

The NEW - CHURCH MESSENGER



I'm thankful for my sight,
That I may always see
The beauty of a starlit night
The foliage of a tree.

The country lanes where children play,
And folks have picnics, too,
While clouds of white move slowly
Through sunny skies of blue.

I see the beauty of the spring
And colors of the fall,
So thank you, God, for giving me
My eyes to see it all.

And now I ask that I may have
The vision clear to see
Myself—not as my comrades view me
But as I look to Thee.

Alice E. Cobb.

The late Mrs. Cobb was long a very active member of the New Church in Chicago and served for many years on the Board of Trustees of Urbana Junior College. She was also active in the National Women's Alliance. This poem by her was read at her resurrection service June 14, 1954, by the Rev. Rollo K. Billings, who officiated at that service.

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OFFICERS OF CONVENTION

Rev. Franklin Henry Blackmer, President, 134 Bowdoin Street, Boston 8, Mass.; Mr. George Pausch, Vice-President, 209 Southway, Guilford, Baltimore 18, Md.; Mr. Horace B. Blackmer, Recording Secretary, 134 Bowdoin St., Boston 8, Mass.; Mr. Albert P. Carter, Treasurer, 511 Barristers Hall, Boston 8, Mass. Mr. Chester T. Cook, Auditor.

EDITORIAL ADVISORY COMMITTEE
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Editor

Bjorn Johansson

Associate Editor
Carol Lawson

Address all editorial correspondence and manuscripts to the Editor, Box 63, Evanson Branch, Cincinnati 7, Ohio.

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Zurich, Appollostrasse 2
Geneva, 6 Rue de l'Universite
Lausanne, Rue Caroline 21

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.

WE GIVE THANKS

A Thanksgiving Message

By Joseph R. Sizoo

The history of the modern world turns on the story of four little ships. They were small, tiny, frail craft; in size they were smaller than life boats on modern trans-Atlantic liners. Who owned them, where they were launched, what seas they sailed, when they sank to the bottom of the sea—of all that we know nothing. And yet, such is the irony of history, that apart from these four little ships, civilization, as we know it, would never have come to pass.

The first ship was used by a group of fishermen on the Sea of Galilee. Jesus of Nazareth stood in the stern of it one day preaching the good news that God is love, that we are held by a love which will not let us go, that the individual is of inestimable worth, that there are divine possibilities to life, that man is recoverable, and that we can build a new world order founded upon compassion and good will. What a change that little boat has made for all mankind. Indeed life has no meaning apart from it.

The second little ship was launched thirty years later. It sailed from a port in Asia Minor over the Aegean Sea to a harbor in Greece. A passenger on that little ship, on one of its sailings, was Paul. He had heard a voice and had seen a vision. In obedience to them he carried the Gospel of salvation into Europe. That little ship has altered forever the history of the Western world. Western culture as we know it is unthinkable without it.

The third little ship sailed fourteen centuries later. It left a quiet harbor in Spain in search of a new passage to India. It tumbled through angry and uncharted seas. It was a gruelling and fearsome journey during which ill health and mutiny broke out. At last Columbus dropped anchor in the harbor of San Salvador and the New World was discovered. That little ship opened the gates to a new world, and because of it a new era was born.

The Pilgrims Land

The fourth little ship sailed one hundred and forty years later from a port in South England. It was a small ship, ninety feet long and twenty feet wide. It carried 102 passengers. For thirteen weeks it fought its way through mounting storms until it was driven from its course. At last when its food supplies were either exhausted or spoiled and the hull was waterlogged, it dropped anchor in a little harbor in the New World. The name of that ship was the Mayflower; the name of that harbor was Plymouth; the name of that company was Pilgrim.

From that brave handful of people, by the Providence of God has come our nation. Never have so few given so much to so very many. They built rude shelters in the clearings; they cultivated six acres of land; they endured the severe winters; their water

supply was rationed for two years. Before six months had passed one half of their number had died and were buried in graves made level with the ground. They were poor; they provided only one-tenth of the funds necessary for the adventure. They worked twenty-three years to pay back their debtors, London bankers. They ate the unaccustomed diet of dried fish and ground nuts. Yet their first act when they brought in their first harvest was to gather for a day of fasting and Thanksgiving. Now after more than 300 years this nation, under God, pauses on this annual Thanksgiving Day to remember them and bless God for this inheritance.

What the Pilgrims ask of us is not so much to be remembered but rather to be vindicated. Many of their hopes and aspirations have not yet been fully realized. They place in our hands a torch and there is still darkness to be conquered. They laid the foundations of a new society but the superstructure is not yet completed. They sowed seeds but fields are still to be cultivated for the harvest. Hendrik van Loon once said, "We are a great country, but we are not yet a great people." As we address ourselves, therefore, to these unfinished tasks, the Pilgrims face us with three very disturbing and searching questions. They are these.

Take Risks for Freedom

1. "We were willing to take the risks for freedom. Are you?"

They had no material comforts. No promises or assurances lured them. They were not dazzled or entranced by guarantees. They knew nothing about security. They always lived on the perilous edge of want. They were cold and hungry and lonely. But blessed be God, they were free. They could worship God according to the dictates of their consciences with no one to bludgeon or terrify them; they could speak their minds without the terror of thought control; they could vote as they wished; they were free to criticize. They were no longer tools in the hands of charlatans or pawns in the hands of political dictators. They were willing to take risks for freedom, and they got it.

You can almost hear them ask, "Are you willing to take risks, face hardship, endure travail for freedom's sake?" Too many people think of freedom as a precious treasure, wrapped up in tinsel and tissue, carefully held together with colored ribbon, brought out of hiding now and then, dusted off, sing over it "God Bless America," and then return it to its hiding place. You cannot inherit freedom any more than you can inherit virtue. You cannot give people freedom any more than you can give them character. It is something which each generation must achieve, expe-

rience and struggle for. The road of freedom is full of perilous turns and unforeseen hazards. There are risks involved in it. Freedom has its price. As long as there are people within and without our border enslaved by suspicion, fear, poverty, hate, and intolerance the battle for freedom is not yet won. We want free education, but why then do we grudgingly support schools and colleges. We want public health, but why do we hesitate to support health centers and hospitals. We want national unity, but why do we keep alive wretched misunderstandings and bigotry. Democracy is a form of government so high and so exalted that it requires a high level of intelligence to appreciate and a high standard of character to maintain. Are we willing to accept the risks?

Freedom founded on God

2. There is a second disturbing question the Pilgrims ask of those who would carry freedom's torch: "We founded our freedom on God; have you?"

It was a society held together by a living faith in a living God. The driving force behind freedom was the conviction that they were children of God, and never drifted out of his love and care. The Mayflower Compact begins with the ascription, "In the name of God." Each one of the charters of the thirteen original colonies, with one exception, begins with a recognition of God. Freedom was to them unthinkable and impossible apart from moral and spiritual integrity. It rested not on a revolt against God, but a reverence for God. The first public building they erected was a church so that they might never forget the source of their hard won freedom. The American Revolution of the 18th Century was made possible by the 17th Century political revolution, and that in turn was made possible by the spiritual revolution of the 16th Century. The institutions which Puritans stamped upon our country—the puritan Sabbath, the puritan home, the puritan conscience—were all centered and anchored in God.

Is World God-Centered?

Freedom is a spiritual thing. We boast of freedom of religion, but freedom of religion does not mean freedom from religion; liberty of conscience does not mean liberty from conscience. It is still true that without God all is vain. The fundamental, rock-bottom question before our age is this: Do we live in a world which has man at the center or do we live in a world which has God at the center? It is the first which is riding high, wide, and handsome. Many have made themselves believe that steam shovels, and tractors, and chromium plated door knobs will bring "peace on earth, good will to men." They are sure that as long as enough accomplishments tumble out of the cornucopia of human genius we will be marching to the promised land. It has created a tool making civilization, to which Karl Marx calls the tune, with his watch cry of economic determinism. On that basis religion is only a fifth wheel, a pleasant, nostalgic hangover of childhood.

But it hasn't turned out very well. It is a dead

end street. It has brought moral insensibility, spiritual bewilderment, and mental confusion. It has left a desolating neurosis. It cannot make good its claim. The seeds of national decay are never in its political technique, social regulations or economic law, but in the character of its people. The roots of national life are nourished in the soil of a living faith; if the soil becomes sour, the roots wither and the tree perishes. Take away this moral and spiritual conviction and nations can no more survive than a watch can run with a broken main spring. It is still true, "That nation alone is great whose God is the Lord." The government which substitutes itself for the worship of God has sounded its own death-knell.

Freedom and Responsibility

3. There is a third uncomfortable question which the Pilgrims ask us: "We expressed our freedom in terms of responsibility. Do you?"

They lived together for the common good. They were not a collection of individuals, but a society. They were willing to make allowances for one another, adjust themselves to one another, accept one another, trust one another. They submerged their own personal desires for the good of all. They lived with an intelligent concern for the whole group. They did not think of freedom in terms of securing favors, but rendering service. They did not go about demanding rights, but accepting responsibility. They did not ask what we can get out of it, but what can we bring to it. They did not wrap themselves up in the dry ice of self-seeking. They buried their personal interests in an intelligent concern for all. They lived for one another and with one another for the common good.

That has always been the pattern and dynamic of our American life. We want to live in good will with all mankind. It is true sometimes we say this rather blunderingly. Sometimes we blow hot, and sometimes we blow cold. But underneath everything and in spite of everything, we want to live and let live and help live. That has always been true of the past. But is it true today? May I call to your mind that in 1880—87% of the population accepted the duty of citizenship by voting. In 1940 that had fallen to 63%—while in 1948 only 51% of the population eligible to vote actually cast a ballot. If the ballot box is the Sacrament of our citizenship, do you think we live with an intelligent concern for one another?

Take another example. There are areas in our national life where bigotry, intolerance and hate are raising their ugly heads. We see evidences of racism, sectionalism, bigotry, character assassination. These things do not disturb us. We just shrug our shoulders and walk away. We are becoming calloused and indifferent to the pain of others. Do you think that is living with an intelligent concern for one another? Dr. Santayana, the distinguished Harvard savant, whose lonely life ended in the lonely cell of a monastery in Rome, once said to a group of Harvard students, "If it were given to me to look into the heart of a man and found there no good will, I would say

'You are not an American.' " Is that true today?

If freedom is to find expression in responsibility, we shall have to assume more responsibility for those beyond our frontier, who share the hopes and aspirations of freedom with us. May I remind you that two-thirds of the world is going to bed hungry tonight. Hunger does queer things to people. That is why communism feeds on hunger. We cannot rid the world of communism by fighting Russia. We can rid the world of communism by fighting hunger, misery, want, disease, and ignorance. We in the Americas have the raw material and resources to fight that battle. Whether it is peace or war in the world of tomorrow rests upon our compassionate intelligent concern for the disinherited.

In the world of music we have made an interesting discovery. Almost every great nation has enriched mankind with some distinct musical instrument. Italy has given us the violin. France has given us the French horn, Ireland the harp, Scotland the bagpipes, Egypt the lyre, Germany the organ. Each played its own songs. Today we are bringing all these instruments together, blending them into an orchestra; so we have our symphonies. It is not otherwise with nations. Each people and race and nation makes its own unique contribution to the sum-total of human happiness. But only when these nations and races live together in good will and understanding, accepting one another and making allowances for one another, will we sing the glorious song of Peace on Earth.

On this national day of Thanksgiving as we recall the pilgrims of the past, I leave to your uncomfortable conscience these three disturbing questions.

The music and the shouting die,
The captains and the kings depart
Still stands thine ancient sacrifice,
A humble and a contrite heart.
Lord God of hosts be with us yet,
Lest we forget, lest we forget.

(Dr. Joseph R. Sizoo is Head of the Department of Religion at the George Washington University, Washington, D. C.)

CHURCHES MARK UN ANNIVERSARY

"Making the atomic era an age of peace" is the goal proclaimed by the 30 Protestant and Orthodox communions of the National Council of Churches as they hailed the United Nations on its tenth anniversary.

In a statement presented to congregations in thousands of churches on World Order Sunday, Oct. 23, the National Council reiterated that there is "no substitute for the will to peace and justice" and stressed that the American people cannot escape the threat of destruction on a global scale "simply by letting frustration drive us into a dark cave."

In its 10th anniversary message the churches declared that "we must persevere through the UN to find effective means for achieving disarmament." Recognizing that some risk of evasion is involved in

achieving disarmament the statement asserts that the greatest risk of all—total disaster—is courted by continuance of the arms race.

Noting the upsurge of nationalist movements since the UN was born—thirteen sovereignties have been established in this period—the churches declared the organization plans an important role in advancing man's natural aspirations for liberty without resort to armed conflict.

"Where hostilities have broken out they have been first confined and then ended through the arbitrament of the world organization for peace."

The statement also took cognizance of those who hold there is not enough room in the UN for both the free and communist nations.

"To them we answer that an organization for world peace must be large enough for the whole world to fit into. We believe that world problems can be lessened as the organization for dealing with them is made more, not less inclusive."

The statement, made public by the National Council, was issued by its Department of International Affairs following approval by its policy-making General Board composed of 250 representatives of the organization's 30-member Protestant and Eastern Orthodox Communions. World Order Sunday has been observed annually since 1944.

(*The Religious Newsweekly*, Oct. 22)

WHY IS IT SO?

The thinkers today are wonderful men,
With the things they invent for the good of mankind;
And I often pause and wonder when
A world-wide peace treaty by all will be signed.

Our law makers appropriate money that's our's,
While we decorate the graves of our dead,
With beautiful wreathes of sweet smelling flowers,
Yes! Millions for cannon and nothing for bread!

Our school master wears a shiny old suit,
And his wage is scarcely fit for a slave
And the war-makers—no, they don't care a hoot
If he goes in rags to an old pauper's grave!

And now with a fleet of fast flying planes
The atom is borne to slaughter some more,
I wonder how much a man thinks he gains
When the cannon has finished its horrible roar?

We measure so carefully each sum that we spend,
That has a real purpose, with good for an end,
But put something out that will slaughter and kill,
We will buy it up quickly, with jolly good will!

O'er all the world, on the graves of our dead
The crosses stand, and the mothers weep
And our men lie there in their final sleep,
While still their blood in the field runs red.
Yes! Billions for cannon, and nothing for bread!

Fred R. Treut

EDITORIALS

Giving Thanks

At this time of the year as far as the eye can see, there are golden-tan fields and hills billowing with ruddy trees,—a prosperous countryside and a prosperous people spread out under Indian summer skies. Our souls expand toward the Lord as we spontaneously thank Him for the fruitfulness of the year. Yet it is hard, in our prayers of thanks, to enumerate and specify the blessings we enjoy, for the spaciousness of the harvest landscape is like fruit spilling out of the horn of plenty. Truly, our cup runneth over.

Then we remember how Emanuel Swedenborg in the Arcana advises us that when we pray in a spirit of repentance we must pray for one particular thing, and in fact concentrate upon the particular as opposed to the general. Likewise if we give thanks to the Lord we must narrow our thanks to something singular and significant.

So now, in our view of the landscape with its golden-tan fields, rustling with dried grasses and many little pods, we see that the entire field is full of evidence of tiny seeds for another cycle of the seasons. Likewise the ground under the ruddy oaks at the field's edge glints with acorns.

In our Thanksgiving prayers we thank the Lord in general for the abundance of the natural world which is a sign to us of what the abundant spiritual life may be. And then in particular let us thank Him for His little seeds of truth and love within us all, from which a large harvest may come like the autumn harvest we see around us.

C. L.

Another Quest for Proof

A news report from London informs us that a group of clergymen and laymen, well over a thousand in number, have organized a "Churches' Fellowship for Psychical Study." Without any fanfare of publicity this group has been and is quietly conducting experiments designed "to confirm the Christian belief that those who pass on continue in a fuller life." Supporters and consultants in this group are said to include such well known persons as the Dean of St. Paul's Cathedral, the Bishop of Ripon, Prof. H. H. Price of Oxford and Dr. Leslie Weatherhead. The Bishop of Ripon, who presided at a recent meeting of the Fellowship is quoted as saying of psychical research:

"I am convinced that there are numerous things here that concern the church. There are all manner of things that are called psychical phenomena in the New Testament."

And the Rev. Maurice Elliot, Rector of Birdham and Itchenor, said: "There is no iron curtain between this world and the next."

The Fellowship, it appears, is trying to establish

contacts with those now in the world of spirit. And presumably, when such contacts have been successfully made, the case for immortality will have been established on a scientific basis. Naturally, this program has not gone uncriticized by the more orthodox. The group has been told that efforts to contact those who have left this world are forbidden by the Scriptures. To this Lt. Col. Reginald M. Lister, one of the leaders of the Fellowship, answers, "The kind of communication that the Scriptures forbid is with the evil spirits of the dead, that is, evil spirits dead in the sense that they are separated from God."

The leaders stress that the Fellowship is not a spiritistic group but a church association.

There is nothing new about an endeavor to somehow or other "prove" with evidence acceptable to the natural-minded and the sceptical the truth of religious teachings. Nor is research concerning the survival of human personality after the death of the body new. In 1882 the Society for Psychical Research was organized. It has numbered among its members some eminent men such as its first president, Henry Sedgwick, professor of moral philosophy in the University of Cambridge; Sir William Crookes, the physicist, and William James, the Harvard psychologist. This Society, it is true, never set out to prove any particular thesis. Rather, its aim was to study in a scientific manner various phenomena which all too often were dismissed as either superstitions or the products of a disordered mind. But much of its efforts were given to the consideration of things that bore very directly on the matter of human survival after death. In addition, there have been many eminent men who have carried out independent researches in this field. Not a few of them have come to affirm their conviction, gained by a careful weighing of tangible evidence, that there is a life after death.

How many people have been brought to a firm belief in immortality as a result of these researches? How many have had their doubts resolved by them? How many who believed already have found their faith strengthened? There is no way of knowing. Probably the number is small. But this being a scientific age in which the demand is for scientific proof as convincing as a rigidly controlled experiment in physics it is not surprising that this quest for tangible evidence goes on. Faith, it would appear, is no longer "the substance of things hoped for; the evidence of things not seen" (Heb. 11:1). There was another generation that asked for a sign but none was given to it except the sign of Jonah. The sign of Jonah was the resurrection of the Lord. Is not that resurrection, coupled with the Lord's assurance, "Because I live, ye shall live also," the best evidence on the subject of immortality? And if we do not believe the revelations of the Lord, given to us in the Scriptures, and now in this day by the Writings of our Church, will we believe the experiments of men, even honorable men, if they claim to have contacted the spirits beyond?

REMEMBER THE PIONEERS

By Ophia D. Smith

Twenty-five years ago, when I was recovering from a long and severe illness, a huge carton of old letters, pamphlets, and account books was brought into our house. It was a gray November day, and I was bored and discouraged. Here was something to do—I could read and classify these old papers. They had been accumulating for a century in the attic of an old house on the Great Miami River, built a century earlier by Giles Richards, one of Ohio's earliest New Churchmen. In a letter written by Richards to his daughter, I found these words: "I read as much of Swedenborg as I can, and every time I read, I see deeper into the reality of things . . . The New Church is the only principle which can regenerate the world . . . it is the duty of all to carry the small lamps we hold of it into every department of life, as the greatest good we can confer upon society."

I had never heard of Swedenborg and the New Jerusalem Church. Giles Richards was the first New Churchman I ever knew. My interest in the New Church and its people began that very day. Since then I have met many Swedenborgians in old books and periodicals, in old newspapers, letters and diaries. It has been my privilege to write about some of them. In good Presbyterian language I may say that some of these people seemed to be foreordained to set their lamps of truth high on the mountain peaks for all the world to see, and some seemed predestined to carry their lamps into the valleys, into the highways and byways, and into the wilderness of the Western Country. As the Day of Thanksgiving approaches, I should like to remind New Churchmen of some of these pioneers, some of whom have been more or less forgotten in the rush and stress of modern times.

Early Missionaries

The Rev. Elisha Hibbard once said that a Western missionary should possess a hardy constitution; he should prefer travelling ten miles on foot, through mud or snow, rather than disappoint a congregation or spend money unnecessarily for transportation. A missionary, he said, should be able "to bear fatigue, to sleep in cold and uncomfortable apartments, and live on coarse and homely fare, and still enjoy a cheerful and happy frame of mind."

The Rev. Mr. Hibbard and his son, John Randolph Hibbard, were thoroughly familiar with frontier hardships and always bore them as cheerfully as did their fellow New Churchman, Johnny Applesseed. John R. Hibbard, the famous "boy preacher" of the Methodist Church, discovered a copy of *The True Christian Religion* in a log cabin in the Ohio wilderness. As he rode horseback from preaching station to preaching station, he read the book and accepted its truths. As he discussed them with his father, the Rev. Elisha Hibbard (Methodist minister), he convinced his father that the doctrines did indeed constitute

the true Christian religion. The Hibbards, father and son, left the Methodist Church and were ordained to the New-Church ministry in 1839. Thus were dauntless missionaries gained for the New Church.

Leon Devere, of Savannah, Missouri, met Hibbard's requirements for a Western missionary. He walked from village to village within a radius of fifty miles, preaching in any available church or schoolhouse. In one year he travelled five hundred miles on foot to deliver thirty-nine lectures in twenty different places. His monetary reward for the year's work was just fifty dollars. Adams Peabody, political journalist, found not one New Churchman in Jefferson City, the capital of Missouri, when he went there in 1866. Boldly he introduced the doctrines by reading New-Church lectures in the Hall of the House of Representatives on Sundays. In time he gave up all secular work to become a Western missionary. Becoming discouraged with Missourians, who were too prone "to get religion in an hour," he travelled west into Kansas and Colorado. In 1876 the *New Jerusalem Messenger* called attention to Peabody's work during the past year. He had travelled 9,455 miles by railroad, 175 by stage, 94 by private conveyance, and 44 on foot. His income—one hundred and fifty dollars. In 1874 the drought, chinch bugs, and grasshoppers had ruined him financially. His zeal for the cause, however, burned as brightly as ever.

Among German-Americans

Arthur O. Brickman was another tireless traveler and man of prodigious energy. He was a scholarly Lutheran minister and political refugee, having come from Prussia to America with Karl Schurz. As he taught the doctrines of the Communion according to Lutheran dogma, he found them more and more difficult to explain. He began to examine the foundations of Lutheran theology, and while making this study he went to hear a lecture on the doctrines of Swedenborg. He was so delighted with what he heard, he invited the lecturer to spend two weeks in his home. Brickman began to proclaim his new views among his fellow clergymen, who warned him to keep silent. But Brickman was not to be silenced. He was tried for heresy and dismissed from the Lutheran ministry. Straightway he went to Baltimore where he gathered about him enough German receivers of the Swedenborgian doctrines to form the first German New Jerusalem society in the United States. He became one of the great German missionaries in the Midwest, and one of the leading publishers and writers of New-Church literature in the German language in this country.

Another outstanding German pioneer of the New Church was Henry Dickhoener, a Prussian exile who settled in St. Louis in 1848. He was then fifty-two years of age, and had suffered persecution in his na-

tive land for his religious beliefs. He found few New Churchmen in St. Louis in 1848, but through them he secured the German publications of Immanuel Tafel of Tübingen, Germany. As he pursued his trade of shoemaking, he talked to his customers about Swedenborg and the doctrines. In course of time he was asked to hold regular meetings in his house for the study of the Writings. Dickhoener read to his friends and explained the difficult passages. He rented a schoolhouse and conducted a Sunday School there. He founded in St. Louis the second German New Jerusalem society in the United States. His own society ordained him to its ministry. He served without pay, saving a minister's salary for the fund to build a temple. In the thirteen years he served as pastor he brought into the society more than three hundred members.

Dickhoener had gained his knowledge of Swedenborg and the Writings the hard way. He accepted the doctrines after reading a borrowed copy of *The True Christian Religion*. The book was so precious to him, he kept it for two years, devoting all his spare moments to making a copy of it—441 pages of German script. This priceless manuscript he brought with him to St. Louis. For many years after his death it was fondly cherished in the temple by his congregation. It was a mute but powerful reminder of what the faith and perseverance of one man could do in the face of seemingly insurmountable obstacles.

An Outstanding Expositor

Daniel Lammot, one of the outstanding expositors of the doctrines in the First New Jerusalem Society of Philadelphia, was a pioneer of great influence. In the early days of the Philadelphia society, his letters on doctrinal points were copied by his friends and circulated among the societies of the United States and England. Educated by a Roman Catholic priest, he had been shocked by his father's acceptance of the New Jerusalem teachings. In order to refute those doctrines, he began to read Swedenborg. It was not long before he embraced the doctrines and with his parents joined the New Jerusalem society in Baltimore under the pastorate of the Rev. John Hargrove. Later, when he went to Philadelphia to engage in business, he was one of the dozen scholarly gentlemen who met regularly in Johnston Taylor's schoolroom to study the Writings, and was one of the original members of New Jerusalem society organized on Christmas Day, 1815.

Wilmington Society Founded

For many years he operated a cotton mill in Leni, Pennsylvania, and there his hospitable home was a center for lovers of the doctrines. In 1824 his daughter Margaretta became the bride of Alfred Victor Dupont and went to live on the Brandywine Creek near Wilmington, Delaware. There Margaretta introduced the doctrines. In 1855 Daniel Lammot removed to Wilmington with his family to establish a cotton factory on the Brandywine. His three daughters by

his first wife were living in or near Wilmington with their own families and the children of their brother Ferdinand. Lammot immediately began to talk about forming a New Jerusalem society in Wilmington. When the society was formed, all but two of the members were members of Daniel Lammot's own family. By 1857, they had built a temple and had a regular pastor. Through the influence of Lammot and his family such outstanding New-Church ministers as Abiel Silver, Willard Hinkley, Philip B. Cabell, and George Henry Dole were brought to the pastorate of the Wilmington society.

Lammot's second wife, Anna Preston Smith Lammot, was a devoted New Churchwoman, a brilliant woman and the mother of a large family of boys and girls who were brought up to love and serve the New Church. The letters of Daniel Lammot show that he assumed the principal responsibility for the church and its work, and when he became too feeble to carry on, his children took his place with zeal and devotion. His descendants, especially the descendants of his daughter Margaretta, have been more than generous in their contributions to the church at large and to the Urbana University. The story of Daniel Lammot and the Wilmington church will be published next spring.

How Doctrines Spread

One of the fascinating facts of New-Church history is the way in which some of its members learned of the doctrines. The fate of the books published for gratuitous distribution by William Schlatter and Johnston Taylor would make a romantic story, indeed. It is known that a reader of one of these books came up from New Orleans to Cincinnati just to see a Swedenborgian society and hear a Swedenborgian sermon before he should die. For years he had been an isolated receiver and an avid reader of Swedenborg, but not one Swedenborgian had he ever encountered. Strangely enough, the first person he accosted on his way up from the river was Milo G. Williams, who was just the person to make the best arrangements for him to see and talk with New Churchmen. The father of the Rev. George Henry Dole, became a New Churchman through a house-bound poverty-stricken cripple in Ypsilanti, Michigan, whose blind father, accompanied by a faithful dog, went from door to door begging for daily bread. Father and son had once been wealthy merchants. The crippled son, in appreciation of Mr. Dole's kindness, lent Mr. Dole copies of the *New Jerusalem Messenger* and some works of Swedenborg to read. Dole found the new doctrines to be just what he had long been seeking. He instructed his children in the doctrines, and thus it was that the New Church gained one of its strongest preachers, whose children and grandchildren are towers of strength in the New Church today.

An Irish Scholar

Another New Churchman of unusual zeal and brilliance of mind was a blind and crippled Irish scholar,

William Grant. Being almost blind from a childhood attack of smallpox, Grant developed a prodigious memory and spent most of his time absorbing knowledge and arranging it in orderly fashion in his mind. Day after day a pious aunt read to him. They came to the conclusion that some day men's minds would be humbled and prepared for a general reformation, wherein no one denomination should prevail; all that was good and true must some day be united. In 1793, when Grant was about twenty years old, he came to Philadelphia with his parents, whom he had persuaded to emigrate to the New World. Two years later he met Francis Bailey and learned of Swedenborg. Bailey's wife, Eleanor Millar Bailey, read Swedenborg to young Grant and explained the obscure passages. This highly intelligent woman had been drawn to the doctrines by her husband, sometimes called the first American New Churchman. She had read Swedenborg fearfully and timidly at first, always standing, as if posed for immediate flight from something strange and evil. But all her fears melted away as morning mist when the full splendor of the doctrines broke upon her mind. The new truths corroborated Grant's own basic ideas. In 1797 he settled in the frontier town of Steubenville, Ohio. There he met David Powell, who had received the doctrines from his brother-in-law, Thomas Newport. Powell and Grant were a powerful pair, boldly lecturing and proclaiming their views in Powell's schoolroom, undismayed by the vicious attacks from the clergy and laity of the community. Grant could always hold an audience by the sheer power of his intellect and eloquence. They formed a society and built up a library of all the theological works of Swedenborg supplemented with many collateral works. So much could two men of faith accomplish as pioneers of the New Jerusalem.

Thomas Newport, who had introduced the doctrines to Powell, had received them from a book borrowed in the Ohio wilderness from the brother of Hetty Barclay, who had received them in the household of Francis Bailey. Newport said he received the doctrines at sight. When he settled on Turtle Creek, in Warren County, Ohio, he established a Swedenborgian library for the use of all the people of the county. He preached in private houses; he made long missionary journeys; he maintained a far-flung correspondence with New Churchmen in the United States and England. He organized the Western Association of the New Jerusalem Church, the forerunner of the Western Convention.

Cincinnati's Society Formed

Adam Hurdus, an English cotton manufacturer who came to Cincinnati in 1806, had been led to read Swedenborg after reading the attack of John Wesley upon the Swedish philosopher. Hurdus was Cincinnati's first New Churchman, first organ builder, first cotton manufacturer, and the first to hold New-Church services in that city. On the foundation laid by Newport he created the Western Conven-

tion which became so powerful in New-Church affairs. The society he founded in Cincinnati became the center of the New Church in the West as well as "the focus of the missionary societies in that region."

One short article cannot encompass the pleasant recollections of the many early Swedenborgians I have met in my researches. However, mention must be made of Hannah Holland Smith (mother of the famous "sixty-foot Smiths") who brought to America from the Netherlands some of Swedenborg's works in the original Latin. These she translated on sheets of paper and circulated them among her neighbors in Woodstock, Vermont, before James Glen ever came to Philadelphia to deliver the first Swedenborgian lectures in the United States.

The New Church is rich in unusual personalities, rich in the rugged men who believed that the message they carried was the most important thing in all the world to all mankind. They carried a new message which made sense, a message that has been beautifully expressed by Elizabeth Barrett Browning in a letter to John Ruskin. "What would life be worth, if it had not eternal relations?" she wrote. "Nothing would be worth doing, certainly. I am what people call a 'mystic,' and what I myself would call a 'realist,' because I consider every step of the foot, or stroke of the pen here, has some real connection with, and result in, the hereafter. I believe in a perpetual sequence according to God's will, and in what has been called a correspondence between the natural and the spiritual." Giles Richards expressed that thought in simpler fashion when he declared that every time he read Swedenborg he saw "deeper into the reality of things."

(Mrs. Smith, Oxford, Ohio, has done much research work in New-Church history. Out of her labors in this field have come such books as the "Buckeye Titan" and "History of the New Church in Ohio.")

THE TEMPLE CITY SOCIETY

It was in the fall of 1943 that a small group of people from Temple City, California, asked the Rev. Walter B. Murray to be their minister. He enthusiastically accepted and held his first service for this group, Oct. 10, 1943. He was dearly loved and highly esteemed by all and served faithfully until his passing into a higher life exactly four years later, Oct. 26, 1947. Alvin Taylor from Los Angeles then served this group as lay-leader for six years. Then came Thomas A. Reed for one year. Now that Mr. Reed is at the New-Church Theological School the Temple City group feels fortunate to have the services of Mr. Jack Odey from Pasadena.

At the last meeting in Temple City a sermon by the Rev. W. H. Beale, "The Promise Made to Mary," *The Messenger*, Dec. 11, 1954), was studied. Mrs. Hermine Coughran is one of the spark plugs of this group who has kept it going in good seasons and bad.

LETTERS to the EDITOR

The Title "Swedenborgian"?

To the Editor:

I would like to make a suggestion concerning the title given to our church as 'Swedenborgian.'

The Second Coming was not that of Swedenborg's birth, but the truth of God being born on earth, or 'New Light.' It is not Swedenborg who orders our way of life. It is God through Swedenborg. If Swedenborg were living in this age, he would be hurt by the amount of credit given to him, and the loss of credit given to God. Many people have been led away from the new truth by the phrase 'Swedenborgian,' or 'Swedenborg's Rules of Life,' or 'Swedenborg's visions,' etc. People are right and just, if when they hear truth being seemingly claimed for one, they turn away. Their thoughts being: no one has truth but God.

Why then couldn't the name of Swedenborg be in small letters on church signs and reading matter, or better still be left out? Names cause prejudice, except that of God. Prejudices turn people from God.

Herbert W. Boyce,
West-Newton, Mass.

Omniscience and Freedom

To the Editor:

The statement of Dr. Swanton that the Lord does not know what choices we will make individually within the maze of creation; and that Divine foreknowledge would destroy human freedom, arrests our attention. This statement does seem to have logic, yet such a statement does not seem to be Biblically true. There are to my mind passages in the Word that would not support this. We read that the Lord did not commit Himself unto men for He knew all men.

It is doubtful that if the Lord did not know what choices man would make he would not know the moment that man would be prepared for fuller life—all life and the processes of regeneration being the Lord's alone. The Lord would have to know the most particular things of man's will, otherwise He could not know the general things for He sees from within from His Love. Seemingly it is for this reason that the Lord is as a Man taking a journey into a far country and leaving His estate to the care of others. The Lord so withdraws His Presence to the end that man has, under His Providence just that essential freedom; this appearance is maintained and is essential to free will.

But in times of spiritual judgments the Lord seems to move in nearer to human decisions, but while the Lord has been in a Far Country the man has been preparing himself in this freedom for the closer relation with his Savior. The Lord knew how He would have to take the Israelites to the promised land, but

He could have taken them by the short route. This would have destroyed their freedom, and would not have been a message of spiritual significance for all time.

In many instances the Lord remained aloof from the decisions of His disciples, but He knew what decisions they would make. This again is shown by the Lord remaining asleep in the ship while the storm raged on all about. A perfect illustration that our Lord is present but will await our importunities to the utmost.

Leonard Cole,
Clinton, Ont., Can.

In Human Form

To the Editor:

I would like to ask a few questions through the *Messenger* which I believe will provoke thought, meditation, inspiration and a broader understanding of the Word. What, for example, does Swedenborg mean by the following?

In *The True Christian Religion*, no. 787, we are told that the New Church is the crown of all churches that have ever been in the world, because it will worship ONE VISIBLE GOD in WHOM is the invisible God, and that thus only can there be conjunction of God with man. In *The Arcana Coelestia*, no. 6876, we are told that if Jehovah were to appear in the church as a man, men would be offended, and would think that He could not possibly be the God of the Universe because He was seen as a man. They would have no other idea of Him but as that of another man. In this they believe themselves wiser than the "ancients" and are not aware that in this they are remote from wisdom.

In the same work, no. 49, we are told that the Lord appeared in the Most Ancient Church as a man and spoke to the people by the word of His mouth. Also in the *Spiritual Diary*, no. 4772, we read that they of the Most Ancient Church, who were wise above others, worshiped Jehovah under a human form; and that an invisible Creator is an incomprehensible being to whom man cannot be conjoined.

In the *Spiritual Diary*, no. 4775, we are told that the Africans were instructed by angels concerning the Lord and told that they were to receive a new Bible from the Lord. And in the same book, (no. 4777) we are told that the angels rejoiced that the coming of the Lord was now at hand, and that the church which was perishing in Europe would be renewed in Africa. Also in the *Spiritual Diary*, no. 5518 it is said that the African race is the one race on this earth which is able to be in illustration beyond all races because they are such that they think interiorly and receive truths and goods differently from other races—that the Africans are the ones who are of the celestial genius in which the angels of the Celestial Kingdom are.

E. E. Wolfard,
Tacoma, Wash.

A Denomination?

In the *Messenger* of Oct. 1, H. Mildred Herrick protests so rightly against using the word denomination in reference to our Church of the New Jerusalem. She quotes the Rev. Mr. Tobisch's tract. "What is this New Jerusalem" in supporting her contention.

Granting the word "denomination" has a broader meaning than popularly given it, there is the connotation of a Protestant sect of which decidedly our Church of New Jerusalem is not, even though our own clergy are often guilty of naming us a denomination.

Let us also use more: "The New-Church teaches" instead of "Swedenborg says," and we will not be accused of worshipping Swedenborg, which was once said to this writer.

This does not mean but that we may not join ecumenical interests, but our distinctiveness should bring much needed inquiry.

Hazel Baker Clark,
Needham, Mass.

WHAT THE RELIGIOUS WORLD IS THINKING . . .

Churches vs. Religion

That suburban churches are multiplying and expanding as never before, does not mean they are doing more converting or indoctrinating. Instead, they are being taken into "captivity" by the intruding suburbanites who have supplanted the church's function of delivering a spiritual message, with activities for amassing money and members. Such gains are of little value, so great is the loss of Christian faith in this preoccupation with the build-up of organization. These church-goers and their clergy are too busy, now, to pay attention to the Gospel. (*Rev. Gibson Winter, Episcopalian, of Michigan; "Time," October 10*).

* * *

Juvenile Delinquency

Many groups are beginning to study the alarming situation of juvenile delinquency. Should the church also be concerned? It surely should.

Delinquents are anti-Christian in behaviour, their motives contrary to ideals of love for the neighbor. They do not know, they do not care, when they break a Commandment. Their problem is that of being unaccepted and not understood; feeling shut out, they react defensively. "Truly they walk in darkness."

Delinquency is a symptom of distortion in a child's character-development, and this in turn is a symptom of disturbance in his early interpersonal relationships. Treating the symptom is useless. It is the causative disorder that must be dealt with, to effect rehabilitation; it is the underlying personality that must be understood.

There are various types of delinquents, and these can be grouped according to the basic factors in their disturbance. One type comes from the home which continuously lacks a father's presence, and seeks therefore a substitute in gang-authority. Another group consists of children who are resentful because of feeling unloved, and try to compensate in symbolic ways which are socially unacceptable (stealing, attacking others). The "repeaters" who persist in committing an offense are those who have suffered, early in life, an experience of rejection resulting in acute anxiety; aggressive behaviour is developed to blot out the sense of insecurity, and becomes an habitual pattern of action. Many delinquents are the emotionally immature children of inadequate parents who, although not hostile, show small concern for home and family. Such children become "drifters."

It must be recognized that during adolescence any child tends to indulge in occasional outbursts which are aggressive or impulsive. But the normal adolescent has conscience, parental standards to refer to, and a relationship of affection and understanding with his parents; and so he does not become fixed in unacceptable activity. Delinquency has deep roots, imbedded in character-patterns grown from unfortunate relationships and experiences.

Delinquent children need to be accepted and understood in spite of their "state of sin." Churches and pastors must see them as rejected, neglected, and confused, and should try to help through principles and methods of good pastoral care. (*Rev. J. Lennart Cedarleaf, Chaplain, California State Youth Authority; "Pastoral Psychology," October*.)

* * *

Possible Church Program

The church is in a position to play a vital role in meeting delinquency problems. It can offer the lonely delinquent some of the love, respect, and understanding which he has failed to receive from his family. It can meet his great need for "belonging" to something bigger than himself—for belonging socially, to a group; for belonging spiritually, to God.

In various practical ways a church can give help. The following programs, related to prevention and cure of delinquency problems, are possible for many churches and give opportunity for broad participation on the part of the church membership.

Parent education: for discussing and developing better understanding of parent-child problems.

Community education: to promote general understanding of interpersonal problems.

Remedial instruction: to aid development of basic skills necessary for school-adjustment. (Poor school-work is usually an impetus to delinquency.)

Psychological testing: to evaluate a child's mental and emotional equipment.

Psychological guidance: for counseling and psychotherapy.

Referral information: to provide data as to re-

sources available to troubled children and parents.

This last is the simplest and most practicable program of all; since for some of the above suggestions, although intelligent and sympathetic laymen could contribute much, trained personnel would be needed. But there are many agencies, specialists, publications, local and national, from which help could be obtained by individuals if they were so informed; much delinquency persists simply because those involved do not know where to go for advice. A referral service would remedy this, and could easily be set up by any church group. (Ross Thalheimer, N.Y.C. psychologist, and Benjamin I. Coleman, Case supervisor for N. Y. State Training School for Boys; "Pastoral Psychology," October.)

G. D. M.

* * *

Fundamentalism and Modernism In Perspective

In the 1920's the Fundamentalist-Modernist controversy raged in American Protestantism, and like all internal strife it has left bitterness and suspicion in its wake. What is the background of this controversy? We find its roots in the first Puritan settlements of New England. Representatives of all the major Protestant traditions came to this country in the 17th century. As a group they leaned toward Calvinism, emphasizing the authority of the Bible as against the authority of church or tradition. This was before the rise of critical or skeptical attitudes toward the Scriptures; the Bible was the adequate and absolute authority on all questions. Interestingly enough, many of these same Puritans were honest and able scholars; they had no fear of new knowledge, classical or scientific. "Faith and reason fertilized one another."

However, in the 18th Century the gulf widened between faith and reason. Rationalism, with its emphasis on natural religion, optimistic outlook on life, questioning the authority of the Bible (as expressed in Unitarianism), spread rapidly. At the same time, "evangelical pietism" won many converts. It was Bible-centered, and stressed a simple faith, conversion, and the emotional experiences of religion. By 1800 the rationalist movement waned, primarily because of the great influence of the pietist revivalists, who, among other things, won many converts by blaming the rationalists for the excesses of the French Revolution. In a few years faith was rigidly set against reason, and 19th century Protestantism could not cope with the difficult, important theological issues of the day.

The Civil War seriously challenged the conservative school of American Protestantism. Science and technology undermined the beliefs of many pastors and congregations. Henry Van Dyke called it an "age of doubt." Out of this uncertainty sprang "evangelical liberalism," a movement that believed in the divinity of Christ and accepted the Bible in religious matters, but which sought to express these ideas in

current concepts. Thus liberalism came from within Protestantism, seeking to bring faith and reason together again in creative interchange. But this balance was, and is, difficult to achieve. The inherited traditions of Protestant orthodoxy, especially in regard to the understanding of the Bible, seemed remote and medieval to some of the liberals. Sometimes those who set out on a journey find that it takes them farther than they had expected to go. So it was that some of the extreme liberals disavowed special revelation; they sought to ground their faith by empirical method on some other basis than the Bible. This trend might be called "scientific modernism" and is not to be confused with the broader movement of evangelical liberals.

From 1870-1930 the conservative-fundamentalist forces grew rapidly in the South-Western areas as a result of thousands of traveling evangelists, Bible Conferences, and Prophetic Conferences. The Niagara Conference in 1895 outlined the strict conservative belief: the absolute accuracy of Scripture, the deity of Jesus, the virgin birth, the substitutionary atonement, the physical resurrection and bodily return of Jesus Christ. Both conservatives and fundamentalists believed this creed, however, the fundamentalists were more aggressive, more certain that they had the whole truth, less concerned with scholarship.

Since 1930 the theological climate has remarkably changed. Today we see a fresh attempt to bring together again the intellectual and emotional aspects of Protestant life. The primacy of faith is stressed, but the contribution of Biblical and historical scholarship are accepted. This new approach seeks to recover the great words of classical Christian faith: sin, grace, justification, redemption—yet strives to avoid static and outmoded theological formulations. This theological renaissance is concerned with expressing the gospel of Christ in terms relevant and convincing to men of our time, yet is aware of the subtle danger of trimming eternal truths to suit the whims of a temporary cultural period. Extreme fundamentalists called this a new modernism; extreme liberals call it a new orthodoxy—but the vast majority of American Protestants feel that the gulf between faith and reason is definitely narrowing.

(Condensation of an article by Robert T. Handy, Associate Professor of Church History at Union Theological Seminary; in the Summer, 1955 issue of "Religion and Life.")

—Paul Zacharias.

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THE UNJUST STEWARD

How to be a Good Spiritual Executive

By H. B. Larsen

"And he said, how much owest thou? And he said, 100 measures of oil: And He said to him, take thy bill and sit down quickly and write 50. Then said he to another, and how much owest thou? And he said 100 measures of wheat. And he said unto him, take thy bill and write four-score. And the lord commended the unjust steward, because he had done wisely: For the children of this world are, in their generation, wiser than the children of light." (Luke 16:6-8)

Whether we like it or not, we are all stewards or executives of the knowledge and riches we have received from the Lord. It is up to each one of us to study and learn how we can best minister the treasures of good and truth that have been entrusted to our care. This will be revealed to us in the hidden meaning of the Bible as revealed by our Lord to the eyes and ears of Emanuel Swedenborg. In the first part of this parable we find that the Lord is a rich man who had a steward. In the general sense we know that the external church is the steward that ministers the riches of ceremonies, sermons, doctrines, rites and truths of the internal church. But in a particular sense we are a church in its least form—you and I. And the external man is the steward. As this church in its least form we are responsible for the Lord's goods and truths.

Through our consciences the Lord asks, "What good use are you making of your natural and your spiritual riches?" And then to the soul that sees his great responsibility He seems to say, "How is it that I hear this of thee? Give an account of your stewardship, for you may no longer be steward." And then the steward resolves what he will do. If he cannot be a steward in his Lord's house, he will fix things so that at least he will be received in the houses of his Lord's debtors. Here we have a picture of a spiritually-regenerating man—a steward of the Lord—and it might be you or me—who has failed to use the Lord's goodness and truth wisely, but has wasted them. He sees his peril and that the future is at stake, but he cannot dig and he won't beg. You see he no longer feels strong enough to get his own spiritual living by his own powers—digging—and he is ashamed to ask the Lord for more of what he has been so freely given but wasted.

Two Seas

He sees that these treasures of goodness and truth have been given to him freely by the Lord as long as he used them wisely and did not waste them. But now all

these benefits are lost to him unless he gives these treasures away himself and gives them away freely. Can we see here that the treasures of goodness and truth and love can never be ours if we waste them on a selfish and self-centered life? But if we use them wisely and give this goodness and truth freely to others, we can also have them ourselves—and we can have them forever.

Bruce Barton tells of the two seas in Palestine. One is fresh and sparkling and full of fish and birds, lined with beautiful green trees, and men build their homes on its shores. Children play and swim in its cool, refreshing waters. The River Jordan makes this sea with its clear cold water from the hills. The river flows on through this sea into another sea. Here there is no sparkling water or splashing of fish and bird. There are no homes and laughter of children on its shores, and the air hangs heavy and stifling, and neither man nor beast will drink from it. What makes this great difference in these two near-by seas?

The sea of Galilee receives but does not keep the waters of the Jordan. For every drop that flows into it another drop flows out again. The giving and the receiving are equal. But it is not so with the other sea. Like a miser it hoards its income jealously. It is not tempted to yield to any generous impulses and every drop that it receives it keeps. The sea of Galilee gives and it lives. The other sea gives nothing—and it is called the Dead Sea. There are two kinds of people in this world just as there are two seas in Palestine. It is strange to the natural mind of man, but our real spiritual happiness comes only when we give the happiness of the good of love and truth away to others. Those who cling to their worldly wealth like misers will doubtless do the same with their spiritual

wealth, and so they lose both. Like the Dead Sea, they are in the lowly deserts of the earth.

Our external spiritual man calls to mind the debtors. All of us are debtors to the Lord because all good things of love, and truth, and the life itself are from Him alone. We of ourselves not only have nothing, but are nothing apart from Him, our Lord, God and Saviour. In the parable there are a number of debtors implied but there are only two debtors spoken of. One owed 100 measures of oil and the other owed 100 measures of wheat. The first debtor is the will or the affections which receive the warm oil of love. And the other debtor is our understanding which receives the wheat or the good of truth. You see, oil and wheat are staples—necessities of life in the Holy Land, as the good of love (oil) and the good of truth (wheat) are necessities of the Holy Land of our minds.

Called To Account

We are told that 100 measures are involved in both cases. And this means for us that ALL of the good of love and truth that we have is given into our care by the Lord. And now the steward suggests what, in the literal sense, seems to us to be highly dishonest and fraudulent. He says, "Take thy bill and sit down quickly and write 50."

Let us get the picture. The debtor, the will of our natural man, is called to account by the external spiritual man. He says, "Define in your heart what you owe to the Lord. Then you will know your true relationship to Him." It is said, "Sit down and write." Sitting down refers to the will and writing refers to the understanding, both of which are to become fixed in its obligation. Now why was this first debtor told to write only 50 measures of oil? And why wasn't this dishonest?

The answer lies in the number 50 as it is contrasted with 100. We know that 10, as a number, means whole, complete and full—like the Ten Commandments and the ten fingers and toes. The number 100 means whole and full—with emphasis—10 times 10. The number 50 on the other hand is a multiple of 10 and 5, and it means some or enough and sufficient. Do we get the picture here? No man can ever repay the Lord 100 per cent or 100 measures for all His goodness and love and truth because, if he hasn't wasted them, he has only the Lord's 100 measures with

which to repay him. You see, goodness and love and truth are from no other source.

And so the Lord is satisfied with our payment of half or only 50 measures — or some of the oil of love. Don't we speak of the love of marriage being on a 50-50 basis? Actually it is 100-100, or it should be.

From the Lord we receive 100 measures. As channels of His love and truth we must return enough or some of that love—50 measures.

Attend to Future

We can never undo the past in our lives in relation to God. But we can attend to the future. If we will acknowledge our debt of 100 measures — that is, if we acknowledge that all of our good of love and truth come from him—and if we will strive to cease to do evil and to obey His commandments, then the Lord will consider the 50 measures enough. A man writes his debt in his book of life and then he starts a new life in the will of the Lord. And we pay our debt to the Lord when we reflect His love in our love to the neighbor. It is then that we become good, spiritual executives.

And now the second debtor is challenged. "How much do you owe?" He answers, "100 measures of wheat." This second debtor of our mind is our understanding, and the understanding of a generating man knows that it owes all of the good of knowledge and truth to the Lord, who is All-Wisdom. But the second debtor is told to write only 80. Why was he told 80 instead of 50, like the debtor of oil?

Truth and knowledge are subject to the temptations of evil and falsity. And what number in the Bible, above all other numbers, represents temptations? Doesn't the number 40 come to mind? The flood lasted 40 days and 40 nights—Israel was in the wilderness 40 years. The Lord was tempted 40 days. The number 40 stands for temptations and when it is multiplied by 2 it represents that we should stand fast in the double temptations that attack both our will and our understanding. We should pay back 80 measures of wheat in both our natural and our spiritual life when we are tempted. We do this in standing by the good of truth and love in all life's temptations.

Preparation—How Long?

Now we are told that the Lord commended the unjust steward. He said he had done wisely for

"The children of this world are, in their generation, wiser than the children of light." These words are spoken according to appearances, as well as in the language of parable or symbols. They are written so that the natural-minded man can also receive a lesson from them, as well as the spiritual minded man.

For do not the children of this world go after worldly riches with much more enthusiasm and wisdom than they go after spiritual wealth?

I was talking to a Hebrew doctor, an agnostic, who was attending me one time. We spoke about the Lord and the hereafter, and he confessed his total lack of preparation or study of religion for the next life (which is, of course, a continuation of this life). He had no time for church or study of the Bible. I asked him how long he had studied to become a doctor, and we figured out that it was over 20 years. I asked him how long he expected to practice medicine and he said, "forty years if I'm lucky." "Well," I said, "If you studied 20 years for preparation in this life of 40 years activity, how much should you study and prepare for eternity?" He was deeply impressed.

In this life the natural man can often teach the spiritual man how to act wisely. As we read in *Numbers 22* the "dumb ass" (which is a symbol for the wisdom of the natural man and of this world) reproves the madness of the prophet Balaam who was going to commit spiritual suicide. The prophet represents the wisdom of the spiritual man.

We have to be on guard always—even the most spiritual-minded man—against the enticements of evil and the devils of hell.

In our parable we find that the lord of the house commended the

unjust steward, because he had done wisely. Jesus was calling our attention to the fact that worldly men show much more energy, wisdom, promptness, regularity, reliability and provide for themselves much more prudently than spiritual men are apt to do. How many men have almost perfect attendance records at work, yet have little or no attendance at church? The man who doesn't go to church on Sunday because there is a cloud in the sky will go to work on Monday in a hurricane. The man who comes to church half an hour late on Sunday without a very good reason will punch the clock half an hour early on Monday. The man who for advancement and to please his boss will work overtime—sometimes without pay—will hardly do any work for the church. He is too tired and must get rest. How many men carry endowment policies for their old age who never get even the first payment? And many of these have let their heavenly policies lapse.

Can we not see that in this parable the Lord is teaching us to be practical in our spiritual life—that we should be as ready and able and willing to look after our spiritual interests as efficiently as we look after our worldly affairs—to carry spiritual insurance as well as endowment policies?

This is what the Lord meant when He said, "For the children of this world are in their generation wiser than the children of light." What can be said of our managerial and executive wisdom? Are we wise in the work of the Lord—of the church—and in our studies of Sunday as compared with our jobs on Monday? The Lord needs efficient executives in His work just as much as our employees on earth do. We can become spiritual executives for Him if we will attend to our regeneration in the way we attend to our generation in this life. And now the Lord says something else that is often misunderstood in its literal sense. He says, "Make to yourselves friends of the mammon of unrighteousness."

Mammon is worldly wealth, honor and position. Spiritually the Lord is teaching us to use this world wisely, prudently and with common sense in order to make the things of this world and of our natural life act as friends to our spiritual life. In its practical application it means that we should live in this life and do the things of this life that are neces-

THE FINAL JUDGMENT and the CONTINUATION

by

EMANUEL SWEDENBORG

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sary and good, and use them as a **TRAINING SCHOOL** for our spiritual activities. If we are not faithful to the Lord, then the riches and the honor and wealth of this world become unrighteous — that is, we love the world and so we act unrighteously in it. Can we not also see that if, like the Jews in Jesus' time, we will not be faithful to the letter of the Lord's Word and to His Commandments, how can we expect Him to trust us with the true riches of the hidden internal sense and the spiritual truth which is not seen by worldly eyes? A man who will not keep the Commandments literally does not keep them spiritually; and to such the Lord says, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?"

A Higher Stewardship

And so, this is the personal application of this parable of being good spiritual executives, or stewards. We must use all the knowledges of good and truth (our spiritual riches) wisely in the world, even as we use worldly riches and honors (mammon) wisely. We are to use the world as a friend and a servant of the Lord. The Lord does not expect 100 per cent efficiency from us, but we must acknowledge that all of our good of love and truth are from Him alone. We must admit that we owe Him 100 measures of oil. We will show our wise executive ability when we return enough of His love in our daily life—that is, when we write them down 50 measures of oil in our book of life. We are wise spiritual executives when we testify to the good of truth from the Lord by our faith, even in the double temptations of evil and falsity as they assail both our love and our understanding, and by so doing we write down 80 measures of wheat in our book of life.

May we all stand fast to be good and wise stewards of the Lord. May we all practice our religion in our daily life. And let us use the things of this world wisely, not in a worldly spirit and as an enemy, but as a friend to heaven and to our own regeneration.

Let us heed the wisdom of our natural man (the "dumb ass") and not ignore it like Balaam. Then, when we have been true to the teachings of the Lord He will commit to our executive ability the higher and holier riches of the spiritual life in heaven.

Natural Notes

By Carol Lawson

In Pittsburg, Gib and Mildred Heddaeus have been receiving congratulations as another grandchild joined the family; a son born to Mr. and Mrs. Robert Heddaeus, Panama, Oct. 12. Another son, Bill, is studying engineering at the University of Pittsburg. Latest figures from that Society show the rummage sale netted \$158. The November project for the Ladies will be a Sauerkraut Supper. An October sermon by the Rev. Leon C. Le Van was beamed to Russia; it will call for support of an interchurch movement to provide Bibles for Russia. "It is better to put a Bible into the hands of a Russian boy than a gun in the hands of an American boy," is the theme.

Here are some particulars for those of us in the Church who are as eager for news of this romance as are some people of the romance of Princess Margaret and Peter Townsend. At the wedding of Jack Spiers and Marjorie Sundheim, the Rev. Mr. John W. Spiers and the Rev. Rollo K. Billings shared the service but Mr. Spiers as father of the groom tied the knot. Jack's sister, Paula, was one of the bridesmaids, and Mrs. T. V. Houser, sister of the late Mrs. John W. Spiers, was hostess at the wedding reception at the Edgewater Beach Hotel. Jack and Marjorie went to Fort Lauderdale, Fla., for a week's honeymoon, and now they are in their new house at 1031-C Bellwood Ave., Bellwood, Ill.

An article on gambling was published by a New-Church minister in Australia; it was re-printed in the New-Church Herald, London, England, and after having travelled nearly around the world it appeared in the November bulletin of the Gulfport, Miss. Society.

Mr. Donald Dunbar, interim minister of the Brockton, Mass., Church, showed slides and spoke on his recent trip through Europe at an October Brockton YPL meeting.

Spotlight on Fryeburg: Miss Cary Bradley has just left the village for Mercy Hospital in Portland, Maine, where she will undergo treatment for three weeks . . . October 22 the Jr. YPL went on a mountain hike, possibly to work off some of the extra calories they may have eaten at the delicious public ham supper which they had given with the Sr. YPL the evening before . . . The Women's Alliance had a booth at the Oxford County

Fair which was very successful.

After spending two years in Europe with the U.S. Army, Kenny Pratt, Elmwood Society, was expected home in the latter part of October. A suggestion box has just been placed in the front hall of that church so that the congregation may express their desires for favorite hymns, sermon subjects, ideas for the Church Council, etc.

At the Kitchener Halloween masquerade, "Ernest," (see *Messenger*, October 29) was discovered in peace, or rather in pieces, in the traditional ghost story told in the dark. Harold and Ruthe Hayne wrote the story and Ruthe told it eloquently with some especially dramatic pauses when Ernest's bones, eyes, and heart were passed about.

A brand new organization connected with the Detroit Church is the Johnny Appleseed Club. There are ten members headed by the sponsor, Miss Joylyn Ives. Members' ages range from 9 to 12, all members of the Sunday School. The object of the club is to study the life of that pioneer New-Churchman in conjunction with Swedenborg's "Four Rules of Life." For a complete outline of this program, consult *The Messenger*, Aug. 6.

The Montezuma Society of the Kansas Association has lately been conducting its own worship services. These services are under the direction of Alvin Friesen with sermons tape-recorded in Pretty Prairie . . . Kenton Graber, son of Mr. and Mrs. Walt H. Graber, Pretty Prairie Society has been teaching part-time at the University of Manhattan. We hear that he is teaching general chemistry to a class of Home Economic girls. "How lucky can you get?" asked the editor of the *Pretty Prairie Bulletin*.

Susie Walker appeared at the Lenox Community New Church one Sunday last month, just out of the hospital with her arm in a sling; what a wonderful example of determination for that growing Sunday School.

At the recent meeting of the Massachusetts Association in Bridgewater, the suggestion was made by several that a project similar to the Wayfarers' Chapel be started in New England, either on Cape Cod or in the resort area of New Hampshire or Maine. Another matter that caused some discussion was the report of the Adult Advisory Committee on Youth, presented by the chairman of that committee, Mrs. Waldo C. Peebles. The report contained the results of

a poll of past and present leaguers as to the nature of their league programs and their effectiveness.

The Rev. Norman Vincent Peale addressed those present at a special service at the Madison Ave. Baptist Church on the last Sunday in October and the Rev. William R. Woofenden, minister to the New York Society, participated in the service, delivering the invocation and the benediction.

MORE SCHOOL NOTES

Without fanfare, the California Association of the New Jerusalem has produced material for the use of teachers and pupils in their Sunday schools. The material is introduced by a message of general considerations followed by a calendar of lessons for the fall quarter of the year 1955-6. In December this will be followed by a calendar for the winter quarter and at Easter, for the spring quarter. Special lessons are included for Thanksgiving, Christmas, and Easter.

All material is mimeographed, consisting for each lesson of information for the teacher, preparation for the lesson, a suggested pattern for the class session. An additional sheet is offered called the *pupil's work sheet*. This repeats by questions, true and false tests, outline pictures and maps, etc., the meat of the lesson's message. Occasionally additional material is either suggested or enclosed, as for example, a teacher's manual, prepared by the Rev. Robert L. Young, San Diego, Calif. Last year the cost was approximately 2½¢ per lesson.

This California curriculum has been prepared and distributed by the Rev. Othmar Tobisch, San Francisco.

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Births, Baptism, Confirmation, Wedding, Memorials

BIRTHS

BURROWES.—Born to Mr. and Mrs. Richard Burrowes, Belleville, Ont., Aug. 4, a son, Richard Charles Halliwell.

SEAVEY.—Born to Kaye and Earl Seavey, Fryeburg, Me., in June, a daughter.

HATCH.—Born to Rita and Leonard Hatch, Fryeburg, Me., a daughter, Darlene Marie.

BRIGGS.—Born to Jean and William Briggs, Fryeburg, Me., Oct. 4, a daughter, Rebecca Jean.

REUSCHLEIN.—Born to Mr. and Mrs. William F. Reuschlein, Pittsburgh, Pa., June 29, a son, James William.

DOMENECH.—Born to Capt. and Mrs. John Domenech, Pittsburgh Society, Aug. 5, a son, Douglas William, at Fort Benning, Ga.

BAPTISM

HOFFMAN.—Robert Roy Hoffman, son of Mr. and Mrs. Fred Hoffman, Detroit, baptized July 4 at the home of his grandmother, Mrs. Isabel Reuschlein, in Pittsburgh; the Rev. Leon C. Le Van officiating.

CONFIRMATION

HEDDAEUS.—William Warner Heddaeus, son of Mr. and Mrs. Gilbert T. Heddaeus, confirmed in the faith of the New Church, Dec. 26, 1954; the Rev. Leon C. Le Van officiating.

WEDDING

SPIERS-SUNDHEIM.—Mr. John W. Spiers, Jr., and Miss Marjorie Marie Sundheim, married Oct. 8, at the Christian Community New Church, Chicago; the Revs. John W. Spiers and Rollo K. Billings officiating.

MEMORIALS

LEEPER.—Mrs. Henrietta Sampson Leeper passed into the higher life, Oct. 9. The services were held in the Wee Kirk O' the Heather with interment in Forest Lawn, Hollywood Hills, Oct. 12; the Rev. Andre Diaconoff officiating.

Mrs. Leeper was a member of the Los Angeles Church, which will very much miss her. She was a person of dignified presence and of noble and courageous spirit. Mrs. Leeper had a keen sense of justice and of Christian religion-in-life. She had many friends among whom were Dr. Frank Laubach and Mr. Glen Clark. She loved beauty and was a friend of all children. She was born 86 years ago in New Brunswick, N. J. Her father was a pioneer social worker and director of

a reform school for boys. His services called him to Colorado when his daughter was a small child. She grew up in that state, and was married in Denver to a newspaper man. She travelled widely in the United States and in Europe. Later she made her home with her daughter, Vera, (Mrs. Sylvester Weeks), in Yorktown Heights, N. Y. In 1945 mother and daughter came to California. Here Mrs. Weeks made a home for her mother in Montrose, near Los Angeles.

WINSLOW.—Mrs. Floridel Buck Winslow passed on to her heavenly home, Aug. 28, 1955, at the age of eighty-six, being the oldest member of the Mansfield, Mass. Society.

Mrs. Winslow was an active worker and was the first president of the Mansfield Women's Alliance, which was formed in 1929, and she held that position for several years. Her grandmother, Mrs. Elizabeth Stearns, was among the first in Mansfield to embrace the teachings of Swedenborg, as did all her children and many of her grandchildren, of which there were fifty.

Mrs. Winslow is survived by two daughters: Mrs. Arthur Choate, Medway, Mass.; and Mrs. Albert Ewell, Pocasset, Mass.; and one son, Stanley Winslow.

The services were conducted by the Rev. Clayton Priestnal.

WOODWARD.—George Stedman Woodward, husband of Ada Morton Woodward, an active member of the Cincinnati Society, passed into the higher life Oct. 11. Funeral services were held in Christ Church, Glendale, O., Oct. 13.

Mr. Woodward was a corporate member of the Cincinnati Society.

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Doers, Not Hearers Only

John Sanford Peck

Tradition And Advent

Richard Foster

Jesus or Santa Claus

Perry Martin

November 26, 1955

Advent Number

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OFFICERS OF CONVENTION

Rev. Franklin Henry Blackmer, President, 134 Bowdoin Street, Boston 8, Mass.; Mr. George Fausch, Vice-President, 209 Southway, Guilford, Baltimore 18, Md.; Mr. Horace B. Blackmer, Recording Secretary, 134 Bowdoin St., Boston 8, Mass.; Mr. Albert P. Carter, Treasurer, 511 Barristers Hall, Boston 8, Mass. Mr. Chester T. Cook, Auditor.

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Editor

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Associate Editor
Carol Lawson

Address all editorial correspondence and manuscripts to the Editor, Box 65, Evans-ton Branch, Cincinnati 7, Ohio.

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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.

IN THE FULLNESS OF TIME

A Meditation for Advent

By Reynalds E. Becharel

"When the fullness of time was come, God sent for his Son."—Gal. 4:4.

"Thus saith the High and Lofty One, that inhabiteth eternity, whose name is Holy: 'I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.'"—Isa. 57:15.

When we study the human struggle in the centuries before the Lord's advent, we find Greek, Roman, Hebrew, Egyptian, all groping in a reeling world of shifting values for some sure standing ground on which their convictions might rest, seeking a divinity capable of being understood—one who might teach them the meaning of life, point out the way to happiness, and satisfy the numerous yearnings of their hearts. Socrates voiced their yearnings when he cried out in his darkness: "We look for a god, or a god-inspired man, who will teach us our duty and help us to live as we ought."

It is as marvellous as it is true, how many gropers after God have left their cry recorded, in some form or other, in old literatures. Yet, through all the spiritual darkness there is, alongside of this utterance of need, the acknowledgment of the wondrous light of a hope, in the advent of One in whom might be found what their own natures did not give them—freedom from degrading passions, liberation from low desires, victory over temptations, and the satisfaction of the hunger for the things that do not die.

And it was natural that men in those earlier centuries should have expressed their yearning for something or somebody abler and higher than themselves—for the moment a man looks into his own heart, he knows that he is enslaved by sin, he becomes aware of his limitations, he realizes that he might do better than spend his life stumbling through blind alleys. He knows his aspirations are infinite, and that the wings of his soul were meant to be stretched out in heavenward soarings, not to be cramped in hindering environments. He knows that he was meant to stand up before God in a clean, pure manhood, not coarsened by lusts and weakened by the consuming fever of sin.

Spiritual Degradation

But, unfortunately, previous to the Lord's advent in the flesh, man had reached such a state of spiritual degradation that the light of heaven could not penetrate his mind, so immersed was it in evil and falsity. He had become the prey of evil spirits. The hells had invaded every area of his life. As

Swedenborg states: "Before the coming of the Lord the hells had risen to such a height that they began to infest the very angels of heaven, and likewise every man."

However, the Lord-God in His infinite mercy did not forsake man in his state of spiritual degradation and hellish slavery. In fulfillment of prophecy He came to seek and save His sheep which were lost. Since men on earth could not be delivered from the hells through immediate instruction from Him or mediately through His Word, it became necessary for Him to seek a new way of access to their minds and hearts. To lift them out of their fallen state it was necessary that He should come to them in that state.

It is related that a Moravian missionary went to preach the gospel to the slaves of the West Indies. Failing as a free man to reach them, he became a slave himself and went with them to their toils in the field and into all their hardships and sufferings, thus getting close to them. Then they listened to him. This illustrates to a certain extent the Lord's method and His wonderful love and condescension to redeem and save fallen humanity.

Comes the Deliverer

In "the fullness of time," that is, at the most critical period in history when mankind had fallen so low as to be under the entire domination of the hells, He clothed Himself with our human nature and came down to earth as our Deliverer and Savior. He assumed our imperfect human nature in order to get nearer to the sinner, sympathize with him in his struggles against sin, experience his toils, his sorrows, his needs, his temptations, and then uplift him by holding out before him the hope and promise of salvation and eternal happiness through repentance and victory over sin.

And so God Almighty became incarnate, taking on a human nature which was the common heritage of our race—with our infirmities, our hereditary tendencies, our weaknesses, our needs, our aspirations and limitations—in order not only to accommodate Himself to our human understanding, but also to meet the hells on their own ground and fight them victoriously. In this way He looked upon the sorrows of the world and the sin and shame of men through His own experiences and contacts with these same realities, and set out to restore love, truth, compassion, mercy, humility, innocence, justice, righteousness, peace, freedom and happiness, the worship of God, among the ruins of humanity brought about by the hells, even though He Him-

self would have to suffer in the process. Thus, in coming as the prophet Isaiah puts it, "to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to the bound, to comfort all that mourn, and to proclaim the acceptable year of the Lord," He became also "a man of sorrows, and acquainted with grief."

Prophetic Utterances

But He was also the One whose coming was prophesied in the words of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! . . ."—and He was going to save men, not through poetry and art, which was the channel of the Greek; not through law and military conquest, which was the channel of the Roman; not through the mysticism of animal worship, which was the channel of the Egyptian, but by offering them the knowledge of Himself as their Creator and Heavenly Father, revealing to them God's thoughts and feelings and love; and especially, the weapons of salvation by which He Himself would conquer the hells: the divine and infinite truths of His own Word, to be used as ammunition against the assaults of the hells in temptation, to be obeyed and applied on that natural plane of human life where we are now living and working and struggling.

In His invisible glory, as Jehovah Himself—the Infinite Godhead—He would have been above the comprehension of men and He could not have effected the redemption without destroying the evil spirits themselves. We must not forget that His mercy extends even to them, so far as is compatible with the laws of His Divine Providence and Wisdom. But veiling Himself in the likeness of sinful flesh, that is, in our imperfect human nature, He allowed Himself to be assailed by all the combined hosts of hell in order that He might reduce them to order, and by destroying their power, restore mankind to their lost spiritual freedom.

Human Nature Assumed

This human nature, which He deigned to assume, formed the *plane*, or so to speak, the battleground, on which He could confront our enemies and deliver us from their power. His whole life on earth, from the cradle to the cross, was spent in accomplishing this great work of redemption. It was one unbroken series of temptations and conquests of the powers of evil, consummated at length by the agony of Gethsemane and the death on the cross, when He bowed His head and said, "It is finished."

In addition to, or rather in conjunction with this great work of redemption, was associated the equally important process of sanctifying and glorifying

this same human nature which He had assumed, as the medium through which the Holy Spirit might for ever be poured out on those who come to Him, and whereby they will then be truly reconciled unto Him—for this is the real and only atonement which He requires.

Had not the Lord appeared as a reviving influence, a quickening personality, a life-giving life, the result would have been moral and spiritual disaster for the world, which had become so spiritually debased as to have lost all knowledge of God, of heaven, and of the way of life. For there was no answer to the questionings, no solution of the gropings, no consolation for the sorrowings of humanity. Natural religion gave no solace to the soul. The still, small voice of conscience, when it was listened to at all within the heart, was soon drowned in the noise of lust of revelry. The gods had forsaken their altars, the ashes of the temple fires were cold, the oracles were dumb.

The Truth Is Lived

But the Great Light came, the Light which had been promised for ages. God's promises are sure. After centuries of waiting, suddenly the light breaks in all its radiant splendor. Darkness has fled! The first signs and symbols—a star . . . a light in the sky . . . the heavens are opened . . . a chorus of angel voices breaks forth into song proclaiming to all the waiting world that God has fulfilled His promise, that the long awaited Messiah, the Savior, Christ the Lord, has come . . . has come as the Truth, as the everlasting Word which was in the beginning with God and was God. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

And He lived the truth which He taught and was. He obeyed all the laws of redeeming love—all the divine truths of His own Word. He lived these laws here on earth, lived them in defiance of all the subtle and contrary persuasions of hell, becoming thus our Guide and Perfect Exemplar. The gospel of John says, "No man hath seen God at any time; the only begotten Son . . . he hath declared him." This is one of the most precious truths about the incarnation. The Lord Jesus Christ came in lowly form, and appeared to His friends as a man; but when they learned to know Him, they found that He was God Himself. We understand the meaning of this truth clearly when we see in every act and word of the Lord Jesus Christ a manifestation of the divine heart and life.

When we find Him at the wedding-feast, we see God putting His sanction anew upon the sacred ordinance of marriage, and upon innocent human gladness and festivities. When we behold Him taking little children in His arms, laying His hands upon their heads and blessing them, we learn how God

feels toward children. When we see Him moved with compassion in the presence of pain or of sin, we have a glimpse of the divine pity toward the suffering and the sinning. When we look at Him receiving the outcast and the fallen, treating them with kindness, forgiving them, and transforming their lives into beauty, we see how God feels toward sinners, and what He is ready to do for the worst and guiltiest. When finally we behold Him enduring the most severe temptations, even to the passion of the cross, we are given an insight of the amazing love of the Heavenly Father toward His children, a love which would not flee from even the most horrible death. Thus, the whole of the incarnation is a manifesting of the invisible God in acts and expressions which we can understand. It is literally true as Jesus said, "He that hath seen me hath seen the Father."

His Coming Continuous

In the "fullness of time" the Lord came in the flesh that He might come continually. He came visibly to men in this world that He might come forever spiritually nearer to all. Through His Divine Humanity we have now a more accessible medium to His infinite love. He comes to us. He is continually coming. His hands are full of blessings. He has eternal life to bestow. Shall we receive Him?

The choice remains with us. Only the heart that knows Him in its daily need can recognize His presence and receive Him. We may shut our ears against His teachings and harden our hearts against His spirit. But in so doing, we reject Him and pass judgment upon ourselves. Or like the shepherds and the wise men of old, we may stand in silent love and admiration before Him. We can obey His commandments, bring our minds and hearts into harmony with His Divine will, and thus find in Him our truest life, our most meaningful freedom and happiness. His advent in the flesh, besides being a sublime act of love, was also an act of self-limitation. And when He comes to take up His resting-place within the spirit and heart of a penitent, it is in His own wondrous lowliness that He comes—a condescending God, not robed in such splendors as would dazzle even seraphic eyes, but in a most mild and friendly shape, veiled within flesh, looking through a man's eyes, the God whose image is Jesus, and whose Spirit is the Comforter: "With him also will I dwell, saith the High and Lofty One, that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Even so, make us contrite, O our Father. Even so, come to us!

(The author of the above Advent message is born on the island of Mauritius. He has been the pastor of the Toronto Society, Canada, for several years.)

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Midwest Gathering

The Illinois Association of New Jerusalem held its annual meeting and election Oct. 21-23 in St. Louis. The meeting was very well attended with at least fifty persons there from out of town. In addition to delegates and others there was also a very large group of young people who were completely entertained through the generous hospitality of the St. Louis Society. (See *Natural Notes*.)

The President of Convention, the Rev. F. H. Blackmer, was present on Saturday and then left to go on to Kansas for a meeting in that area. The following officers were elected: president and presiding minister, Wilfred G. Rice, St. Paul, Minn.; vice-president, Harbourne Belcher, Chicago, Ill.; secretary, Isabel Bowyer, La Porte, Ind.; and treasurer, F. George Zibell, St. Louis.

The Rev. David Garrett was elected editor of the *New Church Visitor*, publication of the Association. The Rev. Wilfred G. Rice's name was placed in nomination by unanimous vote of the Association for the office of General Pastor. The Rev. Mr. Tafel conducted a highly successful and informative Sunday school forum.

At their luncheon meeting the Women's Alliance re-elected Mrs. Ronald Mrozinski, La Porte, Ind., as president.

EDITORIALS

The Challenging Light

Although the term Advent is perhaps oftenest used to designate an ecclesiastical season beginning with the Sunday nearest November thirtieth and ending on Christmas Eve, this is not the Primary meaning of the word. Rather it means the Coming of God to the world in a visible human form. A great spiritual force entered into the world, a force that was to be the light of the world. That light radiated over every area of human life. It penetrated to the dark places where there was sin. It broke in where there was sorrow as well where there was joy.

"I am the light of the world."

Whoever, in even the humblest degree, has understood the meaning of those words has also felt an inner illumination that made certain experiences in life glow with brightness. The light of the Lord's advent into life not only illuminates: it transforms. A friend of Charles Kingsley's expressed to the latter his surprise that he could live in so mean and insignificant a village. Kingsley answered by saying, "It is now some years since I realized that my dwelling-place must be my prison or my palace." Kingsley had made it a palace because he could see it in the "Light" that came into the world through the person of Jesus Christ.

It is no accident that the Genesis story attributes to God on the first day of creation, the words, "Let there be light." The preceding paragraph tells us that the "earth was without form and void; and darkness was upon the face of the deep." It is the light that reveals to men and women that beyond the confusion and darkness of their lives there are perspectives from which they can see order and brightness. The outstanding thing to be remembered about the Advent is that no difficulties can prevent God's glorious progress in human history. Man can delay it by his unfaithfulness and unbelief but he cannot prevent it. God is coming through the wilderness of unbelief and irreligion. He will cross the low places of indifference and pass over the mountains of prejudice and falsities. It is nothing new in the life of man to find materialism, the lust for power, self-love and worldliness seemingly holding sway. When was it otherwise in human history? It was that way when Isaiah made his glorious prophecy.

"Prepare ye the way of the Lord.

Make straight in the desert a highway for our God.
Every valley shall be exalted, and every mountain
shall be made low:

And the crooked shall be made straight, and the
rough places plain:

And the glory of the Lord shall be revealed:

And all flesh shall see it together, for the mouth of
the Lord hath spoken it."

(Isa. 40:3-5)

Nor were things any different when John saw the descent of the New Jerusalem from heaven, and wrote that the glory of God "did lighten it, and the Lamb is the light thereof." (Rev. 21:23)

It is not the darkness in the world that can stop the light of the Lord's advent from entering our hearts. It is only we who can shut it out. Many have done that in the past; many are doing it today. Others, however, are heeding the cry, "Prepare ye the way of the Lord." They are those who want to share in the advent of the Lord; who gladly accept their moral and spiritual responsibilities. They not only hear the word but labor to prepare the way of the Lord.

That God has come into human history in the person of the Lord comforts us because it contains the assurance of the triumph of light over darkness. It also challenges us. It says to us: "Do not stand there trembling because a foreboding desert or a wilderness appears to bar your way. Look for the Great Light that will guide you through. Take heart because of the knowledge that this wilderness is illuminated and the way will be shown by Him who Himself is the Way. In the wilderness of our natural life where we are beset with temptations, the light of the Lord will seek us out. It will warn us of perils at the same time as it points to distant vistas that can be ours if we strive for them.

Urbana Trustees Report Elections

During the past summer the Board of Trustees of Urbana University re-elected one member of the Board, elected three new members, and accepted with regret the resignation of one member.

Mr. Robert G. Lawson, whose term expired in 1955, was re-elected for a term of six years. Elected to serve the unexpired term of the late George Eaton was Mr. Thomas O'Keefe, Director of Research, the Ohio Education Association, whose home is in Westerville, Ohio. Elected to serve the unexpired term of the late Paul Sperry was the Rev. William F. Wunsch, Washington, D.C. Succeeding the late Mrs. G. Y. Anderson, whose term expired in 1955, is Miss Catherine Snow, Cincinnati.

Miss Jessie Selee, Mount Vernon, New York, whose term extended to 1959, regretfully resigned from the Board, and her resignation was reluctantly accepted as of October 1, 1955. No successor to Miss Selee has to date been elected.

Present members of the Board are Mr. Edward F. Memmott, Chairman Ex Officio; Mr. Philip M. Alden, Secretary; Mr. Laurence R. Atwood, Treasurer; Mr. Yeatman Anderson; The Rev. William H. Beales; Dr. E. B. Hinckley; Mr. Robert Lawson; Mr. Thomas O'Keefe; Dr. John S. Peck; Miss Catherine Snow; Mr. Edward F. Wunsch; and the Rev. William F. Wunsch.

JESUS OR SANTA CLAUS

By Perry S. Martin

This has been a poignant question lingering in my mind for nearly a year now, and, with the approach of the Advent season, it has worked its way to the fore. It confronted me abruptly yesterday as I tucked my three cherubs into bed for their naps. Naptime, you might think, would be an hour of silence, but in our house it is a symphony of sounds as each child entertains himself in his own way. Paul, whose normal voice is a kind of cracked bass, was squeaking about his truck full of marbles; David was conversing with himself about the picture he was creating; and Ruthie, tumbling about in her crib, was singing in a loud, unquestionably baritone: "Jingle bells, jingle bells, jingle all the way, Thank you God for everything."

It was Ruth's song that made me face the question. I remembered a night at the end of last December when the Christmas tree, with its tattered tinsel, was still in the living room, awaiting the final journey down the cellar stairs to be chopped into kindling to brighten our fire for a winter evening. As I tucked the boys into bed and finished the round of evening prayers, David had asked: "Mommy, who was born first, Santa Claus or Jesus?"

Jingle bells, thank you God for everything -- Santa Claus or Jesus? I looked back over the Christmas season and wondered where the confusion had crept in. What were those weeks before Christmas like? Hectic. How have we spent the Advent season, preparing the way of the Lord? Looking over catalogs, rushing around shopping, feverishly wrapping myriad mountains of presents. And parties. And entertaining.

I was reminded of the little girl who was taught that Christmas was the celebration of the birthday of Baby Jesus. When she came home from the Christmas party at Sunday School, her mother asked her if she had had a good time. "It was a lovely party, Mommy. There was a great big Christmas tree, and Santa Claus came and brought us all presents, and we had ice cream and candy. But, Mummy, Jesus wasn't there." A Christmas party at Sunday School and Jesus wasn't there!

Last year we tried to put the emphasis on giving, rather than the prospect of getting. The children sent cards to their friends, helped make cookies, and wrapped presents. Each child picked out a present for the other members of the family. They gave away some of their less-favored toys to "less-fortunate" children, and they remembered the birds and squirrels outside in the cold.

But what frantic activity! Tempers were as short as the number of shopping days before Christmas, and I don't remember many relaxed happy evenings when we talked together about the meaning of Ad-

vent, the first gifts, and how we might recapture the spirit of Christmas. There wasn't much time for singing Christmas carols together or learning the nativity story. True, we read some stories about the Baby in the manger. Even two-year-old Ruth enjoyed every child-like phrase of that charming little story, *Jesus, the Little New Baby*.^{*} But didn't we read *The Night Before Christmas* more often?

No Room at the Inn?

The Christmas rush didn't leave much room for peace on earth, good will toward men. What bell echoes in our ears? The carol from the church steeple or the clang of the cash register? Were we so keyed up and exhausted by Christmas Eve that there was no room left in the inn of our hearts for Christ to enter?

Somehow, though we tried to make a Christmas-time of giving and sharing, we had failed to impress our children with the thought that Jesus, not Santa Claus, was the dominant figure of Christmas. Santa and the giving of presents play their part; yet do we forget that we are commemorating the gifts of the wise men to the Infant King?

What can we do in this Advent season to make Christmas a holiday to celebrate the birth of Christ? Shopping can be taken care of well ahead of time so that there will be hours for carol singing and the reading of the Christmas story at home. The Sunday before Christmas we are planning a little family ceremony to take place while the children set up the manger scene. The creche, placed in a prominent spot, will remind us every day that we are preparing the celebration of the Christ-child's birthday. On Christmas Eve, the whole family will take part in the candlelight service at church. A beautiful religious experience like this, repeated every year, will become an unforgettable tradition of our children's Christmas.

Climax of Advent

On Christmas day, before the packages under the Christmas tree are opened, we will go again to church to sing, "Joy to the world, the Lord is come!" We will kneel in prayer to thank God for the greatest gift to mankind. When I was growing up, the Christmas service was the climax of the holiday season. In a church bright with greens, poinsettias and candles, it was a joyous service of carols and the familiar story: *And there were in the same country, shepherds abiding in the field, keeping watch over their flocks by night.* Even as a child, this service was as much a part of Christmas as the happy family gathering around the Christmas

^{*}*Jesus, the Little New Baby*, by Mary Edna Lloyd. Published by Abingdon-Cokesbury Press. Price: \$1.00.

(Continued on page 377)

Tradition and Advent

By Richard Foster

"And I tell you, you are Peter, and on this rock I will build my church. . . ." Familiar? Of course; this is the basis for the Catholic tradition of the power of the Popes. It is typical of the sources of many traditions—in both the Catholic and Protestant faiths—for both contain many strong and often similar traditions. Since so much of our religious thought is based upon the ideas of tradition, it might be well to look into the *source* of this major influence upon our thinking. A look at its nature will disclose, I believe, several inherent dangers in it.

First—tradition is generally built upon the *letter* of Scripture, and is an application of only the literal side of the Word. This aspect of the Bible, its surface meaning, has been shown to be self-contradictory in many places, as well as extremely confusing. For instance, to draw doctrines from only the letter of these two sayings of Christ would be foolish indeed:

1. "But I say unto you, love your enemies." (Matt. 5:44)
2. "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." (Lk. 14:26).

Two doctrines, the one telling us to love our enemies and the other to hate those most loved by us, would certainly be difficult to accept.

Man-Made

The second point in considering the nature of tradition is this: tradition is developed by men, and is moulded over long periods of church history. We know that in spite of the strength with which the Catholic church embraces its doctrines and traditions, Protestants will insist that between the time of Christ and the present, much falsity has crept into those traditions. This tendency of tradition to be moulded by men over long periods of time is well known, though seldom discussed. It is a tendency certainly not limited to Christianity, but known throughout man's history. That a gradual corruption of truth was going on in ancient times is evidenced by Christ's words to the Pharisees: "Well did Isaiah prophesy of you hypocrites, as it is written, 'This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men.' You leave the commandment of God and hold fast the tradition of men . . ." (Mk. 7:5-8).

Realizing, then, that it is fallable, let us examine two examples of tradition which are familiar to all of us. These are the ancient and the modern traditions of the Coming of the Messiah.

The tradition of the Jews concerning the advent of the Messiah was firmly founded in the letter of Scripture. It was of this nature: A Savior would appear who would be a mighty ruler with temporal and

political power. He would make Israel a great nation among nations.

In Present-Day Christianity

The tradition of contemporary Christianity is even more firmly based on the letter of Scripture. It is of varying natures because of the confusing nature of the *Scripture*, but it runs something like this: Christ, or God, or both, will suddenly appear "as a thief in the night" amid thunder, lightning, earthquakes, and sounds of shouting and trumpets. This will happen sometime before, during, or after the end of the world. The graves will open and the "dead in Christ" will rise, followed then by the "living in Christ." Those who remain will either be left or destroyed or judged in some way.

Here we have two familiar examples of tradition which are quite parallel. Both were based on Scripture; both were developed by men over long periods of time. But what happened to the first one? Christianity says it *was* fulfilled—but only in the spirit, not in the letter of Scripture. Christianity may not fully *explain* the fulfillment, but it does go along with Christ, who claims to be that fulfillment.

But why did not the Jews see its fulfillment too? Obviously they were looking for the wrong thing. In the development of these traditions, certain relevant portions of Scripture are used, while others must necessarily be disregarded. The Jews, for example, went to the eleventh chapter of Isaiah and read, "In that day the root of Jesse shall stand as an ensign to the peoples; Him shall the nations seek, and his dwellings shall be glorious." "His dwellings," of course, would be among Israel. From this and other passages, the tradition of the powerful Messiah arose. But in that same chapter of Isaiah the people had to overlook, for the sake of their tradition, this passage: "There shall come forth a shoot from the stump of Jesse, . . . He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked."

Our Practice

Turn to our own tradition. Do we, too, overlook certain parts of Scripture because literally they don't fit into our tradition? Listen to Christ's words in Matthew: "Verily I say unto you, there be some standing here which shall not taste of death until they see the Son of man coming in his kingdom." Again, in Mark, Christ concludes His words concerning the signs of the fulfillment: "Verily I say unto you that this generation will not pass away till all these things be done." Can you see a parallel between the two ideas? The Jews looked for a Messiah of *physical* power, and missed the Messiah of *spiritual* power. Might it not be that in the same

way we look for a *physical* appearance only to run the danger of missing the *spiritual* return of the Messiah?

Then let us consider the suggested alternative to the question—a spiritual instead of a physical Second Coming. Of Christ speaking to the multitude Matthew says: "And without a parable spake He not unto them." Christ spoke much in the language of parables, but few have suggested that all of these things might be in such terms.

Is all of what Christ said in a symbolic language? How would this knowledge help us? For one thing, it would help lift the question out of the limits of the chronology which so many have felt surrounded it. It could eliminate the surface contradictions and great lack of meaning of much of the Word.

"I feel that this idea would be worth considering if it did nothing more than permit us to hope that the Bible is after all the Word of a God of infinite wisdom—a God who doesn't make rash statements while on earth, nor forget that the world was scheduled by Him to end long ago.

What sort of coming this spiritual one would be I leave to your own consideration—with this thought: If modern Christianity held the key to Christ's language of parable, indeed the key to that language throughout the inspired Word, the mystery and veil of the letter of Scripture might be lifted to reveal truth, continuity, and consistency only dreamed of by those who now struggle on its surface. A dream? Perhaps, but God has revealed truth to his children in many ways; and if this is true, then certainly He has kept hidden those truths for which man is not prepared.

(Richard Foster wrote this for the Presbyterian Student group at Pennsylvania State College when he was a Senior, majoring in Forestry, last year. He is the son of Mr. and Mrs. H. Alden Foster, So. Orange, N. J., and has been instructed in New-Church teachings for many years.)

JESUS OR SANTA CLAUS?

(Continued from page 375)

tree after dinner to open the presents.

But I have heard of a church—yes, a New Church—which cancelled its service the last year that Christmas fell on Sunday. Apparently no one could spare the time on that busy day to give thanks to the Lord. It is so easy for us, with our family responsibilities, to become submerged in the sending of cards and the giving of gifts. How then can we blame our children if they forget we are celebrating the birth of the Lord?

The Advent season should be a time to prepare the way of the Lord—not a way of tinsel and bright packages, but a way of gladness and singing and thankfulness. In these happy weeks our children learn in their hearts that Jesus came before Santa Claus.

(The author, a Radcliffe College graduate, is the wife of Rev. Ernest O. Martin, pastor of the Wilmington Society.)

ANNUAL APPEAL GETS UNDERWAY

The observance of Stewardship Sunday, November 13, by most of Convention's societies marked the start of the campaign of the Annual Appeal Committee, the chairman of which is Adolph T. Liebert, Jr., for the funds it is necessary to raise for the work of Convention. Mr. Liebert, Jr., has sent out the following letter:

Dear Friends:

The General Convention has begun another year of activity, and to carry out its program it must raise additional funds through the Annual Appeal.

Last year we contributed \$17,776.00, which was just barely 70% of our quota. Only 19 societies reached 100%. Only one, Bath, Maine, has the enviable record of 100% or more for five consecutive years.

This year we have been asked to contribute \$19,695.00 which is about 41½% higher than the average we have contributed for the last five years. This five year average, plus the 4½%, has been used to determine the quotas for each Society and group shown in the inner fold of this letter.

We know we can attain, 100% of quota this year—IF—all societies, groups, and individuals do their share.

The estimated budget for the year ending March 31, 1956 is as follows:

AUGMENTATION FUND	\$ 31,534.00
MISSIONS	37,599.00
PENSIONS	13,359.00
THE MESSENGER	3,708.00
CHURCH BOARDS & COMMITTEES	10,850.00
ANNUAL CONVENTION & JOURNAL	7,550.00
ADMINISTRATIVE EXPENSES	21,100.00
OPERATIONAL EXPENSES	8,995.00
TOTAL EXPENDITURES	\$135,695.00
LESS ESTIMATED INCOME	\$116,000.00

AMOUNT TO BE RAISED BY APPEAL.....\$ 19,695.00

We sincerely ask that you support this Appeal, by sending your contributions to Mr. Carter or Miss Ahrens.

Very truly yours,
Adolph T. Liebert, Jr.
Chairman.

It would be well for all who are of the New Church to remind themselves in connection with the Annual Appeal that when the Appeal does not reach its quota it becomes necessary for Convention to curtail its budget. There is what is generally called a "financial problem." Actually, it would be well if all of us looked upon this campaign for adequate funds as a spiritual opportunity. We should accept its challenge.

The money that people give is really an extension of their own personality. It will go into Africa to carry the message of the New Age, where they themselves could not possibly go. It helps to carry the burden for weaker societies in their own country which they themselves could not possibly carry.

LETTERS to the EDITOR

FROM A COLLEGE INSTRUCTOR

To the Editor:

In a letter written to the Swedenborg Foundation, an instructor in Georgia Southwestern College writes as follows:

"Please accept my very sincere thanks for the 10 volumes of the Theological Works of Emanuel Swedenborg. These writings will be very helpful to me, particularly in the teaching of our college courses in Religion. I continue to marvel at the insights of this truly great and devoted mind."

So the light of the Second Coming is slowly spreading!

Warren Goddard, Chairman,
Evidence Committee,
West Bridgewater, Mass.

REVERSING A TREND

To the Editor:

In response to your note, appearing at the foot of the article by the Rev. Mr. William H. Beales, entitled "Some Unpleasant Realities" in the Oct. 29 issue of *The Messenger*, I would like to say that I have given much thought to the present position of the New Church, and can sum up my findings in one word with capital letters:

A P P E A S E M E N T

Why is the New Church classified as a sect or denomination of the Protestant Church? As such, why do we occupy an inferior position, being considered as something innocuous and even queer, whose membership instead of increasing is constantly decreasing? Why are our Churches being sold and those which continue to subsist have congregations that are on the verge of disappearing? Why do our learned and scholarly ministers have to preach to empty pews? Why do our congregations consist of thirty or forty persons of more or less advanced age? Where will we be when these small congregations pass on to their goal in heaven?

It seems to me that the policy of appeasement is at the root of all these difficulties which at the present time appear insurmountable.

When our ministers take part in any interdenominational convention or meeting, why do they soft-pedal all the principal doctrines of the New Church, to such an extent that no mention is made of the Lord's Second Coming, the Last Judgment, the Trinity as set forth by Swedenborg, correspondences, and many other things that characterize the New Church? It seems that special efforts are put forth to avoid our appearing different, not to say unique. But we are different, and decidedly unique, and our ministers know that, but nonetheless they go about pussy-

ADVENT

In the precise degree in which man prepares his understanding by means of truths from the Word does he adapt his understanding to receive faith from God, and precisely as he prepares his will by means of works of charity does he fit his will for the reception of love from God, as when a workman cuts a diamond he fits it to receive and emit the glow of light; and so on. One prepares himself to receive God and to be conjoined with Him by living in accordance with the Divine order; and the laws of order are all the Commandments of God . . . Furthermore, it must be borne in mind that in man the Lord alone is active and man of himself is merely passive; and that it is by means of the influx of life from God that man is also active. It is because this influx from God is unceasing that it seems to man as if he were active from himself; and it is because of this appearance that man has free-will; and this is given him that he may prepare himself for receiving the Lord, and thus for conjunction with Him.—

(*True Christian Religion*, 1108-9)

footing and soft-pedalling everything for which we stand. We have no militant ministers, ministers who will stand up and in a forthright manner clearly state what we are and where we came from. Are we afraid? Do we fear not to "belong"? What are we attaining with this policy of appeasement? It certainly does not produce good results.

The only solution is to discontinue this policy of appeasement. Let us proclaim the truth from the housetops, and not hide our light "under a bushel." I suggest that we start an intense publicity campaign. Let us put the New Church on the map, otherwise our civilization as we know it, even defective as it is, will pass from our hands, and arise as something fresh and new in Africa. Have you noticed how Africa is coming to the fore? Have you noticed all the publicity it is getting? Africa is the continent of the future. If we do not act here and now, we will have missed our opportunity. Appeasement and smugness are two deadly enemies. Let us arise and attend to our Father's business.

Adelina Nunez Baker
Rutherford, N. J.

SWEDENBORG'S WRITINGS

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AN OBJECTIVE COMMENT

To the Editor:

In a recent letter in *The Messenger* by the Rev. Wm. H. Beales, he is concerned with the dwindling membership of the New Church. A footnote invites constructive comment.

Perhaps the viewpoint of an outsider may be of some interest. It will at least be objective. I had never heard of Swedenborg until four years ago, when I happened on a copy of *Heaven and Hell*.

The reading of it caused me such joy that I did not rest until I had acquired a number of his books by sending to the Swedenborg Foundation. I expected to be the object of some missionary activity as a result, but there was nothing for a year.

Then a letter arrived from the secretary of an Arcana class just starting, inviting me to join it, which I did. This is the only contact I have had until recently with any New-Church group.

From my solitary study of the Writings, this is the conclusion I cannot help but draw. In a church as in a man, the love is the life. The Writings are for the New Church, and in proportion as they are loved, the church lives. To me it seems as simple as that. Look at other churches who have not nearly the truth you have, yet they grow and thrive. Christian Scientists, for instance, are not afraid to be different from other churches, and they stand up for what they believe in. And Billy Graham, all agree, is not really a great preacher or theologian, yet is tremendously effective because he loves the Lord and does his work in dedicated sincerity.

Mr. Beales fears you are stressing the merely scientific and scholarly aspect of Swedenborg's work too much. To me that makes sense. I certainly did not read his books because I admired his scientific and scholarly achievements. Surely there are many others like me, who would intuitively recognize and love the Writings because they are the Lord's. If you, the church to whom the Writings were entrusted, do not honor and love them, and above all, live them, how do you expect outsiders to be interested?

It seems you are afraid of being thought fanatical, but the result seems to be the lukewarm state which of all the errors a church can make, the Lord condemns most strongly, for it is suicide.

Florence A. Hanson,
Willowdale, Ont.

GO BY TWOS

To the Editor:

After reading Wm. H. Beales' letter in Oct. 29th *Messenger* I am prompted to offer this comment:

Swedenborg didn't say much about how this gospel is to be spread about, but our Lord did in *Matthew 10*. Instead of sending ministers one by one to STAND in pulpits, we should be sending them to GO two by two (one for faith and one for love), without homes to come back to, their mission to find the sheep, their hire to save souls and find

open homes, abiding only "till they go thence."

Let two young strong men take Jesus at His word, take *Matthew 10* as guide, and start out in the spirit of humble obedience. The joy they get into their hearts will be so contagious that hundreds will follow.

I believe almost the whole decline in the church stems from the fear of being "different." Because of the glory of our wonderful revelation, we should rejoice to be different. If there is persecution because of being different, there is a beatitude to cover that in *Matthew 5*.

Alice Hoey Shaffer,
Ventura, California.

About Freud

To the Editor:

Every major advance in human knowledge requires a rethinking, alteration, and not infrequently abandonment of earlier beliefs, and this is regularly seized upon by men of materialistic tendencies to discount the religious point of view, but just as regularly it enlarges our conceptions and in the end strengthens faith. Geological proof that the Genesis narrative of creation could not be understood literally helped to free human thought from a sterile literalism. Evolution seemed at first to displace the Creator from active contact with His creation, but in the usual form in which it was presented it depended upon the interaction of two factors, "chance organic variations," and the environment, and the origin of each of these had to be "given," so that creation was merely made a more stupendous undertaking than had been supposed. Any assumption that it was a self-operating process had and has no scientific basis. Although I sympathize with you in your revulsion from the sweeping and purely naturalistic assumptions Freud has drawn from his work, recalling the equally sweeping and one-sided assumptions Herbert Spencer drew from evolution, and the offense you find with his sex-obsession and his grotesque attempts to interpret the evolution of human thought, we must not lose sight of the fact that he unveiled the importance of early influence on the life of a child and has made possible a new approach to the cure of certain mental cases. More important is some of the work that he has led up to, particularly that of Jung, and the further fact that Freud had to concede and attempt to refute some cases of telepathy with which he had come in contact. This in fact is the fatal crack in Freud's overall theory. The neurologist Ehrenwald says:

"There is only one flaw in the psychoanalytic reasoning. A small band of amateur investigators and professional scientists, unperturbed by the arguments which have been put forward against the possibility of telepathy and related phenomena, have furnished incontrovertible evidence which proves their existence."

John R. Swanton,
Newton, Mass.

Doers, Not Hearers Only

By John Sanford Peck, Ph.D.

"For if the trumpet give an uncertain sound who shall prepare himself for the battle?" (1. Cor. 14:8)

The trumpet or horn has a long and honorable lineage, going back beyond the time of recorded history. When man first began to organize himself into groups, certain individuals emerged as leaders, and while these groups remained small, the leader could give his orders during the hunt or during warfare by word of mouth. All in the group could hear the leader's spoken orders and obey them.

But as the groups increased in size and merged into tribes, the leader could no longer make himself heard by all and it was necessary to develop some means of extending the range of his voice. Who first discovered that by breaking off the tip of a short horn and by blowing through it, one or two notes could be produced, remains unknown. Someone undoubtedly did and by so doing gave the leader the means of amplifying his voice so that it could be heard by all. From these beginnings, the use of the horn as an extension of the voice of the leader in issuing his commands during the hunt or in battle has developed. The time came when the leader no longer blew the horn himself, but delegated the actual blowing to an expert who was trained to execute all the multifarious combinations of notes which comprise our modern bugle calls and who blew the specific calls as ordered by the leader, until today the life of the soldier is regulated by orders transmitted by bugle calls from morning to night.

The Leader's Voice

There have been many famous horns in history. The trumpets with which Joshua blew down the walls of Jericho, the shofar, or ram's horn that signaled the Passover, the Horn of Roland at Roncevaux, and Siegfried's hunting horn. When we consider the sound of the trumpet as the voice of the leader issuing his orders, then the full significance of Paul's words become apparent, and this significance has a special meaning for us today.

In what situation does the common man find himself with respect to the voice of his leaders? The dominant note in the world today is compromise. Modern philosophic thought shies away from definite stands or opinions. This is especially true in the field of theology. The most successful churches (success being measured by numbers) are the so-called community churches, which pride themselves on having no creeds or definite beliefs. The ultimate in this respect was reached in my community recently when such an organization considered building a new meeting place and told the architect that the new building must not even look like a church.

Everywhere today we find the same spirit of compromise, of evading the responsibility of taking a definite stand on any question, in politics, in re-

ligion, in morals. There is no longer such a thing as a bad boy. There is only a disturbed individual. No longer is there any distinction between sharp black and white, there are only various shades of gray.

It would seem that what the world lacks today is positive and decisive leadership, both in politics and religion. There is no trumpet sounding a definite note so that we may prepare for the battle by knowing exactly on which side to range ourselves. Where do we hear a voice akin to Martin Luther's as he nailed his Manifesto to the door of the "Church in Wittenberg, with the clear trumpet call, "Here stand I, I can no other"? Or where in our legislative halls today do we hear a second Patrick Henry's, "Give me liberty or give me death"?

So we strain our ears for the clear high note of the trumpet and hear only a dismal discord of meaningless sounds.

Ears Attuned

But there is a two-way responsibility in this situation. The leader must give the certain note on his trumpet, but our individual ears must also be attuned to hear the trumpet call and, having heard, to obey it. It would have been wasted effort on the part of Martin Luther or Patrick Henry if no one had heard their trumpet calls. But people did hear and were fired with enthusiasm to obey the call.

The modern collective mind has developed a strange passivism toward conditions in general. We abhor political abuses, but we do not get worked up over them to the point of action. We shrug them off with the remark that such things are bound to happen. What has become of the old crusading spirit? Has soft living finally sapped our vitality?

Personally, I do not believe so. The old spirit may be dormant but it only needs awakening. We must prepare our ears to be receptive to the clear trumpet call when it does come, and come it surely will. And then we can all prepare for the battle and become again doers as well as listeners.

(Dr. Peck is the president of the New York Society; also vice-president of the Swedenborg Foundation and a member of Convention's General Council. The above was given as a sermon in the New Church in New York, Oct. 16, 1955.)

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The Swedenborg Student

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

ARCANA CLASS I—December, 1955 Volume XII, 10258-10326

December

1-7	10258—10270
8-14	10271—10286
15-21	10287—10298
22-31	10299—10326

The last half of Exodus tells of the Lord's command to Moses to make holy ointment of the chief spices with which the Tabernacle, the ark, altar of incense, table of shew bread, lampstand, laver, great altar, and all the vessels should be anointed, as well as Aaron and his sons, and of the command that he also make an incense of fragrant spices for use in the Tabernacle.

The ointment was for consecration, and it represents the love that must be in all worship. We recall that the words "Messiah" and "Christ" mean "the anointed one," for the Lord is Love, and love is the inward essence of all that is good.

The making of this ointment reveals how this love may be gained. It was made of myrrh, cinnamon, calamus, and cassia blended by olive oil. The "best myrrh" represents the principal truth of the letter of the Word. We might think of them as those spiritual truths which are evident in the letter, which teaches us of the Lord and of His care and providence over us. Cinnamon, the inner bark of the cinnamon tree, represents the inner truths of the Word. Calamus is thought to be a very fragrant sweet cane found in the valley of Mt. Lebanon. It represents the good that gives sweetness to truth; we may perhaps think of gentleness and kindness as this sweet cane. Cassia, an aromatic plant somewhat like cinnamon and used especially for scenting garments, represents the inmost truth that proceeds from the Divine good, that truth which is from wisdom.

The olive oil is, of course, love to the Lord and to the neighbor. The spices are the truths, or better the affection for the truths, and they are all bound together by love to the Lord and the neighbor. Love without its appropriate truths is unable clearly to distinguish good from evil.

It was commanded that this ointment should not be poured upon the flesh of any of the people nor upon a stranger. To pour it upon themselves would mean that the

inner loves and passions from inheritance would be consecrated, and to pour it upon a stranger would mean to regard as holy qualities which are unwilling to recognize the Lord. And Moses himself was to make the holy ointment. The Israelites were not to make any ointment like it for themselves. This is because from the Lord alone we receive all that is true and good. Man cannot produce from himself anything but selfish love. Truth and goodness are not given for self-exaltation, nor should we think that they are self-derived. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed; and anoint thine eyes with eye-salve, that thou mayest see." (*Revelation 3:18*).

The incense represents "the affection of truth from good" which must be in worship, and the spices of which it was composed—stacte, onycha, galbanum, and frankincense—are the ingredients of this affection, which make worship acceptable. For worship may be used to cover an evil life. There may be very elaborate ceremonies, and superstition, selfishness, and hypocrisy within. Worship is not an end in itself; it is a means to an end.

We ought to be glad to join with others in public worship of the Lord. The stacte represents the affection for the externals of worship. It says: "O come, let us worship and bow down, let us kneel before the Lord our Maker." Onycha represents affection for the truth which the externals express: "O send out thy light and thy truth, let them lead me: let them bring me unto thy holy hill and to thy tabernacles." Then comes the galbanum, affection for the interior truths of the Word as they apply to our regeneration: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." Finally the fourth ingredient, frankincense, represents affection for the inmost truths, those concerning the Lord and His work of redemption and salvation: "Thou was to be salted. Salt represents 'the longing of truth for good,' the desire to apply the truth to life.

The lesson of the whole reading is that truth without goodness and goodness without truth have no real existence, that both truth and goodness come only from the Lord, and that both are essential to worship.

Notes

10259. Note the different levels of truth. Sensuous truth is truth as perceived by the senses. "The sun rises" and "The grass is green" are examples of sensuous truth. They are not rational or spiritual or celestial truths.

10266e. "He who believes that a man can be endowed with the good of love, without the truths of faith, and without a life in accordance with these, is very much mistaken."

10276⁸⁹. On the importance of the internal sense of the Word.

10325. The enumeration of the books of the Word.

The interchapter reading on a third earth in the starry heaven treats of a people who "make no account of their bodies, but only of the spirit therein, because they know that the spirit is to live forever, and that the body will perish." Quite a contrast to the attitude of many people upon this earth!

ARCANA CLASS II—December, 1955 Volume VII, 5243-5322

December

1-7	5243—5263
8-14	5264—5286
15-21	5287—5307
22-31	5308—5322

The reading for this month continues with the interpretation of Pharaoh's dream of the seven fat kine which were devoured by the seven lean kine, and the seven fat ears of corn which were devoured by the seven thin ears.

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We are familiar with the fact that in the Word Egypt represents the natural degree of life and Pharaoh the natural man, the butler and the baker the natural understanding and will, and Joseph the spiritual which must enter into the natural, enlighten, and control it. Pharaoh's dream pictures the storing up of spiritual truths in the mind. To become part of oneself they must be brought out into life. This is not accomplished at once. Truths reveal our falsities and evils. It is only after a struggle with our selfish tendencies that the truths of faith come to be our rules of life. But when learned, they are stored up in the mind and are gradually brought out as needed. Pharaoh's taking Joseph out of the pit—the falsities by which the truth is imprisoned—and Joseph's shaving and changing his garments picture the coming into a new state in which the spiritual is seen in new light and beauty.

This part of Scripture is interpreted in relation to the glorification of the Lord, which is the pattern of our regeneration. Regeneration is the opening and development of the spiritual degrees of the mind. We are born spiritual as to our souls and are clothed with what is natural. It is by means of learning truths from the Word that regeneration is effected, and regeneration—if it is begun—is a gradual process which goes on throughout life in the world.

The difference between regeneration in man and glorification in the Lord is that with the Lord this process was more rapid and it was infinitely complete. With Him all degrees of the mind were made full recipients of the Divine Love and Wisdom, as the Word was made a part of His natural memory. The human He assumed was a form receptive of life from the Divine, and when glorified became

the Divine Human and so no longer a recipient of life but life itself.

Notes

5259². All the power that man has is from the Lord, even the power to do evil. We recall the Lord's words to Pilate, "Thou couldst have no power at all against me except it were given thee from above."

5276. "Knowledges do not become truths in man until they are acknowledged in the understanding, which takes place when they are confirmed by him; and these truths do not become his own until he lives according to them; for nothing is made man's own except that which becomes of his life, for thus he himself is in the truths, because his life is in them."

5313. "Only in the throne will I be greater than thou." It is granted that it shall appear to man as if the natural is in control and causes whatever is done.

Natural Notes

By Carol Lawson

In spite of a rainy day the meeting of the Mass. Association was very well attended. From all the comments we have read and heard we would say that a feeling of optimism and stirring of new ideas prevailed. Several of those present remarked at the unusual amount of doctrinal information brought out in the course of the meeting. Another remarked that it was the best Association meeting she had ever attended, and she has been going regularly for fifty years! Although attendance at the Ohio Association meeting was small, one had the impression that there was somewhat the same undercurrent as the Mass. meeting—the beginnings of new approaches. Perhaps this was stimulated in Ohio by the keynote address given at the opening of the meeting by the Rev. Franklin H. Blackmer, President of Convention. The Bridgewater Church has recently been redecorated inside and out, and the Lakewood church also was much admired because of the work done this summer on the exterior walls.

Six hundred miles is a long way to drive to church, nevertheless, to the happiness of the Bath, Me., Church, Mr. and Mrs. George Stairs of Halifax, Nova Scotia, were confirmed there Oct. 23. The Bath church bulletin says, "Our thought

of each other will keep us close together."

In an interview with one of those lucky fifteen young people who travelled to St. Louis to attend the meeting of the Illinois Association we have gleaned the following:

After arriving in St. Louis Friday evening the young people dispersed to the various hospitable homes where they were billeted for the week-end. The next morning, after meeting with their elders for worship, the young people held a business meeting which may well make them pace-setters, for it was at this time that they decided to form a regional group. Among the dynamos for this movement are the Rev. and Mrs. David Garrett, St. Louis, and Mrs. Immanuel Tafel, Chicago, whose son, Robert, was present at this meeting.

Following this, the young Association-goers paid a visit to the Art Museum where they had luncheon at a long table, and then went to the famous St. Louis Zoo. Later there was a dinner at the church, one-hundred strong, and the entertainment, said our informant, "was a variety show, put on by the St. Louis Society, and not at all a flop, but really good!" After the show the young people piled into various cars and were driven about the city, ending up at a restaurant where they met the Garretts and others, including the president of the ANCL, national league organization, Miss Lisa Jungshoved, Cincinnati.

It was a coincidence, but one of the things that made things very fine for these young people was the presence of a pair of very special chaperones, Hargrove Hotson and his wife Elizabeth. Hargrove, the son of Mr. and Mrs. Clarence Hotson, Beth Ayres, Pa., and Elizabeth just happened to be passing through St. Louis that week-end and agreed to watch over the YPL with pleasure.

In New York City a new social group is congregating at the New-Church House on Thursday evenings. It seems that there will be activities to suit every interest: bridge, dancing, dramatics, hi-fi equipment and a choral group.

Zora Richter and her son Robert, Krk, island Krk, Yugoslavia, have written letters of gratitude to the Lenox New Church, Norway, Iowa, in appreciation of the clothing sent to them. Mrs. Richter is a well-educated woman who writes fine English and who became acquainted with the Writings while going to school in Vienna. She and her son are lonely people, the last of their war-torn family, who live on a stony wind-swept island. Why not put them on your Christmas card list?

While a little earthquake rocked the San Francisco Church at 8:15 P. M., Sunday, Oct. 23, nevertheless the first choir vesper was beautifully sung. (We are not being facetious, this earthquake may be taken literally.)

On the morning of that same day

leis and orchids decorated the pulpit of the above church. They had come by the U. S. Navy Flying Boat "Mars" the day before from Honolulu, so that now you may have guessed that the Rev. and Mrs. Tobisch welcomed home their daughter and son-in-law, Lt. (j.g.) and Mrs. Gerald K. Caldwell and little Elizabeth Joleen The Tobischs' son is also home; after two years duty in the army, Othmar Tardin Tobisch, Specialist 3rd Class, now has the prospect of three years of college studies in geology before him. We think he has the ability to scale any heights, since he has painted the cross on top of the tower of the San Francisco church, presumably its first repainting since it was put there sixty years ago.

After a bounteous and delicious luncheon served by the Couples Club in the Parish House of the San Francisco Church to more than forty guests, including Mr. and Mrs. John F. Seekamp, New York, the Annual Meeting of the SF Society got under way Oct. 9. The ministers reports gave an over-all picture of much activity in both parishes. The present membership in San Francisco is 89. The El Cerrito Parish membership is 87, making a total for the whole society of 176, the largest society on the Pacific coast.

Congratulations again to the ANCL Journal on its fine content and appearance. In particular we admired the illustrations,—for instance, the big bus whizzing across the top of the page carrying the story of the League's outing last June at Elora George Park, Kitchener, Ont. At the bottom of the page with the Treasurer's Report there was a bulging bag of gold holding down a few scattered bank notes opposite the CASH BALANCE By the way, 99 cents would buy a supper at the Annual Fall Sale and Supper at the Church of the Open Word, Newtonville, Mass., Nov. 4. . . . and on Nov. 9 the Brockton, Mass., church held their annual sale and since their supper was "Turkish" it cost 26 cents more than Newtonville's.

Miss Laura Zacharias, has recently returned to Vancouver, B. C., from a very delightful trip through the U. S. which took her as far south as Mexico. The highlights of the trip were the visits with her brothers and their families, who minister to the active New-Church Societies of Pretty

Births, Baptisms, Confirmation, Wedding

BIRTHS

ULMER.—A daughter, Cheryl Ann, born to Mr. and Mrs. Allan Ulmer, North Battleford, Sask., Oct. 10.

KRAHN.—A daughter, Deborah Lyn, born to Dr. and Mrs. Krahn, Hodgeville, Sask., Oct. 16.

PRICE.—A daughter, born to Mr. and Mrs. Herbert Price, Elmwood, Mass., Oct. 22.

BAPTISMS

SPENCER-FRIESEN.—Mark Arlo, infant son of Mr. and Mrs. James Spencer, Edmonton; and Carole Anne, infant daughter of Mr. and Mrs. Cornelius Friesen, Meadowview, Alta., baptized Oct. 9; the Rev. Erwin D. Reddekopp officiating.

BRANIFF.—Wayne Ronald, son of Mr. and Mrs. Ronald William Braniff, Kitchener, Ont., baptized Sept. 25, Church of

the Good Shepherd, Kitchener; the Rev. David P. Johnson officiating.

BRANIFF.—Gwen Marie and Patricia Ella, daughters of Mr. and Mrs. Ronald William Braniff, Kitchener, Ont., baptized Oct. 30, Church of the Good Shepherd, Kitchener; the Rev. David P. Johnson officiating.

CONFIRMATION

STAIRS.—Mr. and Mrs. George Stairs, Halifax, Nova Scotia, confirmed Oct. 23 in the Bath Church, Maine; the Rev. Louis A. Dole officiating.

WEDDING

MAHTESIAN-HOLDEN.—Bersis L. Holden and John Mahtesian, both of Bridgewater, Mass., married at the home of the bride Oct. 8; the Rev. Harold R. Gustafson officiating.

Prairie, Kans., and Elmwood, Mass.

Our sympathy goes out to Martin Vanderberg, Detroit, who is in Grace Hospital recovering from a serious operation. Latest reports indicate that he is doing well, and hopes are held for a full recovery. . . . Mrs. Velma Stuart, Grand Center, Alberta, who was hospitalized with pneumonia, has now recovered and was present at recent church services at Four Corners, Sask.

At the National Convention of Girl Scouts which met in San Francisco in November, Mrs. R. Arquette, SF Society, was chosen speaker for the San Francisco delegation to the convention. The New Church Parish House provides space for meetings of three-troops of neighborhood girls. . . . Way off on the East coast that same week 38 of those girls in green attended Sunday services at the Elmwood New Church, swelling that already large congregation to 113.

The fourth issue of a new illustrated and informative magazine will be out in December; the title is *Your Church*. There will be an ad for the Swedenborg Foundation and the editor is planning a story on the Wayfarers' Chapel for a later issue. This magazine goes to the entire list of Protestant ministers, including ministers of the New Church. If by some chance, any ministers have been omitted

from the list, they may send their names to *Your Church*, 22-28 W. Putnam Ave., Greenwich, Conn.

Perfect hostesses were Mrs. Stewart Ayton, Mrs. John Thompson, Mrs. Arthur Kalmbacher, and Mrs. Ernest Martin who served a delectable luncheon at the Wilmington New Church when the Ministerial Association of Wilmington and New Castle County, Del., were guests at that church recently.

The Newtonville Church had Dr. Edward B. Hinckley, Oct. 16, as its visiting preacher and Thomas A. Reed, Oct. 23.

The Montreal Star, October 8, mentions that the Rev. David P. Johnson, Kitchener, Ont., is the first Canadian to become president of the Church of the New Jerusalem.

THE FINAL JUDGMENT and the CONTINUATION

by
EMANUEL SWEDENBORG

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BOOK REVIEWS

THE SWEDENBORG EPIC: THE LIFE AND WORKS OF EMANUEL SWEDENBORG, by Cyriel O. Sigstedt. Illustrated. 517 pages. New York: Bookman Associates. \$4.50.

Four years ago Miss Signe Toksvig published a biography of Swedenborg which was the first of substance for a good many years. Now Mrs. Cyriel O. Sigstedt has produced another and longer study and there is a well-grounded rumor that a third is in progress. Interest in Swedenborg is, therefore, persistent even if it is rather difficult to be sure that it is growing.

Who is Swedenborg and why the persistent interest? Anybody who has occasion to mention his name knows full well he is little known as an historical figure, and less understood. He was born in Sweden in 1688 and died in England in 1772. His father was a Lutheran Bishop and he was educated at Upsala. His bent was for the exact sciences and he long served the Swedish state as a scientist specializing in metallurgy and the problem of mining. His early writings were of a scientific character and were wide-ranging in the eighteenth century fashion. In middle life Swedenborg's interest was in the structure of the mind and he was especially interested in defining the relation of the mind and the soul. He pursued the question as far as the scientific method would carry him and beyond the point where his findings won acceptance by his colleagues. Then on April 6, 1744 he had a powerful mystical experience which redirected his mental life and activities into new and astonishing channels. From a scientist seeking truth by established methods of investigation he became a religious writer delivering a revelation. This, he said, he did at the command of the Lord. His revelation, set out in such works as *Arcana Coelestia*, *Heaven and Hell*, *The True Christian Religion*, and a long list of others began to appear in 1745. The effect, in Swedenborg's view, was to bring Christianity to a new and higher plane and to do away with the necessity of calling men Evangelical, Reformed, Lutheran, or Cal-

vinist. Henceforth they could be called Christians.

Obviously such a figure cannot fail to be of interest to these fascinated by the varieties of religious experience; and equally of interest to those who seek spiritual truth. In this reviewer's view Swedenborg has claims upon our attention in the latter regard equally as good as the far more commonly read Kierkegaard. It is all to the good that books on Swedenborg are multiplying. What would be most useful now is a one-volume anthology, expertly edited, of the writings of Swedenborg. After all as powerful a mind as Henry James the Elder thought Swedenborg's works "insipid with veracity."

Fortunately the books of Miss Toksvig and Mrs. Sigstedt are quite different in nature. Conscientious readers can with profit go through both. Miss Toksvig was particularly concerned with exploring Swedenborg's mystical experiences in the light of modern psychology, a matter which Mrs. Sigstedt touches only obliquely. Mrs. Sigstedt's particular interest is to present a straight, narrative biography of Swedenborg with brief but helpful summaries of the ideas in each successive book. In doing this, Mrs. Sigstedt clarifies many obscurities and errors, some of which are pretty firmly established even amongst Swedenborgians. Miss Toksvig was not a Swedenborgian, but Mrs. Sigstedt is. All in all Mrs. Sigstedt's book strikes this reviewer as the best general introduction to Swedenborg in print.

(The above review is by C. Hartley Grattan, well known literary critic. This review was originally written for a metropolitan newspaper and is here published by the kind permission of the author.)

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JAMES.—When Alice Archer Sewell James (Mrs. John H. James), departed from this earthly life Sept. 20, 1955, in Columbus, Ohio, the community, including her home town of Urbana, Ohio, suffered an irreparable loss. As the weeks go by, her absence is more keenly felt by the ones who were closest to her, as they come to realize that her great talents and creative ability are forever gone.

As one of her former art pupils, the writer, and countless others, deemed it a great privilege to have been so closely associated with such a remarkable and unusual woman. She was most unselfish, giving freely of her time to serving and teaching others. Her great wealth of knowledge of religion, art, literature, and music, made her an outstanding personality. She was loyal to her Church, and never faltered in her duty to it, neither did she ever consider any task too difficult.

Her pupils will long remember her unselfish devotion to "The Urbana Movement," a cultural group which she founded about 1932, and to which she devoted long hours each day, morning, afternoon, and night. With the aid of capable assistants in this group, she taught religion, drawing, painting, modelling, art appreciation, music appreciation, the Greek drama, Greek mythology, Spanish, French, and even Folk Dancing.

She was the author of many plays, among which was "The Torch," a historical pageant, produced on the campus of Urbana University in 1922, for the benefit of the Community Players. This pageant was of such magnitude that a professional from New York City came to direct the play.

She was listed in "Who's Who in America," as an author, as well as an artist, and her poems and articles have appeared in Harpers, and other literary magazines.

As a young girl, she studied art in Europe, and has exhibited paintings in the Louvre, and other Paris Salons, as well as some of the greatest museums in this country. A large Madonna, painted by Mrs. James, won honors at the Chicago World's Fair in 1893.

The quality of her art work was of the highest, as demonstrated in two of her most recent works, both paintings of "The Last Supper," which have been widely acclaimed by art critics.

Mrs. James was a woman of many talents, possessing a creative ability of great originality. The memory of her is enshrined forever in the hearts of all who knew and loved her. A truly great person has gone from our midst.—Mrs. Edjel Lutz.