buried
'Neath winter's gleaming pall.

Beck'ning, the warm vernal sun
Called to the slumb'ring earth,
Who doffed her snowy shroud
For verdant robe of rebirth.

CHARLINE DISERENS.

(Miss Diserens, member of the YPI., Cincinnati, daughter of Prof. C. H. Diserens, Cincinnati University, wrote the above verse at the age of fifteen.)

Every man rightly educated is rational and moral; but there are two ways to rationality, one from the world and the other from heaven.

TRUE CHRISTIAN RELIGION, 564

HOW CAN WE EXPLAIN?

By Gwynne Dresser Mack

Our New Church is a doctrinal church, and upon this fact rests its distinctiveness. From this also results the difficulty which so many New Churchmen feel in trying to tell others what the New Church is.

"We have so many doctrines!" complained one. "When I try to say what our church teaches, I get all tangled up—because we have so many different teachings!"

It may seem like that, since we teach extensively. But actually we do not have "many different" teachings; we have only one, with many applications. And these numerous applications, radiating like wheel-spokes from their hub, in reality have one unbroken connection, as spokes are continuously connected by the wheel's rim. What is this one doctrine? It is the explanation of man's relationship with God. But, you might think, that is what other churches teach, too. Other churches *preach* it, but they do not necessarily *teach* it. To teach means to explain, to impart knowledge; whereas preaching is largely advising and exhorting. All Christian churches urge their members to see themselves as God's children, to know their Father through Christ, to obey His commandments so they may go to heaven. But do they say why? Do they give understanding of how it could be so? It is the not knowing *why* and *how*, which prevents many a thinking person from accepting religion—because he does not see meaning in it, only custom and tradition.

The New Church begins with the fact of man's intimate dependence upon God, and explains why it exists. This involves what we call the doctrines of Love and Wisdom, of Influx, and of Uses, which teach that God created man to receive from Him—that is, to share—His own qualities and power. We then have the explanation of how this reception is encouraged, protected, but never forced—and this gives us our doctrines of Divine Providence and of Freedom of Will. The ways in which man's capacities develop, for receiving God's qualities within himself, are shown in the doctrines of *degrees, regeneration, marriage, and life after death*—each of which deals with certain aspects of the progress of human life from its beginning to eternity.

And, finally, the doctrines of the Lord, the Word, and Correspondences, and of the Second Coming and the New Church, are all explanations of the means by which God makes His qualities and powers known to man that he may appreciate and desire them. This

brings us full-circle again to the fundamental relationship between man and God; and we see that, all the time, we have been talking of one great Fact which is evidenced by many dovetailing truths. It should not be difficult nor involved to tell an inquirer that our church is one which not only believes in the personal and intimate relationship of God with man but teaches the reasons for it. If more questions come, the discussion can be kept uncomplicated by following the continuity of thought presented above, so that the stranger takes with him an integrated picture instead of the hodge-podge we are apt to offer, or the one or two points which are then seen as our chief thought.

Especially in teaching New Church doctrine to our children and young people, this procedure would be effective. With the immature, there is not much ability to concentrate or correlate, and our array of doctrines would seem formidable and hard to grasp. But if, in Sunday School and study groups, our New Church doctrines were presented first as one teaching: the basic fact of God's association with man, and then each investigated in terms of how it connects this central fact with various phases of human activity and growth, there would be no confusion.

As our New Church writings tell us: "The acknowledgment and knowledge of the Lord conjoins all the knowledges of truth and good, which are from the Word, into one. . . . All the knowledges of truth and good, have relation to one knowledge, which is the container of them, which one knowledge is the knowledge of the Lord. . . . The knowledge of the Lord is the universal of all things of doctrine. . . . There is a connection of all spiritual truths . . . like the connection of all the members, viscera and organs of the body: as the soul holds all these together, so that they are felt as one thing, the Lord in like manner holds together all spiritual truths in man." (*Apocalypse Revealed*, No. 916.)

To do evil from the delight of love appears like freedom; but it is servitude, because it is from hell. To do good from the delight of love appears like freedom, and also is freedom, because it is from the Lord. Servitude consists therefore in being led of hell, and freedom in being led of the Lord. *Arcana Coelestia* 9586.

Natural Notes by Carol Lawson

LIKE VALENTINES were the words of wisdom from "Marriage Love" printed in red and pink which were enclosed with the February bulletin from the Gulfport, Miss., Society. . . . And we appreciated the words of wisdom in the last bulletin from the Wilmington, Del., Church: "Do you know what's going on in the National Church? SUBSCRIBE TO THE NEW CHURCH MESSENGER!" Thank you. . . . More words, greetings this time, from Pvt. David Alden, Boston Society, who joined the armed forces last month and writes that he now sings in the choir in the Military Chapel at Fort Dix, N. J.

* * *

NEW STREET LIGHTS on Woodlawn Avenue in Chicago make the avenue as bright as day, and the Kenwood Society hopes that this will help increase Sunday evening attendance. . . . There's a new light also in the eyes of Mrs. Ted Ahrens, former Vice-President of The Samaritans of the Kitchener, Ont., Society, for she has been adopted by a new baby. . . . On Feb. 9 in Kitchener, the Convention Central Committee of which Mr. Harold Rothaermel is Chairman, swung into action, making plans for the entertainment of the General Convention to which we are all looking forward June 13 to 19. . . . A watery entertainment was planned for Feb. 11 by the Young People of the Boston Church who held a SPLASH PARTY at the Mass. Institute of Technology swimming pool.

* * *

NORTH, SOUTH, EAST, AND WEST DEPT. Visitors from the extreme east (Bath, Me.) to the far west (San Francisco) were Mr. and Mrs. ARTHUR SEWALL. Mr. TOBISCH reminisced with them, for it was in the bitterly cold winter of 1925 in Bath, that he preached one of his first sermons in English. How kind these New Church people, he says, to endure his mispronunciations. . . . Mr. and Mrs. ARTHUR KALMBACHER and Mr. and Mrs. LOOMIS of Wilmington, Del., have joined the roll of winter vacationers. . . . In the Elmwood, Mass., Society several long trips are in the offing; BOB and HARRIET HALL are making plans to go to Colorado, and Mrs. THELMA LEAVITT and CARLTON will soon be winging their way to Alabama. . . . Greetings were sent to the Boston Society by Miss ELLA SPINNEY from St. Petersburg, Fla., and by Miss ANNIE COBB from Daytona Beach. Miss Cobb writes "at 11 o'clock this morning, I read the service in 'Our Daily Bread' and thought and felt as if sitting in the pew in the Boston Church." . . . New Church visitors to the New York Church in January were

Mr. and Mrs. STEWART POOLE of Wilmington, Del., Mrs. DEXTER NICHOLS of Cambridge, Mass., and Miss GERTRUDE DOLE of Newtonville, Mass.

* * *

NEWS OF THE BROCKTON, MASS., SOCIETY. Mr. Frederick served as hospital chaplain at the Goddard Hospital during January. . . . A delightful occasion took place in the Church vestry on the evening of Jan. 27, when the Bridgewater, Elmwood, Mansfield, and Brockton Societies joined in observing the 267th anniversary of the birth of Swedenborg. The ladies of the Elmwood New Church served an excellent turkey supper to over 100 guests. The guest speaker was Dr. Edward B. Hinckley, president of the Babson Institute, Wellesley, Mass. Dr. Hinckley's clear, impressive address was listened to with marked interest. Mrs. Frederick R. French was in charge of the arrangements for the occasion, which proved a notable one. The *Brockton Enterprise-Times* gave it excellent notice.

* * *

In St. Louis preparations continue to be made for the Evangelism Campaign. February 25, the Rev. David Garrett spoke at the St. Louis Theosophical Society on "The New Church and Its Place in Religion Today." Leaguers of DETROIT are studying the "Language of Parable." Recently, under the direction of Joylyn Ives, they put on a play, "When Santa Took a Holiday." The first "Family Night" sponsored by the Tuesday Guild had seventy-two persons in attendance. The prize to the couple longest married went to the Rev. and Mrs. Beales. The KANSAS ASSOCIATION is now printing its monthly bulletin, edited by the Rev. Eric Zacharias. The SOUTH EASTERN MISSION FIELD under the leadership of the Rev. Leslie Marshall is buzzing with activity. On January 23 services were conducted in Jacksonville at the home of Miss Florence Hughes. Also Mr. Marshall conducted meetings at Daytona Beach and Miami. At the center, ST. PETERSBURG, a dinner is served in the garden after the service on the first Sunday of the month, by the Sunshine Auxiliary, of which Mrs. Philip Clark is president. Among visitors at the center during January were: Mr. and Mrs. O. T. Geiger and son Robert, Tallahassee; Mr. and Mrs. Robert Nicol and son John and daughter Camilla, Sarasota; Robert E. Spahr, Wooster, O.; Mr. and Mrs. W. B. Church, Mattoon, Ill.; Misses Ella Spinney and Florence Spiers, Boston; Mr. and Mrs. Daniel Mead, Butler, N. Y.; Mr. and Mrs. Harry and Mr. and Mrs. Chas. Kutscher, Greentown, Ohio; Mr. and Mrs. F. P. Norman,

Cleveland, Ohio; Dan E. Krehbiel, Pretty Prairie, Kansas. Other Florida visitors were: Mr. and Mrs. John F. Seekamp, Brooklyn, and Mrs. Dwight Anderson, Long Island. Our thanks to FRYEBURG for the splendid message in its February bulletin. Pfc. Paul R. Hammond recently spent a week's leave in Tokyo from his unit in Korea. A former University of California student he is now a communications specialist in the Army. He is the son of the Rev. and Mrs. Paul Hammond, Los Angeles.

* * *

On January 23 and 30, the NEW CHURCH OF MASSACHUSETTS was given the program on WBZ-TV in the series "Our Believing World." The first program focused on the life of Swedenborg and the history of the Church. On the 30th, a portion of the worship service was given followed by a discussion of the "three vital points" of our teachings. Appearing on the program were the Rev. Everett K. Bray, the Rev. Antony Regamey, the Rev. Edwin G. Capon and Miss Mary Ann Burdett, as a representative of the young people of the Church. The Director Dr. Richard V. McCann was the Moderator and led the discussions. "Our Believing World" is an interfaith program produced by WBZ-TV, for the past four years, with Dr. Richard V. McCann as narrator and coordinator. Dr. McCann teaches at Harvard and is a member of the Radio-TV Department of the Mass. Council of Churches. TV sets were brought to the various churches so that the members might see our leaders in action. There was much favorable comment after each appearance.

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Memorials

THOMPSON.—Edward Thompson of Corpus Christi, Texas, passed on to the higher life on January 25, 1955. The resurrection service was held in the Episcopal Church, Corpus Christi, on Jan. 28. Mr. Thompson had been baptized and brought up in that faith. His remains were cremated there at his bequest. He is survived by his wife, Jessie, daughter of the late Vincent Frost of Orange, N. J., and one daughter, aged 11. The Thompsons moved to Texas a few years ago from Orange, N. J., where they attended the New Church. Mrs. Thompson is planning to remain in Corpus Christi. A sister, Mrs. Doris Francis, is living with her.

JACKSON.—Mrs. Lillian Jackson, Brockton, Mass., wife of Willard Jackson, passed into the spiritual world, October 16, 1954. She was a woman of marked strength and sweetness of character, loyal to her family, her friends, her church. She is truly missed in the Brockton Church, where she was an active worker through many years and was beloved. She is survived by her husband and by two daughters, and one son. Resurrection services for Mrs. Jackson were conducted by her minister, Rev. Ernest L. Frederick.

JAMIESON.—Weldon Jamieson, distant but faithful member of the Boston Society, passed away in his 80th year at Fox Harbor, Nova Scotia. The resurrection services were held in the Presbyterian Church there and the interment took place in the Wallace Cemetery.

LIDMAN.—Mrs. Louise Lidman, Chicago, Ill., passed into the spiritual world Jan. 8, 1955. She is survived by two daughters. The Rev. Immanuel Tafel officiated at the resurrection services which were held at the Swedenborg Philosophical Centre.

MINGER.—In the passing into the spiritual world of Mrs. Myrta Minger of Indianapolis, Ind., on November 21, 1954, the New Church has lost one of its stalwart and loyal members. Proudly she related that she was a descendant of New Church converts who were first introduced to the Teachings by John Chapman (Johnny Appleseed). She was noted for her hospitality, and her home was always open for any church affairs and for the entertainment of visiting ministers and dignitaries. In all practical matters her sound judgment was heavily relied on by those who knew her. She was the "wheel-horse" for all the hard work connected with suppers, bazaars, and similar ac-

tivities of the church. Everyone who worked with her admired the skill and efficiency with which she managed such matters.

Next to her family, the church was the center of her life. And the two were closely related. Her four children attended Sunday School regularly, and just as regularly she and the rest of the family attended the services. But her household management did not suffer, for by one o'clock on Sundays a sumptuous dinner was ready.

Mrs. Minger was deeply interested in the Teachings. On such few occasions as the writer was privileged to meet her he noted the eagerness with which she asked questions pertaining to New Church Teachings and listened to his answers. She was not a person of many words but her utterances were clear and to the point. Moreover, her religion was basic to her attitude. She had faith in her fellow men, in her church and in her family. The spirit of charity loomed large in her life. Her home was never closed to those in need, and not a few there were who spent months and even years under her roof. One of her daughters once remarked, "I can scarcely remember a time when there was not someone outside the family living in our home."

Mrs. Minger loved people in a wholesome fashion. She never had difficulty in seeing the good in her neighbor, nor in forgiving him his weakness and frailties. To her a human being was a child of God and therefore to be treated as a brother.

MOSES.—Mabel Bradford Moses was born Mabel Bradford Snow in 1862, one of three daughters born to Ophelia Ann and Samuel Snow of Cambridge. Her mother died when she was in her teens and she then kept house and helped bring up two younger sisters. Her father depended upon her to a great extent. She lived all her life and was educated in Cambridge, spending many of her summers in Duxbury, where the family ties were strongly rooted. Through her paternal great grandmother, Welthea Bradford Drew, she was a direct descendant of William Bradford of the Plymouth Colony. The Drews of Duxbury were associated with the early shipping days there, some of the family sailing to far lands as sea captains in the days of ship building in Duxbury. Perhaps her love of the sea was partly inherited, though she loved nature in all its forms.

Mrs. Moses owned a house in Duxbury for many years and among her hobbies of gardening, sailing, reading, was astronomy. She was known to have told a member of the family that she

used to go to the top of Captain's Hill in Duxbury at night, with a flashlight in one hand and a star map in the other, in order to study the heavens. She continued this interest until her death.

Her grandfather, Caleb Hopkins Snow, was a doctor and for a few years was President of Brown University. He wrote one of the earliest histories of Boston, published in 1825, when he was 29 years of age. Her father was a lawyer and with this background of students, Mrs. Moses was determined in her studying and reading all her life, both to advance her knowledge and enlarge her spiritual life. She was an avid reader, loved music, and the out-of-doors. One could not spend an afternoon outdoors with her without being fully aware of the surrounding flowers, or the flight of a bird. Nothing escaped her attention and enjoyment, and this was as true of her at 92 as at 20.

In June 1894 she married William Vaughn Moses, one of five sons of Dr. Thomas Moses. She was married in the Theological School of the Church of the New Jerusalem, where she was a devoted member and centered her main interests. Her married life was not of long duration, about 15 years. Ten years after his death she and his only sister, Charlotte Cranch Moses, began to live together, an association which lasted until Miss Moses' death. Mrs. Moses' care of Miss Moses after she became an invalid, were a lesson in patience and true devotion to all who knew her. She did this until she was 87 years of age.

She maintained a sense of fun and an ability to keep looking forward, never dwelling long in the past. Though her family ties meant much to her, it was more in the realm of pride in being a part of the country's history and growth rather than from any personal pride or vanity. She kept up her interest in reading and in civic affairs until her death at 92. A sidelight on her sense of responsibility as a citizen is that at the age of 91 she would not rest until taken to register in order to vote at a new address.

She was determined all her days to walk the straight path of integrity and truth. There was never even a question in her mind of lesser things. To think about her way of life is a source of strength. Mr. Bray's description of her as an "undivided person" is so true, and describes her so well, that one cannot add a more adequate description.

FLORENCE SAUNDERS

The **NEW - CHURCH MESSENGER**

March 19, 1955

"More things are wrought by prayer than this world dreams of."—Tennyson

Prayer: The Soul's Response to God

Everett K. Bray

The Power of Prayer

Editorial

The National Association of Convention

Clark Dristy

The General Council Meeting in January

Franklin H. Blackmer

THE NEW-CHURCH MESSENGER

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Essentials of Faith of The New Church

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

The Word is Divine and contains
a spiritual or inner meaning where-
by is revealed the way of regenera-
tion.

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 con-
tinuous, and the world of the spirit
is real and near.

Prayer: The Soul's Response To God

"Thy Will, Not Mine, Be Done."

By Everett K. Bray

The pulse of all religion is found in its prayer life. A religion without prayer needs to go by some other name. For where the heart of man reaches up for the heart of the Lord, there is prayer, and this is the heart of religion. Well sings James Montgomery:

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death,
He enters heaven with a prayer."

And Henry Vaughn writes:

"... True hearts spread and heave
Unto their God, as flow'rs do the sun.
Give Him thy first thoughts, then; so shalt thou
keep

Him company all day, and in Him sleep."

I like those words—"True hearts spread and heave unto their God, as flowers do the sun." They deal truly with the most beautiful and precious of all relations—the right relation of the soul with the Lord in Heaven. For the spiritual life lives by prayer and in prayer. Let any one grow a stranger to prayer and he grows a stranger to the Lord. Let him return to the Lord and he returns to prayer. When he practices prayer he experiences the Lord; and when he experiences the Lord he practices prayer. There is no other way: for prayer is the soul's response to the Lord's calling. In all true prayer the soul is but answering an unspoken summons, and in its upward turning, whatever be the uttered petition, it is essentially saying, "Here am I, for Thou didst call me."

His Will Be Done

This view of prayer meets the spirit of the Lord's words which say, "For your heavenly Father knoweth what things ye have need of before you ask Him." Prayer is not for changing the heavenly Father's will; but to enable Him to carry out that will for us, in us, and through us. Even when the thing we pray for seems clearly not His will for us today, our prayer is, that it may be His will for us tomorrow—rather than that we shall have it whether or no, against His will? So it was with the prophets up in the highlands at Elisha's school: when they wanted to go to lower levels, because that place was "too strait for them," they did not want to go without the prophet's permission, and they did not want to go without having him go with them! And so with all who really pray: if they learn that any going must be without the Lord, however much their soul may cry for that going, they had rather die where

they were than go one step where He will not go before them. No worthy thought of the Lord can permit any man to wish to change the Lord's will respecting himself or any other. This finds expression in *Paradise Lost*, even in the wail of a breaking heart, where Adam says,

"If by prayer

Incessant I could hope to change the will
Of Him Who all things can, I would not cease
To weary Him with my assiduous cries;
But prayer against His absolute decree
No more avails than breath against the wind
Blown stifling back on him that breathes it forth:
Therefore to His great bidding I submit."

And true prayer always not only submits to His will, but wills to submit to it, wholly trusting in His Goodness. Therefore it always has a prayer within a prayer, which translates into higher wisdom every petition uttered, and it is this: "Nevertheless not my will, but Thine be done." The necessity of this is sung by Hannah More, in *Moses*, where she says:

"O sad estate

Of human wretchedness! so weak is man,
So ignorant and blind, that did not God
Sometimes withhold in mercy what we ask,
We should be ruined at our own request."

How well we come to know this, as we go on in years, with Him! And how thankful we are then that His is a wisdom greater than ours; that His is a vision seeing beyond a day and a year.

Pray for self

I wish to say some things now about prayer, based upon the special knowledge given us in this Church, concerning the Lord, and concerning the heavenly world. I want to speak of this first with respect to its bearing upon prayers for oneself; and later with respect to prayers for others. In respect to prayers for oneself, the real object, always seen by the Lord, though not always clearly so defined to the man, is a uniting of that soul with the Lord. Every true want of the soul comes to realization only over the pathway that leads to this. There can be no object for which a soul may pray, that can bring blessing to that soul, save as it comes to him from the Lord, save therefore, as he finds it and receives it in the Lord.

Role of Understanding

I think it should be clear that the more truly, and that is, also, the more adequately, one knows the Lord, the more his prayers will mean to him. The better one comes to know the Lord, the better will he

know the Lord, the better will he know what to pray for; and, if he loves Him in proportion to knowing Him, the more will he advance in the things he prays for. Then if greater knowledge of the Lord is given us here, by grace of further revelation of Him, prayer with us should be truer, more efficacious, and richer in blessing to the soul than possible with a more restricted knowledge of Him. And if this has not proved to be our experience, then something is wrong with us. Perhaps it is that the knowledge we have has not ascended with us into understanding. It may be merely shelved in the lower library of memory. If so we are no better off than a person with far less knowledge who fully uses what he has.

Let us think of this a moment. Any degree of knowledge about the Lord brings some degree of presence of the Lord; but we know that something more than knowledge of Him is needed to bring communion and conjunction with Him—a necessity for efficacious prayer. From our library of descriptive knowledge about Him, we must rise to higher levels through a growing understanding of Him. And this understanding of Him can never come by mere mental performance. Knowledge-facts about Him form the basis for this understanding; but the understanding itself is a light, breaking through from above, and making transparent, the meaning of the purpose and contribution of the store of knowledge-facts. In experience it is to the soul, I believe, that we see pictured in the Spring when the bare frame of the almond, peach, apple, and plum tree responding to their lord-sun, let him draw forth from their every branch and twig a joyous, fragrant, blossom, almost hiding the framework of bare timber under the flood of glory that bursts forth from it everywhere.

New Growth

But the parallel does not stop here. For this glory passes from this first ecstasy into new and farther growth of the tree itself, and into abundant seeds from the tree which may develop into other trees. And so of our experience. Every prayer-time should be a truth blossoming time. And from it should come new truth-growth, issuing in character, helpfulness to others especially in the sharing of seed-thoughts unto new spiritual growths in the gardens of their souls. Isn't something of this voiced in the words of the *Ancient Mariner*?

"He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

The love of all things comes in proportion as we rise to understanding of their beneficent meaning. Indeed, we are told in the *Doctrines* that, "The created universe, . . . viewed in relation to its order, is so full of wisdom coming forth from love, that it may be said to be this in itself." (*Divine Love and Wisdom*, 29). And to know this, and see it in under-

standing, is one of the important helps to understanding the Lord Himself.

God in Jesus

Among the truth-facts revealed to us, which lay new foundations for better, truer, more adequate understanding of the Lord are these definite things:

I. The Lord Jesus Christ is the Infinite and Eternal God, the Jehovah-Elohim of the Old Testament revelation, come among men in mental and bodily clothing from human nature; and, then with that human clothing transfigured, transformed, and glorified, ascended into Heaven, now and forever known of men as He is of angels, the One Only God, repeatedly named in the *Doctrines of the Church*, "The Lord God the Saviour Jesus Christ," and called in Heaven, we are told, simply, "The Lord" (*True Christian Religion* 113). To know this is to give form and content to our concept of the One to Whom we pray, such as never was given to men who did not know this truth. It focuses to new purpose every utterance of the Old Testament, and clothes every word of the Gospels and the Revelation with new glory. With this known, every page of the Bible stands ready to pay tribute to our understanding-picture of the Lord.

The Spiritual World

II. The character of the Spiritual World, with the nature of the Heaven unto which men are called, and the transcendent joys with which its inhabitants are infused in their normal every-day living throughout eternity also reveals the nature of the Divine Love. And every least new thing we learn about that world, as it is laid before us in the Writings for the New Church adds to the perfection of the concept-picture which is growing for us, of the Lord.

III. The teaching we have of the two-world nature of man and the two-world universe and the two-world Bible—all of which are related as soul and body are related in man; these facts add to the basis for better understanding the Divine Love and Wisdom.

IV. The truths we are given about the operations of the Divine Providence, through these two-world instrumentalities, the reaching of the Lord, into every moment of life, always wooing, always giving help, to the end that man may choose in freedom, to receive Love in love and to enter upon the ordered life which is "heaven", both here and hereafter.

Indeed, these revealed knowledges make possible for each one who will allow the Lord to prove the truth of them in his own life, to make praying a well nigh habitual state. At its highest this will seem to the worshipper almost as if his soul were breathing in the breath the Lord breathes forth, and as if his heart were beating in responding unison with the great Love-stream which the heart of the Lord pours forth. Such pulse and such respiration from the Lord are felt and perceived by the angels, activating with their unutterable harmony and blessedness the universal Heavens. Does not this bring under new light,

something of how the disciples must have felt, when, after the resurrection, "He breathed on them, and said, Receive ye the Holy Breathing" (that is, "the Holy Spirit")?

In Spiritual Experience

Undoubtedly the most direct word-picture we have of Him, and how we should think of Him as we pray, is given us in the record of the Transfiguration, and of His similar appearing long afterward to John in Patmos. Indeed we are told specifically in the Doctrine concerning Him, that through their spiritual sight these disciples then did see the Lord in His Divine Human, as He is seen by the angels in Heaven.

In a memorable relation we are taken to hear some "orthodox" persons newly arrived in the Spiritual World, receiving their instruction concerning the Lord; and they find trouble in reconciling this teaching that the Lord Jesus Christ is God Himself, with the "Our Father" to Whom the Lord's Prayer teaches us to address our hearts and thoughts when we pray. And this instruction then given by the angels is very important for us. It is this:

"We in Heaven say that prayer daily . . . and in doing so we are thinking of God the Father, for He is invisible; but we think of Him in His Divine Human, because in that He is visible, and in that He is by you called Christ, but by us is called the Lord: in this way it is to us that the Lord is the Father in the Heavens . . ." (True Christian Religion, 113). And if we stop to reflect that our own "birth from Above" is directly from the Lord Jesus as He comes to us out of the Gospel message, and the Gospel call, we shall have immediate personal help to see how He is the only Father of our spiritual awakening and our spiritual life. For when we address Him "in the Heavens" we are addressing Him in the realm and plane of our spiritual experiences. Our spiritual infancy dates back to Him, and to Him alone, and all our spiritual growth has been led on by Him alone: so of course, He alone is our Father in the only heavens that we know, or that we ever will know. This should safeguard us from thinking of "Another" when we pray "Our Father."

Looking To the Lord Alone

And the importance of this is hundreds of times urged upon us with great seriousness in the Doctrines. Take this one, from the **Divine Providence**, (22): "But it must be well understood that when a man wishes to repent he must look to the Lord alone: if he looks to God the Father only, he cannot be saved; nor if he looks to the Father for the sake of the Son, nor if he looks to the Son as merely a man. For there is one God, and that one is the Lord, His Divine and Human being one Person, . . .

"In order that man in repenting might look to the Lord alone He instituted the Holy Supper, which confirms the remission of sins in those who repent. It confirms this because in that Supper or commun-

ion every one is kept looking to the Lord alone."

When we are told over and over, that the thought of the highest angels cannot think beyond the Lord Jesus Christ, we see how this teaching should be preparing us for the life and thought of Heaven. It is shown that trying to think beyond Him is vainly throwing thought out into empty space where it can be determined to no object, and so, wearied in the end, must return upon itself with no response. The central pillar and power of the New Church is to be, we are told, that "it is to worship one visible God in Whom is the invisible, like the soul in the body. (For thus, and not otherwise, is a conjunction of God with man possible, because man is natural, and therefore thinks naturally, and conjunction must exist in his thought, and thus in his love's affection, and this is the case when he thinks of God as a man) . . . Conjunction with a visible God is like beholding a Man in the air, or on the sea spreading forth his hands and inviting to his arms. For all conjunction of God with man must be also a reciprocal conjunction of man with God." T. 787.

Surrender to God

In the light of all of the above, let us now take up the following observations on prayer:

"Prayer considered in itself is speech with God, and some internal view at the same time, of the matters of the prayer, to which there answers something like an influx into the perception or thought of the mind, so that there is a certain opening of the man's interiors toward God; But this with a difference according to the man's state, and according to the essence of the subject of the prayer. If the man prays from love and faith, and for only heavenly and spiritual things, there comes forth in the prayer something like a revelation (which is manifested in the affection of him who prays) as to hope, consolation, or a certain inward joy." "It is from this that 'to pray' [in the Word] signifies in the internal sense, to be revealed." (Arcana Coelestia, 2535.)

Prayer at this height, comes to be a very real communion with the Lord, and the Lord can do very real things with, and for, and in, and through, the man who rises into such a state; that is, who suffers the Lord to lift him and lead him into such a state.

And developing the prayer-picture a little farther, is this: (Apoc. Explained 325 b7): "Praying is an effect of" "the spiritual life;" and "is of avail so far as it goes from that life," (8) "for to those who are in a life of love and charity it is given from the Lord what they are to ask: therefore they ask nothing but what is good, and that is done for them"; (12) "his life and his prayers make one": for (11) "a man's prayers are such as his love is, that is, such as his life is." Was not this the principle laid down by the Lord, as He said, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jn. 15:7)? And was it not this that He had said before, in Jeremiah (34:33): "After those days,

saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people"? say in our heart, "Not my will, but Thine be done."

It would be a grave mistake, however, to raise the hope that the time might come in this life when one could be assured that this height of surrender would be always easy. The fact that the agony in prayer, from which this "nevertheless not My will" was wrung forth, came at the very consummation of our Lord's glorification, should be lesson enough to keep us prepared to meet agony of struggle at any time throughout the earth-span of our regeneration progress. There may well come times when the soul will, as it werē, sweat drops of blood in its struggle to break a will within it which runs counter to the Divine will; and at such times it may even be that one can scarcely go beyond clinging in desperation, as a drowning man to the only hold which lies between life and certain engulfment in an angry sea, to a hold that will not let go of the Divine will, until the self-will yields and bows itself in full submission.

This shows us, I believe, that if spiritual purpose is kept always at the innermost of our desires, so far as we know them, then we are to pray for every thing which we openly feel it is right to pray for; and since prayer is such as the love is and so such as the life is, it should be also such as the work is, and should be the inner side of work, the very soul of what we do. Then what it is right to work for, it is right to pray for; and what we ought to work for, we ought also to pray for. But always knowing the limitations of our seeing, and the deceptiveness of our desires, in every prayer, as in every work, we must hold our wills in readiness to be shown if the matter may prove to be against His will, so that we can say, "Not my will, but Thine."

Prayer for Others

And now a few thoughts about prayer for others:

Until one begins to pray for others, his prayer life is deprived of its richest blessings. For praying for oneself alone is like living and working for self alone. If interested in the soul of another, our heart must reach out with that one unto the Lord in our yearning for his true well-being quite as naturally and as inevitable and as orderly as we reach out to him with yearning over our own well-being. And so we must pray for others. We cannot help it, if we are praying people.

Tennysons said,
"More things are wrought by prayer
Than this world dreams of, Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?"

And, as if sensing the very principle by which

prayer irradiates the spiritual realms of life, Mary Clemmer pleads:

"Pray thou for me. The common air
Will stronger, purer seem to be,
And all the world will grow more fair—
Pray thou for me."

Let us recall that we are taught in the Doctrines, "that every man, in respect to his spirit, even while he is living in the body, is in some society with spirits, although he does not know it"; and that "when one is thinking abstractly from the body, because he is then in the spirit, he sometimes appears in his society." (Heaven and Hell, 438). Also, we read that, "In the other life they who are the subject of thought are excited [that is, made conscious of it], for in the other life all thought is communicated . . ." (Arcana Coelestia 6040). And so potent in effect is this communication of thought that, at the services of worship in Heaven, "if any one dissents from the preacher," "the preacher is confused." (Heaven and Hell 223). This last observation may well raise the possibility before us, on the positive side, of how much the combined prayers of a congregation for the minister and the message and ministry of worship through him may possibly heighten the efficacy of a service. Still further suggestive for thoughts on the helping possibilities here, are the following words on spiritual-world communications, namely: "The greater the number of those who concentrate their view into one subject, the stronger is the subject's power of thinking and of speaking, for his power is increased according to the plurality of concordant views." (Arcana Coelestia 5987). Is not here a way for every soul of us to contribute to the soul-helping ministry of every service in which we sit? and does not the reality of the helping opportunity so offered, sanctify the importance of our being there to make our contribution?

The next statement I mean to read may sound as if it were modelled on the pattern provided by the present-day radio activities; but it was written in 1759, on the basis of spiritual-world experience and observations alone. I quote: "that all the thoughts of man diffuse themselves into the spiritual world in every direction, much in the same way as rays of light are diffused from a flame, . . . spiritual thoughts, which relate to the Lord, to love and faith in Him, and to the truths and goods of heaven and the church, into heavenly societies; but merely natural thoughts, which relate to the love of self and of the world, and not at the same time to God, into infernal societies. . . . "In a word, there cannot exist the smallest portion of thought, but what has reception given it in some society, not with the individuals or angels of the society, but with the affection of love from which and in which the society is." (Anthanasion Creed 2 and 3.) And this one further helping thought, from the same work (n. 4): "That man gains admission in-

(Continued on page 88)

Editorials

THE POWER OF PRAYER



The morning mail brought a letter urging us to join in a "prayer crusade" for world peace. The writer is a devout and sincere Christian. We heard him speak once on the theme of prayer, and make the declaration that one of the grim crises between the West and Soviet forces had eventuated in a peaceful solution because untold numbers had gone down on their knees before God beseeching Him to avert war. The burning earnestness of the speaker lent such persuasiveness to his message that even the unconvinced sceptic was impressed. In an age which demands scientific proof for everything, inevitably many will find it unrealistic to think that prayer can affect international politics. To them it will seem like a resort to white magic when intelligent people no longer believe in magic.

John Tyndall, the Nineteenth Century English scientist, after paying high tribute to prayer for its spiritual cultural value, ridiculed the idea that it could work changes after the manner of a physical force. He said, "But no good can come of giving it (prayer) a delusive value by claiming for it a power in physical nature." The believer does not think of prayer as a physical force but as a spiritual force. However, he is certain that it is a greater power than any form of physical energy. In the world of nature are many forces, the power or the utility of which were unknown for countless ages. Man gazed upon the cascading waters of Niagara long before he understood that here was a power which could light distant cities and drive the wheels of industry. The waves upon which radio and television programs travel have always existed. Indeed, every force in nature, including atomic energy, has been with man since he came to this planet. But long years of mental development had to intervene before he could make them his servants. And it is our belief that control over a physical power is never given by Divine Providence to man until his spiritual development has reached the place where he can be entrusted with it. By this we do not mean that he will not often use it for wicked ends. Experience amply proves that the latter often happens. In spite of this, we affirm as our faith that the fact that man has gained control over a physical force means he is spiritually mature enough not to destroy himself with it, but to use it in the main for good. Therefore, we are not worried about an impending wiping out of the human race by a hydrogen bomb.

But what has this to do with prayer as a spiritual power? To begin with prayer is a greater power than

any found in nature, for it links man with the Creative Love of the cosmos. It has long gone unrecognized or only partly recognized. And man can avail himself of it only in proportion to his own spiritual development. It is not a means of obtaining from Divine bounty houses and lands, talents and success. In short it can't be made a means to private ends. The power of prayer becomes the possession only of him who loves God and his neighbor.

The Christian faith in prayer rests upon its conception of God. In the Christian view God is the Absolute. He is eternally free and He is altogether righteous. With love He looks upon His children and in love He strives to bring them into conjunction with Himself. In love and in freedom He seeks to share with them His creative power. He is the Father and therefore has a stake in man's success or failure. Moreover, God is the Eternal Creator. Sustention and preservation are as much an activity of His creative power as was the original creation of the universe. So it may be said that creation is a continuous process. God did not make the world as a carpenter might build a house and then withdraw from it leaving it to shift for itself as best it could. God is still in His world and very near to man. He can release immeasurable energies for His continuing work of creation. He is at the present moment engaged in the creation of man. The latter is not like a finished product that has come off the assembly line and for which its maker takes no further responsibility. Hour by hour every individual man is being created. And what is more, he himself is taking part in that creation. He is created spiritually to the full extent in which he utilizes the spiritual energies that God makes available to him. The will of man counts. The natural food that man must have cannot be built into his tissues or manifest itself as human energy until the body itself has digested and assimilated that food. If there were no reaction on the part of the body to its food intake, the result would be not nourishment but death. Similarly man must not only receive but react to the creative energy of God.

At this very hour of the world's history, we believe, God is releasing to His world vast new energies which will eventuate in a new order of human beings. But here again we must remind ourselves that this creation of a new order of man takes place in freedom and not according to a cosmic schedule al-

(Continued on page 88)

SWEDENBORG'S WRITINGS

To new readers, 10 cents; regular, 25c each:

HEAVEN AND HELL
DIVINE LOVE AND WISDOM
DIVINE PROVIDENCE
THE FOUR DOCTRINES

Swedenborg Foundation Incorporated
51 East 42nd St. New York 17, N. Y.

E N T E R

The First Literary Contest

Conducted by
The New Church Messenger

CASH PRIZES

| | |
|--------------------|----------|
| FIRST PRIZE | \$100.00 |
| SECOND PRIZE | 50.00 |
| THIRD PRIZE | 25.00 |

These will be awarded for the best contributions received. Anyone, male or female, is eligible.

R U L E S

All entries must be neatly typed and double spaced.

Attach your name on a separate piece of paper to your manuscript. (No manuscript will be received with the author's name written on it.)

1,500-2,000 words.

Contributions must reflect the New Church point of view. The subjects may vary from FRESH expositions of doctrines; essays on the application of New Church teachings to current problems in everyday living; historical studies of interest to the New Church; to fiction written from the New Church viewpoint.

All manuscripts become the property of THE MESSENGER.

The judges decision will be final. Any author communicating with the judges about his his entry will be automatically eliminated.

All manuscripts must be postmarked before midnight May 1, 1955.

Address all manuscripts for this contest to

CONTEST EDITOR
Box 65, Evanston Br.
Cincinnati 7, Ohio

Prayer

(Continued from page 86)

to societies of heaven successively more numerous according to the successive increase of his wisdom, and into societies successively more interior according to the successive increase of his good; and that in proportion as heaven is opened to him, hell is closed."

Shall we not find in these teachings of the present reality of our life in the world that is spiritual, an understanding of our two-world life which shows prayer for others to be as vital of effect, and inescapable of duty and privilege, as is that of helping them toward shelter and bread and other natural comforts through the agencies of our feet and hands on the bodily plane?

And so we are not vainly told, but to living purpose, that "every one who knows any thing of the Lord's coming, and of His new Heaven and the New Church, consequently of the Lord's kingdom, should pray that it may come." (Apoc. Revealed 956). Would not more New Church men and women doing more definite praying for this have definite helping effect? As the teachings we have read are true, this is true. The Lord teaches us to pray for His Kingdom's coming—into all the domains of our own lives, and the same for all mankind. And the above quest of prayer is His kingdom in His second Coming.

Let the will of self stand aside, and the plans of self subside, while from understanding minds and dedicated hearts, we not merely daily, but moment by moment inmosty pray: "Let come the kingdom of Thee; let be done the will of Thee—as in Heaven so upon the earth: as in my Sabbath mountain height, so in my week-days valley—Thy will be done, Thy kingdom come."

And we shall hear Him saying:

"I will; be thou clean." "I will; go in peace." "I will; rise and walk." "I will; sin no more." "I will; thy faith hath saved thee: be it unto thee according to thy faith." "Lo, I am with you always." "I have overcome the world." "My peace I leave with you." "My joy I give unto you."

(The Rev. Mr. Bray, former president of Convention, is now president of the New Church Theological School.)

The Power of Prayer

(Continued from page 87)

ready worked out. It will take place fast or slowly depending on how willing man is to receive the new outpouring of divine energy. There is no force-feeding of God's gifts. And it is in this connection that we think the vast importance of prayer lies today. Prayer is an opening of the human vessels to receive this divine energy. The divine energy will not do work except it is received by the hearts and minds of men any more than the ether waves will bring music into the home unless there is a radio there tuned in to receive them.

Millions are on their knees praying for world peace. Can it make any difference in international affairs? Our answer is a confident yes. Those prayers will not change the will of God. That, however, is not necessary, for the hate, the violence, and the destruction of wars are not and never have been in the will of God. What the prayers will help to do is bring more spiritual power into the world, and help make man into a new kind of a human being with a resulting change in the world-picture.



GOLDEN WEDDING ANNIVERSARY

The fiftieth wedding anniversary of Mr. and Mrs. Abram H. Klassen was commemorated with a brief sermon on marriage and a joyous gathering of their family at their home in Saskatoon, Sask., December 26, the Rev. Henry Redd-kopp officiating.

Mr. Klassen, born in Southern Manitoba, moved to Hague, Sask., with his parents in 1901 while still a young man. Miss Katharina Hiebert, who later became His bride, was also born in Southern Manitoba and resided there until 1904. That year Mr. Klassen returned to Manitoba to visit her and bring her back with him. A happy wedding was solemnized at the home of his parents on a farm near Hague, Dec. 26, 1904. The late Gerhard Ens, father of the late Rev. Isaac G. Ens, officiated and preached a marriage sermon based on the Scripture story told in the second chapter of St. John. After the wedding Mr. and Mrs. Klassen lived for several months with his parents and then moved to a home of their own in Hague. Here they led a very active life until 1952, when they retired and made their home in the city of Saskatoon. Limited space permits printing only a little about their useful and interesting career.

Mr. Klassen first worked in a flour mill at Hague of which his father was a joint owner. Then he managed a lumber business known as the Union Supply Company which was formed by his father and other business associates. In later years, after his father's decease, he left his former occupation and took over a Real Estate business plus Insurance and Conveyancing. By virtue of his integrity and his knowledge of legal matters he became a Notary Public and he held for thirty four years. Hav-

Report Of The Appeal Drive

Contributions to February 17, 1955 \$13,591.76
Contributions Needed by March 31, 1955 \$25,474.00
Percentage Contributed to Feb. 17, 1955 53.5%

The \$13,591.76 has been reached by 510 contributions. These contributors are only 14% of the members of the General Convention to whom the Annual Appeal letter was mailed last November.

This letter reminded all of us of the beginning of the Annual Appeal drive, and set the date of Stewardship Sunday for November 21, 1954.

Did you attend your Church on this day?

The name Stewardship Sunday was selected to remind us of, and to stress our responsibility as good stewards, to the Church and to the Lord. Stewardship Sunday was to remind us of the purpose of the Appeal drive.

HAVE SO MANY FORGOTTEN?

May we again urge you to make your contribution at the earliest possible moment. Convention badly needs this money if its work is not to be seriously handicapped. Send your contribution to Albert P. Carter, 511 Barristers Hall, Boston 8, Mass.

The Appeal Committee,
Adolph T. Liebert, Chairman.

Justice of the Peace, which office ing the ability to converse fluently and intelligently with a Dutch, German and English speaking community, he was constantly engaged as interpreter and medium between Government officials and people needing help in solving their legal and statistical problems. The early settlers around Hague, as in all other pioneering districts, were honest but illiterate and sorely in need of a counselor whom they could trust. Mr. Klassen's office was often a haven for confused victims of circumstances who were unable to read, write, speak or understand the English language. He made good citizens of many who were prone to disregard the laws of the land because of their religious traditions. Being a staunch New Churchman and sympathetic, his devotion to his own Church helped him to understand theirs. Hence he was able to deal prudently with them and bring about gratifying results.

A rare honor was bestowed upon Mr. Klassen as a Canadian citizen on May 12, 1937 when the Coronation of our Sovereign the late King George VI was consummated. By command of his Majesty he was presented with a Coronation Medal and Certificate.

Mrs. Klassen is a woman of very few words but gentle in manners. Her kindness is exhibited in nu-

SOLUTION OF THE PUZZLE (Messenger, Dec. 11, 1954, P. 415)

Correspondances show that Israel is a symbol of a spiritual state; Egypt, of scientific knowledge in natural realm; and Persia, as the giver of a relatively benign world government, may be taken as a symbol of law and order. From this we may infer that the first is the home of the minister, the second of the scientist, the third of the statesman. Since Robinson lives in Egypt, he is the scientist, and since Smith plays chess with the statesman, Smith must be the minister and Jones the statesman.

Jones is not the first man to leave the plane, therefore, Persia could not have been the first stop, and since the minister is still on the plane when it arrives in Persia, Israel could not have been the first stop. The latter therefore must be Egypt and Robinson the first to get off. Since Jones lives in Persia he must get off there. That leaves Smith alone on the plane and therefore the last man to leave the plane.

The winner of the contest was Mrs. Laura Mack, New York City.

merous silent ways. She and her husband are the happy parents of five sons and three daughters living, and the grandparents of seventeen grandchildren.

ABOUT THE NATIONAL ASSOCIATION OF CONVENTION

By Clark Dristy

"... and the sheep of the flock shall be scattered abroad."—Matt. 26-31.

We members of the National Association of Convention are "scattered abroad" in the sense that we do not enjoy the fellowship and companionship of other New Church people except on rare occasions. In addition to those problems and difficulties that face every New Church group, we have others that are quite unknown to most of the Associations. Our members are "scattered abroad" and for the most part, strangers to each other except for the warm friendships that have sprung up among us via the mails and through our Round Robins. We cannot meet each other personally except in a few instances, because hundreds—even thousands—of miles of distance lie between our homes. When we call an annual meeting, only a handful of us can come and these few must travel hundreds of miles. On only one occasion were we ever able to get together as many as six of our members in one place and this was during Convention meeting in New York City in June, 1954. We have no church building, no minister; only a few Round Robin groups, a monthly Bulletin, and a sense of obligation to each other and to the Church as a whole to keep up our interest and to hold us together. But in spite of these handicaps, the National Association is a strong, healthy organization and is, I believe, the fastest growing Association in Convention. To date we have neither asked for, nor received, any financial assistance from Convention. On the contrary we do what we can for Convention's Annual Appeal each year.

The idea for an organization such as ours seems to have originated many years ago with the late Rev. Paul Sperry, but probably the Rev. Leslie Marshall was largely responsible for the National Association under its present form. It is scarcely more than two or three years since we were admitted to Convention as one of the member Associations, but in this short space of time we have grown to 53 members plus more than a dozen Associate Members. All of these and several non-members receive our monthly Bulletin sent out from Strong City, Oklahoma, by our industrious Secretary.

There is possibly no better way of conveying an idea of the work

we are attempting then to give you a bird's eye view of a cross-section of our membership, and if you will kindly bear with me I'll be happy to introduce you to a few of them. There is Gene Burrell, a professional Engineer in Fort Worth, Texas, who contributed valuable service in the repair of the locks on the Panama Canal. And Mr. and Mrs. George Wilmoth, new-comers to the Church, who are operating a garage out in Colorado and also raising a fine family of... shall we say... New Church children. And Mr. Otto Severin, a prominent farmer living near Gaylord, Minnesota, is another of our valued members. Mr. Severin, a deep student of the Writings, recently drove more than one thousand miles, round-trip, for a short one-day's visit at my home, and, needless to say, the visit was much enjoyed by both of us. . . . Blanche Salter of Utah is an Army Officer's wife and very active as a writer and organizer of Women's Clubs. . . . Mrs. L. F. McCollum, New Mexico, and Mrs. Elizabeth Mack Munger of Michigan, are sisters whom we are happy to have with us. . . . Alice Denzien, Ludlow, South Dakota, was raised New-Church in the Chicago area, but for many years has been a rancher's wife out in the wide open spaces where some of the small towns are more than 50 miles apart. Her husband is non-New Church, and she enjoys the contacts she makes through the National Association and its Round Robins. Mrs. Denzien lives about 130 miles north of my home, but as distance goes between N. A. Members, she is practically my next door neighbor. The next nearest member of our group is over 500 miles away.

Having already introduced to you two married sisters of our membership, I'd now like to name two charming young ladies who are not married and who are both on the sunny side of eighteen, Miss Betty and Miss Elizabeth Thomas of West Virginia. We are proud of these girls because most of our members are older. . . . in fact, quite a little older. Their father, Pete Thomas, who is also one of us, was born in Europe and had lost both parents by the time he was eight years old, and at this tender age was compelled to go to work for a living. As a result, Pete never went to school a single day in his whole life, but he did persuade a certain man to lend him the passage money to America, which he paid back later. He did learn to read and

write entirely on his own, and, thanks to Frank Finney, he did come in contact with the Writings and learn to love them even as he loves America. Pete is now a proud citizen of these United States and a happy member of the National Association. . . . It would be pleasant to say a few words about Frank Eisenhardt of Indiana, Thomas Hogue of Virginia, Frank Wood of Pennsylvania, and a host of others, but space just doesn't permit. But I must mention our well-known and much loved associate, Serena Dandridge, who helps us all in the study of the Arcana Classes, and Albright Abbee of the Republica Dominicana, and Mr. and Mrs. Charles Norton of Adelaide, South Australia. Mr. Norton is a radio announcer, and both he and his wife are active in the New Church in Australia. How they came into the New Church some five or six years ago via the leading of Divine Providence, is an interesting story in itself, and perhaps Mrs. Norton would sometime tell us about it in these pages, for she is a writer and sometimes writes for the New Age in Australia. . . . A hard working and very important member of our group is Mrs. Helen Bowman of Strong City, Oklahoma, who lives on a farm and also drives a 64-mile mail route. Each month she gets out our four to eight-page Bulletin, making the copy, setting it up, cutting the stencils, and often writing a large part of the contents. Helen Bowman, like many of us in the mid-west, is an independent thinker and often quite out-spoken in expressing her thoughts and ideas. Sometimes she treads lightly (?) on other peoples toes, but her heart is in the right place and she is deeply interested in the growth of the Church. And few among the lay-women of the Church work harder or longer than she for the good of the cause. Other Officers of our group elected last October are, Clarence Hotson, Vice President, Mrs. Clara DePriest, 2nd Vice President, and myself, (Clark Dristy) President.

The relationship between the Church and its scattered members and prospective members has never been ideal and while the formation of the National Association was a step in the right direction, there is still much to be desired and a lot to be done. Perhaps the Church has not taken sufficient interest in these people, and probably they, in turn have not given full allegiance and support to the

(Continued on page 91)

LETTERS TO THE EDITOR
Parapsychology and Philosophy
To the Editor:

Your treatment of the parapsychological movement in the last number of the Messenger is very good and my contribution was entered correctly except that in the phrase, "but so far the evidence regarding this is not satisfactory, the little word "so" should have been inserted before satisfactory. Personally I think the proof is adequate but there is still some doubt about it in the minds of British parapsychologists.

The important point relative to parapsychological phenomena today is not philosophical although they may lead to important changes in philosophical outlook but in recognition of the phenomena themselves as genuine. Facts do not create philosophy but recognition of them has a profound bearing upon it. For instance, materialism flourished in my earlier student days on the acceptance of Newton's hypothesis regarding the atom as fact, but received a body blow when the atom was proved not to be a hard, unbreakable particle but a soft and complicated one. Similarly, proof that human minds are not confined to impressions received through the hitherto recognized

THE NATIONAL ASSOCIATION OF CONVENTION

(Continued from page 90)

Church. When a man living alone never hears from his church organization except once a year when they need money for the Annual Appeal, he feels that something is lacking somewhere. And the Church, no doubt, feels that its members should give it financial support without even being asked . . . and so they should. Let us work for closer and better relationship between the Church and those of its members who are scattered abroad.

In closing, may we say that the National Association welcomes new members, and our dues are only one dollar per year which pays for the monthly Bulletin. It is not our desire to take members away from other New Church groups, but we are especially interested in reaching those who are completely cut off from other New Church contacts and who might wish to study the Writings with us and perhaps join one of our Round Robins. A letter to me at 316 East Watertown Street, Rapid City, South Dakota, or to our Secretary, Helen Bowman, Strong City, Oklahoma, will get a prompt reply.

senses alone destroys the implications of philosophy as far back as Aristotle that man is dependent solely upon them for his knowledge of the world, a dogma reproduced in later times by Locke. The fact that A may sense something in the mind of B or in a place C when both B and C are removed beyond perception by the formerly recognized senses does not create a spiritual philosophy but it certainly removes a road block to the entertainment of one. This is in reply to a criticism which seems to be contained in one of the papers in your journal.

As to the fact that many psychologists ignore or deny the validity of ESP phenomena, that is merely to their discredit in view of the material that has accumulated since 1882. The reason behind this comes out clearly when one reads a criticism reported from one scientist by Dr. Rhine. He said that the case would be proved if anything else were under discussion by one-tenth of the evidence, but he would not accept it if there was ten times the evidence. Of course whoever said this was not motivated by scientific detachment but by philosophical prejudice. It is perfectly evident to anyone who has followed the controversy over this question that failure to accept the findings of the parapsychologists is not due to lack of evidence, but devotion to what amounts to materialism.

Another matter. If you are not too familiar with it, I would suggest that you read the section of the Spiritual Diary from No. 5513a of Volume IV to the end of the volume. This parallels in many ways sections of "Heaven and Hell" but gives a fresh outlook upon them. For one thing the very first section, as given, answered a puzzle in my mind regarding the Holy Spirit. We are in the habit of saying that the trinity in the Lord and also in man consists of "soul, body, and operation," but "operation" seems out of harmony with the other two which are substantial entities while "operation" would be simply a process. But from the section just quoted it seems that for "operation" we ought to understand "sphere" or something similar, an actual part of the Lord's and our individualities which extends around the Deity and around us. This conception ties in directly with what the parapsychologists are finding.

Sincerely yours,

John R. Swanton, Newton, Mass.

NOTICE OF AMENDMENT
to

Convention By-Law VIII, Sec. 1

At the New York Convention, due notice was given of a proposed amendment to the first sentence of section one of Article VIII of the Convention By-Laws. The proposal was duly referred to the General Council and has been approved by that body. The present notice constitutes the required three-months notice, in advance of the date of the next Convention, required for an amendment to the By-Laws.

The change approved by the Council has recommended to Convention for adoption is to substitute in the sentence in question for the word "immediately," the words, "within forty-eight hours," making the amended sentences to read: "The General Council shall meet without notice within forty-eight hours after the final adjournment of any session of the Convention."

Horace B. Blackmer,
Recording Secretary.

ISRAELI MAYOR AT PHILOSOPHICAL CENTRE

Among recent visitors of the Swedenborg Philosophical Centre in Chicago, was Mr. Tuviyahu, Mayor of Beer Sheba, Israel, who was attending a conference on archaeology at the Oriental Institute at the University of Chicago. At a tea given at the Centre, Dr. Immanuel Ben Dor, now a resident at the Centre, introduced Mr. Tuviyahu to the library where a copy of the Hebrew text of Tafel's Interlinear Bible attracted their special interest. Dr. Ben Dor, a prominent Bible archaeologist is a professor at the Hebrew University at Jerusalem, and is now serving as a visiting professor at the Oriental Institute.

Depression, gloom, pessimism, despair, discouragement, these slay ten human beings to every one murdered by typhoid, influenza, diabetes or pneumonia. If tuberculosis is the great white plague, fear is the great black plague. Be cheerful!

I divide the world in three classes—the few who make things happen, the many who watch things happen, and the overwhelming majority who have no notion of what happens.

(Nicholas Murray Butler)

Book Reviews

Songs in Sequence. By Melrose Pitman. Published by the author. 64 pp.

This is the second volume of poetry by the talented Miss Pitman. Most of the poems in this work have appeared in magazines prior to their present publication. The author, a member of the Cincinnati New Church, is the daughter of the famed artist and woodcarver, Benn Pitman, and a niece of the equally famed Sir Isaac Pitman, inventor of phonography. The larger part of her life has been devoted to teaching. She was a professor of art in the University of Cincinnati for many years. But her incredible energy has led her into many fields, including "creative work with plays and pageants; nursing in one World War; teaching Pre-Flight Army men in another; organic farming in Kentucky" as well as writing, lecturing, extensive traveling in Europe and Asia, and just being a friend to many in need of friendship. But whether doing a menial task on her beloved farm or writing a poem, Miss Pitman is always master of the artist's sure touch.

The artistic is an integral quality of her many-sided personality, and shines forth in every line of this book. If space permitted we would print in full the poem entitled "Back Porch Saga" (P. 54). It has humor and charm and it throbs with human sympathy. Throughout these verses there is the love of the earth, of nature, and of life in its myriad forms. We have a feeling that the great exponent of "reverence for life," Dr. Albert Schweitzer, would like Miss Pitman's poems. But perhaps what is most intriguing about this work is its author's sensing of the cosmic mystery, the breath of which is felt in all things.

We give the following as an example, (by no means the best) of the character of Miss Pitman's verse:

Over the wold, the wold, the wold,
Over the wold and away . . .
But now my very heart knows this,
Where ever I am, I stav.
Cannot flee as in days of yore
By hook and crook and away;
For now the wold and life and love
Bid my heart and feet to stay.
This I know (from the ones grown old),
From wandering far and rare:
With heart alert and eyes alive
"Here" blooms as an Everywhere.
The book is beautifully printed

and its make-up is pleasing to the eye.

Evanston Scrapbook. By James W. Kennedy. Sowers Printing Co., Lebanon, Pa. 288 pp. 50 cents.

Evanston Speaks: Reports from the Second Assembly of the World Council of Churches. World Council, New York. 72 pp. 50 cents.

These two pamphlets should have an honored place in a Christian's library.

Of his book, Mr. Kennedy writes in the preface (P. 5): "This *Evanston Scrapbook* is an attempt to gather up and preserve choice fragments which otherwise might be lost to the majority of church members of America. Here in a very few pages we have tried to give an on-the-spot recording of events, headlines, items of special interest, sidelights, personalities, descriptions of places, impressions, memories and the like. Here, in one handy volume for those who read the newspapers and listened to the broadcasts, is gathered and passed on some of what happened at Evanston, so they might find the essence of the content for adding to their own knowledge and for sharing with their fellow Christians and others."

Evanston Speaks consists largely of the reports of the different sections of the Assembly. As stated in the preface, these documents "constitute a platform on which the Churches of the World Council can stand together in a substantial degree. The 'Message' and the 'Resolution' were officially adopted by the Evanston Assembly as a whole. The 'Reports' were drafted by the sections dealing, respectively, with the six subjects, and after debate and subsequent revision by the Assembly in plenary session, were received and 'commended to the Churches for study and appropriate action.'"

Our church life would be stimulated if local church societies would organize forum groups to discuss the questions on pp. 68-70, as well as others that might arise from these reports.

Fly With Me to India. By Dorothy Clarke Wilson. Abingdon Press, Nashville 2, Tenn. 127 pp. \$2.00

"We had a heated but most stimulating argument. While I was trying to convince the intelligent

but dogmatic Communist that the democratic way is the only process for bringing about the changes he wants, the educated Hindu was gently endeavoring to show another side of the picture—that we American Christians have not shown by our living the way of love which Christianity depicts." (p. 35)

This conversation recounted in "Fly with me to India," (Abingdon Press), took place early in the author's tour of that country, (by plane, railroad, bus, Model T, tonga, ricksha, elephant, and bullock cart.) The author, Dorothy Clarke Wilson, has written religious plays and several novels, including "Prince of Egypt," which won a \$7,500 award for the best religious novel. She was sent on this six month trip to independent India by the Methodist Board of Missions and the Woman's Division of Christian Service on Missions. Written as a journal, her report owes much of its impact to this immediacy of her day-by-day impressions, and makes her style as unaffected as though she was writing for herself alone.

During her travels Mrs. Wilson came to feel that the real India was not the beautiful and exotic, the Taj Mahal, nor the civilized Bombay, but rather that the real India is the mass of people facing unbelievable poverty, the gallant leaders and missionaries, the villages, the cows in the streets. And in her closing paragraph Mrs. Wilson expresses the very same need that the educated Hindu had pointed out in the early days of her trip, as her thoughts were turning westward with her plane, the villages of India began to possess less reality. "And suddenly," she writes, "I am frightened. What if even to me, who approached through those narrow, dusty lanes, entered those houses of earth, come to understand the courage and friendliness of their people, they can come again to seem far away, belonging to a different world? And if to me, how much more to those of my fellow Christians who have never approached nor entered nor come to understand! But it must not be so. For Christianity is the religion that cares. And unless enough of us care enough somehow to create one world, a world in which this major three fifths of the human race who live behind the mud curtain have the bare essentials of living, not merely of existence and unless we do it quickly, we may find our own richly satisfying life no more secure and enduring than a house of earth." (pp. 126-7)

The Swedenborg Student

By Louis A. Dole

ARCANA CLASS I—April, 1955 Volume XL 9790-9839

April

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| 1- 7 | 9790—9807 |
| 8-14 | 9808—9817 |
| 15-21 | 9818—9822 |
| 22-30 | 9823—9839 |

The reading for this month is concerning the garments of Aaron, with interchapter readings on the first earth seen in the starry heaven and on the doctrine of charity and faith.

The Garments of Aaron

Aaron as high priest represents the Divine love for the salvation of the human race. It was this love that impelled the Lord to come in the flesh and become our Redeemer and Savior. His Church on earth is instituted by Him as a means of ministering to the salvation of souls. Garments represent the clothing of the Divine love, or His wisdom as adapted to the needs of angels in heaven and men on earth. The garments to be made were a breastplate, an ephod, a robe, a tunic of checkerwork, a mitre, and a girdle or belt. The three main garments were the ephod, the robe, and the inner tunic. The inner garment represents the most interior truth of the Divine love, truth directly perceived; the robe or middle garment is the truth as manifest to the intellectual understanding; and the ephod, the outer garment, represents religion in life and practice.

It is the office of the intellectual part of man to know, to see, and to understand that truth is true and good is good, and likewise the life of the will part of man is to will and love the truth for the sake of truth and good for the sake of good.

The Ephod

The ephod, as it is the outer garment, represents the Divine truth in its most external form and is called most holy because all things are contained in it and terminate in it. All the materials—gold and fine linen, and the colors blue and purple and scarlet—which are in the inner garments are also in the ephod. The letter of the Word is most holy because it is the basis, containant, and support of the Divine truth within. All spiritual truths are contained in it and presented simultaneously in it. It is just as in a man's acts his will and thought exist together. So "John was beloved by the Lord more than

the rest of His disciples, and lay on his breast for the reason that this disciple represented the works of charity." Also the Lord was born on this earth that the Word might become ultimate in writing. It is in the letter of the Word that the Lord dwells and speaks to us. The breastplate through which answers were given was fixed to the ephod.

Notes

9793 enumerates sciences and arts which we have on this earth which do not exist elsewhere, namely astronomy, geometry, mechanics, physics, medicine, optics, and philosophy, besides such arts as shipbuilding, the casting of metals, writing on paper, and printing.

9796-9803 is about the internal and external man and the necessity of the opening of the internal man that truths from the Word may be seen by enlightenment from the Lord and that these truths may be willed from affection.

9809-10-11. Evil cannot possibly be conjoined to good because they have aversion for one another. But as for truth, some kinds of falsity, in which there is good, can be conjoined to it.

9818-14. The reason why it is said that "the Holy Spirit was not yet, because Jesus was not yet glorified" is that while the Lord was in the world, He Himself taught Divine truth; but when He was glorified, which was after the resurrection, He taught it through angels and spirits."

9818-27. The unpardonable sin "to speak against the Holy Spirit," is to deny the truth that has been acknowledged and implanted in the life, "especially the truth about the Lord Himself for this utterly destroys the interiors of man."

9832. "While a man is in this world he ought to have heaven in himself, in order that he may enter into it after death."

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The closing verses of the thirty-fifth chapter of Genesis, with which this month's reading begins, are an enumeration of the sons of Jacob, and the chapter closes with the

coming of Jacob to his father Isaac, and Isaac's death and burial. Jacob represents Divine truth natural and his sons all the goods and truths which come forth in and through it and belong to it.

The exposition contains a very clear picture of what the natural is, and the order of its development until it can be conjoined with the spiritual. Everyone is born natural and at birth we are farther away from regeneration than at any other time. The reason given is that "the natural receives its quality from the things which flow in from the world through the senses." It is into this degree of life that we first come, and the things of the world together with the love of the world and of self dominate. Sometimes we say of an infant, "I wonder what he is thinking about." He is not thinking; he is only experiencing sensations. So at first we come into the opposite of Divine order, and this natural must be regenerated before it can be conjoined to the spiritual. This conjunction is represented by Jacob's coming to Isaac and the death and burial of Isaac picture the coming into a new state.

Eleven of Jacob's sons were born in Padan-aram. This is the period of acquiring natural truth and good. Now Jacob is in the Holy Land, which symbolizes a regenerate state in which the natural becomes a receptacle of good and truth from the Lord. In regard to the Glorification it represents the period in the Lord's life on earth when through His own power He acquired truth and good of this degree.

Chapter 36 is a long genealogy of the descendants of Esau. The exposition of this genealogy is very brief and the reason given is that its explanations do not fall "into the understanding, not even the angelic, therefore they cannot be explained in detail." This does not mean that the study of this part of the Bible should be passed by. There are important statements in it that help us to a better understanding of the Lord.

Jacob at first represents the Divine truth natural; after the death of Isaac he represents the Divine good natural. But Esau also represents the Divine good natural. In reference to the Glorification Jacob represents the Divine good natural which comes in by an external way, thus the good which was in the Lord from His birth. This makes the distinction between the

(Continued on page 94)

The General Council Meeting In January

Each year in January the General Council meets as the Executive Committee of the Convention. This is largely a planning-session looking forward to the work the Convention will be doing in the next church-year. It is also a time to review the activities now going on and to consider special business matters.

Plans for 1955-56 are made quite definite in the form of a budget. This is drawn up on the basis of requests made by our various Boards and Committees concerning the things they hope to accomplish. This part of the General Council's work will be described in the next issue of the Messenger, in a special budget message. Now I mention two salient points. (1) The total outlay for our work this season described in a circular the Appeal Committee sent out last November, amounting to \$125,474. The Boards and Committees hope that next year there will be about \$5000 more for their work. (2) The amount that will actually be available to these Boards will depend largely upon your response to the Convention Appeal during the month of March, 1955. As you see the reports of the Appeal in current Messengers, consider again what you can do to help meet the needs which have come into our Budget.

The General Council discussed revising the Pension Plan of the Convention, to bring it more in line with the new Federal Social Security Law, which for the first time makes ministers eligible. Details regarding this will be in the Messenger in the near future. Pension benefits for our younger ministers have been increased to match Federal benefits. The Council is recommending that the Convention assist the older ministers in availing themselves of the liberal Government allowances.

Several of our Societies are considering re-location, further away from business areas. They are seeking residence neighborhoods where there is no church near, in the conviction that our Church can make a significant contribution to these new communities. There are enough of our Societies having this concern so that the Convention has a committee to study and advise about problems of such re-location, giving especial attention to ways and means of relating New Church teachings to these opportunities. Our Society in Portland, Oregon,

is now engaged in such a move and the General Council has authorized a building loan to assist them in this venture. There are some instances where Societies considering re-location are divided, with the minister considered partisan in the matter. It has been suggested that in such instances a visiting representative from the Council of Ministers may promote understanding, and provision has been made for such assistance.

In response to a recommendation from our Public Relations Bureau the General Council has authorized collaboration with the Swedenborg Foundation in employing the Wertheim Advertising Associates of New York as consultants.

There was discussion of further steps in the reorganization of the Messenger under Mr. Johansson, with a view to economies in operation. Printing will be centered in Berne, Ind., but the business office will continue to be the New Church Board of Publication at Brooklyn.

Several proposals were before the General Council which seek to develop collaboration between the different units comprising the Convention. In some cases our Associations, based upon traditional geographical divisions, are small, and it appears that joint meetings with other Associations would give more stimulating experience of the organized church. As administrative units of the Convention, larger "regions," each having a General Pastor who participates in a cabinet of the Convention President, might help to consolidate our scattered groups. There are also instances where Boards dealing with the same function of the Church, such as education or publishing, could accomplish their purposes better through planned coordination. These subjects are under study in the Committee on Research of the General Council.

Educational activities under auspices of the Church are being pursued in several lines. The Sunday School Association and the Commission on Religious Education each publish courses, and there are several other such curricula in use. There are five summer camps contributing to the educational impact of the Church upon its youth. Last summer at Fryeburg there was the beginning of a conference on Leadership Education. There are three schools managed by members of the General Convention. Each of these interests is related to a committee which functions under the General Council, endeavoring to give the Church the cumulative

benefits of a board approach to the whole field of education, with the branches of the subject intelligently coordinated in the light of New Church understanding.
Franklin H. Blackmer, President.

Arcana Class

(Continued from page 93)

Lord and man. The Divine good, the Father, was within; with man what is within is interior evil from his natural father (4644). This should be remembered in connection with thought about the Virgin Birth.

Notes

4618. The necessity for the existence of regenerate men on earth.

4622-1. How often we have heard someone say, "The teachings of your Church about the life after death are very beautiful; I wish I could believe them." Here we are given the reason: "He would indeed like to know, but when told he still believes nothing, because at heart he denies the existence of such things."

4623. The distinction between the "real" and the "not real." Good and evil spirits see things differently. The angels, who are in the light of truth, see things as they are; evil spirits see things in distorted forms because they are in evil and falsity.

4652. The Lord spoke to the prophets not as a man with man but as a spirit with man, the speech flowing into the ear by an internal way.

4658. Aristotle and the schoolmen. Aristotle (384-322 B.C.) was one of the great geniuses of the human race. He believed in one God and he believed that his spirit would live after death. He is among the saved. But to the schoolmen philosophy was "the means of becoming insane rather than of becoming wise." They have many descendants in the world today. Swedenborg says of them that they reason from terms of thoughts instead of from thoughts to terms and hence stick in mere terms.

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NATURAL NOTES

By Carol Lawson

THE WORK OF MISSIONS was greatly aided by the quantities of cancelled stamps gathered by the New York Society when they placed a container for them in their Sunday School Room. If every N. C. home had such a container located strategically near the pile of mail on the hall table, and the home containers were emptied occasionally into the local Sunday School one, MR. LESLIE MARSHALL would find himself in a veritable avalanche of those little two and three-cent items Missionary effort on the home front is rolling along in La Porte, Ind., at least, for they celebrated the anniversary of E. S.'s birthday with three articles in *The Town Crier*, and Rev. Spiers has just completed five broadcasts over station WLOI. These talks have been recorded on tape and can be borrowed, together with a Tape Recorder for playing them back to individuals or groups.

* * *

HOW'S YOUR PSI ABILITY?

On Feb. 26, if you closed your eyes and concentrated on Kitchener, Ont., did you see images of snowflakes or sunbeams? For the great question up there on that date was whether the YPL would have a Sleighride or Hay-ride . . . Then how about taking a fling at a question of the future: will the National Association of General Convention change its title as hinted in its last bulletin? ('The present title does not mean a thing to outsiders,' being the reason given for suggesting a change.) And what will the new title be? National Association of Isolated Swedenborgians? That is a suggestion made by Mrs. Helen Bowman, Secretary of that Association. We do not trust our own psi ability enough to hazard a guess at the outcome, but will be content with any name they may choose for themselves as long as we continue to receive their sprightly bulletin . . . And speaking of being sprightly, what about those trustees of the Wilmington, Del., Church? Their Feb. meeting began at 8:00 P.M. one evening and was still going strong at midnight.

* * *

THE ROBERT YOUNGS, (Rev. Young is The New Church minister in San Diego), moved into their new home about the first of March. Their new address is 3745 Albatross St., San Diego, 3 . . . And while

we are on young subjects, we note that the Junior Choir of the Brockton, Mass. church took part in the morning service Feb. 13, as well as participating in the evening Vesper Meditation over WBET; also that the Cherub Choir of San Diego was to sing in the morning service of that church on March 6; and that the Senior YPL of Elmwood, Mass. is planning to feed the entire Society at their March Church Supper which will be followed by a variety show put on by the Junior YPL. Proceeds from this entertainment will be used for a League week-end at Blairhaven, So. Duxbury beach home, this summer.

* * *

THREE TOP AWARDS at the recent One Act Play Tournament of the San Diego County Little Theater League went to the Alpha Omega Players of our Society in that city. We are sure that all our readers join *The Messenger* in a burst of enthusiastic (tho' imaginary) applause for this talented group!

* * *

A PATRIOTIC SERVICE was given in the Cincinnati Church, Feb. 20, by the Rev. Johansson, assisted by Charles Coch, Chaplain, and the Honor Guard of Disabled American Veterans. Many members of that organization were present. An informal exhibition of portraits and other items relating to George Washington and religion of his time . . . The El Cerrito Hillside Church, Calif., is growing so, under the leadership of the Rev. Owen Turley, that they need a secretary. This position is being filled by a volunteer office staff which meets on Friday afternoons to mimeograph, type, cut stencils, etc. The staff personnel are to change once a month, so that every one can get into the act. The choir of that same industrious church will present "The Messiah" of Handel on Palm Sunday . . .

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Smorgasbord By Candlelight

On Wednesday evening, February 9, the First Philadelphia new Church Society, 22nd and Chestnut streets, celebrated Swedenborg's Birthday in an unusual way. The Sunday School room was transformed from high vaulted austerity into an enchanting candlelit Swedish restaurant. Tables seating eight were scattered about the large room. In the center was the three-tiered Smorgasbord, decorated with evergreens and topped by a large colorful model of a Viking Ship made for the occasion by Mr. John Lister. Beautifully garnished platters and bowls of Swedish dishes filled the board. The individual tables were decorated with dark green candles, evergreens, brilliantly colored fruit and driftwood. The latter could have possibly once been part of the green woods on our shores sighted long ago by the adventurous Norsemen.

A huge cake, made in the form of a Bible, was given by Mrs. Henry Wilckie and Miss Edna Eayre. This beautiful cake rested on its own individual table and supplied the dessert for the meal. Candles flickered everywhere among the evergreens and lent their magic to the beauty of the gala evening which was enjoyed by more than one hundred and forty guests. Mrs. Robert L. Hallowell was chairman of the affair. Members of the Friday Night Group were enlisted to supply and prepare the delectable food and act as hostesses. Mr. John Lister and Mrs. Richard Tafel were responsible for the unusual and much admired decorations.

An address on Swedenborg was given by the Rev. William R. Woofendon of the New York Church. Among the out-of-town guests were the Rev. and Mrs. Ernest O. Martin, Mr. and Mrs. Steward E. Poole, Mr. and Mrs. Samuel Hambley, Mr. and Mrs. Steward Ayton, Mrs. David Wild and Mrs. Emma Swartz, all of Wilmington, Del., the Rev. Dr. Leonard I. Tafel, Frankford, the Rev. William F. Wunsch Washington, D. C., and the Rev. and Mrs. Antony Regamey, Boston, Mass.

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BIRTHS

BESTOR—Lynne Ellen, daughter of Mr. and Mrs. Norman Bestor, Lakewood, Ohio, born Feb. 4.

FRIESEN—Carole Ann, daughter of Mr. and Mrs. Cornie Friesen of Valley View, Alberta, born Dec. 31.

ROBOCK—A son, born to Mr. and Mrs. Darrel Robock of Edmonton, Can., Jan. 10.

GANLEY—Larry Lyle, son of Mr. and Mrs. Lyle Ganley of Meadow Lake, Sask., born Jan. 19.

BAPTISMS

RILEY—Barbara Jean, infant daughter of Ronald and Barbara Denton Riley was baptized at the regular service in the Orange, N. J. Society, the Rev. Franklin Blackmer officiating. Barbara is the granddaughter of Mrs. Mae Denton and the late Mr. Percy Denton, members of the Orange Society.

MARRIED

GRIFFIN-ALDEN—In a ceremony at her home on Feb. 26. Miss Sarah Wheeler Alden, daughter of Mr. and Mrs. Philip M. Alden, of Swarthmore, Penna., was married to Lieut. Daniel Stevens Griffin, son of Mr. O. Thompson Griffin, of Hudson Falls, N. Y., and the late Mrs. Griffin. The Rev. Richard H. Tafel officiated.

MEMORIALS

MACLEAN—Mrs. Arthur G. MacLean, formerly of Elmwood, Mass., passed into the spiritual world Feb. 10, 1955, after a long illness. She resided in Newport, Vt.

AMES—Mrs. Alice M. Ames, wife of the late George C. Ames of North Middleboro, Mass., passed into the spiritual world on Feb. 8, 1955, aged 87 years. Services were held in Bridgewater, Mass., on Feb. 11, and conducted by Rev. Harold R. Gustafson. Mrs. Ames joined the Bridgewater Society, April 1, 1888. She is survived by three sons: Donald B. of North Middleboro, Mass., Malcolm H. of Los Angeles, Calif., and Frederick P. of Prescott, Ariz.; and a sister, Miss Harriet Hayward of Bowling Green, Ohio.

ANDERSON—Mrs. George Yeatman Anderson, well known poetess

and for more than fifty years an active worker in the New Church, both in her own society and in Convention, passed into the spiritual world, Feb. 17, in Florida. The resurrection services for her were held in the New Church, Cincinnati, Ohio by the Rev. Franklin H. Blackmer and the Rev. Bjorn Johansson, Feb. 21. Mrs. Anderson was born in Cincinnati, Sept. 2, 1868, her maiden name being Bessie Palmer Wayne. She married George Y. Anderson in 1890 and for a brief period the young couple made their home in Columbus where Mr. Anderson was connected with the Anderson Paper Co. Then in 1892 they moved to Cleveland where Mrs. Anderson has made her home. Mrs. Anderson wrote beautiful poetry. The last production by her to appear in print was a poem "The Word in the World" which was printed on the cover page of the Messenger's New Year's number, Dec. 25. A volume of poems by her has been published. Mrs. Anderson held many important offices in the Women's Alliance, in Convention and in her local church. She was also active in many other organizations. A fitting memorial to this very fine woman will appear later.

LORD—Many New Church people and clergymen who in past years remember the active days of the Church in Contoocook, New Hampshire will be deeply interested to learn of the passing into the Lord's kingdom above, of the loyal, and devoted servant of the Church, Mrs. Hattie M. Lord.

At various times she was Sunday School teacher and superintendent, President of the Ladies' Aid, and always ready to act in every useful way possible, and her home and farm in Putney Hill entertained every visiting minister.

Mrs. Lord was born in 1860 in Contoocook, the daughter of Charles and Harriet Hodgdon. She lived mostly in Contoocook and Hopkinton, teaching school for about ten years. She married George Lord in 1890, who preceded her into the other life in 1938. She joined the Contoocook Church about 1897, at which time her three small children were also baptized by the Rev. Junius Spiers.

Mrs. Lord passed away after a lingering decline, during which she was more "there" than here, being in her 95th year. This occurred at the Purvis Nursing Home, the old

Preston mansion familiar to our Church people, January 5, 1955.

New Church services have been discontinued for the past few years, the old Church now being Legion Hall, but still available on request. The funeral services were conducted by the Episcopal Rector of St. Andrews Church and interment was in the Hopkinton New Cemetery.

She leaves behind her two daughters, Mrs. Jesse (Mabel) Sweatt, Contoocook, and Mrs. Cora Wilson, Danvers, Mass., and Eugene Lord, Professor of Science in the Boston Latin School, Boston, Mass.

Six grandsons acted as pall bearers. Ten out of thirteen grandchildren were present at the final services.

So has passed another faithful soul to her heavenly home, leaving behind her many sacred memories, some of them to me, and all precious to others who may read these words of tribute.

L. Eric Wetthey.

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