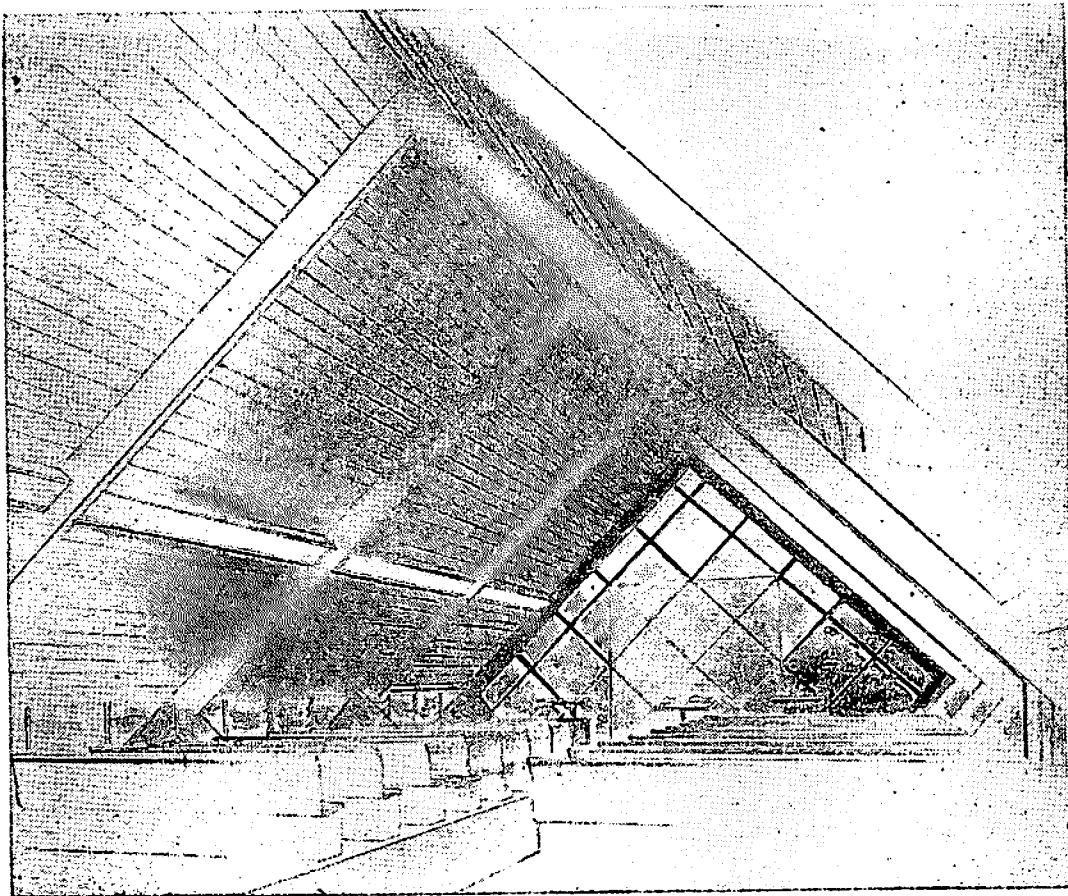


The
**NEW - CHURCH
MESSENGER**

January 5, 1957



Proposed St. Petersburg Chapel

(See page 11)

THE NEW-CHURCH MESSENGER

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Editor

Bjorn Johannson

Associate Editor

Carol Lawson

Address all editorial correspondence and manuscripts to the Editor, Box 65, Evanston 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.

NEW WINE AND OLD BOTTLES

By Immanuel Tafel

REVOLUTIONARY theories cannot be poured into the world of traditionalism without the mold being broken and the content lost. This is something of what Jesus referred to when He said, *"No man puts new wine into old bottles, else the new wine will burst the bottles and be spilled and the bottles shall perish."* Now the use of the word *bottles* here obscures the real meaning because we know that we can put new wine in old bottles without ill effect to either. But the figure of speech used is that of an old wineskin,—a container made from the skin of an animal tied at the legs and throat. After being used once or twice these skins became hardened and were apt to break. The new wine, being especially effervescent, would subject the wineskin to great pressure. Using this as a symbol—specifically Jesus had in mind the new wine, or the spiritual truth which He was proclaiming—He said that His blood was the blood of the new covenant shed for us. The new covenant is a new dispensation of truth, so He was using the symbol of wine to denote this truth. The old wine was like the divine truth of the Old Testament which had dried up into a code of ethics and morals so external that it obscured the real spirit of religion. This externalism was the old wineskin which had hardened, or set, into a certain form. The new wine which is the divine truth of the New Testament, thus of a new church, required a mental elasticity which would give a different set, or application, to religious thought and life.

Jesus challenged the religious interpretations and customs of Judaism as being inharmonious with religion as it should be practised. The new should not be tainted with the old. He did not, for example, insist that His disciples obey the intricate laws of washing and fasting which were of prime importance to Judaism. When challenged in turn by the Jewish leaders He said, *"No man puts new wine into old wineskins, else the new wine will burst the skins and be spilled."* It was almost as if He said, *"The old ideas are swept aside,—they are neither fit nor adequate to contain the new spirit."* The youthful vigor of the new must not be confined by the old.

Now don't think of this as merely a conflict between two religions, taking place some two thousand years ago in a remote corner of the globe. Rather, let us recognize it as the eternal struggle between the old and the new. It is the struggle of man-

kind, of civilization, of society and of the individual. And today we face this problem or conflict wherever we direct our attention. We are struggling, as religious people, to make our outward existence reflect more and more of the Christian standard of values. Our cultural inheritance presents us with old wineskins of custom and tradition. We find people ready and willing to work for the application of Christian ethics in every field of human endeavor, and we also find those who say, *"The old is better."* We do not advocate change merely for the sake of change, yet we do know that every new insight into truth demands some new expression of it—a new bottle, as it were. Life advances, insight grows, beliefs change. That which once satisfied us no longer serves us with conviction. Yet, how often we do try to stabilize life—define it once and for all—particularly as we grow older and welcome change less and less. Yes, wineskins are like the formulas in which we try to contain life principles—yet, as life changes so must the formulas. So, in a sense, the wineskins are like our minds, often so hardened and set in habitual ways of thinking that new truth is not welcomed. Yet, our Lord's truth requires new molds—that is why we are reborn of the spirit, in the process of which our minds are given a new elasticity, or a reorientation toward the kingdom of God. By it we are lifted up out of the state of mind of the Old Testament into the freer mental light of the New Testament.

Natural thinking sets our minds upon the things of this world, its satisfactions, as well as its fears, trials, moral and civil codes. We well know how, at the present time, fear is setting people's minds into a certain pattern which excludes the mental reform which Christian ethics demands. We, who believe in the Lord's providential rule over His creation; who believe in a continued existence in the spiritual world; who are taught of His continued presence with us, allow ourselves to be *stampeded by fear* to the point where we believe the end of human existence is near—through the discovery of the atom bomb. Then when we adjust ourselves to this fear, we learn of a more horrible invention of destruction—the hydrogen bomb. Many of you have allowed yourselves to become almost sick with apprehension—your minds filled with spectres of gloom and horror. This power which has been put into the hands of men is obscuring the power of God who put it there. Science

is overshadowing religion. Faith demands that we view this in a correct perspective—that we put the new truth in this new form, and go on from there.

We are being thrust forward on the wings of faith to a new world of thought and action. In every field, the demand is that we leave behind the old formulas, the old wineskins, and seek the new in an endeavor to bring the spirit of His religion down to our earth of daily thought and action. In the field of human relations, there are old formulas and new concepts, and the conflict between them is like a fermenting process, going through the same process by which wine is made. There is a different attitude developing in the field of labor. Past formulas and practices are no longer adequate to contain the growing demand that a man and his work must be viewed in a new light. The old idea that a laboring man is entitled to mere sustenance pay is an outworn theory. Our American way of life accords each man a status which he has never before had. Our own church teaching of *Use* is that each person is created to contribute something definite to society, and that if he cannot make this contribution, both society and the individual suffer. We are told that each person through his work, through his contribution, *regenerates*, so we can well assume that anything which interferes with a man and his work has not only a bad social result, but is actually evil. Most of our labor disputes today are the result of the conflict between the old and the new ideas. Vested interests are seeking a return to the old order—labor is seeking to maintain the advances it has been accorded, through necessity, by wartime needs. But what are the limits? Uncontrolled desires threaten our economic status on either hand.

The conflict between old and new ideas is apparent in the bickerings between nations over spheres of influence and economic controls. While we are all thinking in terms of outlawing war, much of the conflict in United Nations conferences is centered in who is to control what military or naval strategic strongpoint. All this in view of the fact that the atom bomb made such discussions old fashioned! The old wineskins of diplomacy are inadequate to contain the new peace motives which are our hopes of a new world.

The faulty thinking which is everywhere in evidence, and which is based upon fear, results from a lack of confidence in our Lord Jesus Christ. We must refuse to become afraid of what may happen to the world, and we must have confidence in the governing power of the Lord. I do not believe that the world is going to be destroyed because man has discovered a new weapon of destruction. I think it comes down to the question of which you consider the more powerful, the Lord or the atom bomb. Perhaps the whole trouble is that we are not basing our thinking upon the truths now re-

CONVENTION'S ANNUAL APPEAL

Let's Watch the Pathway!

THE beginning of the New Year is a time for looking ahead into the days of the coming year, and into the years that follow. Perhaps New Churchmen, accustomed to calling our church the Church of the Future, have been doing too much of that. Perhaps we should take care that we do not make the mistake of the ancient philosopher Thales, who studied the stars with such absorbed concentration that he fell into a well.

If we compare the future of our Church and the perfection of our doctrines to Thales' stars, then one of the stepping stones in the path that leads around the well is this year's Appeal.

It is an appeal for money—something that is needed now. It is also an appeal for support, which is needed even more urgently. In these days when many are expressing deep concern for the life of some of our societies, your individual support of Convention—your Larger Church—assumes tremendous importance.

Our one best hope for the growth of the New Church in America is a strong and dynamic central organization. And the strength of Convention can be directly measured by the response to the Annual Appeal.

Convention needs money for great and worthwhile causes, so give as much as you can. Convention needs your *support*, so give *whatever* you can as long as you do contribute something as a material token of your participation in the Lord's New Church.

Let's watch the pathway where we're walking, long enough to respond to the Appeal, *now*.

Send your contributions to Albert P. Carter, Treasurer, 511 Barristers Hall, Boston 8, Mass.

ROBERT H. KIRVEN, *Chairman*
Annual Appeal Committee

vealed to us. Perhaps our religious thinking has become too much like those wineskins of Jewish thought which had lost all power to respond to His new truth. Perhaps, in spite of our new religious teachings, we are too set in the things of this world. Perhaps we have not realized that the new world of which we have dreamed and which is now about to become a reality, is the world of the new church. If we have been guilty of such lack of faith, such un-Christian thinking, then we should rededicate ourselves today in light of what we have learned—that we may follow the way of life He has created for us,—let our minds rise above our fears into the light of heaven—that we may learn in a new way His power, through us, over the evils of the world that in a new way we may taste the full meaning of His redemption which He so freely promises to us all.

(The author is pastor of the Kenwood Parish, Chicago, and head of the Swedenborg Philosophical Centre.)

EDITORIAL

New Beginnings

(Guest Editorial)

"Behold, I made all things new." Rev. 21:5.



Henry C. Giunta

WHEN IN MOMENTS of dejection we review the years and the hours which have swiftly passed us, we see in them little change. No new incentives come to us, no new achievements come in sight, and we have no feeling of a new spirit of endeavor. In that frame of mind we can see no improvement. The same patterns of events revolve around us. Year after year,

month after month, the same round of disappointment, failure and heartache seems to loom large before our eyes. And when the history of our experience insists on repeating itself, so often and so closely, life itself is apt to become boring and tedious.

But fortunately for all of us, it is only the jaded eyes of pessimism and moroseness which blind us to the living change and the infinite variety of activity that exist in the world. Actually 'all things are made new.' There are in the world no two things exactly alike. No two years, no two days, no two hours are ever the same, for with every passing moment the entire world is being changed. And that is the way it should be, for the Lord 'neither slumbers nor sleeps.' He is constantly at work, creating a 'new heaven and a new earth.'

The world, then, is always made new. It is different today from what it was yesterday, and it will be different tomorrow. All life is purposeful and eventful. There is no such thing as Divine aimlessness in the world. Everything has been calculated by the Lord to effect change and purposeful endeavor. If the world were purposeless and unchangeable what would be the use of all our labor and toil and striving? If there were nothing new under the sun, if there were no prospective changes, what would be the purpose of life? It is good to know, then, that all things change, and that it is never too late to make a new beginning.

Thus, once we perceive the vision of a changing world, our spiritual moods are transformed. We will realize that in the hours of depression we are

being chastised for our apparent unbelief, and for our indifference to our own divine destiny, as well as being strengthened in our faith and ability to rise above disheartening circumstances. Hence there is both a solemn and a cheering implication in the thought of change. Its solemn implication is that we may never rest from the thought of labor, for we must always be on the alert for new opportunities; and the cheering implication is that, since no achievement is ever final, there is new work to be done, new temptations to overcome, and new problems to solve.

It is always true that the living variation of days and years proclaims that a new world is in the making, and that yesterday's achievements might have been suited for yesterday's world. But today the world is new. It is remade. It is different. Let us, therefore, strive to make a new beginning. The world of yesterday with all its blunders, discouragements and disappointments is no longer with us. It has disappeared into the oblivion of the past. The world of today is our world, and we should be happy and contented in the thought that we are living in it, collaborating with the Lord in its amelioration and perfection.

HENRY C. GIUNTA

Of Interest to the Blind

The following is a list of Braille volumes and Talking Books which may be borrowed by blind readers from several distributing libraries for the blind in the principal cities of the United States.

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Divine Providence, Grade 2, 5 volumes.

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Why God Created Man—3 records.
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Divine Providence (survey)—5 records.

For further information write to Rev. Karl R. Alden, Bryn Athyn, Pa. Chairman of the Committee for the Blind of the Swedenborg Foundation.

MEET YOUR GENERAL COUNCIL

As the second in its new feature designed to acquaint readers with leading workers in Convention, the Messenger is glad to present President Edward F. Memmott of Urbana, who is also a member of the General Council.



Edward F. Memmott

COMING to Urbana Junior College as an instructor in 1929, Edward F. Memmott subsequently became professor, then dean, and in 1946 was made president of the College. He graduated from Oberlin College in 1928 and obtained his master's degree two years later, his major field of study being English. Since then he has had wide experience in educational work, recently with the National Training Laboratory in Group Development. From 1952 to the present time, he has served as President of the Ohio Association of Junior Colleges.

Mr. Memmott's activities cover a wide range of civic affairs, including service with the American Red Cross, of which he is a former chairman of the Champaign County Chapter, also on the staff of the National Aquatic Schools, Eastern Area. He has been and is now connected with numerous workshops, especially in the field of human relations, both in the Church and in the surrounding community. He is a past president of the Urbana Lions Club.

Besides being a member of the Convention's General Council, Mr. Memmott is chairman of the Board of Managers of the New-Church Theological School. He is also a valued member of other New-Church boards and committees.

Born in Little Valley, New York, in 1904, he has been actively interested in the New Church since he joined the teaching staff at Urbana. His many friends and co-workers in the Church are happy that he has made the decision to continue as President of Urbana.

Mr. Memmott has shown himself to be a competent administrator in educational matters. During his incumbency at Urbana he has had many difficult problems with which to cope. But he has displayed soundness of judgment and a good grasp of realities. Likeable and genial, he knows how to work with people, and this has made him a force in Convention and in his home community. He has always been popular with both the student body and the faculty of Urbana.

OUR COVER

The church interior shown on our cover this issue is a sketch by the New-Church artist and designer, Robert J. Nicol, submitted to the St. Petersburg, Fla., Society for its proposed chapel, to be erected adjoining the New-Church Center, there. In modified modern style, it will harmonize with the architec-

ture of the present buildings, but its interior, we learn, will in several respects be unique, notably in that the Repository for the Word will be wholly centered in the chancel, and the wall behind the altar will be of glass planted with ferns and flowers. See further particulars on page 11.

STEWARDSHIP

A letter dealing with Christian Stewardship has been sent out by the Rev. Edwin G. Capon, chairman of the Council of Ministers' committee on that subject. Sent to all the societies, this letter is an effort to determine what the attitude toward stewardship is, and to find ways of increasing effectiveness. The questions asked in Mr. Capon's communication are as follows:

(1) Would you describe your present program for raising money (a) for current expenses? (b) Convention appeal? and (c) building projects? What methods do you use?

(2) Do you have any thought on philosophy of stewardship? Do you place a religious value upon the giving of your people? What is the general attitude of your people toward financial appeals?

(3) What materials do you use in your fund drives? I would appreciate copies of any letters advertising sermons, pamphlets, and appeals.

(4) Are there any books on fund raising and stewardship which you have found helpful? I would appreciate their names and authors and your reaction to them.

(5) If you would care to, an evaluation of Christian stewardship in your society would be helpful. Do you consider that the average member has a good attitude toward giving? Do you consider that the giving in your society is what it should be? Do you believe your program is effective?

The Rev. Mr. Capon, 48 Quincy Street, Cambridge 38, Mass., solicits your answers to these questions.

THE CAUSE OF THE NEW CHURCH

This pamphlet, defining the Convention's position on the Bible and the Theological Works, is available without charge. Write:

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What Is "Swedenborgianism"?

By Clarence Hotson

A CORRESPONDENT recently wrote: "We should be known not as 'Swedenborgians' but as members of the New Jerusalem Church. 'Swedenborgian' sounds sectarian. This seems to have been an unexpected error that the early members fell into. If we are ever to be recognized as a living church it will be as the Church of the New Jerusalem."

This thought has occurred to quite a number of us. In comment we may say that the world is bound to call us 'Swedenborgians' whether we like it or not, and what the world calls a religious body has a way of deciding what that body's effective name shall be. The name 'Christian' was a nickname applied by Gentiles to the early church in Antioch, yet it became the accepted designation. 'Quaker' was a nickname given by outsiders to George Fox's Society of Friends. 'Methodist' was first used as a nickname by outsiders to designate the Wesleys' 'Holy Club.' 'Mormon' is the inevitable nickname for 'The Church of Jesus Christ of Latter-Day Saints.' And so it goes. What else can we be, to the outside world, except 'Swedenborgians'?

Swedenborg himself did not object to the term 'Swedenborgianism' to designate his doctrine. He took it to mean 'the worship of the Lord Our Savior,' in contrast to Socinianism, which denies the Lord's Divinity. (Tafel, *Documents Concerning Swedenborg*. No. 245, Section V, Vol. II, Pt. I, p. 369.) This is hardly a sufficient definition of Swedenborgianism nowadays, and even when he wrote it Swedenborg doubtless implied the addition: 'As revealed in the Divinely inspired writings of Emanuel Swedenborg.' For 'the worship of the Lord Our Savior' does not nowadays necessarily imply or require the special revelation of the Lord for the New Church. It can be and has been soundly based on study of the Christian Scriptures alone, without any reference to or knowledge of the works of Swedenborg.

This fact has been forced on my attention by reading a notable tract or pamphlet published by the United Pentecostal Church, William Phillips Hall's *A Remarkable Biblical Discovery, or "The Name" of God According to the Scriptures*. Except for some errors in proofreading, this tract would do credit to any church body. The author 'believes that the essential teachings and disclosures of Biblical truth contained herein were imparted to him by the glorified Lord Jesus Christ the Son of God

through the Holy Spirit's coming to him in, or with, the Name, and as the Spirit, of the Lord Jesus Christ.'

Hall argues forcefully that the very fact that the first disciples called Jesus Christ 'Lord' implied that He was in their belief, God incarnate. Recall the confession of Thomas: 'My Lord and my God.' (John 20:28) This was blasphemy to the regular Jews, for the term 'Lord' was used by the Jews in place of the unspeakably holy Name 'Jehovah.' For this reason the Jews on one occasion took up stones to throw at Jesus. When He said, 'I and the Father are one,' (John 10:30) they did not understand Him to mean that He was one in purpose with the Father, but that He and the Father are one God. Of the early disciples Mr. Hall says: "The only Lord God the Father revealed to men, and invoked in prayer as the Lord God and worshiped by them, was revealed to, invoked in prayer and worshiped by them in and through the glorified Person and Name of the Lord Jesus Christ" (10). A belief in God in Christ was to the early church the necessary condition of salvation: "It is necessary for men to believe not merely in 'Jesus' but in the Lord Jesus Christ, or God in Christ, in order to be saved" (23).

Mr. Hall's close study of the Bible, for which he consulted the earliest documents and sources, convinced him that the disciples after the resurrection began with the strongest possible faith in the Deity of Jesus Christ. It was not a later growth or development. "My unremitting study of Western manuscripts for the last thirty-two years has shown me more than one hundred cases in which letters and words in Western manuscripts as first written have been altered—always in one direction, to take away from the Deity of Christ, and never in one single instance altered so as to bring out more clearly the witness of the first disciples to the Deity of Christ" (pp. 26-27).

For example, our English Authorized Version, based on manuscripts later than those now available to scholars, tells us that Peter used these words in healing the lame man: "In the Name of Jesus Christ of Nazareth (in Greek, 'the Nazarene') rise up and walk" (Acts 3:6). The Syriac Peshito version reads: "In the Name of our Lord Jesus Messiah (or Christ) the Nazarene, rise up and walk." Some copyist evidently left out 'our Lord.' The Douay Version of the Roman Catholic Church is a translation of the Latin Vulgate. This was made by St.

The President's Corner



Though as President I have had the opportunity for two inspiring and interesting visits at the meetings of the Michigan Association and the Detroit Society in the middle of October and a visit to the Kansas Association in early November. I feel that the announcement of Convention dates should supersede a report on these two association meetings.

It has been our hope for some time in Convention that we could announce the dates of Convention's meetings much earlier in the year in order that you who are its members may make your plans well ahead. Recently the Executive Committee of the Massachusetts Association met and recommended the dates of June 18 to 23, 1957, with the 23rd of June as Convention Sunday. The final decision as to the date was left in the hands of the officers of Convention. The officers have been polled and are in agreement as to these dates for Convention.

As you know, our host church will be the Boston Society of which the Rev. Antony Regamy is Pastor. We understand that preliminary plans have already been discussed, and a date for the first meeting of the Convention Committee on Business has been set. This will be a planning meeting, for since we are able to meet early this year, we will not feel obliged to rush through plans in one meeting as has been necessary at other times. It is our anticipation that the Convention Committee on Business will probably meet again some time in February.

As President, I take it upon myself to suggest that any who read this article and who have suggestions that they would like to see carried out in our next Convention, should send them to me or to the Rev. Antony Regamey, pastor of the host church, for consideration at our meetings.

May we urge you to plan now to attend the 1957 Convention in Boston, Massachusetts, June 18 through 23, 1957.

David P. Johnson

President, General Convention

WHAT IS "SWEDENBORGIANISM"?

(Continued from preceding page)

Jerome about 385 A.D. from then existing manuscripts not available to the translators of the Authorized and Revised Versions. It gives the title 'the Lord' in 'the Name of the Lord Jesus Christ' in a number of readings in Acts where it does not appear in the Greek manuscripts and versions from which the A. V. and R. V. were largely derived.

Cyprian, living between A.D. 200 and 258, quoted Acts 2:38 from a version earlier by many years than either the Vulgate or the manuscripts from which the A. V. and R. V. are derived, as follows: "Repent and be baptized every one of you in the Name of the Lord Jesus Christ" (Epistle 72, chapter 17, *Ante-Nicene Fathers*, American edition). Our A. V. reads: "Repent and be baptized every one of you in the name of Jesus Christ." The Codex Bezae, considered by scholars of higher authority than the versions from which the A. V. is derived, corroborates this reading as quoted by Cyprian, as does also the ancient Egyptian Sahidic version, translated about 350 A. D.

All authorities on early church history agree that baptism then was in 'the Name of the Lord Jesus Christ' without other name or formula. It was not until the year 100 that the formula given in Matthew 28:19: 'In the name of the Father, and of the Son, and of the Holy Ghost' was used in baptism. This proves either that the disciples did not know

of the command recorded in Matthew 28:19, or else that they understood 'the Name of the Lord Jesus Christ' to be a complete equivalent of 'the name of the Father, and of the Son, and of the Holy Ghost.' That is to say, the Divine Trinity of Father, Son and Holy Spirit are in the Lord Jesus Christ, in Whom, in the words of Paul, 'dwelleth all the fulness of the Godhead bodily' (Colossians 2:9). The decline of the First Christian Church may be said to have begun when this formula: 'In the Name of the Father, and of the Son, and of the Holy Ghost' was substituted for the apostolic formula 'In the Name of the Lord Jesus Christ,' in baptism.

That the apostles believed in the absolute Deity of the Lord Jesus Christ is plain from the fact that they invariably prayed to the Lord Jesus Christ as God, or to God the Father in and through the Person and Name of the Lord Jesus Christ. "They occasionally invoked God as 'Father,' (Romans 8:15 and Galatians 3:26-29, 4:6), but always recognized the Father as never to be located or communicated with either as 'Lord' or 'Father' except in and through the glorified Person and Name of the Lord Jesus Christ" (28). When Stephen was being stoned to death by an angry mob, he prayed, not to God the Father for the sake of His Son Jesus Christ, but said, "Lord Jesus, receive my spirit," and cried "Lord, lay not this sin to their charge" (Acts 7:59, 60).

Mr. Hall says: "There never would have been any doubt whatever among Christians of the Deity of the Lord Jesus Christ during the Christian era had the original apostolic interpretation of the words, 'the Name of the Father and of the Son and of the Holy Spirit' (Matt. 28:19), as set forth herein, been clearly understood and taught by men from the apostolic age until the present time" (7).

Mr. Hall seems entirely unaware of the fact that his great Biblical discovery was anticipated by Emanuel Swedenborg, who was guided and inspired by the Holy Spirit, some 200 years ago. We of the New Church can ascribe the fact that Mr. Hall was led to this conclusion by his Biblical studies to the results of the Last Judgment of 1757 in the world of spirits, and the Second Coming of the Lord, if we choose, but we must face the fact that nowadays we cannot justify our separate existence as a church body just by teaching and believing the doctrine of the Deity of the Lord Jesus Christ. Others share that belief. We must draw doctrine more and more from the special revelation of the Lord for the New Church, namely, the theological works of Swedenborg, and honor them as such, shrinking from no logical consequence of our faith. Swedenborgianism nowadays is not just 'the worship of our Lord and Savior', though of course it is that; but it is primarily belief in the special Divine revelation given to the world in and through the theological writings of Emanuel Swedenborg.

(The author, formerly connected with the Curtis Publications, is an earnest student of the Writings. He wrote a doctor's thesis on the influence of Swedenborg on Emerson.)

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(From article entitled "Forward!" *The New Church Messenger*, Vol. CXII. No. 25, p. 482.)

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THIS OUGHT NOT TO BE

I sometimes wonder if three-and-four-generation New-Church people realize what it means to an isolated receiver of the Writings to visit a New-Church Center, and meet with people who also put a high value on Swedenborg's books. It is as wondrous an experience as a child's first visit to a candy shop. Such mental sweets for the hungry mind! But sometimes as inaccessible as the candy to the child, are books locked behind wooden doors because 'once somebody stole something'.

Reading Swedenborg alone is pretty rough going even for the brilliant mind, but for the person of average intelligence it takes on the aspect of a deep mining project. Sometimes you dig through-out several pages before coming upon a nugget of such brilliance that you feel you must talk to someone about it—anyone. So, you get on a train or a plane and travel half across the continent in the hopes of meeting with others who also collect nuggets and enjoy talking about the wonder of it all. Just to see a real live Swedenborgian is a thrill for the isolated, who sometimes wonder if there really are any such people, immersed as they are in Old-Church communities.

One soon learns that there are Swedenborgians of the head, as well as of the heart. The head-kind are a cold breed, especially to a corn-fed mid-westerner whose approach is that of a friendly puppy determined to be liked.

On a recent visit to a metropolitan church I made myself known to the one in charge, after finding a pleasant note from him awaiting me when I arrived at the hotel. Over the phone he invited me to the services the next day. I explained that I would have to leave before the sermon, but that I must see the church and at least attend the adult Sunday School Class. It was an awkward explanation of a matter that had come up which made my leaving imperative, and I was close to tears to have to miss what I had come so far to hear.

I think I was the first one at the church the next morning, and for some time I sat alone imagining Chauncey Giles in the pulpit, recalling words from his mighty sermons.

The class gathered and I found a seat and listened to one of the finest lessons I have ever heard expounded. It was truly an enlightening presentation. But no one ever knew who I was, or why I had come. The one in charge, who was also teacher of the class, filed out of the room with *not one word to me*. I stood about for a few minutes, then dropped some coins in a box for some literature displayed on a table, and departed. I was still close to tears—the smarting kind. I was indeed the loser by not hearing the sermon, but the heart had gone out of it for me. A chill wind seemed to blow through the church, as it had done in other New Churches, and I was not sorry to leave. As I walked away I felt Chauncey Giles' presence, and imagined him saying, half-apologetically, **THIS OUGHT NOT TO BE.**

What, I ask myself, do I expect? A fanfare of trumpets announcing my approach? No, of course not.

There have been pleasant experiences, as well as the chilling polite brush-off that 'committee meetings and other duties . . .' Several ministers, and their wives, have exchanged talking and listening time with me, even invited me to their homes in the press of other duties and responsibilities.

But still, you do meet New-Church people of the head variety who don't seem to particularly care whether you take to the Writings or not. In one office I heard a weary voice almost *complaining* that so many requests had come in in answer to advertisements—the secretary pointed to stacks of mail from people curious about Swedenborg's books. In an understaffed office this indeed poses a problem, but there ought to be a ray of joy that somebody *cared* enough to write for a book. It was all I could do to keep from taking off my hat and coat and helping her. Come to think of it, perhaps that would have been better than criticising.

What do I expect? Well, for one thing, *care* about us isolated when we drop in. There are so many things we want to know. And let there be *joy* in the telling.

NADINE MILLS COLEMAN

MANIFESTATION

Dear Lord, I dared not pray so very much,
Because I could not bear to have you touch
The quick and sensitive fiber of my soul
Wrapped smugly up in righteous self-control.

But now, Oh Lord, since Love has torn apart
These self-made bandages, my bleeding heart
With tears of tenderness is healed and blessed,
The Power of God has been made manifest.

BESS FOSTER SMITH

A NEW SONG

Mrs. Elizabeth Thaw McCloskey

(A Memorial Address)

By Richard H. Tafel

IF WE SHOULD ever come to doubt the glorious inspiring things the Church teaches us about heaven and about 'life further on,' in the 'house of many mansions' in the world of the spirit, surely the lives of our friends and the lessons of their personality should disperse these doubts once and for all!

How easy is it, for instance, in the light of what our dear ones teach us day by day, *in and through* their lives, to know that 'to grow old in heaven is to grow young'! Could anyone doubt this for a moment, who knew our beloved friend? Our physical bodies, our earthly clothing, do grow old; our strength fails, our senses lose their power. But our spirit needs never grow old! Interests not only remain, but are quickened. Here was exemplified an interest and concern with young people—with all that was youthful and living, with her beloved choir, and with the cause of music, which kept her young in spirit: so much so, that young people never thought of her as old, but recognized in her a kindred spirit.

"To grow old in heaven is to grow young!" To live is to grow, and our friend has given us the secret of true living. To give oneself wholly to one's work, and to continue to give expression to the best that is in one, and to find ever new ways of developing and perfecting oneself—even when, apparently, one has come to the end of one's career.

Here was one who filled this Church for many years with a beautiful voice, a voice all the more beautiful because it was dedicated to the praise and the glory of her Lord—in this sanctuary, which became so dear to her, and which for her was indeed 'a refuge in times of trouble,' as well as in her deepest joys. Then, when her God-given and God-used talent lost something of its power, she found a broader field of usefulness in the leading and training of our choir, and in the musical life of the Church and the city. Here, again, many full and useful years of devoted service, years of growth, development, freely giving and receiving.

And when the time came when she must relinquish this service—a slackening of hands, the lessening of interest, the end of growth and self-expression? Nothing of the kind! Though voice would no longer faithfully respond to the inner spirit, though fingers would no longer obey her will on the piano, she set herself to further study of the theory of music, and composition, under her music-companion of many years, Dr. Rollo Maitland. Then, failing eyesight turned her to her talking records, and another realm of inspiration and growth, another source of

interest and activity. But still that creative urge within must find outward expression. And this she found in her clay-modelling classes—testimony to her indomitable spirit!

And always her heart was here in this, her Church, vitally interested in its music and worship and fellowship. Here she came . . . not only on Sunday . . . but every Friday night at choir rehearsals, her foot still beating time, and following with lively interest every note and measure. Her presence among the choir was not only a source of continual joy to the members, but also a source of inspiration, giving them encouragement and a sense of confidence.

A verse of a Psalm seems to me to sum up this life, and to epitomize our beloved friend, whom we are today bidding God-speed into the bright world of the spirit: "Sing unto the Lord a new song!" For her life was a song, an anthem of praise and worship raised to her Lord. An ever 'new song,' sung beautifully in service and in a free giving of herself to her beloved Church and to every one of us—'a new song'—always a 'new' song!

It is a new song that she is singing today, with her voice and with her whole being, in the angelic choirs in the further room of life. We rejoice with her today as we know that, freed of the encumbering handicaps of this world and this earthly physical body, she is awakening to new life and to further fields of service and possibilities in that fuller heaven for which her life here has so wonderfully prepared her.

So a new song is being sung this day in heaven—with a voice beautiful, powerful, full and enriched by a lifetime here—for that song is the song of her life and of her grand personality which we have come to know and love so dearly, and which for us will always be 'new.'

Something of her song will ever remain here in this sanctuary and will echo and re-echo from its walls, just as she herself remains close to our hearts, vibrant and living, until we ourselves, upon entering that heaven, meet her again face to face and know again that song in all its fulness and sweetness.

PLANS AFOOT IN FLORIDA

THE SOUTHEASTERN Association believes that Florida offers a promising missionary field, and points out how the work has been growing there in the past few years. This work is centered in St. Petersburg with the Rev. Leslie Marshall in charge. President of the Association is Dr. Edward B. Hinckley, Wellesley, Mass.; and Mrs. Charles Kuenzli, St. Petersburg, is the treasurer. This group now proposes to expand its facilities by building a chapel. (For a sketch of this projected building see the front page of the *Messenger*.) Because interest in these plans is widespread in Convention, the *Messenger* herewith reproduces a portion of the letter sent out by the officers of the Association.

"Many of you know something of the development of the work in St. Petersburg from having received the sermon service and parish paper, from articles and news items in *The Messenger*, and from personal visits. The radio service, now in its 15th year, continues to reach a wide circle. Indeed, the response to this program contributed largely to securing the new Center.

"From 1939 to 1953 services were held at the home of the Missionary Pastor and his wife, Rev. and Mrs. Charles H. Kuenzli, and at the homes of members. In 1945 the State of Florida granted a charter

to the Southeastern Association of the Church of the New Jerusalem, Inc. Eight years later this Association, from funds contributed, purchased a very suitable property, in a fine residential section of St. Petersburg, and established the New-Church Center. A feature of this property, which faces beautiful Crescent Lake, is the landscaped corner lot adjoining the present building, and is admirably suited as the location for a Chapel.

"This Center was dedicated in 1953 by Dr. Edward B. Hinckley, the President of the incorporated

body. The following year, upon the resignation of Mrs. Kuenzli as Lay Leader in charge of this work, the Trustees invited the Rev. and Mrs. Leslie Marshall, formerly of Paterson, N. J., to continue it, beginning in September, 1954. They occupy the north wing of the present building at the Center. This building also includes a bookroom and patio, a chapel room, and two rental units—one a room and bath, and one a housekeeping apartment.

"Under the leadership of Mr. and Mrs. Marshall the interest and attendance at services have steadily increased. The present chapel room, which seats between fifty and sixty, is no longer adequate, especially during the winter season when there are always visitors from the north. It is significant that the congregation includes northern New-Church families who have bought property here for permanent residence, or are planning to do so.

"Logically, therefore, the time seems to have come to expand our facilities by the erection of a chapel on the corner lot which is already a part of the church property. There are no other churches in the immediate area, which is made up of valuable residential property surrounding Crescent Park, and a New-Church Chapel would therefore have definite missionary opportunities."

MY RELIGION

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BOOK REVIEW

STUDIES IN BIBLICAL ARCHAEOLOGY. DISCOVERING BURIED WORLDS (introd. vol.) by André Parrot, 128 pp. 1. **THE FLOOD AND NOAH'S ARK**, by André Parrot, 76 pp. 2. **THE TOWER OF BABEL**, by André Parrot, 75 pp. 3. **NINEVEH AND THE OLD TESTAMENT**, by André Parrot, 96 pp. 4. **St. PAUL'S JOURNEYS IN THE GREEK ORIENT**, by Henri Metzger, 75 pp. *Philosophical Library, New York.* \$2.75 ea.

The above series of books will interest Bible students because of the light which archaeology throws upon their studies. The civilizations of the world of the past seemed to be gone, covered by the sand of the desert and the grass of the wilderness until the archaeologist came with his pick and shovel and began to unearth the ancient cities. The result is as exciting as a 'who done it.'

The author of the first four of these books is a Frenchman who was in the forefront of the effort literally to dig up the past. The fifth book is written by a former member of the French School in Athens who is now a lecturer at the University of Lyons.

The introductory work consists of three parts: the first describing in non-technical and vivid language how an archaeological expedition works. A team of experts consisting of surveyors, draftsmen, photographers, epigraphists, and an inspector representing the Department of Antiquities of the country in which the excavation takes place, must work together. After the topmost city has been excavated, an area is selected in which deeper diggings are made to find a still older city, and so on until the level of the natural soil is reached.

The second part deals with *The Saga of the Archaeologists*. This is the story of the expedition to Mesopotamia. We are told: "Between the wars (World War I and II) the whole of the Middle East was subjected to intensive exploration. It is probable that with the passage of time the years 1919-1939 will come to be looked upon as the Golden Age of oriental archaeology" (p. 49).

The third part deals with *Five Thousand Years of Civilization* and is a condensed account of what

these archaeological expeditions have added to our knowledge of the past. The works that follow deal in greater detail with these findings.

In the second volume, entitled *The Flood and Noah's Ark*, the stories of this event as found in the Bible and in the Babylonian accounts are set side by side. The sources of the non-biblical stories are carefully considered, as are the archaeological investigations which came about as a result of deciphering the cuneiform writing on ancient Babylonian tablets.

Although the Babylonian narrative and the Genesis story parallel in most places, a significant religious difference is noted. The former is based on a rude polytheism while the latter stresses the 'sovereign majesty of one God,' who although determined to destroy a sinful world selects the one righteous man, Noah, for salvation.

We regret that the author did not know anything about Swedenborg's spiritual interpretation of the flood; hence passes it by in complete silence, although he does refer to one allegoric interpretation of the story of the flood. However, it must be expected that a man of science will cautiously refrain from saying anything except what is indicated by the record.

The third work treats of the *Tower of Babel*. Dr. Parrot is of the opinion that the Tower described in the Scriptures was not an expression of man's pride. "Instead of a clenched fist raised in defiance towards Heaven, I saw it rather as a hand stretched out in supplication, a cry to Heaven for help" (p. 9). The author claims that Biblical scholars are agreed that the narrative in Genesis 11 "had its 'starting-point' in the ruins of one of those huge towers which archaeologists call *ziggurats*, and that the 'Tower of Babel' could only be the *ziggurat* erected at Babylon, in the very heart of the land of Shinar" (p. 17).

Many theories have been advanced to explain the significance of the *ziggurats*, or high edifices. The one accepted by the author is that it was intended as a bond between man and his deities. To quote him: "Thus the *ziggurat* appears to me to be a *bond of union*, whose purpose was to assure communication between earth and heaven" (p. 64).

Later he likens it to a ladder by which man can ascend to his deity and his deity come down to him.

Nineveh, dealt with in the fourth book, was a mighty city and the

capital of the Assyrian empire. Several times it is explicitly mentioned in the Old Testament. Much of this work on Nineveh is concerned with the relationship of the history of Israel and Judah to the Assyrian empire as this is revealed by archaeology. There are Assyrian records that bear on the history of Israel; many of these are confirmatory in essentials of what is found in the Scriptures, but with a difference in detail here and there. Thus there is the assault of Sennacherib upon Judah under Hezekiah, in which the Assyrian records accord with those in *II Kings* 18: 13-16, but omit any mention of the destruction of the Assyrian army by an angel of the Lord (*II Kings* 19:35-6). This book has valuable chronological and synoptic tables.

In the fifth volume, the background of St. Paul's missionary journeys, such as the hellenization of the world, the Jews of the Diaspora, the unity and relative peace attained by Roman rule over the world, is carefully portrayed. There are times when the reader feels that he is living with the Apostle to the Gentiles in his missionary journeys and taking part in the disputes that often centered around him. Excellent are the descriptions of the cities Paul visited and traveled through.

All these books are richly illustrated throughout with maps of the ancient world and reproductions of archaeological finds.

B. J.

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LETTERS to the EDITOR

NATURAL AND SPIRITUAL TRUTHS

To the Editor:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth, distress of nations, with perplexity, the sea and the waves roaring. Men's hearts failing them for fear, and looking after those things which are coming on the earth, for the powers of heaven shall be shaken." *St. Luke* 21-25, 26.

The foregoing quotation of Christ, from the gospel of *Luke*, if taken literally, would seem to indicate that a physical change or a great natural phenomenon was about to happen. However in the succeeding verses those who are in a most perplexing dilemma, are given assurance of a happy consummation to their fears.

As stated by Swedenborg, in *Divine Love and Wisdom*, 173, "In the spiritual world there are atmospheres, waters and lands just as in the natural world, only the former are spiritual while the latter are natural. As these two worlds are alike, there are in both, atmospheres, waters, lands, which are the generals through and from which each and all things take their form with infinite variety."

But notwithstanding the promise given by the Lord, the external or natural man will continue to be in a state of fear. "Men's hearts failing them for fear, and looking after those things which are coming on the earth." "For the powers of heaven shall be shaken." As Swedenborg teaches, the wholly natural or external man, is totally void of spiritual perception. Thus the natural or sensual man is in darkness, just as the earth is in darkness, when during its diurnal motion, it moves away from the sun.

In the Scripture quotation cited above, the Lord is speaking a spiritual parable, signifying the end of the Jewish Church. The same lesson of spiritual truth, is represented or portrayed for us in *Revelation* 12:1, "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of seven stars." In this case the woman is the church and the sun is the

Lord. The woman clothed with the sun is therefore the church clothed with God, and signifies the spiritual New Church.

The sun, moon and stars which Christ said should disappear immediately, before the Son of Man should be seen coming in the clouds with power and great glory, are the Love, Faith and Knowledge, which were to die away, before He should come again to restore them.

Frank Wood,
Burnham, Pa.



SWEDENBORG AS A REVELATOR

To the Editor:

Criticism has been made from time to time in your journal and elsewhere of the apparently monotonous repetition in Swedenborg's writings. This complaint has reference particularly to the *Arcana* which is often made a subject of study. This complaint arises mainly, I think, from the fact that Swedenborg wished to show how certain spiritual principles are interwoven throughout the Bible. When that has been granted, however, their usage is capable of infinite variation and Swedenborg must not be expected to have done all the work involved. If revelation is terminated for all time with Swedenborg's writings then the spiritual thought of mankind will stagnate.

So far as the *Arcana* is concerned I have often been impressed with the interesting character and beauty of the material which has been inserted before and after Swedenborg's expositions of the spiritual meanings of each chapter of *Genesis* and *Exodus*. At the time when he wrote the spiritual significance of the Biblical writings was being seriously questioned, rather more than at the present day I think, and the problem of rescuing them from total rejection was to him the most immediate problem. That accounts for his immediate absorption in the subject, for his several Biblical indices, the extensive treatise now printed in English as *The Word Explained*, and finally for the *Arcana*.

Because of the background of regard in which the Scriptures had

been held, many of those who took up Swedenborg's writings were prepared to appreciate his work in defense of them without going more deeply into the content of his revelations or demanding how he came by them.

In connection with his *Arcana* work, however, Swedenborg soon found it necessary to introduce the supplementary material above mentioned in order to clarify his textual explanations. It was then incidental.

At the present time the religious atmosphere has so far altered that people are less inclined to accept spiritual or other explanations of Scripture until such explanations are shown to follow from the fact that the world into which they have come and from which the images and historic facts are drawn is of a similar character, is itself created correspondentially, and that the same principles rule in the interior world beyond space and time through which revelation must come. Whether this in turn is in harmony with the nature of the Divine Being is also a pressing subject of inquiry, and beyond all that, in the case of any assumed revelator like Swedenborg, they wish to know the ground for his claims.

These grounds must be based largely of course on the entire record of Swedenborg's life including the testimony of his contemporaries, his own accomplishments before any revelation was claimed, evidence of psychic power, and the agreement of his revelations with demonstrated facts, their logical coherence and their spiritual tendency. The material here under consideration is only part of the evidence but it is an important part and, something not too common in Swedenborg's writings, an interesting part. Hitherto, however, it has been obscured, and we might say buried, by the other material which, interesting and important as it is by itself must appeal for support to what was originally supplementary material along with the additional data supplied in ways above mentioned. I believe it important, therefore, to segregate this and make of it a separate volume.

When examined by itself it will be found to cover the entire philosophy set forth by Swedenborg in a comparatively small compass though many of the doctrines in it are given in a more complete form in later writings. Thus sections regarding the fates of souls after the

death of the body appear in *Heaven and Hell*, what had been written about spirits from the celestial orbs was largely transferred to *The Earths in the Universe*, the section dealing with marriage reappears in extended form in *Marriage* (or *Conjugal*) *Love*, and much of the material in the *Divine Providence* in the sections on *Influx* though *Influx* itself was separately treated. There are also statements here and there which formed the basis for Swedenborg's work entitled *The Divine Love and Wisdom*. Since the *Arcana* was printed before 1757 it is of course deficient in its treatment of the Last Judgment though that Judgment was looked forward to as immanent. The two studies of the *Apocalypse* were yet to come, and some of the more specific doctrinal studies. On the other hand there is no such detailed study of the correspondence of spiritual societies with organs in the human body.

But it is, I think, still more important because it supplies information regarding the world of spirits very incompletely covered in *Heaven and Hell*. This is drawn mainly from the *Spiritual Diary* but more smoothly rendered. To the more profound study of Swedenborg's spiritual development and even the doctrines usually associated with the name 'New Church' this latter work is all important and seriously under valued, but the material from the *Arcana* here under discussion contains a large part of it.

In the process of segregating supplementary material from the rest of the *Arcana* I have procured a number of discarded copies of volumes of that work kindly supplied me by the staff of the Massachusetts New-Church Union and the New-Church Theological School, have cut out the leaves needed and arranged them in order. While it is possible to print these in the same successive order as that they occupied in the work from which they are taken I have preferred to rearrange them under about twenty-five heads, and a rough estimate shows that they would make a volume of between 500 and 600 pages of the type usually employed in editions of the *Arcana*. Thus they would be comprised in one volume.

There is one thing more. I have supplied a sketch of Swedenborg's life and his early philosophy which ought to precede any publication, and final comments are called for



The Choir of the Wilmington New Church provided the music at a Thanksgiving worship service at the Veterans' Administration Hospital. Indirectly the Society was also represented at an exhibit in the Art Center, when Valdamar Janssen had a work of sculpture shown, and three of Reynolds Thomas' paintings, one of which won a prize, were accepted.

From Los Angeles. A happy new year to Mrs. Esther Perry, who celebrated her 90th birthday at her home in Redlands, Dec. 6. . . . Mrs. Evelyn Diaconoff and Mrs. Winifred Strong sang in Handel's Oratorio, 'The Messiah,' Dec. 2. This event was sponsored by the Los Angeles Church Federation. Mr. E. Conger, president of the Los Angeles Society, and his family traveled East during the Christmas season.

The New-Church Men's Club of Boston, we note with satisfaction, is as active as ever. On Dec. 14, this group met at the Theological School for dinner, a social hour and a discussion, led by the Rev. Paul Zacharias, on youth problems.

In the St. Petersburg Fla., bul-

pointing to the problem which Swedenborg's experiences create whatever is thought of them and meeting some of the difficulties first readers are likely to meet, such for instance as that created by Swedenborg's communications regarding *The Earths in the Universe*. This will give Swedenborgianism a new chance to advertise itself before the public. But unless this is put forth in a work which shows scholarship in its preparation it better not be put out at all. I am not thereby complimenting myself. I am more than ready to step aside for a more competent preparator and there should be many such.

JOHN R. SWANTON,
Newton, Mass.

letin, the Rev. Leslie Marshall reminds us that 'it is significant that actually the first thing spoken on earth at the Lord's First Coming, as recorded in the New Testament, was 'Fear Not.' . . . From the same source we reproduce the following about Edwin Herrick's bust of Swedenborg: "His magnificent bust of Swedenborg, in the lobby of the (St. Petersburg New-Church) Center, carved from a single Australian pine root, always attracts the attention of visitors."

The Philadelphia Choir of the New Church gave a Christmas cantata by J. H. Maunder on Dec. 9. Attendance has been reported as good.

The parsonage at the Riverside, Calif. church is resplendant with new white asbestos shingles on the front. Some members of the congregation have taken it upon themselves to do the work. A recent work party was held on Armistice Day, Nov. 12. Boss carpenter was Eugene Denning, who in private life is a school teacher. Carpenter's helper was Alice Van Boven, who ripped off old battens and nailed on new siding to sheathe what once was a porch; in private life she is an assistant highway engineer. Grace Boyer acted as water boy, but the Rev. John Boyer was reduced to the role of sidewalk superintendent, although if someone left a hammer within his reach he would pick it up and drive a few nails, until someone took the hammer away from him. One veteran of former work parties was unable to be present this time; he is the octogenarian president, Mr. A. C. Fulmor, who is the retired county engineer.

The St. Paul Society has now a newly organized Couples Club.

The Boston Chapter of the Swedenborg Fellowship is embarking on a new project. The book rooms next door to the church will be kept open two nights a week, 7:00-9:00, the Fellowship members taking turns being on hand to welcome visitors, answer questions about the Church and its teachings, etc. We look forward eagerly to having a report on the success of this venture. Miss Dorothea Harvey is president of the Boston Chapter.

Gulfport cooperates 100%! The 'Every Family a Subscriber' plan has been adopted by the Society in Gulfport, Miss. The *Messenger* will go to each of the 20 member families. The Society gladly pays

the subscription so that the *Messenger* will be in every home.

Edmonton is another red-letter Society taking advantage of the special subscription offer of the *Messenger*, having ordered this official magazine of the Church for each of its active member units and also an additional gift subscription.

The Rev. Thomas A. Reed, minister of the Church of the Open Word, Newtonville, has accepted the Youth Directorship of the Newton Council of Churches. He also represents the New-Church youth group in this cooperative work.

The Sunday School and Women's Alliance of the Wilmington New Church have adopted a ten-year-old Austrian boy named Lonni Muller. He is living in a children's village in Austria, and money has been sent for his support. At Christmas time toys and clothing were brought first to the church and then forwarded on to Lonni as special gifts.

Credit for this season's success of the Young Adults Club in New York, meeting Thursday evenings, is largely due to the professional counseling, planning and direction of Mr. Burton D. S. Beck, tentatively appointed Director of Public Relations. The Ladies' Aid is financial sponsor of this newly added church-related activity. Mr. Beck is an advertising consultant and diagnostician in Manhattan, formerly with Fawcett Publications and other major New York City advertisers. He has a breadth and depth of practical experience in group organization ranging from choir boy to assistant summer camp director. We look forward to hearing more from the New York Young Adults Club!

On Sunday, Dec. 9, isolated New-Church people in Manito, Virden, Tremont, Oakwood and Springfield (all in Illinois) came together for an early Christmas service in Springfield. The choir from the St. Louis Society came up for the occasion, and the service was conducted by the Rev. David Garrett assisted by Robert Kirven.

Encouraging reports are heard about the work of Claude Harris among Afro-American New-Church people in Chicago. He is being helped and advised in this work by the Rev. William E. Fairfax of the Harlem New-Church Mission.

Baptism, Wedding, Memorials

BAPTISM

HUEHNERGARD. — Nancy Carla, infant of Mr. and Mrs. Carl Huehnergard, Waterloo, Ont., was baptized at the Church of the Good Shepherd, Kitchener, on Nov. 11; the Rev. David P. Johnson officiating.

WEDDING

DIXON-JANZEN.—The home of Mr. and Mrs. P. J. Janzen of Swift Current, Sask., became the scene of a quiet wedding ceremony according to the rite of the Church of the New Jerusalem on Dec. 1, when Helen Frances, daughter of Mrs. Janzen and the late Peter Janzen, became the bride of Lewis Strickland Dixon. Rev. Henry Reddekopp of Saskatoon conducted the ceremony.

MEMORIAL

EISENHARDT.—Frank Eisenhardt passed into the spiritual world on September 29 at Warsaw, Ind. A chemical engineer, Mr. Eisenhardt was very active as vice president of the National Association of Convention, and his passing leaves a vacancy in the Association and in our hearts. It was the death of a son that led him to the Writings, and the New Church had a devout follower ever since. He acquired a vast knowledge of the doctrines which enabled him to answer questions in a comprehensible manner—that a beginner would easily understand.

Mr. Eisenhardt lived in the warmth and glow of Swedenborg's revelations, and applied the heavenly principles in all his undertakings. He enjoyed the wonders of nature, yet seemed not to be concerned when his time would arrive to leave these wonders, as he knew for a certainty that all would be his to enjoy to a greater degree in the spiritual realm. Mr. Eisenhardt is survived by his wife, Katherine, two daughters and a son.

Mrs. John Grosch, Treas.
National Association

MEMORIAL



JOHN A. HAGMANN

John A. Hagmann passed into the spiritual world on Nov. 9, at the age of 78, in Lancaster, New York. For over 20 years he was President of the Church of the Divine Humanity, Buffalo, until the society was discontinued five years ago. He retired about four years ago from Francis H. Leggett & Company, wholesale grocers. Prior to that he was employed by the Becker-Prentiss Company and the Jacob Dold Company. He was a past grand of Benevolent Trinity Lodge 596, Odd Fellows. Born in Buffalo, he had lived in Lancaster for two years. Surviving are his wife, Elsie; two daughters, Mrs. George E. Frost, Buffalo, and Mrs. Ralph H. Smith, Granville, Vt.; a son, John F. G. Hagmann, and four sisters, Mrs. George Fugle, Mrs. Wesley Mohn, Miss Anna and Miss Clara Hagmann.

Mr. Hagmann was a man of strict probity and high intelligence. He was an athlete and played semi-professional baseball in his younger days. For many years he was active in Boy Scout work and was a favorite with children. He was a genial soul with a delightful sense of humor—he could make everyone laugh at will, but no malice ever spiced his witticisms. It was said of

(Continued on page 16)

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Memorials

TRIBUTES TO DAN PEDERSEN

From His Home Town

(The following memorial address was given by the Rev. Erling Peterson, Pastor of the Windson, Wisc., Community Church.)

DAN PEDERSEN, in whose honor and memory we are met today, was a man of many interests, many talents and many accomplishments with virtually all of his life revolving around one center, the Christ whom he knew and loved. His introduction to Christ came in a pastor's home of the Norwegian Free Church in which Dan was born at Britt, Iowa, November 13, 1907. With his parents, his four brothers and three sisters, he moved to different communities, finally completing his high school work in Hudson, Wisconsin.

While working in St. Paul, Minnesota, after high school graduation, Dan was influenced in evangelistic meetings to enter more actively into church work, and went to the Moody Bible Institute in Chicago, Illinois, for special training. While there he met Alice Bahlman, who shared his own deep concern for complete devotion to Christ. They were married in August, 1933, and soon thereafter came to the farm near Madison, Wisconsin, where they have lived ever since.

Dan was an independent and creative thinker greatly influenced by Charles Finney, and in more recent years by the great Swedish thinker Emanuel Swedenborg. It was through the study of this man's writings that Dan sought out the New Jerusalem Church in the Middle West and after several years of increasing interest he accepted in 1952 responsibility for reopening a church in Iowa which had been closed for regular services for a number of years. The response to his work and ministry was gratifying, and the church was reawakening when what we in our human wisdom consider Dan's untimely death cut short his efforts.

Because of his own independent approach to Christ, Dan felt always a tremendous concern for others who might be seeking to find God outside the more established patterns of the churches. Consequently through his farming he

tried to be free to enter Christ's service anywhere and in the most unpromising and unrewarding areas and still not have his family suffer from lack of financial support. He was unfailingly generous though he himself might lack. It was only recently that he accepted work with the American Sunday School Union which sets up Sunday Schools in areas where a regular church just cannot continue, but where children need to know about Christ just the same.

Dan was appreciated and loved by young people and children, and he returned their feeling. His wife and his daughter, Rosemary, both speak about one of his sermons in which he made an appeal to young people to take up the work of Christ. The conclusion of that sermon was perhaps more prophetic than Dan knew for he used the familiar words of "Flanders Fields":

"To you, from failing hands we throw the torch, be yours to hold it high. If ye break faith with us who die, we shall not sleep, though poppies blow in Flanders Fields."

From the Illinois Association

The Illinois Association will indeed miss the devoted and consecrated work of this man, Dan Pedersen. Recognizing his unique talents and training, the Missionary Committee of the Association at once took up his offer to work for them. This was in 1951 and we had been in communication with Dan for some time before this. His preparation at Moody Bible Institute was of great value in helping him gather together the widespread membership of the Norway Church. Previously services had been held as often as possible, but now, with Dan's aid, services could be conducted every other Sunday. Soon attendance at the services began to increase; new faces appeared in the pews and a Sunday School was begun. We shall do our best to carry on the work which Dan has begun so well, and we hope the Lord will send us more workers like Dan, men who are devoted to an ideal. We shall also miss Dan for the fine person he was and we share the loss which his wife and daughter feel; yet we share too the thoughts of his joy in finding the reality of his eternal

home,—that he will be waiting for them and there will be a joyful reunion. I add my affirmation to that of the Rev. Erling Peterson, that Dan was the most unselfish man I have ever met, and one whose friendship I will always remember and treasure.

Funeral services were held on November 19, 1956, at the Windsor, Wisconsin, Congregational Community Church. Present from the Association were the Rev. Messrs. Wilfred Rice, Rollo K. Billings, and Immanuel Tafel all representing the Missionary Committee.

IMMANUEL TAFEL

HAGMANN

(Continued from preceding page)

him that he loved people and therefore people loved him. Only a recording angel of some other realm can ever tell how many were the acts of charity and kindness he performed throughout his life. When the powers of his body began to wane, the soul remained strong. When I last saw him he knew the end was not far away but he could with serenity fold his arms and wait and know that his own would come to him. He could say with Walter Savage Landor:

"Death stands above me, whispering low,
I know not what into my ear.
Of his strange language all I know
Is, there is not a word of fear."
His was a godly life, and the godly life robs death of its victory and the grave of its sting.

B. J.

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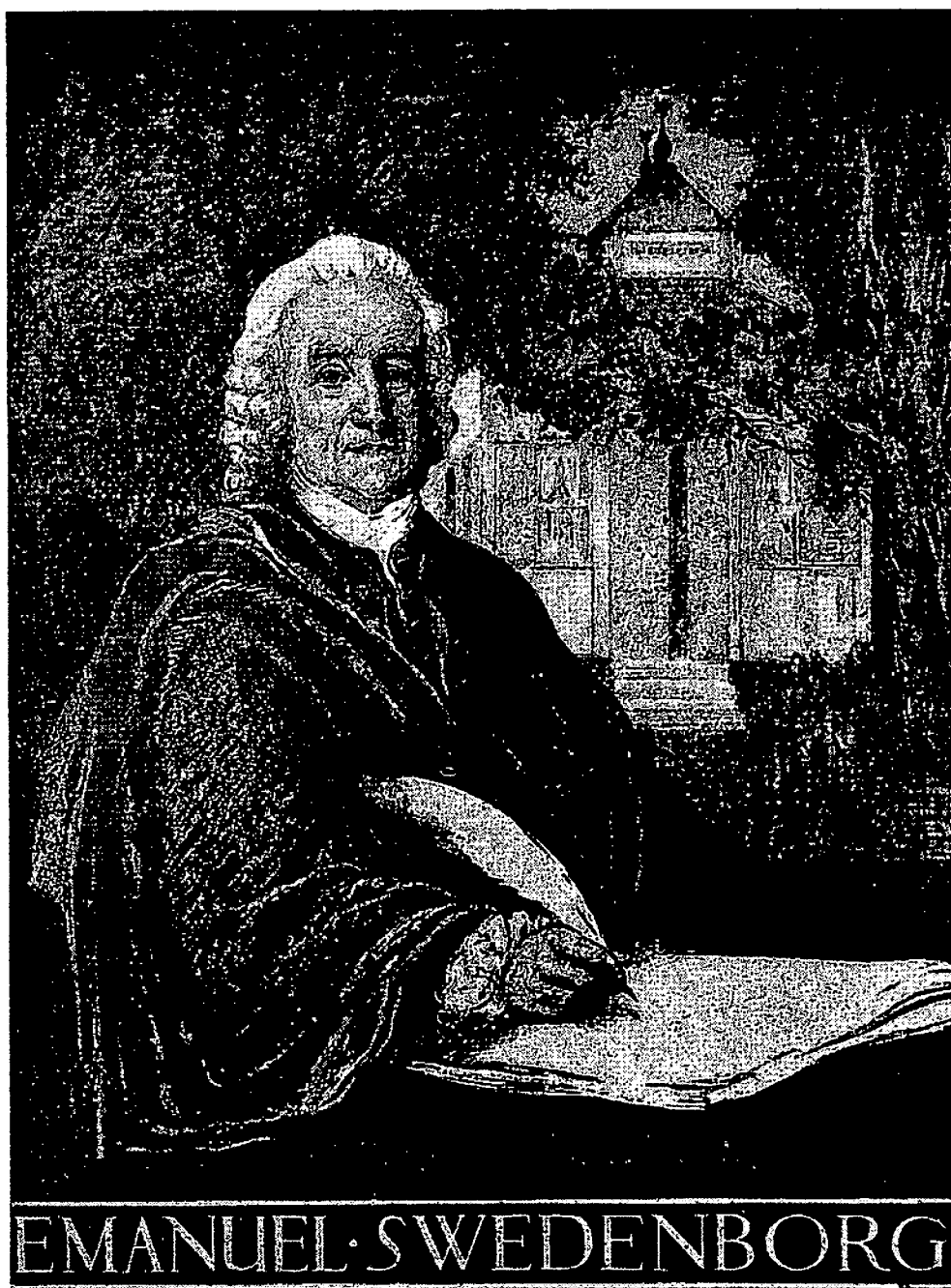
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OFFICERS OF CONVENTION

Rev. David P. Johnson, President, Box 593, Kitchener, Ontario, Canada; 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 Johannson

Associate Editor
Carol Lawson

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

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THREE REASONS

By Edward B. Hinckley

THE FIRST DOCTRINE which constitutes a major reason for my being a member of the Swedenborgian church is the teaching regarding the Bible. Swedenborg has presented the world with a revolutionary explanation of the spiritual interpretation underlying the literal meaning of the Scriptures. Not only is the Bible true in its literal sense, but behind and beyond the literal sense is the inner or internal meaning which is timeless and eternal in its significance.

Let me illustrate: Consider the story of creation in the early chapters of *Genesis*. In the first place, the 'day' mentioned as the unit of time, Swedenborg points out, may be a period of thousands of years. Once this is understood, the literal sense of the account of creation is plain. But the *internal* sense, which is contained in the literal sense and gives it life, as the soul is contained in and gives life to the body, reveals that here is a description and an explanation of the whole process of regeneration of man—a blueprint of our own reformation, beginning with repentance and winding up with actual regeneration. The stages in creation represent a man's gradual but entire acknowledgment of sin, and his complete renunciation of his evil ways, culminating in his finding the peace of God which passeth all understanding, represented by the Sabbath or seventh day. But the teaching of Swedenborg regarding the Scriptures goes much deeper than just an explanation of creation. For his teaching is that almost the entire Bible contains this internal sense in connected continuous form. This means that the Bible as a whole contains the eternal truths about man's progress, today, in the twentieth century, toward that union or conjunction with God which is the end of all man's striving and the goal of all his efforts. Not only is Ishmael the wayward son of Abraham; he is also the wayward obstinacy and stubbornness of the adolescent boy today. David is not only the young victorious champion of the Israelites; he is also the prototype of the Lord and Savior Jesus Christ Himself, triumphing over the Philistine love of self represented so graphically by Goliath. By means of the corresponding spiritual interpretations made known to us by Emanuel Swedenborg and described in detail in his writings, we may apply the Bible teachings to our contemporary problems. He

has taken an ancient book and shown us that it is recounting nothing less than our own spiritual progress through the cares and vicissitudes of our own day; nay more, it is prophetic of our own future. This is the first reason then why I am a Swedenborgian.

The second reason why I am a Swedenborgian is Swedenborg's statement fixing man's responsibility for his future life. Swedenborg says in one of his books: 'A man's life awaits him after death.' That has always appealed to me as essentially right and reasonable in its implications. The first implication of course is that there is a future life, and that we will come to in a moment. What particularly appeals to me is the inference that each man is responsible, himself, for his acts on this earth, and that his life as lived in the world, and that alone, determines his state in the life to come. I have always maintained that a man's own life should be the only deciding factor in determining his state after death. 'Whatever a man sows, that shall he also reap.' This belief Swedenborg emphatically teaches. 'A man's life awaits himself after death.' In other words, on this earth, and in this earthly life, a man builds his own structure of character and soul development. Everything he does affects his soul; his daily decisions are the bricks out of which he builds his personal tower of integrity, honesty, industry, neighborliness, and worship. His whole life is devoted to the erection of this structure; it is quite literally his life's work, regardless of his occupation. And in the life to come, nothing but the man's own life and the character which he has built in this world, serve as his judges. He quite simply judges himself, by his own life on earth. Doesn't this strike you as eminently reasonable and just? What a man is, what a man has made of his chances in life, that he finds himself to be in the life after death, and his state there is therefore entirely and solely his responsibility. Who could ask for a more fair and impartial judge?

My third excellent reason for being a Swedenborgian is a direct outgrowth of the second,—the reality of the spiritual world. The reality of the spiritual world is the most important reality of our daily lives. The apparent reality of the material world is secondary, for the material world, which to our natural eyes seems so permanent and tangible, owes its whole existence to the spiritual world from which

it draws its life. Take the case of you and me. Is it our bodies which are the essential parts of us? Surely the chemicals which make up our bones and muscles and hair and skin are not the essentials which go by our name. What makes us us, is the soul, the personality, the individuality which cannot be imprisoned in the flesh, which is not material at all, which eludes analysis, which cannot be destroyed, which lives when the cumbersome flesh has ceased to struggle, which is eternal in the heavens. For man is a spiritual creature, living at the same time in this world of weight and materiality and also in the world of the spirit, complete with a spiritual body into which he really enters at the time of death. If he only realized his opportunities, he could make better use of the spiritual world while living in this one. His whole life would be enriched, strengthened, and deepened. If we could only realize the reality of the spiritual world that lies around us on every hand, a world in which those who have gone before us stand ready to welcome and help us now! Just as the sun is continually pouring down upon the earth its life-giving rays, so the Lord God is eternally sending to us strength, wisdom, hope, faith, and courage. Lay hold on His help; open your windows toward Jerusalem!

I have spoken so far of the need for our establishing contact with the spiritual world while we are living in this one. In reality we are living in both worlds at the same time, only our eyes are 'holden' and we do not see the spiritual world. Yet, if we remember that it is there, with a reality that transcends the reality of material things, we can draw from God through the spiritual world all the strength and wisdom that our daily cares so sorely need. We are like men starving in the midst of plenty, if we succumb to the cares of this world without laying hold of the treasures of the spiritual world. God is there, trying to get through to us. Only our conscious turning to Him will break down the barrier we have erected between Him and us, between the spiritual world and our natural world.

However, it is another aspect of the spiritual world that I want to emphasize in conclusion. When a man dies, he awakens in the spiritual world. It is a world very much like our earthly and material or natural world, in appearance; only everything in it is representative. Our clothes indicate how we are thinking and believing; our houses, in a similar fashion, mirror our beliefs and principles. Affection brings presence; our loved ones may be with us instantly if presence is mutually desired. Elderly people become younger until in their youthful prime; children who died in infancy are instructed by loving teachers as they develop and grow in wisdom and in stature. Husbands and wives are reunited if truly mated and spiritually congenial. And each man of his own volition finds a society composed of men and women like himself in character, aspirations, achievements, skills. (Ties which were formed on the earthly plane

may be continued if there is a spiritual bond; discontinued, if not.) Most important, one is even freer to help loved ones still on earth to find their way safely home through the tortuous maze of modern living on the earthly or natural plane. And this spiritual world is to be our home for eternity.

These, then, are the reasons why I am a Swedenborgian: because of the satisfactory interpretation of the Bible; because of the eminently reasonable principle of individual responsibility; and because of the heart-warming teaching regarding the spiritual world and our future entrance into it.

(Dr. Hinckley, for ten years President of the Babson Institute, is now Executive Co-ordinator of the Dana Hall Schools, Wellesley, Mass.)

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EDITORIAL

Emanuel Swedenborg

(Born January 29, 1688)

WHEN WE of the New Church speak about Emanuel Swedenborg, we tend to emphasize his great intellectual abilities and his prodigious intellectual achievements. However, on his natal day when our attention concentrates itself around him as a person, we should perhaps give a little more heed to his other personal qualities.

Swedenborg is described by most of those who knew him, as shown in that excellently documented book *The Swedenborg Epic* by Cyriel O. Sigstedt, as not a mere recluse who lived in the other world exclusively, but as an amiable, friendly, kindly person who enjoyed friendship and social intercourse. Robsahm relates: "He was cheerful and pleasant in company, and as a recreation from his severe labors he enjoyed conversation with intelligent persons by whom he was always well received and much respected. He could properly meet and playfully direct into a different channel that kind of curiosity which frequently desires to intrude itself into a consideration of serious things."

Cuno informs us that whoever invited him as a guest was sure to have him. Cuno further states: "It soon became known in town that I cultivated the society of this remarkable man and everyone tormented me to give them an opportunity of making his acquaintance. I advised people to do as I had done and to call on him, because he willingly conversed with every honest man." Numerous other references and anecdotes could be cited to show his friendliness and sociability.

His love for children has been commented on by many who knew him. Among other things, he used his mechanical knowledge and ability to construct in a corner of his garden a maze out of boards for the special amusement of children. "He received his callers with a cheerful countenance and enjoyed their delight in his contrivances." He enjoyed amusing the children and we can imagine their excitement and interest as they played, vainly trying to find an exit from the boarded maze.

According to Cuno, when he inquired of Swedenborg's landlady in Amsterdam whether the 'old gentleman required much attention,' she assured him that he was no trouble at all and that he took care of himself, and added, "I should like him to be with us for the rest of his life. My children will miss him most, for he never goes out without bringing them home some sweets, and the little monkeys are so foolishly fond of him that they love the old man much more than their own parents."

We have it on the authority of the Rev. Nicolas Collin, who served as pastor of the Swedish congregation in Pennsylvania and also knew Swedenborg, that the latter was broadly tolerant. Says Collin: "Though persuaded of being commissioned by heaven to establish a new system of religion, Swedenborg had no desire to see it enforced by violent methods, nor did he exert pressure to make proselytes except by his writings. As to Sweden, he never intimated a wish to be at the head of a sect, but indulged the fond hope that the ecclesiastical establishment would, by a tranquil, gradual illumination, assume the form of a New Church."

We see in Swedenborg, then, a friendly human being, broad and liberal in his views, devoted to the good things of life, and in no way affecting any personal sanctity.

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A Treasure at Hand

By Clayton Priestnal

HUMAN nature being what it is, if one were given positive assurance that somewhere close at hand there lay buried a treasure chest crammed with gold, silver and precious stones, he would waste little time in providing himself with a sturdy pick and shovel and settling down to hard, back-breaking labor. The spaded earth would be showered copiously in all directions, and there would be no thought of rest until the jewel-filled coffer had been located, raised to the surface, and stored in a safe vault beyond the reach of covetous men. (This observation is not intended to be caustic or condemnatory, for no doubt this alert opportunist would be among the very first to reach the spot carrying the largest shovel.) But the truth is that universal human experience testifies to the indubitable fact that man will seek a treasure with unremitting effort and under almost insurmountable difficulties, even when the prospects of being rewarded are far less than remote.

Perhaps no greater distance away than the nearest bookshelf there lies a priceless treasure — a set of books by Emanuel Swedenborg from which are drawn the doctrinal teachings of the New Church. Of all the books ever published only the Sacred Scripture can be of greater value to man. These volumes are a source of knowledge about the meaning of life and death which cannot be duplicated anywhere in the whole world. Golden nuggets of truth lie fully exposed on their pages—yet the books lie neglected, gathering dust.

The time must wait to review the many reasons why the New Church believes that Emanuel Swedenborg was in a very special way gifted with unique spiritual insights by the Lord. Suffice to say, thoughtful men who have read him in order to refute the theology found in his works have instead been deeply impressed by their rational presentation of the basic principles of Christianity. Not a few of the scoffers have become so convinced of the divine source of these teachings that they have spent happy and fruitful years as members of the New Church.

Of what value is it to read such books as *Heaven and Hell*, *Divine Providence*, *Divine Love and Wisdom*, *Apocalypse Revealed*, *Arcana Coelestia*, and *True Christian Religion*? The answer is simple and can be briefly stated.

These books can give the attentive reader a fuller understanding of his relationship with God and the requirements of the Christian life. In these books the enquiring mind can find, as in no other theological works, an explanation of what man is and what God's plans are for him. Anyone with the slightest

receptivity to truth cannot read a single page in these books without finding at least one profound truth which will challenge his complacency concerning his present spiritual state, provide him with a better understanding of himself as a spiritual being, and inspire him to become more obedient to the Divine Will.

When Socrates of ancient Greece was on trial for being too curious and a corrupter of youth (actually, of course, he only exposed the superficiality of man's thinking by asking penetrating questions) he turned to the judges and refused to discontinue probing into his own soul and the souls of other men by saying, 'The unexamined life is not worth living.' How true this is! Until a person looks within himself to search out and evaluate his innermost thoughts and emotions, he cannot possibly develop those latent qualities of character which mark the true Christian. The doctrines found in the works of Emanuel Swedenborg enable one to peer deep within the dark recesses of his soul with the revealing light of truth. To be able to do this is important because the unexamined life is not worth living.

One of the most remarkable qualities of the writings of Swedenborg is the appeal they make to every type of mind and to every spiritual need. The learned and the unschooled, providing they have a thirst for divine knowledge, can find deep and satisfying truths in his books. Those who have only average reading ability, or even less than average, can find simple truths which can be grasped and which will enrich their lives by developing in them a better understanding of spiritual laws—the very laws which are at this precise moment being used by the Lord to govern man and the universe. It does not take a scholar's mind to see that a good life is a useful life and a self-centered life is a harmful life.

In the pages of *Heaven and Hell* the bereaved can find comfort and a renewed faith. The sorrowing hearts can follow their friends and loved ones over the threshold of the spiritual world. The kind of life led by the angels, their worship, their social activities and relationships are described in detail. This information is not presented as one man's concept of what heaven might be like, but they purport to be written down from actual first-hand experience.

The reader who is more philosophically inclined, one who has a special interest in discovering first causes, will find much to draw his attention in *Divine Love and Wisdom*. In this book the spiritual world as a world of causes is shown to be related to this natural world which is a world of effects. Here

(Continued on page 28)

Swedenborg's Contribution To Healing

By Alfred Uhler

SWEDENBORG HAS investigated the instrument of the mind. His findings are of great importance. Primary, of course, is his statement that God is first love, then wisdom, then use: Father, Son and Holy Spirit. With this great central thesis, and his doctrine of correspondences, he has unlocked the secrets of the mind as no other man has.

Where the discoveries of Swedenborg are of the greatest importance to the science of healing is in the matter of inflow of love and truth into the mind. He states that inflow from God first enters through the soul, which is the most perfect part of the mind. From the soul, it comes to the conscious part of the mind, where the undifferentiated urge is put into form. From there, it goes to the body, where it is released in action.

As the inflow progresses through the mind, it becomes more differentiated, more specific, until it finds release in the concrete act.

In Swedenborg's work *Intercourse Between the Soul and the Body*, he states that there is an influx of the good of love into the will, and an influx of the truth of wisdom into the understanding. The spiritual heat of life flows into man's will, producing love, while spiritual light flows into his understanding, as wisdom.

Steps

Swedenborg states that there is a successive order as life flows into a man's mind. This is the order of the three discrete degrees of the mind. The conscious mind is subordinate to the soul, and the body is subordinate to the mind. The human soul receives inflow immediately from God. The mind, inferior spiritual substance, receives influx mediately from God; while the body, being material, receives influx mediately through the natural world.

This inflow is united as one as it enters the soul, but is divided by man as it goes to the body. It is again united only by those who allow themselves to be led by God. This means that when the closed natural mind will not let in the spiritual flow, it continues to be divided. But when it does open to the spiritual, the flow may enter the natural mind and unify the entire mind, make it whole.

Then Swedenborg makes this statement from the source:

It is a truth which is proved by everything that is created, that what is posterior does not act from itself, but from what is prior, from which it proceeded; thus that neither does this act from itself, but from something prior; and thus nothing acts except from a first, which acts from itself, thus from God.

It is this idea that I as a psychologist consider to be of paramount importance. This is the discrete degree idea which is so basic in Swedenborg. And from this idea that the prior acts upon the posterior, we get the central concept of healing. The soul is acted upon, guided by God. It in turn acts upon the mind, and the mind in its turn acts upon the body.

On this idea all spiritual healing can be based. Its importance cannot be exaggerated. For there is correspondence between the three planes or levels of consciousness.

Now if everything worked perfectly in the mind of man, the divine influx from God would be passed down from the soul to the conscious mind and then to the body. So there would be perfect health in the mind and in the body.

Blocks

But this does not happen in the present state of the mind of man. This does not develop as the body does. We say in psychology that the grown man often possesses an infantile mind. When trouble occurs, it can always be located in the conscious natural mind of man. It is here that the rejection of the inflow from the soul takes place. And when the natural mind stops the flow of life from the soul, it cannot be transmitted to the body.

So the cause of disease in the mind is its refusal to accept the divine inflow from God. And an unsound mind produces an unsound body.

The natural or sense mind is the first mind of the child. It sees the surfaces of life. It is given man to help him in the three-dimensional world of matter and object. He judges masses, weights, speeds, and all manner of physical things by this mind. It is his introduction to life.

But this mind is not adequate for his development. And so gradually his sense mind expands to rationality, and the child begins to understand meaning. Today we call the highest point of the rational mind the *intellect*. I should say here that I believe Swedenborg sometimes uses 'intellect' in referring to the soul. But I want it understood that I use it here as a modern psychological term, not in the sense of the soul. It is the high point of the mind. It is still in the natural mind of fear. Now fear is a good thing when it is used for the self-preservation of the body. Fear is fine for physical life. But when it tries to handle life problems, then it gets into trouble.

Point of Decision

Rationality and the intellect show the mind to such advantage that it is a great temptation to a man to
(Continued on page 27)

President.....	Mrs. Stewart Poole, Wilmington, Del.
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Nominating Committee member 3-years.....	Mrs. J. C. Johnson, Detroit, Mich.
(Unexpired term)	

INTRODUCTION BY THE PRESIDENT

Our international correspondent, Mrs. David Sc... great throughout the world in New-Church groups. your local group has adopted a foreign society or in what you are doing. If you haven't thought about as issue may interest you in doing so. In Wilmington boy in the Children's Village of Vienna, Austria. W Society which has also adopted a child there.

I hope to be able to visit some of your Alliance g you all!

NEWS FROM ABROAD



The Hardstedts

AT THE CONVENTION in Kitchener, 1955, there was a feeling that more active missionary work could be done if a committee was formed to obtain information regarding help needed in other countries by our own church people. I was appointed to act as International Correspondent for the National Alliance with this object in mind.

Last year fifteen letters were written to various New-Church groups throughout the world. The countries included the Philippines, British Guiana, Switzerland, Sweden, Germany, South Africa, Dutch Guiana, and Australia. Six replies were received.

Sweden

The Rev. Jack Hardstedt wrote that he has a church of fifty active members in Stockholm, Sweden. There are a dozen hard-working women in a group called the Sewing Club. They do not require material aid, but would welcome letters which would be read at club meetings. These could be sent to Mr. Hardstedt, Snattringevagen 50, Stuvsta, Sweden.

Egypt

Mr. Hardstedt spent nine years in Egypt, where he founded a church at Port Said. There are many more New-Church people in Cairo, Alexandria, Damanhoor, Tantah, and Upper Egypt. Among these there are many poor women and children and, though they are very brave and have supported their own church from the beginning, they would be happy to have aid, especially children's food and clothing. Mr. Hardstedt has assured us that every bit of it would be used with gratefulness by the right



Sunday in Salt Lake

people. However, the international any immediate aid.

South Africa

Our correspondent in South Africa is a great need for clothing, especially dependent on gifts from a clothing for children of all ages is tures, and Bibles for the altar are Rev. Brian Kingslake, 12 Wemmer S. Africa. These packages cannot the length plus the girth should marked 'unsolicited gifts.' Mrs. league, can read and write English lake) could be read to various gr tober meets in different districts league at Florida was the raising c ference by delegates. Last year th achievement, involving real self-s men-folk.

British Guiana

British Guiana has a small bu of the New-Church Ladies' Aid So

! Alliance

Edited by Perry S. Martin

News Edition

der, of Kitchener, Ontario, tells us the needs are
ters, clothing, and books are much appreciated. If
lual to assist, please write to Mrs. Schneider about
ng New-Church groups abroad, the articles in this
Alliance and Sunday School have adopted a small
ard about this village through the San Francisco

s within the coming year. Happy New Year to

Leonore D. Poole



Church, Egypt

situation at present might curtail

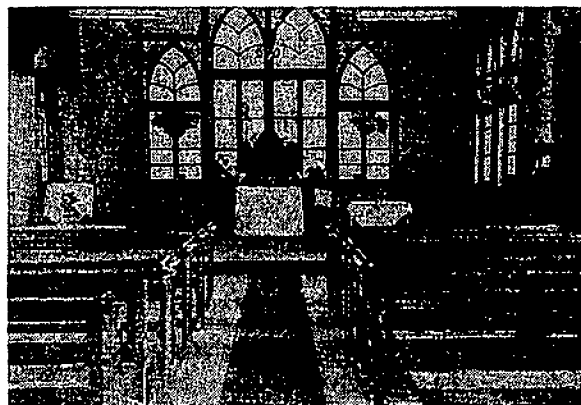
frica

is the Rev. Brian Kingslake. There
men's suits. The ministers are com-
d for their clothing. Any type of
ome. Surplices, cassocks, wall pic-
eeded. Packages should be sent to
ive, Discovery Florida, Tranvsaal,
gh more than 11 pounds each and
ceed 72 inches. They should be
Mooki, secretary of the women's
letters sent to her (c/o Mr. Kings-

An annual conference every Oc-
e of the tasks performed by the
ey which was brought to the con-
ised \$750, which was a remarkable
e on the part of both ladies and

Guiana

ve group. From an annual report
we learn that there are 45 mem-



New Church in Georgetown, British Guiana

bers and that it has been in existence for 30 years. They hold two annual
affairs to raise funds for the church building fund. They have the entire
balance of \$9.94 from last year's work in the fund. Their financial state-
ment for the year ended with a balance of \$17.54. To us this seems very
small, but it was raised under adverse weather conditions and great effort
of all members. There is need for clothing for both children and adults.

Australia

A branch of the Women's League was founded in 1938 in Australia
and for nine years Mrs. Henrietta Vincent was president. They do much
charitable work and for the past three years their chief interest has been
the formation of a New-Church Summer School. At a lovely spot about
40 miles from Melbourne, study classes for all grades have been arranged
by the minister, the Rev. Leslie Bennett. They also have edited 'The
Women's Outlook,' a journal of interesting reading. Papers are prepared
by members, and worthwhile articles and editorials are also included.
As far as we know, this is the only New-Church women's journal in the
world. Anyone wishing to correspond with this group should write to Mrs.
Henrietta Vincent, Flat 2, 2 Erin St., Richmond, Victoria, Australia.

* * * * *

From this report it can be seen that need is great, both for letters
and material help. Our sincere wish is that Alliance groups through
Canada and the United States will become interested in some one mission
which they could adopt as their own. Our committee will work with the
Mission Board to prevent any one Mission being cared for by too many
societies. Any Alliance group wishing more information on the subject
can receive the same by writing to me. By the time this is printed, Christ-
mas greetings will have been sent to all societies again with the hope that
a greater number of replies will be received.

Dorothy Schneider.

NEEDS IN GERMANY AND SWITZERLAND

OUR LADIES' AID has been writing to isolated individuals in both
the Western and Eastern zones of Germany. Two of our members
who can write in German have been carrying on quite an extensive
correspondence which resulted in our sending several packages of clothing

and bedding to these New-Church families. Another member has been sending to Western Germany all the New-Church books that are written in German that she can find. She cannot send Swedenborg's books to the Eastern zone. The Russians are suspicious of Swedenborg, it seems!

Our Ladies' Aid has been paying the postage on the clothing packages, which has been considerable. They have also sent packages to the Reissners in Berlin and were quite pleased to see in the latest picture of the interior that two of the lace scarves sent were on the altar. Another member who is also a personal friend of the Reissners has been sending them a CARE package each Christmas. Our Ladies' Aid has sent a food package to an isolated family in Germany. CARE packages can still be sent to Eastern Germany and Berlin but not to Western Germany. I am sure any clothing packages sent to the Reissners would be much appreciated, and they could distribute them where needed.

Packages going to Germany cannot weigh over 44 pounds and must not exceed 72 inches in length plus girth. They should be marked 'Unsolicited Gift' and the necessary tags filled in. The local post office will supply these tags. We have been putting a jar of coffee in each package, since coffee costs between \$3.50 and \$4.00 in our money. Packages can be sent to the Rev. Erich L. G. Reissner, Geisenheimerstr, 33, Berlin-Wilmersdorf, Germany. Our ladies have found that these people are as much interested in hearing about and from us as we are in them.

Dr. Friedemann Horn would greatly appreciate any books, either Swedenborg's writings or New-Church books written in German. These books are out of print and there is a constant and great demand for them. They should be sent to Dr. Friedemann Horn, Apollostrasse 2, Zurich 32, Switzerland.

Corinne Tafel.

* * *

MEET YOUR OFFICERS

I WAS born in Brooklyn, New York, and graduated from the Brooklyn Training School for Teachers. I teach kindergarten. When I was in my late teens a cousin of mine asked me to join the young people's social group in the Church of the Neighbor on Brooklyn Heights. This was my introduction into the New Church. When my husband was in his early twenties he received a copy of *Heaven and Hell* from one of his relatives. By the time we were married we were both serious students of the writ-



Mrs. Harold C. Berran
Third Vice-President

ings of Swedenborg and grateful for having been led to the New Church.

I am looking forward to visiting the various churches either on a sabbatical leave or when I retire.

Bertha F. Berran

I WAS born in Bath, Maine, daughter of the Rev. Gould J. Brown and Alice Howard Brown, both of New-Church families for several generations. Since I was twelve, I have lived in Brockton, Mass.



Mrs. Alan W. Farnham,
Recording Secretary

My husband and I met at the church when he was the Scoutmaster of a Boy Scout troop there, and I was a leaguer. We were having a dance and, as usual, there were not enough boys to go around, so we asked the Scoutmaster to join us. We were married two years later. We have two children: David, 19, is employed as a draftsman; Jeanne, 10, is a fifth grader.

I have taught Sunday School since I was 19 with time out for the times when the children were too small to go. At present I teach the adult class. I am president of the local women's group and recording secretary of the Massachusetts Alliance.

Among our hobbies are photography, hi-fi, and gardening. I am interested in the Red Cross, United Church Women and the Wayfarers' Chapel.

Dorothy Farnham

TREASURE

(Continued from page 22)

the reader will find a definition of such essential terms as 'discrete' and 'continuous' degrees. It would be misleading to assert that it does not take much study and thought to fully understand these terms, but no adequate concept of creation can be visualized without them. In *Divine Love and Wisdom* the ancient theological dogma that God created the universe out of nothing is shown to be utterly false. Something can never be made from nothing. How creation comes from God and yet is not God is explained in the use of the term 'discrete degrees.' The philosophical mind will find enlightenment and great stimulation in following this closely reasoned treatise on creation and the cause-effect relationship between what is spiritual and natural.

Those who have some curiosity as to why things happen will find the answer in *The Divine Providence*. The operation of the Lord's love by means of His wisdom is explained in great detail. Why do the evil often times prosper while the good experience failure and frustration? Why doesn't the Lord stop the scourge of war and disease? Why is the doctrine of instantaneous salvation dangerous to man's

spiritual life? These and other equally perplexing problems are answered in language which is easily understood.

The summation of the theological teachings of the New Church is contained in *True Christian Religion*, a book which embraces the whole field of religion: the nature of God, the sacraments, faith, charity, regeneration and the Second Coming.

What has been said only suggests the wealth of spiritual knowledge to be found in the writings of Emanuel Swedenborg. John Dewey, the eminent educator from Columbia University, declared that we learn in proportion as we recognize our interests to be touched. If this professor is right, then our condemnation for failing to read Swedenborg is this: we have no interest in regeneration; we do not believe the unexamined life is not worth living; we do not believe it necessary to learn more about the true nature of the Lord; we feel it is of no value to expand our present knowledge of eternal verities; where we are and what we are doing are quite all right: we have no concern about being mired in the sludge of complacency.

There are many things which a man can inherit from his forebears. Very few people had a single thing to do with the planning and building of the church edifice in which they worship; it has been handed down by others for present-day use. Those good people of a bygone generation also left to their progeny something of their devotion to the Church. Emotional attitudes and traits of character can to some degree be passed along to children and grandchildren. But with truth it is different. Each individual in his own lifetime must acquire for himself knowledge of truth, and he must personally test the validity of those truths by his own experience. One often times wonders how many members today are trying to get by on what their ancestors knew about the doctrines of the New Jerusalem, rather than search out for themselves the insights and knowledges of the Christian life which can be found in the writings of the New Church. Often one hears a person say that he or she was born a New Churchman. This is a dangerous fallacy. No one is born into the New Church. It is only as one stores in his memory the truths of the New Jerusalem and applies them to life from a love of the Lord and the neighbor that he becomes a true member of the Church. Each person determines his own status as a member by the degree in which he is led by truth to the good of life.

Suppose there was a priceless treasure buried close at hand. If the directions for finding it were contained in a complex secret code, we would work and work, night and day, to decipher the symbols. Painstakingly we would ponder each letter until the jumbled pattern began to make sense. Why should we give up so easily in our study of Emanuel Swedenborg when the books are so near and the rewards are so great?

(The author is minister of the New Church in Baltimore, Md.)

HEALING

(Continued from page 23)

begin to think that his intellect can do anything. This turns to worship of the intellect, which is the cause of most of the trouble in life. For the intellect is the point of decision in the mind. It decides whether the natural mind shall open to the spiritual or not. When all is well in the development of the individual, the intellect decides to accept the spiritual inflow from the soul, and the spiritual mind, or the mind of love, takes control of the natural mind. In this happy case, all goes well with the body also, because the life inflow is passed on by the conscious mind from the soul to the body.

But in most cases, sadly enough, the natural mind does not open to the spiritual, and disease of mind and body sets in. For the mind must develop just as the body does. It is the lack of development of the natural mind that gives disease to the body.

It is exactly as if the flow of blood were cut off from a part of the body. That part would sicken and die. Love and wisdom are the life-blood of the spiritual life, and when they are cut off from the mind, the mind sickens and dies. Then the body sickens and dies also.

Loosening a Tourniquet

So the object of healing is to restore the spiritual inflow to the mind. First, then, you spot the trouble, which will be in the intellect. You say to yourself, "This trouble is an effect. Its cause is in the closed natural mind, and the stubbornness and self-love of the intellect. What is needed is the opening to the spiritual mind. How do I do this?"

The answer is, by prayer. This is the dynamic method by which the mind is pressed to open to the inflow from God. For God knows what we need in life better than we know ourselves. It is not necessary to ask Him for this or that. It is we ourselves that need the prayers, for opening to the spiritual mind. Man is the trouble. He brings his diseases upon himself. The hells of the natural mind, what the psychologist calls the neuroses, must be cleaned out before the mind is ready for the opening to the spiritual. This is the regeneration of the mind.

So the pressure of prayer is on the self, on the subduing of the self-love, and the opening of the mind to the love of God and of the neighbor. It is directed to the God within us, the Holy Spirit which is the ideal of perfection residing within each man and woman. It is enlisting the power of the soul to break the pride of the intellect.

Love and Wisdom in Action

Swedenborg has put his finger on the basic substance of life when he says it is love and wisdom. It has interested me very much to trace these two life-forces in action, and discover their inversions in disease.

Now there are many forces of neurosis and psychosis. But it is interesting to see how some of them are active and some of them are passive.

Phobia is a fear, a retreat from life. I worked with a man years ago who couldn't step off an eight-mile-square piece of ground. When he did, his fear reactions were insupportable. He wanted to hide away from life. This is, I believe, a disease of the understanding, as fear is the emotion of the understanding.

Then there is the neurotic trouble of aggression and anger. Delusion of persecution is such a disease, in which anger is in control of the mind. This is a disease of the will, as anger is love turned upside down. The will troubles are much more violent than the understanding troubles. They produce murder and other violence, while the understanding troubles produce the suicide, the sins of omission rather than the sins of commission. Remember that we are talking now of the natural mind closed to the spiritual. This is where neurosis takes place, not in the spiritual mind where love and wisdom are.

Anger and Fear

All the different neuroses can be boiled down to two great general troubles, superiority and inferiority. Superiority is the neurosis of the will, or anger, and never will you see a mind with superiority that does not contain anger as the primary emotion. Inferiority is the neurosis of the understanding, and it is full of retreating fear. Both are competitive as the natural mind is, but in opposite directions. Superiority wants to overcome the other man; inferiority is afraid to compete.

In the average man or woman, there is a varied swing from high to low in the temperament. In psychosis or severe cases of insanity, you see this same swing from depression to elation greatly magnified. In manic depression, the sufferer will have months of deep depression when he is not interested in life or in anything. This is the phase of trouble in the understanding. Suddenly he will turn to the manic phase. He will show exactly the opposite attitude to the depressed state. Now the sky's the limit. He will undertake anything, he will organize anything, he will buy the store out—even if he hasn't any money. This is the phase of anger or the will. The sufferer can become very violent in this state. Then after months of this wild behavior, he will return to the depressed state and again show no interest in anything.

In the catatonic state the psychotic is in a phase of disease of the understanding. He will retreat from all life, and never move for days at a time. He is trying to die to the world in a negative way.

In paranoia, the psychotic is in a state of will trouble, or anger. This is the height of competition, where he indulges in delusions of grandeur. In his mind he has overcome all men. He can be violent in the usual tradition.

True Use of Fear and Anger

This is the sad thing that can happen when the pure flow of love and wisdom from God cannot enter the natural mind, as it was designed to. In its place

is the lack of love, anger, and the lack of wisdom, fear. When these two emotions are used negatively, for matters of thought instead of matters of action for which they are intended, they are disastrous to the mind and to life. Both fear and anger are intended to protect the body from physical danger. They were never meant to handle the affairs of the mind and of life.

When, for instance, fear is used socially, on the mental plane of contact with people, there is trouble. Foresight or caution is what fear should become on this plane. In the same way, anger should become enthusiasm on this plane. Fear and anger cannot guide the life safely in any realm except the physical.

The forces of life, love and wisdom, are of the utmost delicacy and intensity. They cannot be opposed or neglected without the direct consequences. They are sent by God to enter you and give you life to the fullest degree. You cannot turn them aside, or attempt to carry on your life without using them. They are your life-force, the essence of you. When you do not give them a free channel, they react negatively and are bound to be more dangerous to you than dynamite.

We see only too well what they will do in the case of psychosis. Here is a tragic picture of the refusal to allow the love and wisdom from God to enter the mind and give life. It's as if the etheric body—spiritual life—were not allowed to enter the mind, and from there the body, giving life to both. The natural mind has blocked the entrance. So both mind and body exist in a state of death. The unconscious functions of the body go on, because consciousness has nothing to do with these, and the man goes through the motions of life without knowing what life is. He exists, but does not live. As Swedenborg says, "man lives only through love and wisdom."

The Door

The problem of spiritual healing is therefore the opening of the natural mind to the spiritual. This is the subject of most of the efforts of Jesus. He also singled out as the main culprits in refusing to open to the spiritual, the scribes and Pharisees. They are the top reach of the rational mind, which today we call the intellect. It was to call this mind to repentance that His righteous rage was invoked. It is the intellect that must make the decision to open. Here in the natural mind is the point of disease, or the point of power.

As a consulting psychogolist in New York for many years, I had thought, as most psychologists do, that the mental process of psychoanalysis was the best method for the cure of the sick mind. But as the years went on, I became increasingly aware of the fact that I was able to obtain a half-cure—and that was all. It gave me reason for much thought. I began to question the whole theory of psychoanalysis. Why was it not possible to get a better result? I had always had the idea that Jesus was a great psycholo-

gist, but I had never studied Him to find out why. I decided to do so. I began a study of the words and deeds of Jesus. But it soon became clear to me that I needed some help to determine the spiritual meaning of these words. And I found this in the correspondences of Swedenborg. With his aid I was able to get to the spiritual meaning of the words of Jesus.

And in a realization of this meaning, I found the answer to my question. Here was the final therapy which psychoanalysis was unable to obtain. I saw that as man is a spiritual being, the only real cure for him must be spiritual, not mental.

Now many psychologists are still in the rational or intellectual state. They look upon man as an animal with intelligence. They do not acknowledge God, therefore do not believe as we do that man is primarily spirit, though clothed with an animal body. They believe they can cure the trouble of his mind by intellectual means. It is the blind leading the blind. What they don't see is that unless the mind is open to the spirit, there can be no complete cure.

As I searched for the spiritual method of cure for the sick mind I saw that prayer was, of course, the answer. Man has known this instinctively throughout the ages. So I began the practice of prayer and meditation myself. And it is from this that I wrote *Prayer and Meditations*.

So I believe today that psychological and spiritual methods should be combined in mental healing and spiritual therapy. Each has its place. Psychology analyzes the problem, and discovers the hidden emotional and mental difficulty. It finds the center of the disease, and gives you a mark to shoot at.

All development in the mind is a process of realization. If you know you have a mother-complex, for instance, it will help you in the realization of yourself as a free man or woman. You will not waste the time you probably would if you go through life not knowing what your problem is.

But once the hidden problem is convincingly understood, then it is time to quit fumbling around in the symptoms of disease, and get to the question of health. Psychology spends entirely too much time thinking about disease. And what you put most of your attention on becomes a very important part of your thinking. With certain individuals, this probing into the disease produces worse symptoms than they had before they ever undertook analysis.

So I believe that while it is absolutely necessary that the disease be first diagnosed, and the diagnosis accepted, then all the attention should be turned on the idea of health. And since the health of the mind of man is love and wisdom, all the attention must be turned to God—love and truth. And it is the practice of prayer and meditation that is the way to do this. For unless you are affected emotionally, you are not really affected at all.

The job of opening the natural mind to the spiritual is one that takes the greatest effort. For it is actually the clearing from the natural mind the self-

love, and all the infernal delights of self-love. But, as Swedenborg emphasizes, it is absolutely necessary.

The first commandment of Jesus is to love the Lord thy God. This of course means the turning of the attention from the self to God, love and truth, and to the other man, the neighbor and his needs. Translated into psychological terms, it is the developing out of the infantile state of mind. It takes a great deal of doing.

So the prayer of any man should have as its main theme the opening of his own natural mind to love and truth. God does not need to be told—He knows. He is standing waiting at the door of the mind, anxious to enter and make the mind whole. But even His omnipotence cannot go against His law. And His law says that man has freedom of choice.

There can be no complete cure of the sick mind except a spiritual one. And that is why it is so necessary for psychology and religion to unite and seek the truth together. The criticism of one by the other, which has been the trouble in the past, should be given up, and the points of agreement stressed. Truth is the same, from whatever angle you approach it. Psychology has been the greatest offender in the past, and many of its ideas are childish in the extreme. The Freudian concept that there is no God is of course the utmost blasphemy. At the present time, there is quite a strong sentiment in the churches against psychology. This is in retaliation for the absurd and negative attitude of psychology toward God. And this is too bad also.

In closing, I would like to express my gratitude to Swedenborg for the light he has brought me. His ideas are of the utmost profundity, and it would take a lifetime to begin to have a comprehensive idea of his teachings. It seems to me that he has laid his finger on the center of spiritual healing. For when the mind will not accept the inflow of love and truth from God, it is a sick mind. Since it is sick, it can convey only sickness to the body. So does physical disease appear as the result of mental disease.

The most intelligent doctors today agree that the mental condition often produces the bodily state. They have not come around completely to the belief that all bodily states are caused by mental states, but the tide of medical opinion is in that direction. Fear in the mind produces states of fear in the body. Anger in the mind produces states of anger in the body. The mind converts the body; and it can do this both positively and negatively.

And the cause of disease in mind and body, as well as the method of cure, can be found in the discoveries of Emanuel Swedenborg.

(The author, who received a B.A. from Princeton University in 1911, is a consulting psychologist in New York City. For many years he was associated with David Seabury and published a book with him. Mr. Uhler has published two books of his own. His hobbies are drawing, in pastel, and composing music. Following his lead, his two daughters are both music students. Mr. Uhler's church membership is in the Church of the Truth, New York.)

The Swedenborg Student

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

ARCANA CLASS I—February, 1957 Volume I, 1022-1113

February—

1—7	1022—1035
8—14	1036—1056
15—21	1057—1074
22—28	1075—1113

NUMBERS 973-976 give a summary of the contents of the reading for this month. It would be well to reread this brief summary before beginning the assignment.

In the writings we frequently come upon long numbers. These deal with the correspondence of certain key words, and in explaining them Swedenborg ranges through the Scriptures. This unifies the Scriptures for us and gives us an understanding of many obscure passages. The words so singled out in this reading are *covenant*, *cloud*, *earth*, *vineyard*, and *drunken*.

In reading number 1032 it is helpful to have in mind the distinction between the Church specific and the Church universal. Number 794 gives us the basis for relating these two aspects. A helpful statement in this connection is found in *Heaven and Hell*, number 308: "There is also a conjunction of heaven by means of the Word with those who are outside of the church where there is no Word; for the Lord's church is universal, and is with all who acknowledge the Divine and live in charity. Moreover, such are taught after death by the angels and receive Divine truths. . . The universal church on the earth in the sight of the Lord resembles a single man, just as heaven does; but the church where the Word is and where the Lord is known by means of it is like the heart and lungs in that man." When Swedenborg speaks of the church, he commonly means this 'heart and lungs,' the church specific. The church universal is composed of all good individuals of every religion. Only the Lord knows who these are. So the church universal has and can have no outward organization on earth. It is an invisible church. People can unite in an external organization only on the basis of common beliefs and principles. So even the church specific is divided

into different organizations by varieties of belief. But we should note carefully that there are essentials without which there is no church at all. This is expressed in number 1065: "Those who do not acknowledge charity and faith, nor external worship, are not of any church." Under Shem, Ham, and Japheth the three universal types of religious beliefs are described.

In number 1030 we have examples of the varying correspondence of the same word. The science of correspondences is not mechanical or wooden. We cannot use it as a child builds a house of wooden blocks. It is based on a living relationship of the natural to the spiritual, a relationship of cause and affect. So it is inevitable that the context should affect the correspondence. For example, the word *earth*, which is particularly discussed in number 1066, means different things to us in different connections in our own everyday speech; yet, knowing the fundamental meaning of the word, we are not confused by the variety of application.

Notes

1033. We often hear people say, "If I do as my conscience dictates, no more can be expected of me." Swedenborg's distinctions of 'true,' 'spurious,' and 'false' conscience show us the fallacy of such an attitude. This reminds us of the characterization of the period of the Judges when 'every man did that which was right in his own eyes.' This led to confusion and disaster. When each individual sets himself up as an authority, there are no common standards of right or even of morals.

1043. "I do set my bow in the cloud." Those of the Ancient Church did not receive direct revelation as had those of the Most Ancient. They were instructed through the letter of the Word—in their case the Ancient Word—as we are, and its truths were revealed to them according to their state of spiritual development.

1066. "In ancient times therefore when men spoke of the 'whole earth,' they did not mean the whole globe, but only the land where the church was, and thus the church itself."

1072. "Noah planted a vineyard and was drunken." Inasmuch as the Ancient Church had to obtain its knowledge from external sources, it early fell into errors. Finally the men of this church claimed the knowledge they received through the Word as their own; they were drunk with their own conceit. So this church was finally consummated through pride in self-intelligence.

ARCANA CLASS II—February, 1957 Volume IX, 6748-6849

February—

1—7	6748—6766
8—14	6767—6803
15—21	6804—6825
22—28	6826—6849

MOSES was brought up in the court of Pharaoh and nursed there by his mother. Consequently from infancy he was well nursed, and also well trained and taught. He became master of all the learning of the Egyptians, but he remained a Hebrew. Egypt, as we have learned, represents 'memory knowledges.' In reference to the Lord the story tells of His gradual acquisition of these knowledges. We read, "The truth of memory-knowledge of the church is nothing else than the Word in the sense of the letter, and also every representative and significative of the church which existed among the descendants of Jacob. In their external form these truths are called the truths of memory knowledge, but in the internal form they are spiritual truths" (6832').

The world today is in Egyptian bondage—bondage to the widespread naturalism and materialism which scoffs at religion and seeks to destroy it. This is the Egyptian smiting the Hebrew. Moses' flight from Egypt as related to the Lord's life teaches us that at the time corresponding to this point the Lord had not acquired sufficient knowledge to overcome the evil. He had to grow in wisdom and stature. Although at the age of twelve He astonished the doctors, yet it was not until He was thirty years of age that He could enter upon His ministry because of the many temptations He had to overcome.

The story applies to us also. We have to acquire wisdom before we can meet the problems of life. There are many things that we cannot settle in our childhood and youth. Moses fled to Midian and abode by a well. Midian represents the state of simple goodness and

the well the Word. We need to feed the flocks of charity and goodness, to acquire truths from the Word, and to await development.

The story of Moses at the burning bush is a striking one in the letter. Moses had been in the wilderness for nearly forty years. His life there was very different from his life in the court of Pharaoh where the best in the land was his. But he was one of those prepared by the Lord for a special mission and he needed the wilderness experience as well as the training in the court of Pharaoh. Moses was tending the flocks of Jethro when the Lord revealed Himself to him. We recall that when the angel brought the message of the Lord's birth to the shepherds, they were tending their flocks by night. To Moses the Lord appeared in a flame of fire in the bush, yet the bush was not burnt. The fire is the Lord's love which seeks to deliver all from bondage. The bush is the letter of the Word. It is called a bramble because of the low, external form in which the letter of the Word had to be given in order that men would receive it. The bramble burned with fire because the Divine love was in it; yet it was not consumed. The letter of the Word is tempered to meet the needs of men.

Notes

6753. The Lord became the Divine Law—truth itself—then after the glorification He became the Divine good.

6756. This is an historical note on the development of the meaning of the term *brethren*. In the spiritual world brethren are such from spiritual, not from natural birth.

6766. This number closes with an interesting note on government in the church.

6804. The Lord is the 'Mediator' between the Divine as it is in itself and man. This number gives the true meaning of 'Mediator.'

6806. In the explanation of *John* x. 14, 27 and *Luke* xiii. 25-27 we are told of the Lord's knowledge of the good and the evil. The good He knows by direct presence with them. God is not present in evil and falsity but He knows the evil and false from their resistance to the influx of good and truth from Him.

6807-6817. The spirits of Mercury are interested in spiritual realities and care for heavenly things and not for worldly things except so far as the necessities of life require.

SWEDENBORG AS SEEN BY A YOUNG MAN

By Robert Locke

EMANUEL SWEDENBORG was born in 1688 in Stockholm, Sweden. His father was a Swedish bishop, a professor in the theological seminary and a man of spiritual insight. Swedenborg's childhood was as beautiful a beginning as could be desired for a marvellous life. He and his father were constant companions. They climbed the hills around Stockholm and explored the fields, collecting mosses, flowers and brightly colored stones. When they returned, Emanuel wrote long reports of their outdoor experiences. He was a scholar from a child, and his mind always outran the limits of his body. Unlike many precocious young people, he grew strong and healthy, and his noble, manly bearing was much commented upon.

He received the best education the age and his country afforded. He attended the University of Upsala, and it is said that his earliest productions display much poetic talent. While at the University of Upsala he studied Latin and could write poetry in Latin.

Swedenborg worked at the College of Mines, where he was respected as much for his fine character as for his deep learning. In June 1743 he wrote a letter to the President of the Mining Board asking for leave that he might make further travels and publish a scientific book which he hoped would be of great value to civilization. This work was called *The Animal Kingdom*. Swedenborg went to Amsterdam, Holland, to have his work printed. While he was in Holland a very wonderful experience completely changed the whole character of his life. He was the son of a bishop of the Church of Sweden, and from the days of his childhood had been taught to believe in the Lord Jesus Christ, to trust in Him, and to obey the commandments of the Divine Word. In his deep study of the various branches of science, he had never forgotten that all the wonders of creation were works of a Divine Creator and that a knowledge of them would lead him to understand better the God who made them. He knew, too, from his daily reading of the Bible, that many men had been called by the Lord in the past ages to perform

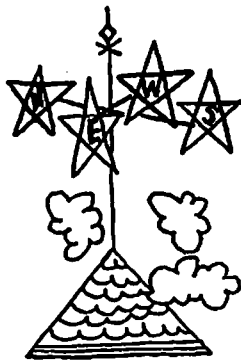
some special work for Him. Swedenborg was also called by the Divine Creator. To relate this calling would best be explained by Swedenborg's own words: "The Lord Himself most mercifully appeared before me, His servant, in the year 1743, when He opened my sight into the spiritual world, and enabled me to converse with spirits and angels."

One of the beautiful miracles Swedenborg experienced was while he was given insight into the spiritual world. Swedenborg was told to look around him as he stood in a large green meadow. He saw birds of beautiful color flying and hopping about, flocks of sheep and lambs, herds of cows with their calves, and among the trees a little distance away, were camels and mules and stags. Swedenborg was then asked to look toward the south where other people were dwelling. There he noticed crops of wheat and oats and barley interspersed with flower beds and flanked with groves of fine chestnut, lime and palm trees. When he turned to look in a third direction toward the East, he saw gardens of orange trees, citron, olives, vine, figs and pomegranates.

"All the objects you have seen," he was told, "correspond to the character of those who dwell in these regions. It is so in every case. Even the houses, the furniture, the food and the garments belonging to those in the spiritual world correspond exactly to the character and life of the people. We are able to discover from all these things, therefore, the nature and quality of each person as to his heart and mind."

One day, when Swedenborg's spiritual eyes were opened and he was in heaven, there passed near to him Mary who had been the mother of Jesus. She was dressed in white and stood for a moment near him. They spoke together. She said she had indeed been the mother of Jesus but that now she worshiped Jesus as God. While He lived on earth, He had become fully Divine and was no longer her son, and she was unwilling that any one should speak of Him as her son. This episode proves the faith of the New Church.

(Continued on next page)



NEWS By Carol Lawson

We hear that the ever dauntless Rev. Mr. LeVan has made three tries at recording an entire Sunday service in the Pittsburgh New Church. We're sure that Mr. Le Van will overcome the various difficulties soon, as tape recording has been used in other of our churches so successfully. For instance, all the music in the Wayfarers' Chapel services, including the bell-chiming in the campanile, is tape recorded. (There's nary organ nor chime on the premises.) The Rev. John Spiers, now at La Porte, Indiana, has pioneered and experimented with tapes and mikes for so many years that he surely qualifies as an expert, along with several others in the Church. In fact one of the little-known committees of Convention is the official Committee on Tape Recording. The Rev. Thomas Reed, the Rev. Everett K. Bray and Mr. Alan Farnham make up this committee, with Mr. Reed, as chairman. (Incidentally Mr. Reed's Sunday School at Newtonville, Mass., has made a recording very recently of their services which they have sent to the New Church in Germany.) Convention's Tape Recording Committee are busily collecting recordings of worship services, lectures, sermons, special music, etc., which may be borrowed by Societies and missionaries. May we suggest that they procure the Rev. Wm. Woofenden's tape recording of George Dole's excellent lecture on the Dead Sea Scrolls?

The projected new church of the St. Louis Society has been conceived as a Garden Chapel according to relevant correspondences and New-Church doctrines. St. Louis and its suburbs have been divided into nine sections, and searchers have been assigned to each section; the entire area is being combed for a site that most fully meets the Society's aims.

This month the New-Church Theological School will admit a new student, the Rev. Tauno Pyyk-

ko, from Sunny California. Robert W. Shields, a former NCTS student, has recently moved to 224 East Pearson St., Apt. 706, Chicago (11). Mr. Shields' wife will be resident staff physician in internal medicine at Passavant Memorial Hospital.

The Indianapolis Society enjoyed their first worship service since last June when the Rev. Leon Le Van visited them December 2. With Mr. Le Van's help, the Society has worked out a plan for monthly services in 1957 with visiting ministers of the Ohio Association and Mr. Charles Coch from Cincinnati.

Last month the Young People's League of Brockton, Mass., held a meeting with the enticing title of 'Cocoa, Conversation, and Careers.' Guest of honor was the Rev. Edwin G. Capon, who led a discussion on Christian Vocation and showed slides of the Theological School. Other guests at the meeting were members of the Elmwood Senior YPL and their popular pastor, the Rev. Paul Zacharias. Since taking office as president of the Theological School, Mr. Capon has spoken on this same topic all over the U.S. Recently he said, "I am finding that when I meet with a young people's group it is best to discuss the general subject of Christian vocation with some special attention to the ministry, rather than on the ministry alone. This is because it is obviously true that the majority in any group are not prospects for the ministry, but all should be considering their life's work in the light of Christian principles."

Speaking of Mr. Zacharias, that enterprising young minister announced that the subject of his sermon December 30 was to be 'Brainstorming' and added that the sole purpose of his talk was to stimulate thought. . . . Some of Elmwood's college students home for the holidays who may have turned out that Sunday to have their brains teased were — Sally Flagg, George Leavitt, and Astrid Anderson.

The Chicago Society (Kenwood) celebrated Christmas Eve with a candlelight service, while the New-Church people in Kitchener, Ontario, got up early Christmas morning for their traditional service at 7 A.M. . . . By the way, Kitchener had a very successful children's pageant this year thanks to the energetic and talented Mrs. Harold Hayne.

Messenger readers who enjoyed Dr. Waldo Peebles' accounts of European travels in our autumn issues will be interested to know that

he and Mrs. Peebles are in Florida for two months. In December the Peebles occupied the apartment in the New-Church Center in St. Petersburg.

SWEDENBORG AS SEEN BY A YOUNG MAN

(Continued from preceding page)

Besides having a good knowledge of Latin, Greek and Hebrew, he was able to converse in French, English, Dutch, German, Swedish and Italian. When his spiritual eyes were first opened, he often spoke to his friends of what he had seen and would even talk to the clergy about the true meaning of the stories of Scripture. At times he found he was not believed, and this so grieved him that he ceased to speak freely on these matters and was content to keep them for his books.

Swedenborg hoped some day his teachings would be used by all Christians. The Lord had opened his eyes to see and understand things which had been unknown to men on earth for thousands of years. Little wonder, then, that a deep peace came upon him as he entered the last year of his life on earth. Not the smallest doubt of the truth of what he had been called upon to write ever entered his mind. His daily talks with those in the spiritual world continued, and he knew that the New Church, a Church in which the Lord Jesus Christ alone was to be worshiped, would soon be founded by the Lord. He knew, too, that the teachings in the books he had written and published were not his own. He could no more have thought out such things for himself than he could have opened his own spiritual eyes to see into heaven. He was the servant of the Lord, doing His work. In his eighty-fifth year, Swedenborg left the natural world forever and joined his companions in heaven.

The New Church (Swedenborgian) was started in England, and has churches and missionaries all over the world today.

Emanuel Swedenborg was indeed the Servant of the Lord God the Savior Jesus Christ.

(The above was written by a sixteen-year-old boy and read at the Swedenborg birthday party in Detroit last year.)

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