



How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good. *Isaiah 52:7*

The NEW-CHURCH MESSENGER

MOVING INTO ACTION, See page 376

DECEMBER 5, 1959
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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.

EDITORIALS

He Came to His Own

THE ENTIRE Christian message is one of joy, and in particular, is this true of the message of Advent. Some people believe that solemnity, austerity and a long face are the characteristics of a Christian. But God's Word puts no embargo on joy. "A merry heart," said Solomon, "doth good like medicine." Christianity is not drab piety or wearisome conformity.

To be sure there are those who carry merry-making to excess in the season of Advent, but these are not the truly happy people who have grasped the meaning of Advent. Their merriness is an escape from frustrations, inner conflicts, fears, and boredom; not the expression of a joyous heart.

During Advent the thought that should be uppermost in our minds is that God came into the world to find His own. He came to overcome evil and give hope to man. With this assurance in his heart a person can see the perplexities of life as related to the design of a Divine Providence which has ever for its aim man's eternal welfare. The tensions of life can never be eliminated, nor would this be desirable, but they can be seen as meaningful because they fit into God's design.

Armed with the faith that God has come into the world, that He is in the world fighting on the side of His children, one can face fearlessly the realities of life and yet not lose the joy of living. What can so strengthen a man in his struggle as the knowledge that to God he is so precious that God came into the world to establish fellowship with him? What other faith could do as much to make the heart joyous?

Selling Obscenity

ABOUT THREE years ago we engaged in a friendly debate with Clark Dristy, President of the National Association, on the matter of using legal action to prevent the sale of salacious literature. We expressed a fear of government censorship. We still have that fear—we do not relish giving a policeman the power to tell us what not to read. We can't forget that only a few years ago a stupid state official sought to ban Bunyan's *Pilgrim's Progress* from public libraries on the charge that it was communist inspired and subversive. Nevertheless, we must confess that during the three years since that discussion we have been forced to have many second thoughts. There can be no denying of the fact that unscrupulous men motivated only by the desire for profits are peddling on the newsstands and even through the mails pornography which caters to debased tastes, and can certainly have only a corrupting influence upon youth. Perhaps this stuff is one of the influences which has brought about the juvenile delinquency about which we hear so much.

We are now convinced that the time has come when the law must be used to stamp out these purveyors of obscenity. To do so is not an infringement upon anyone's civil liberties; much less is it an infringement upon the freedom of the press. The Pennsylvania legislature is to be applauded for enacting a law prescribing two year imprisonment and a fine of \$2000 for persons convicted of selling obscene literature. Postmaster General Arthur E. Summerfield estimates that the sale of lewd pictures, films, as well as material dealing with the vilest perversions has tripled in the last five years and now amounts to a half-billion dollar business a year. Plainly, common decency demands that a stop be put to this.

ZACHARIAS

ADVENT

... the PRIEST

by Eric J. Zacharias

THE LAST OF the worshippers have left the temple. All is quiet. The fading rays of the evening sun are still to be seen through the opening in the temple wall. From off in the distance can be heard the plaintive call of the dove. The steady tread of the passersby on the stone walk is less and less.

The day has been a busy one. I will sit down and rest awhile—here in the solitude of the temple. It seems that the confusion of the day leaves me little time for thought. Yet—there is so much about which to think. And think I must lest the importance of recent events escape me.

But wait, perhaps I am moving too swiftly. You ask my name? There are many such men as me in this city of Judah. My name is Zacharias. I am a priest. Every day I come to the temple early in the morning to make all in readiness for those who come for their prayers. Ours is a troubled world. Where is it going to end? Some complain about the high taxes exacted by the Romans. There are many others who are not well and who go regularly to see their physician.

At home is my wife Elizabeth. She is no longer young and now she must care for a small child, our son—John. Still, she enjoys it. A few days after his birth, the neighbors came to call. They insisted that we name him Zacharias, after me. But Elizabeth shook her head and said, "Not so; but he shall be called John." This was the name told to me by the angel whom I saw while sitting here in this very place some months ago.

The long chain of events of this past year puzzle me at times—at other times the reason for them is quite clear. There upon the altar in the center of the temple lies a scroll upon which are written the words of the ancient prophet Isaiah. He declares that a child will one day be born upon whose shoulders shall be the responsibility of government. And those names: Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Now after 700 years, this happens.

I was here in the temple as is customary. Worshippers were crowding in. Suddenly, on the right side of the altar there appeared an angel. This frightened me. Had I lost my mind? I felt at first that I must run out into the street and lose myself in the crowds. But the face of that angel radiated only serenity and peace. He seemed to know me and he knew the thoughts that had been uppermost in mine and Elizabeth's mind. For many years, we had been yearning for a child and

praying that our home might be blessed by the birth of a son. I still hear today the words of the angel. "Fear not Zacharias," he said, "for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth." How this promise astounded me! I scarcely knew what to make of it all. Indeed, it left me quite speechless—for when I left the temple such a wave of happiness swept over me that without hesitation I beckoned to the people nearby. When they gathered around, I found that I could not utter a word. Desperately I tried to tell them what had happened but not word would pass my lips.

On the way home I began to realize that perhaps there was a reason for my inability to speak. This promise of a child was a heavenly promise which only Elizabeth and I should at this moment share.

The next few months passed rather slowly and without much excitement. Elizabeth appeared to remain somewhat aloof from her friends. The angel had remarked that many would rejoice at the birth of our son. What was it that he would one day accomplish?

Then there occurred new events which stirred us to even higher anticipation. Mary, Elizabeth's cousin living in Nazareth by the Sea of Galilee, came to visit us. This in itself was not unusual but the news she brought was most unusual. The same angel, Gabriel by name, had appeared also unto her with the announcement that she should also bear a son and call him Jesus. This was to be no ordinary child. He was to be called the Son of the highest who would reign over the house of Jacob.

As I lay on my couch that night, the loud beating of my heart would not let me sleep. Slowly, my mind which was now racing over the events of the past several months began to fit these events into place. I recall now how I rose from bed and whispered to myself, "The prophecies of Isaiah are being fulfilled." What a time to be alive! Here before my very eyes was happening an

Copy Deadline for the January 2 issue of
The Messenger is December 14.

Copy Deadline for the January 16 issue of
The Messenger is December 28.

event that meant new light for the world. The picture was clear to me. The infant that was to be born to Mary is Christ the Saviour. Ah yes! "unto you a child shall be born and his name will be called Wonderful, Counselor, Mighty God, Prince of Peace."

The darkness of night suddenly left. The morning sun shone brightly to begin a new day. That was it! The Lord, the Sun of Righteousness, will one day flood the hearts of men—scattering hatreds and evil prejudices. Quickly then I wrapped my robe about me and hurried out into the streets. This was news to be proclaimed before all people.

"Blessed be the Lord of Israel;
for he has visited and redeemed his people,
and has raised up the horn of salvation for us
in the house of his servant David,
. . . that we, being delivered from the hand of
our enemies,

might serve him without fear,
in holiness and righteousness before him all the
days of our life."

Our son, John, is to prepare the way for him.

What the future holds, I cannot know. But of this, I am certain. The world will never again be the same. I believe it will be a better world. I believe that much of the law as we have understood and practiced it will be re-written. I believe that the Christ-child will lead us nearer to the true meaning of life. I believe that there will be more warmth in the world—more love.

It has helped me much to think through the events of the past year. The temple is now in darkness. My mind has found a peace more satisfying than ever before experienced.

Mr. Zacharias is the minister of the El Cerrito, Calif., Society.

"Let there be light"

by William H. Beales

THE UNITED CHURCH OF CANADA has issued "an outspoken and unprecedented statement of Christian views of life and death" which should be of the utmost interest to every New Churchman. It is a 121-page book which, to quote one of the Committee responsible for its compilation, "contains beliefs which may seem new, and even dangerous, to many people." The book is not put forth as a statement of Church policy, but merely expresses the views of "the Church's most respected thinkers on the modern application of Christian belief." The Committee has been working on the matter for five years. The following are some of the outstanding statements:

"The popular idea of what happens at death is, that the body is buried or otherwise disposed of, while the soul is judged and goes either to heaven or hell, to stay there forever. Does this picture of human destiny agree with the teachings of the Bible? We have to say that it does not. It is not God's will to save individuals apart from the rest of creation but along with it. And by creation we mean the universe."

There is acknowledged uncertainty as to the nature of the future life. "We can scarcely help wondering whether we should picture the future life after death, not as divided into two vastly different and wholly separated conditions or places called 'Heaven and Hell', but as one world which is heaven or hell according to the soul's level of spiritual growth." Yet it is wrong, continues the statement, to explain away the strong language of the New Testament where it speaks of "unquenchable fires" "outer darkness" and "eternal destruction," but it is equally wrong to interpret such phrases literally.

They are symbols, and are intended not so much to describe realities as to suggest them."

Continuing to deal with condition beyond, especially heaven, we are told: "We cannot imagine the exact circumstances of life in heaven, but we believe that it will be one of happiness such as cannot be experienced here. We may expect that in some way God will make it possible for us to know each other after death. Our happiness depends so much upon our fellowship with each other that it is difficult to see how heaven could be heaven unless this is so."

Turning again to the subject of the hells, and conditions there, the members of the Committee declare: "In popular language, hell is the place of dreadful punishment reserved for the devil and his angels and for sinners who never repent. This picture-language of the ancients is impossible for intelligent modern people. We have no right . . . to interpret hell as the place of everlasting fiery torment. Hell is a state of infinite loneliness, desperate deprivation and final frustration. We can also conceive of torment in the fires of shame and remorse—though we cannot see how the repentance that would be involved in this state of mind could fail to lead to salvation."

The Committee rejects completely the present-day belief held in the churches, that the "heathen" and others who have not even heard of Christ, will be eternally lost. "Surely it is preposterous," declares the statement, "to believe that those who lived before Jesus' ministry and those who die without an opportunity to hear the Gospel, are condemned. Is it not in harmony with the revelations of God to believe that the so-called

heathen will have an opportunity to find eternal life? Will they be thrust into the 'outer darkness' or extinguished like smoky candles? . . . Our knowledge of the love of God makes us shout No!"

Dealing with the nature of the resurrection, some strong statements are expressed, which are contrary to the beliefs of many today. We read: "It would be foolish and superstitious to suppose that it is the flesh that is raised up—the body that is buried in the grave, submerged in the sea or burned to ashes. Resurrection means the giving of a new kind of body to be the personality's organ of identity, expression and recognition. The body of the new life is not one of flesh and blood, but one that is suited to the new conditions. Our individuality is preserved beyond death." There is some uncertainty as to the exact meaning of this statement in the light of the following: "The Bible knows nothing of the immortality of the soul, or a natural and indestructible element in the personality that enables the person to survive death. Indeed, the division of man's being into an immortal soul and a mortal body . . . actually clashes with the Christian teaching that life beyond death is a work of God's grace, not a natural unfolding of man's condition, and that the Christian hope is in resurrection, a being raised from the dead, rather than a natural immortality." There is much more of a like nature, but these are among the high-lights of the statement.

It will be noted that the Committee has nothing to say regarding the doctrine of the Lord and other important teachings, which are the very heart and soul of the true Christian religion. Also, the result of its deliberations is the rejection of certain teachings which the members consider to be false, without offering anything definite to take their place. This is disappointing, yet not surprising. Mankind can gain a knowledge of spiritual teachings only through revelation from the Lord, who is Divine Truth Itself. Without that revelation we may conjecture, but we cannot know. The world has such a revelation, and we of the New Church may well rejoice to see what is surely a definite step towards a wider knowledge of it. The old, false teachings which form such a large part of present-day religious beliefs, must be seen as such, and rejected, before the way can be cleared for the reception of the new.

Mr. Beales, now retired from the ministry, lives in Woodbridge, Ont.

OPERATION BOM

WE HAVE HAD a most interesting and varied response to the article about Korean students which appeared in the September 26 issue of the *MESSENGER*. At time of this writing, four of the students have been "adopted" and interest has been shown in some others. By the time these notes are published it is likely that more will have been "adopted".

Letters from our societies and from individuals fall into five categories. Some societies are able to take the responsibility of full financial help and also to correspond with the student of their choice. Another society has voted financial aid but has no desire to correspond as their members are mostly elderly people and would find it hard to know what to say to a young student. On the other hand, one Sunday School would like to correspond but has no funds to give. Still another can give only partial aid but would like to write to the young people. We also have received donations from individuals for use generally wherever needed.

Now all these groups could supplement each other very nicely. For instance, a Ladies' Aid, or Men's Club, or Sunday School can send us the name of a student with whom they would like to correspond and another group could furnish the financial aid for the same student. There is no need to hold back aid for fear it is too small an amount, as two or more societies can work together in a variety of ways.

At the moment we need to find a co-sponsor for Mr. Jai Sung You who seems to need more aid than some others as he has to support his younger brother. Miss Joongai Han, Mr. Young Sik Chung and Mr. Joong Chull Yun are still on our list for "adoption".

The Board of Missions, through Miss Margaret S. Sampson, 112 East 35th Street, New York 16, N. Y., will be glad to serve as a clearing house for these efforts. However, as stated in a previous article, the Board of Missions wishes to have all monies sent through their treasurer, Mr. Chester T. Cook, 26 Wyman Rd., Lexington, Mass.

THE UNITY OF PRAYER

by Melba Ann Reilly

HAVE YOU EVER wanted to preserve the beauty of one single moment—to have it etched in your memory—instilled in your heart; to draw upon and re-experience in stress and despair? It may have been inspired by a painting, a line of verse or a chorus of voices, or was it induced by an intangible force—an abstract feeling, unreal and yet very genuine? Our prayer meetings in the Cincinnati Church have been rich in those moments.

There is a power and intensity of devotion in the unity of a group at prayer; the individual thoughts have been blended into one communication. There is a pervading sense of peace—and incoming of beneficence—a sublimation which cannot be dismissed as mere emotion. There is a selflessness in intercessory prayer.

The comradeship of worship emphasizes the original idea of Swedenborg in which the spiritual benefits were

not to be confined by one small group. Regardless of individual creed, anyone, nameless or familiar, may participate, and may seek the reward and comfort of the laying on of hands and the solace of prayer. This is an outgoing service—of true catholic quality, which is given to be received, to be taken, to be shared by all.

In the pursuit of common goodness is the solution of the inner needs and desires. A combined dedication to this goodness may be a search for the healing of emotions or minds, for the alleviation of pain, or for the enrichments of souls and lives. But whatever the needs, desires and wants—the silent manifestation of goodness, and the strength and guidance of inter-spiritual communication can be experienced in the unity of prayer.

The writer is an artist by profession, and a member of the Cincinnati New-Church Society.

being an attempt to convey to readers of the **NEW-CHURCH MESSENGER** the unique organism, called the **WAYFARERS CHAPEL** at Portuguese Point, California.

A DAY at the CHAPEL

by Rev. Othmar Tobisch, observer, August 3-10, 1959

DAWN The sun has not risen yet over the crest of the Palos Verdes Mountains. Soft wreaths of sea fog float up from the surf which washes relentlessly the feet of these sandstone cliffs. There is a figure moving through the low pines, and to yon shrubs. Lugging a heavy hose after him. What is he up to? He is Dave Donald, janitor of the grounds. He is starting the sprinklers before the sun's heat hits the parched soil of Southern California. With every dawn streams of water pour out of revolving sprinklers to keep alive the lawns, the pink and white ivy geranium, the pines growing on the seaward slopes, even the "ice plants" which cling to the cliff below the tower. Dave also cleans the grounds every morning and collects the chewing gum wrappers, the "Kodak" boxes, the flash bulbs, in the bushes; an occasional beer can, cola bottle, ice cream wrapper. Quite a job, a housekeeping job of first order. There is gravel from the walks which some child spilled on the Chapel floor, rice from a wedding the previous night, which sparrows and mice try in vain to remove. But they are just not fast enough. The sidewalks are being hosed off, windows polished, while the mourning doves begin to coo, and the raucous cry of a gull drifts in from the sea. Dawn at the Chapel.

EARLY MORNING say 9 A.M. The first pilgrims are arriving. They must have gotten up early. It takes an hour's drive from Los Angeles. Imagine, if you would have to have your church ready every morning, every day, winter and summer, at 9 A.M. to receive the first visitors! There is an attendant opening the Chapel doors, facing due West; the breeze rushes into the warm interior swaying the vines hanging from the roof, the great philodendron leaves climbing up on the main arches. It is still quiet and peaceful in the Chapel. The sun streams now through the great round window of clear glass, where a new vine is making a circle of leaves around it breaking the severe line of the steel. Organic life is overcoming the schemings of men. Beauty is softening intellect.

But now there is a rush of cars. Men in white tuxedos are tumbling out, here is the groom, the best man, the ushers. A wedding is about to begin. The staff springs

to attention. Mr. Wood, the "business manager" so called, for want of a better designation of his multitudinous duties, receives the parents of the bride and groom. They are to wait in the minister's study. The groom paces nervously back and forth in the small patio under the East window. The organ music plays wedding songs, the best man is pale and shaky. But all this comes to an end as the wedding march peels forth and things take their normal course, according to the "MARRIAGE SERVICE," a rite of the New Church.

The Library has been opened, Mrs. John Sanchi presides there at a large table covered with literature, racks of pictures, color slides of the Chapel. She offers the green brochures, giving information on the origin of the Chapel, its significance, future plans. She encourages some to take a **SELF GUIDED WALK** folder and follow the suggested stops and reading matter pertinent to each. She talks about the Sunday School held in this building, and answers the many and varied questions which are in the minds of our visitors.

LATE MORNING More cars have waited by the road entrance for the wedding to be finished. As the wedding cavalcade roars off in clouds of dust skirting the edge of the drive, new visitors move up. They throng now the Chapel entrance where Mr. Norm Pulver, or Mr. L. Campbell replenishes his card racks, watches the plates where contributions are deposited. Two thick volumes contain the signatures from peoples of all nations, all states, many languages. It is interesting to browse through them . . . as they say: "I am from Sweden,—I am a missionary, working in Ghana, West Africa,—I am come from Hawaii—I am just returning from Formosa,—I am a minister in Japan,—I am a pupil from the High School in Long Beach,—I was in Budapest when the Soviet tanks crushed our bid for freedom,—I am a Chinese from Singapore,—Greek from Athens,—

All these take with them a memory of the Chapel, maybe even a truth from the **ADORAMUS**, hanging on the door post, for "thou shalt write them on the door posts of your house, and on your gates."

What are these wayfarers taking with them? . . . A particle of the beauty they have glimpsed, or only a picture in their camera, showing "ma and the kids"

NOON Cars have been coming and leaving incessantly. Every time the Marineland animal show is finished, buses and cars come to the Chapel which is visible from the Oceanarium. . . . In front of the pool? How many have felt the presence of the Lord here? How many have merely completed a prescribed tour? Who can tell? Something has happened to each of these pilgrims from the far reaches of the earth. Never before has the New Church, *anywhere in the world*, touched so many in one place. Have they felt the touch? Remembered it, though it was perhaps only very gentle? Ah, what would one give to see into the memories of these wayfarers! But this is a Divine secret, well kept.

There are a good many negroes in the crowd,

some very well dressed. Apropos, dresses: this is a painful subject. An anthropologist, a sociologist would find extensive material for observations here. From the most careless, bathing-suited beach-shorted, bare-footed gal to the meticulously dressed matron, you can find anything that is worn in USA today. What are you going to do about it?

Should we prohibit certain types of attire? Where do the proper measurements begin? The worst offender I saw was a young man who sported a naked torso and a pair of light blue jeans as sole garment. Was he a protest against society? A mannerless lout? A beach boy? Should he have been shown off the grounds?

There is remarkably little smoking on the grounds. Mostly women with a cigaret. Cameras abound. Most visitors snap one or more pictures of their entourage in front of the Chapel, pool, corridor. Then they "buy," pardon me, they take possession of some slides and leave a donation in return.

Mr. Campbell, one of our attendants tells me this story: "One day, on a warm day, he found a three-year-old girl swimming in the pool. The frantic mother cajoled, threatened, commanded. Merrily the little mermaid continued. The father arrived to the rescue. He pulled a stick of chewing gum out of his pocket, waived it temptingly in the air, and the little human seal landed promptly for its reward." Child psychology applied.

Usually the pool is the first stop for most children. "Daddy, may I have a penny?" "Now make a wish, sonny." "O, daddy! I hit the jack pot"—meaning the triangular stone box in the center of the pool at which most throwers aim. 5000 pennies were cleaned out of the pool the other day, a haul covering four days. What are you going to do about it? Mount a guard there? "It is strictly verboten to throw pennies into the pool." Most of the children find it fun and exhibit their skill in aiming at a target, I found. I don't think many make a wish. Or think anything about such a superstition.

AFTERNOON We have now a new pamphlet entitled: "SELFGUIDED WALK THROUGH THE SANCTUARY AND GROUNDS." It seeks to guide people, not only in an orderly fashion around the main features, but also seeks to bend their minds upon the spiritual significance and the eternal values embedded there.

Most people do not take the time to read it there. When they get home and read it over, will they be sorry they so hurriedly passed through these "hallowed halls"? Perhaps a desire to come again is aroused in them.

At 2 p.m. one day, I counted 40 cars parked. Nearly 200 people were on the grounds. The drinking fountains go incessantly. Americans are a thirsty people. At times lines are forming for a drink. "Where is the refreshment stand?" is a common question, directed at our attendants. Some bring their refreshments from the Oceanarium. Ice-cream cones, popcorn, eskimo pies, cola pop. Tomorrow morning, in the dawn, there will be a great round-up, again.

Mrs. Santchi in the Library gets many questions: "What is your baptism like?" "Do you have communion?" "Are you Protestant?" "There should be a place to pray, there is so much noise in the Chapel." "I get more out of your Sunday School room." "Is this house on the hill the minister's house?" "You have a gold mine here."

The thoughts of men, . . . "but—my thoughts are higher than your thoughts, and my ways are higher than your ways . . . just as the heavens are higher than the earth". *Is. 55.9*

EVENING The day wore on, the sun began to sink toward the Western sea, the trade wind cooled the brown slopes of the San Pedro hills and out at sea a huge tanker passed. A string of pelicans crossed Abalone Cove. The stream of visitors thins out. How many were here today? 4000? 5000? On a summer Sunday, there are as many as 10,000, 12,000. These are closely estimated figures, from the signatures in the guest books, two in the Chapel, one in the Library, from the number of picture cards and pamphlets taken, from the books "sold", from the cars counted by the traffic director, M. Santchi. While I was there recently, they had run out of all copies of the Missionary editions, of Spalding's, and of slides.

The "consumption" of literature is enormous, unbelievable! What happens to it? Is Divine Providence not sending a book into a home? into a book store, to wait till the right man comes along and his spirit is fired and a new grain stalk springs up to bring fruit a hundredfold? Who can tell? Remember Mooki, in South Africa, Rev. Hardstedt in Cairo, Africanus Mensah in Nigeria, Rev. Holdemann in Manitoba. We are not to question the ways of Divine Wisdom. We must do what is hopeful of results.

This afternoon new supplies have arrived. The attendants work for hours to stack these in the tower with the help of a pulley drawn box. More of Spalding's, more pamphlets, more slides, more brochures.

The shadows become longer, the wisps of fog become longer as they drift through Catalina Strait. The new moon, like a boat, hangs in the Western sky, pointed by the evening star. This is the nicest time of the day. The crowds have gone, the fierce sun has disappeared, a peace and quiet is descending, as the Lord God begins his walk in the cool of evening. The weaver finches sit twittering in the redwood trees, a little mouse sprints out of geranium cover and scoots into the birds nest cypresses.

Our weary staff is ready to go home. But occasional cars still come swinging up the drive. New wayfarers? A last bunch from the Oceanarium. A couple intent on marriage, who wants to see the minister?

"And as HE landed, He saw a great throng and He had compassion on them, Because they were like sheep without a shepherd; And He taught them many things." *Mark 6:34*

FROM: YOUR CONVENTION
TO: You who ARE Convention
SUBJECT: "Moving Into Action"

Report from Asilomar, California
Saturday, July 18, 1959

As a thrilling culmination of Convention's self-study, and on the basis of the information and opinions expressed by you in the local discussion groups held in our churches a year ago, your wishes are nearing realization.

After a full afternoon of discussing the many ideas and possibilities arising from the "grass roots" (as reported to you in the pamphlet, "The Next Step?"), groups working in six different fields came to some definite conclusions and offered the following motions on the floor of Convention on Saturday, July 18:

**Action
 at
 Asilomar**

"We, the members of the General Convention of the New Jerusalem, declare our principal aim to be the welcome in mind and heart of the Second Coming of the Lord to the life of mankind. To this end we will—

**GROUP I
 Aims
 and Goals**

1. Nurture the worship of the Risen Lord and Savior Jesus Christ as the one God of heaven and earth;
2. Bring to the world a better understanding of the Bible;
3. Study, interpret, and explain our doctrine in order that we may realize its application to life; and
4. Establish effective bridges of communication between our Church and the world around us."

**GROUP II
 Organization**

1. "We recognize the need for the establishment of a central office, the employment of a permanent staff, and the organization of Convention on a departmental basis, and recommend to Convention that it direct the General Council to have a study made toward the realization of these goals;
2. We recommend that Convention direct the General Council to study the feasibility of delegate representation directly from the Societies;

3. We further recommend that Convention direct the General Council to prepare specific proposals for implementation of the above and foregoing, said proposals to be distributed in printed form at the Society level prior to May 1, 1960."

"We recommend that Convention establish a Department of Publication directly responsible to the Convention for coordinating independent publishing units and for formulating broad policies;

GROUP III

Publications

That the question of endowing said department with the following functions be referred to the Research Committee for study and report back both to the General Council and Convention.

1. To make recommendations to Convention about publishing in its behalf, especially about "modernizing" of publications.
2. To assume editorial leadership in carrying out such policies, having authority to decide upon points of emphasis and standards of execution, subject to general approval by Convention.
3. To take measures for recruiting writers and for clarifying policies for the publishing efforts of the Church, and to organize conferences for consultation or training, including proper remuneration within budget limits as approved by the General Council;
4. To make recommendation about specific publishing needs to one or more of the existing publishing agencies, or to the General Council;
5. To make similar recommendations regarding periodicals or bulletins issued under auspices of the Convention or its affiliates, looking especially to facilities for improved production of such periodicals;
6. To have general supervision over the means for distribution of literature, through one or more of the established bookrooms (with adequate recompense), or through missionary channels in distribution of tracts."

1. "We recommend to the General Convention that it direct its Board of Education to develop and establish an effective teacher-training program;

**GROUP IV
 Education**

2. We recommend to the General Convention that it direct its Board of Education to undertake a survey and evaluation of our church schools on a professional level, looking to

O ACTION

the development of a more effective program for children, youth and adults; and urge that in such a survey, evaluation and program development, the Report of Task Force No. 4, as outlined in "The Next Step," be given careful consideration and attention;

3. We recommend that Convention ask the Executive Committee of the Council of Ministers to urge its members to give leadership in the provision for teacher-training this year in church schools where it is not now provided."

1. "We recommend that a column in *The Messenger* once a month be available to the League to help contact isolated young people and advertise the League;

GROUP V

Youth

2. We recommend that older people give the League every cooperation (as assisting in transportation, etc.) so they have the sense of total cooperation;

3. We recommend that provision be made for regional training institutes to help young adults who want to assist Leaguers but who lack the knowledge to help develop the League program;

4. We recommend that provision be made for a Leadership Educational Institute or something similar to bring together and train young people 12 to 15 years of age."

"Recognizing that an adequate salary is a material aid to a spiritual condition, we recommend to the General Convention that

GROUP VI

The Ministry

it take steps to recommend for its ministry a starting minimum salary of \$4,200, plus parsonage, plus certain automobile expenses, with pre-determined periodic increases, to dignify his position in the community."

After full opportunity for discussion, the above motions were carried by unanimous vote.

Expressing the urgency to insure that these actions be carried out, it was further unanimously voted:

The Note of Urgency "That Convention's Project Committee be hereby instructed to see that the discussion group recommendations adopted at today's meetings be sent to the entire membership of Convention, and that it be suggested to each Society that it discuss their

significance for the Society and for the Convention at one or more Society meetings."

All this shows how your Church is being forged and molded by your desires and opinions. Further changes will doubtless be suggested and new needs will arise. You are therefore asked to read and study this REPORT most carefully. This is YOUR Church: YOUR money is being spent; the future of YOUR Society is being determined.

Your Changing Church

Consequently you will most likely want to discuss these vital matters with the fellow members of your local Church.

How will these actions affect your Society?

How important to you are these actions of your Convention?

Do these actions suggest to you further "Next Steps"?

Unfortunately many of you could not be in California to witness Convention crowning your efforts. But Convention, in a small way, can COME TO YOU.

Convention Comes to You

Especially well prepared persons are available to help you lead the discussion meetings which you may wish to set up.

Write to Mrs. Edwin G. Capon, 28 Curve Street, Holliston, Mass., for details, but please write well enough in advance, perhaps giving alternate dates.

This visit of "Convention to You" will, of course, be at its expense, your only obligation being your Secretary's sending to me any suggestions or ideas that may arise from your meeting — continuing the process of interchange of ideas and inspiration.

ADOLPH T. LIEBERT, *Chairman*

CONVENTION'S PROJECT COMMITTEE

5900 Babcock Boulevard,
Pittsburgh 37, Pa.

Copy Deadline for the January 2 issue of The Messenger is December 14.

Copy Deadline for the January 16 issue of The Messenger is December 28.

Southeast Association Meets

IN PERFECT FLORIDA weather and with a zest and interest which augurs well for the work of the New Church in the South, the Southeastern Association met Oct. 30–Nov. 1 at its beautiful Center in St. Petersburg with more than fifty members and visitors present from various parts of Florida, together with a number of special guests.

Many of the isolated in the Association, including members in Georgia and the Carolinas, showed their interest in the business sessions by wishing to be represented by proxy. These proxies were, in due course, presented by the secretary, Mr. Herbert Young of Miami. The Rev. Ernest L. Frederick, president of the Association, took the chair promptly at 7:30 p.m. on the Friday of the meeting, calling first for reports and for a tribute from the Association to the memory of the Rev. Peter Peters, former missionary in Mississippi, Texas, and Louisiana, who had passed away the preceding Sunday following an operation.

Among the special guests and visitors were four members of the Gulfport Society, Capt. and Mrs. Arthur Higgins, and Mr. and Mrs. G. R. Hersey who made the long trip from Gulfport and New Orleans. It was also a source of gratification that the president of Convention, the Rev. David Powell Johnson, who is also General Pastor of the Association, could be present. The Board of Missions, which administers and supports the work of the Association, was represented by attorney Vincent R. Ewald, Chicago, a member of the General Council.

The growth in membership and activity of the Association has required some clarification and adjustment in its corporate set-up, this being effected in the course of the business sessions by the adoption of new by-laws and a resolution through which the Association's Charter will be amended to bring it up to date and effective.

Elections resulted in the renaming of the Rev. E. Frederick as president. The new vice-president is the Rev. W. H. Giebel of Daytona Beach, with James Howard of Fort Lauderdale newly elected as treasurer, and Herbert Young, Miami, succeeding the late Philip M. Clark of St. Petersburg as secretary.

These officers serve as directors ex-officio of the newly elected Board which consists of Messrs. Arthur W. Alden, Gulfport, Fla.; Leroy Hurford and Warren Westcott, St. Petersburg, and the Rev. Leslie Marshall, missionary for the western sector of the field.

Following adjournment of the business sessions, a luncheon was served by the St. Petersburg Sunshine Guild, after which there were excursions and social get-togethers until supper was served by the ladies in the Center's spacious library.

In the unavoidable absence of the Rev. Dr. Leonard I. Tafel of Philadelphia, secretary of the Board of Home & Foreign Missions, an impressive Vesper Service was conducted by the President of Convention which included a timely address for the occasion. A pleasant evening's program was concluded with the showing of many fine, colored slides of scenes along the Mississippi where Captain Higgins is one of the best known pilots in the New Orleans section of this great river.

As at Convention, the Association service Sunday morning, preceded by an adult class, was the occasion to which all looked as they prepared for communion. President Johnson read the Lesson and delivered an inspiring sermon based on the text, "Where there is no

vision, the people perish" (*Prov. 29:18*). Administration of the Holy Supper followed, and the Association came to its close with a dinner in the garden, under the massive arbor always admired by visitors to the Center.

The weekend had brought much of historic interest to the minds of many present. It was remembered that more than 140 years ago the *Journal of Convention* had reported New-Church "receivers" in Charleston, S. C.; 1839 was the year of the recognizing of the first New Churchman in Georgia, while three years later, one James Barker seems to have been the first known reader of Swedenborg in Florida at St. Augustine.

As years passed, several New-Church ministers served the field as the interest grew and spread, the Reverends L. H. Tafel, Geo. W. Chase, and E. P. Walton being among them, though it was not until the arrival of Rev. Junius Spiers that the Board of Missions began its present administration. He was followed by the Rev. Dr. Frank A. Gustafson, who was succeeded by the Rev. Charles H. Kuenzli.

Following Mr. Kuenzli's decease, his widow, Vivian M. Kuenzli, carried on until her resignation and retirement in 1954. Now serving the field are two full-time ministers, the Reverends E. Frederick and L. Marshall. The Rev. Ernest Frederick, using the Miami Society as his headquarters, devotes all his time to that Society, the New-Church Book Room, and the vast circuit of the Florida east coast, Georgia, and the Carolinas. The Rev. Leslie Marshall is responsible for the western section of the field which includes St. Petersburg, Tampa, Sarasota, and Bradenton. He also conducts the Mission Board's stamp outlet.

In addition to the Reverends Frederick and Marshall there are two other ministers resident in Florida who are members of the Southeastern Association and interested in its work, the Rev. Edward B. Hinckley and the Rev. William H. Giebel. The Rev. Hinckley recently moved to Orlando as dean of the faculty of Orlando Junior College and although fully occupied with secular work, it is reported that such time as he can spare from his duties will be devoted to the Jacksonville Society which still has three active resident members. It is hoped that he will be able to conduct a Sunday service for them at least once a month, in addition to visiting the Benedict family at E. Palatka.

The other minister is the Rev. William H. Giebel of Daytona Beach who became interested in the teachings of Emanuel Swedenborg many years ago while serving with another denomination overseas. Now retired, he spends much time in studying the Writings and in acquainting others with New-Church doctrines. At the annual meeting he was elected to the post of vice-president of the Southeastern Association in recognition of his sincere desire to assist the cause and the work of the New Church in the South.—L.M.

COMING TO FLORIDA THIS WINTER?

There's a guest room available at the beautiful New Church Center on Crescent Lake, St. Petersburg. Twin beds and attached bath. Near downtown, restaurants close by.

For further particulars write

Rev. Leslie Marshall
Box 386, St. Petersburg, Fla.

LETTERS to the EDITOR

WRONG TERMINOLOGY

To the Editor:

It is interesting that Samuel Taylor Coleridge who was Swedenborg-conscious said:—

"He who begins loving Christianity better than truth will proceed by loving his own *sect* of church better than Christianity and end loving himself better than all."

T. H. Huxley, a biologist, made the categorical statement that:—

"It doesn't take much of a man to be a Christian, but it takes all there is of him."

Ambrose Bierce, a satirist with no formal education, said:—

"Christian: One who believes that the New Testament is a divinely inspired book admirably suited to the spiritual need of his neighbor."

No one can deny that each of these men had the ability to express himself well. Yet this writer stubbornly insists that, like most people, they have used wrong terminology. It is clear that, except Swedenborg, it is semantically universal to confuse *religion* and *Christianity* with *ecclesiastical institutionalism* as though they were synonymous.

In our mad race to conformity we, who like to try to be Christians, are almost making the mistake that we are better than those others who do not have any ecclesiastical commitment. We who know Swedenborg know that he was a supremely conscientious Christian and that he supported the Lutheran Ecclesiastical Institution financially. Yet he did not commune when the local minister gave the service. He did, however, commune when the bishop conducted the services. Swedenborg made no attempt to explain this and neither shall I. We are free to conclude for ourselves.

Lewis Gibbens Warren
Boston, Mass.

ISOLATED READER

To the Editor:

I read the article by Immanuel Tafel (*MESSENGER* Oct. 24) and found it most interesting.

I became acquainted with Swedenborg's writings in May 1956 and now have three of his books. God has a much greater place in my life because of them. The nearest New Church to me is in Bath, Maine, but I wish that I could find fellowship with others who have found inspiration, as I have, in Swedenborg's works.

Mr. Tafel's article, I feel is an invitation for me to volunteer in some way to help others enjoy a richer life through Swedenborg's teachings. I hope and trust the Lord is using me here. Somehow I feel I can be of greater service.

Mrs. Marilyn Thomas
R.F.D. 1, Clinton, Maine

Perhaps some of our readers would like to correspond with Mrs. Thomas.—ED.

THANKS TO WELL-WISHERS

The Rev. Wm. Wunsch, now retired and living in East Nassau, N. Y., would like to express his deep appreciation to all of his friends and fellow ministers who congratulated him on the fiftieth anniversary of his ordination. Rev. Mr. Wunsch would like to make a personal acknowledgment to each of his well wishers, but this would be almost an impossible task. He says he was deeply moved by the action of the Council of Ministers and by the courtesy of its Chairman in bringing him the scroll which has become one of his most prized possessions.

HUMAN RELATIONS

To the Editor:

One of the outstanding features of the organized New Church is the availability of a tremendous body of thought concerning the most pressing matter of our day: human relations. When H. L. Honemann stated in the *MESSENGER* Oct. 10, that "Some recent developments in our Church's affairs indicate, a desire (1) to adopt as a sort of banner a declaration of the most important things we stand for, and (2) to search out the most likely way in which our churches will serve best in areas where we are not known," He pointed to more than a desire: He pointed to a desperate need of our Church. But his acceptance of the goals recommended by the task force on 'goals' led him into the same mistake that has been made by churches of ages past, that of making doctrine the primary interest of the church, at least, so it seemed to me. To state that our goals should be "(a) To encourage a faith in the Lord Jesus Christ as the only God of heaven and earth, and (b) To declare the holy nature of the Sacred Scripture" is directing us no further than the two fundamentals which are the base, or foundation, of our Church. The *goals* must be the logical consequences of these beliefs. What, then, are the goals implied by these beliefs, and do they offer anything new and useful to the world?

A faith in the Lord Jesus Christ, it must never be forgotten, is a faith in living a good and useful life, and an understanding of the nature of life, man, and God. The opening line of Swedenborg's *Divine Love and Wisdom* is the logical conclusion of an understanding of these two fundamentals: "Love is the life of man". If we can accept this as the most *useful* thing that the New Church has to offer to the world, then, indeed, science and the other religions of the world do have much to offer in understanding how this "doctrine" can be spread. Erich Fromm's *The Art of Loving* treats of the absolute necessity of incorporating love into our lives for psychological wellbeing, useful and creative living. The growing ranks of the Oriental religious faiths in this country demonstrate the need for religions that will deal with *life* rather than "doctrines and teachings, particularly concerning the Divine" (Honemann). One of the more rapidly growing religions in this country is the Baha' World Faith whose central teaching is the oneness of

mankind. It is based on a philosophy of love. By expanding and developing our philosophy of love and making the goal of our Church the teaching of this "philosophy for human needs" we would begin to fill the most crucial gap in human relationships, the meaningfulness of human life.

Human life can only have meaning if it is related to the processes of creative love. We must demonstrate to people the meaning of a life experienced through love, for life has no meaning unless love makes possible the relations among people and between them and God.

How can this be implemented? I don't believe that it will come through theological doctrine; we don't need complicated analysis to teach men about human experience. Theology will only follow the application of the philosophy of love to basic human affairs. We must ask such questions as, what can we offer to an understanding of the tremendous problems of communication between people? We must ask, as did Fromm, what can love do for mental illness and social illness, for family life, for creative living? What does it imply in the field of education? (Read about Urbana Junior College.) If these kinds of questions are focused around the philosophy of love, and are used for discussion in the church, if we can use this philosophy to examine our church organization, then I believe that we can make rapid steps toward communicating our ideas to the world.

Helen E. Saul
Urbana, Ohio

IMMORTAL MONEY

by J. T. Stocking, D.D.

THE PROBLEM of immortality is a problem of exchange. Jesus teaches that a person lives in proportion as he invests himself in other lives. There is no promise of abiding forever made to the man who spends himself upon himself. A man is as immortal as he is useful. He lives as long as that in which he has invested lives.

Likewise, the immortality of one's money is a matter of exchange. A man cannot carry his money with him into "the better country." But he may exchange it for the coin of that spiritual realm.

And what is that coin but life? Money that is invested in the welfare of immortal lives becomes thereby immortal. Money that goes into the making of character, the shaping of destinies, money that gives men hope and spells opportunity, and lengthens days, and wipes away tears does not "pass away." Money that contributes to the onward sweep of truth is as imperishable as truth itself. Treasure that is spent for the Kingdom of God is beyond the reach of moth and rust. The money that helped Booker T. Washington on his way to an education is immortal money. The money that has been invested in the training of boys and girls, white or black or yellow or brown, who are today making good as forces for righteousness in the communities in which they live, is immortal money. There is, therefore, no reason why a man must leave his money behind him.

Like life money may be mortal or immortal. Jesus called the rich farmer a fool, not because he had gathered together great possessions, but because of the short-sighted way in which he proposed to use them. In proposing to use his riches just for himself, he underestimated the potentiality of property.

Now, of course, it is true that when a man dies he does not gather up his unexpended cash and carry it away with him. What he carries away from this earth

URGENTLY WANTED!

by members of the New-Church Prayer Fellowship, copies of the following out-of-print books:

"Divine Healing" Clyde Broomell

"Healing Through The Soul", Charles H. Mann

"The Power of Silence", Horatio W. Dresser

"The Primitive Mind-Cure", Warren F. Evans

If anyone who has these books is willing to part with them, will he please write to:

Mrs. David Mack

Route 1, Box 295, Pound Ridge, New York.

depends upon how he has invested himself and his money. How immortal he is depends upon the extent to which he has spent his physical and intellectual powers for spiritual ends.

We in America do not think enough of money, or about money. This is a land where the dollar is habitually undervalued. The current vocabulary in religious circles contains many slighting references to money. We set it over against life greatly to its disparagement. We exhort people to give great attention to life, for that is eternal, and to set little value upon money, for that is temporal.

This teaching is fundamentally wrong. We cannot separate life and money. All the value that money has is due to the amount of life that it stands for. It represents so much toil, skill, conscience and character. The faithful laborer who holds his wage in his hand may truthfully say, "That is my life. This is part of me."

Money is life done up into convenient form for storage and use. It is that portion of a person which he can carry around in his pocket, pass over the counter, or put into the hand of somebody else. Attempts to separate it from life and put it on a lower level savor of unreality.

Through the spiritual use of one's money one can enjoy the taste of immortality now. Every man who invests himself generously in human happiness and human good knows now, without waiting until bye-and-bye, what the joys of immortality are. No one gets so much out of his money as he who translates it into somebody's vivid happiness, somebody's tears of joy, somebody's reborn soul.

The stupendous amount of money that the people of America are squandering on all forms of personal indulgence is clear evidence that we do not place a high enough value on money. This is a waste of ourselves and a throwing away of life and opportunity for others.

The world was never in more desperate need of the things that money can buy, and that cannot be furnished without money. Multitudes of the sick in many lands are asking for the enlightened physician, whom only money can provide. Hosts of handicapped, ignorant and poverty-blighted lives are seeking for an education and a chance, which only money can give. Destitute communities are suffering from lack of ideals, which money could help foster and maintain. Money is health, money is opportunity, money is salvation.

Money is a very awesome thing. The bill you hold in your hand can be the admission price of some child into life, and some life into immortality. To every man with a margin, which he may spend as he will, selfishly or unselfishly, Jesus says as He said to Peter: "I give unto thee the keys of the Kingdom of Heaven." With that money one may "bind" or "loose," one may open the gates, or close them, to souls who are seeking life.

NEWS FROM HERE AND THERE

by Merle Haag

Mable Parker, Detroit Society, must have answered the ad which appeared in spring issues of the *Saturday Review* and the *MESSENGER*, for she is now busy as a housemother at Urbana Junior College.

Our warm wishes go out to Mrs. Stewart Poole who entered Hahnemann Hospital, Philadelphia, for a series of tests and an operation.

The **Wilmington, Del. Society** for many years has used newspapers, television, and radio to publicize the teachings of our Church. Despite this there are many in the area who are unfamiliar with our teachings. What to do about this was the chief subject of discussion at a recent congregational dinner.

Thanksgiving Dinners were held by many of our Societies. So far we have heard about: Pretty Prairie, Kan., Nov. 12, dinner and Bazaar; San Francisco, Nov. 19; Cambridge, Mass., Nov. 20, dinner and an illustrated talk by Mrs. G. Holden Greene on "Chinese Art and New Church Symbolism," and Philadelphia, Nov. 20, dinner and an all day Fair under the auspices of the Ladies' Aid; Detroit, Nov. 13, bazaar.

The **Rev. Walter F. Frazer** of Georgetown, British Guiana was the guest speaker in the New York Church Oct. 11. Rev. Mr. Frazer, a former student of the New Church Theological School, was ordained into the ministry in 1924.

Mr. and Mrs. Martin Carlson, formerly of Chicago, have moved to Pomona, Calif. and have transferred their New-Church membership to the Riverside, Calif., Society.

The **Editors of the Western New-Church Journal** request articles from teenagers and adults. Send your articles and letters to Mr. Paul Tremblay, St. Brides, Alta.

The **Pittsburgh Society** had an unusual Swedenborg Fellowship Autumn meeting. It featured tunes and compositions from the 19th century, played on Wm. Holmes' "Regina Music Box." Prizes were awarded to those who recognized the most old tunes.

The **St. Louis Sunday School** children collected \$21.00 for UNICEF on Hallowe'en. Afterwards they returned to the Church, where refreshments were served and games were played.

The **Rev. Othmar Tobisch** started meeting with New-Church people in Sacramento, Calif., in 1935. Thanks largely to the efforts of Mr. and Mrs. Irion Shields, the meetings are well attended. A by-product of the Sacramento Circle is the management of the five-acre camping ground, near Fiddletown, El Dorado County.

Mr. and Mrs. Warren E. Elam celebrated their 40th wedding anniversary Nov. 9. They live in Santa Cruz, Calif., and their children, Mrs. Andrew Shores and Richard Elam, are active members of the San Francisco Society.

Philip Alden of the Philadelphia Society spent a portion of his vacation deep-sea fishing off Daytona Beach, Fla. Mr. Alden landed an 80-pound tuna. Mr. and Mrs. Alden after visiting the church societies en route, expressed the opinion that the work in Florida had opportunity for increasing growth and progress.



VARIETY SHOW given in October by the **St. Louis Society**. The "Me and My Shadow" pantomime was put on by Mrs. Richard (Mary K.) Perkins, who has a dance studio, with one of her pupils. Mrs. Perkins is also a soloist in the St. Louis choir, with an outstanding voice. The waiter in the background is Ken Scott, son of one of the members of the community; those seated at the tables behind the dance team are part of the cast.

The **Brockton, Mass., Women's Assn.** is collecting children's clothing and layettes which will be sent to the women in the South Sea Islands and Ghana.

Congratulations to Mrs. Lena Base of Pretty Prairie, Kans., who celebrated her 75th-birthday on Oct. 20.

The **New York Society** held its quarterly meeting Oct. 25. A luncheon was served after the morning service.

Those who put in actual physical labor for their Church are truly loyal! . . . In Lakewood, Ohio, Mrs. W. Bestor, Mrs. W. Barber, Mrs. R. Kirke, Mrs. A. Melchreit, Mrs. C. Schuster, Mrs. Lydia Winter, and Miss Olive Winter cleaned the Parish Hall from "top to toe" in anticipation of the Ohio Assn. meetings Oct. 30, 31, and Nov. 1. The **Portland, Ore. Young People's League** under the direction of its president, Ruth Hill, had a Workday on Oct. 17. Leaguers were available for house cleaning, window washing, grass cutting, baby sitting, etc. The proceeds were earmarked to further League activities. The **Portland, Ore. Ladies Aid** and the **St. Louis, Mo. Young People's League** are selling Christmas cards and all occasion cards to raise money for their organizations.

The **St. Louis, Mo. Society** sponsored a Junior Hi Hallowe'en Party. Members of the committee included: Mrs. Coldwell, Mrs. Orthwein, Mrs. Sharman, Mr. Willis, and the Rev. Ellsworth Ewing.

Many of Philadelphia's young people are away from home attending college. For the benefit of their League friends across the nation, this is where they are: Thomas H. Alden—Mass. Institute of Technology; David B. Fox, Jr.—Franklin and Marshall College; George E. Gaul—Coast Guard Academy; Rosalind Grattan—Women's College of Connecticut; John T. Smail—Millersville Teacher's College; Adolph Liebert, III—Univ. of Pittsburgh; Ralph M. Smail, Sally Swing, and Anthony L. Tafel—Penn State; Richard Tafel, Jr.—New Church Theological School and Andover-Newton Theological School; Cecina E. Keating—Wilson College; Norman Pittinger—Temple Univ.; Nonnie Sasse—Jackson College-Tufts Univ.; Harvey A. Tafel—Dickinson College; and Lois Walton—Bryn Athyn Junior College.

WEDDINGS

STIER-MUIR—Linda Muir and Kenneth G. Stier married June 27 in the Wilmington New Church; the Rev. Richard H. Tafel officiating.

TAFEL-STAYER—Virginia Stayer and Richard H. Tafel, Jr. married June 13 in the Philadelphia New Church; the Rev. Richard H. Tafel officiating.

VANDERLIP-McGRATH—Neva Eileen McGrath, daughter of Mrs. Francis Sims McGrath, and Frank A. Vanderlip, Jr., son of Mrs. Frank A. Vanderlip and the late Mr. Vanderlip, married Oct. 31 in Bedford, N. Y.

BIRTHS

GREELEY—Born in November to Mr. and Mrs. Peter Greeley (Faith Poole), Wilmington, Del., a daughter, Karen.

FUNK—Born Oct. 1 in Jamestown, Ont. to Mr. and Mrs. Herbert Funk a daughter, Penny Laureen.

GEIS—Born Oct. 27 to Mr. and Mrs. Albert Geis of the New York Society a daughter, Diana Sue.

McDONALD—Born Oct. 22 to Mr. and Mrs. Dale McDonald of Montezuma, Kans., a daughter.

NICKOLDS—Born May 6 at Taos, New Mexico to Mr. Harold and Mrs. Jen Worden Nickolds, a son, Nichel.

LA VERCOMBE—Born Oct. 20 to Mr. and Mrs. Larry La Vercombe, Detroit Society, a son, Larry Andrews.

BOWMAN—Born Oct. 13 in Pawnee Rock, Kan. to Mr. and Mrs. Howard Bowman, a son, David Wayne. Grandparents are Mr. and Mrs. Galen Unruh.

HONEMANN—Born Oct. 5 in Baltimore to Mr. and Mrs. Daniel Honemann, a son Daniel Denton.

DANIELS—Born Aug. 31 in New York City to Mr. and Mrs. Harold K. Daniels, a son Paul Kenyon.

KNAPP—Born May 30 to Mr. and Mrs. Frederick A. Knapp, Jr. (Barbara Anne Fox) at Mamaroneck, N. Y., a son, Chester David.

LARSON—Born May 6 to Mr. and Mrs. David H. Larson at San Francisco, Calif., a son, Stephen John.

BAPTISMS

STOROSCHUK—Cindy Louise, daughter of Mr. and Mrs. Walter Storoschuk, Edmonton, baptized Sept. 24; the Rev. Erwin D. Reddekopp officiating.

ADDLEY—Sharon Irene, Larry Norman, Linda Louise, children of Mr. and Mrs. Cecil Addley, Edmonton, baptized Sept. 29; Rev. E. D. Reddekopp officiating.

ADDLEY—Mrs. Irene Pearl, Edmonton, baptized Sept. 29 by Rev. E. D. Reddekopp.

COLLINS—Bruce Donald and Brent Vern Nels, children of Mr. and Mrs. Donald Collins, Edmonton, baptized Oct. 22, by the Rev. E. D. Reddekopp. At the same time the following adults were baptized by Mr. Reddekopp: Donald F. Collins, Mrs. Eileen V. Bradley and Mr. Joseph A. Knight.

VAN HEYNINGEN—Patricia Elaine, daughter of Mr. and Mrs. Peter Van Heyningen, Edmonton, baptized Oct. 25 by Rev. E. D. Reddekopp.

MILLIGEN—Shelley Noreen, daughter of Mr. and Mrs. R. V. Milligen, Calgary, Alta., baptized Oct. 25 by the Rev. E. D. Reddekopp in the Sunnyslope, Alta., Church.

SCHNEIDER—Christopher David, born June 12 to Mr. and Mrs. Howard George Schneider, baptized Oct. 11 by the Rev. David Johnson, Kitchener, Ont.

McINTOSH—David James Ian, born July 17 to Mr. and Mrs. Harvey Ian McIntosh, baptized Oct. 11 by the Rev. David Johnson, Kitchener, Ont.

MEMORIALS

FROST—Emily Randall Frost, age 83, widow of the late Vincent M. Frost, passed into the spiritual world on Sept. 30, 1959, at Corpus Christi, Texas. Born in East Boston Feb. 13, 1876, she was graduated from Bridgewater Normal College and taught school in Massachusetts. She was a member of the Boston Society. On April 30, 1905, she married Vincent M. Frost, who died Sept. 30, 1949.

Mrs. Frost's long life was filled with fruitful activities, both in her church and community. She was active in the Brooklyn, N. Y., Society, and later in the Orange, N. J., Society where she was president of the Women's Auxiliary and, president of the New York State Alliance of New Church Women. She was active in the Women's Club of the Oranges and was for twenty-five years a member of the Women's Board of Managers of the East Orange General Hospital in East Orange, N. J.

The last few years of her life were spent with two of her daughters living in Corpus Christi, Texas. Surviving are her five children: Mrs. Josef E. Vigerstad (Alice) of West Orange, N. J., Mrs. Jessie Thompson and Mrs. Doris Richardson, both of Corpus Christi, Texas, Benjamin Randall Frost of Kent, Ohio, and Vincent Morse Frost, Jr., of Basking Ridge, N. J., and nine grandchildren. Her sister, Mrs. Anna R. Blaisdell of Meriden, Conn., also survives her.

Services were held in Corpus Christi, Texas.

HAINES—Miriam Stearns Haines, member of the Orange Society of the New Church, daughter of the late Rev. George F. Stearns of our Mansfield, Mass., Society of the New Church, passed away, Oct. 15, at the age of 88. She married Samuel E. W. Haines, who was a student at The New Church Theological School, Jan. 11, 1911. She was employed at the Botanical Department of Harvard University for five years, was organist at her father's church in Mansfield, Mass., for eighteen years. She is survived by a sister Grace Selee, Mount Vernon, N. Y., and a brother, Louis C. Stearns, Bridgewater, Mass.; by her daughter Dr. Miriam S. Haines (now Mrs. Roa-che), her son Edmund S. Haines, Northvale, New Jersey by her husband, and two grandchildren Margaret and William. The memorial service was conducted by the Rev. Clayton S. Priestnall at Englewood, N. J. She had suffered a paralytic stroke a year ago which deprived her of the use of her memory and right side limbs.

MEMORIAL

WARREN—On July 20, Mrs. Harold Broadfield (Gertrude Reed) Warren was called to her home in heaven, in her ninety-seventh year. She was born in Boston March 8, 1863, the second daughter of the Rev. and Mrs. James Reed. By her long and gentle sojourn in this world she kept in happy memory, through successive generations, the thought and tradition of two distinguished New-Church families. Her grandfather, Sampson Reed, was one of the founders of the Boston Society of the New Jerusalem and her father was, for 61 years, its pastor.

On June 12, 1889, she was married to Harold Broadfield Warren, son of the Rev. Samuel Warren, a New-Church minister. Mr. Herbert Langford Warren, a brother, was the eminent architect who designed the New-Church Theological School Chapel, as well as the National New Church in Washington, D. C. Mr. Harold Warren was a distinguished watercolor artist. Examples of his work are found in art museums and are treasured in many private collections. Both brothers were members of the faculty of the Harvard School of Architecture.

The union of the Reed and Warren families was a blessing to each and to all who came within their widespread influence. Mrs. Warren's husband preceded her to the spiritual world in 1934. Twenty years later a great sorrow came to her in the death of her only son, Langford.

For some years Mrs. Warren was an invalid, confined to a nursing home in Cambridge, where her kindness, her cheerfulness and her sense of humor endeared her to her nurses and to her many visitors. She was spared acute suffering and, until the weakness of her great age overtook her, she enjoyed reading, recalling happy family incidents and telling of her extensive travels with her husband, in this country and abroad. Several months before the transition came, Mrs. Warren passed through a period of concern about death, wanting often to be reassured by her pastor: would she surely see her loved ones—what is heaven like—how does one get to heaven? It may have seemed a long journey to go alone. Many times she wanted reassurance. Then came the experience that was the perfect answer. It was her turn to bring the assurance—she had seen her mother, father, sister, brother and son—all were well and very happy. Not many days before her passing she said: "Mr. Bray, heaven is not like what I thought it would be." Then, to the question, "Is it as nice as you thought it would be?"—her answer came: "Oh, much nicer." Mrs. Warren leaves a devoted daughter-in-law, three grandchildren, two great grandchildren and several nieces and nephews.

The resurrection service on July 22, in the Theological School Chapel was conducted by Mrs. Warren's pastor, the Rev. Everett K. Bray, assisted by his son-in-law, Mr. Rafael Gulu. Members of the family and a few old friends were in the Chapel and Mr. Bray's words brought into living, though not visible, presence a beloved company which was welcoming Mrs. Warren while those whom she had left were bidding her Godspeed.

—CHARLOTTE ROPES

BULLETIN

The midwinter meeting of the Council of Ministers has been set for March 22 to 25 and will be held either in the Boston area or the Chicago area, depending upon the facilities that can be found in each.

UNLESS THE LORD BUILD

WHAT if we fashion the greatest and best,
What if our rocket-planes ride to the moon?
What if our missiles can touch the last crest
Of remote planets, we still face our doom
"Unless the Lord build"—the house will not stand
And they who labor are working in vain.
Unless we lean on the Arm and the Hand
Of the Almighty, we strive without gain.
Even though science and test-tubes achieve
Miracles mighty which bless the whole race
Greater the power to trust and believe,
Surer the finish if slower the pace.
Not to prodigies and not to *mind*,
Not to the man who gold star-dust would gild,
But to the plain folk, the people who find
They need a Helper, and *let the Lord build*.

—MARIE LUSSI

Factories of Death

How far can the madness of the human race in the matter of preparation for war go? Are there no limits to the methods to be devised and exploited for the destruction of human life?

In Fort Detrick, Maryland, is a factory, owned by the American government, which is to say by all the people of this country, in which biologists and chemists are working to produce super-germs and viruses so virulent that no wonder drugs can destroy them. These may then be turned upon an enemy population to wipe it out. Nothing selective about this deadly weapon, as far as we know. The soldier under arms, the old man in his rocking chair, the babe in arms—all alike may be the victims.

Probably Russia's scientists are engaged in the same murderous search. And since enormous resources are not needed for the production of germs and viruses, the small nations may also be engaging in developing this form of a weapon. For centuries man has been engaged in the fight against disease. Among the glories of science are achievements in that battle. But now the order is to be reversed: Science is to discover bigger and deadlier germs.

Surely it is time that the silent multitudes throughout the world begin to raise their voices in indignant protest.

IN ALL REALMS OF THOUGHT

To the Editor:

I do not see your magazine now in the public library here in Berkeley. However the memory of reading past issues is pleasant and now incites me to write expressing my interest in your work of enlarging and developing the thinking of those who follow the precepts which your church expounds and strives to develop. To comprehend that the Creator, God, is infinite in all realms of thought is something all truth seekers should ever realize, and therefore hold their present conclusions as subject to change.

John F. Miller
Berkeley, Calif.

MY RELIGION

by HELEN KELLER

Blind and deaf since infancy, Helen Keller here relates how her world was transformed by the inspired writings of Emanuel Swedenborg.

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material compared to us on earth. They are real to us and we to them.

"Those people who think they travel in flesh bodies to other planets do not understand the process that takes place when they travel. They believe they are in the flesh body and they feel as if they were in the flesh body but this is not true. Our cellular structure of earth flesh bodies is not so this could take place on other planets, and we would not be permitted to enter their planets in flesh bodies. There has to be a change undergone for this to occur. When etheric beings travel to other planets it is a transmuted etheric body that they travel in.

"Madam, I want you to tell them this."

I answered, "My friend, you know my head will be knocked off my shoulders if I do this." He replied, "Your head is a good, strong one." I promised I would give his message to the world and thanked him profusely for his kindness in coming to me.

We have said that evidently Doctor Smith is not deliberately imagining all this, but it is our opinion that having read at length in one or more of the modern biographies of Swedenborg, particularly Sigstedt's *Epic*, she dreamed deeply, so much so that the reported experience seemed very real to her.

It is well known that the involuntary or sub-conscious can activate what is in the memory. There are some most suggestive passages concerning this in Adolph Roeder's *Two Memories*, wherein he treats of Swedenborg's teaching on the subject. — L.M.

public schools. Several societies and organizations have passed similar resolutions.

The Ladies Aid Association of the 1st Philadelphia Society followed Rev. Richard H. Tafel's letter to the Greater Philadelphia Council of Churches, with a resolution urging daily prayers be offered that our religious heritage shall never be destroyed, and that the United Churchwomen of Philadelphia start a national movement that "we may uphold the hands of our pastors and Christian educators everywhere, through Prayer and Action, as they defend the faith of our fathers, of ourselves, and of our children."

Meanwhile we suggest that you follow the news each day. When you read that this appeal has been filed by the Abington School Board before the U. S. Supreme Court, create a flood of letters from yourselves, and your friends, to your Congressmen, your Senators in Washington, urging them to make a public statement of their conviction that the Bible should be read in our public schools. In any club meetings you have, get up and speak out this conviction yourselves, and make it a part of the news in your home town, so that it will reach the public prints.

Send letters to your state legislators about this subject. Be vocal, be prolific, and be intelligent.

Most important at this time, send Now a letter of approval and prayerful support to the President of the Abington Township School Board, Abington, Pa. Make the Board feel that it is spear-heading a great national issue. For such is the truth! Also send a letter of approval of Abington's action to the Attorney General of Pennsylvania, at Harrisburg, Pa.

Then, have on file in your societies, a resolution ready to be passed and sent at any time to your own School Boards, legislatures, and Attorney Generals, whenever and wherever another attack against the Bible, or any real religious freedom is threatened by court or legislative action.

For the time has come when it may almost be too late. Undoubtedly this type of action will be attempted in other states. Make it your problem to know what is going on, and to take intelligent action promptly whenever necessary.

BIBLE BAN

by Betty Emerson Stine

The *MESSENGER* (November 21) carried a resolution passed by the General Council concerning the judicial decision which bans the reading of the Bible in the



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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.

EDITORIAL

CENTURIES AGO a new age began for a world that was enveloped in darkness. That age began with the birth under humble circumstances of a babe in Bethlehem. In one of the songs heralding the Savior's birth which Luke records we find a striking phrase, translated by the King James Version of the Bible as "The dayspring from on high hath visited us." The Revised Standard Version has it, "When the day shall dawn upon us from on high." In both versions the fundamental meaning is the same.

The birth of Jesus meant a new morning for the world, for He was to be the Light of the world. He came as the Incarnation of the Source of all light.

He was Light because He brought new understanding about God, and about God's relationship to man. In all ages men have asked the question, "Why does not God so unmistakably reveal Himself to us, that we can have no doubt that He IS? And why does He not let us know what He is like?"

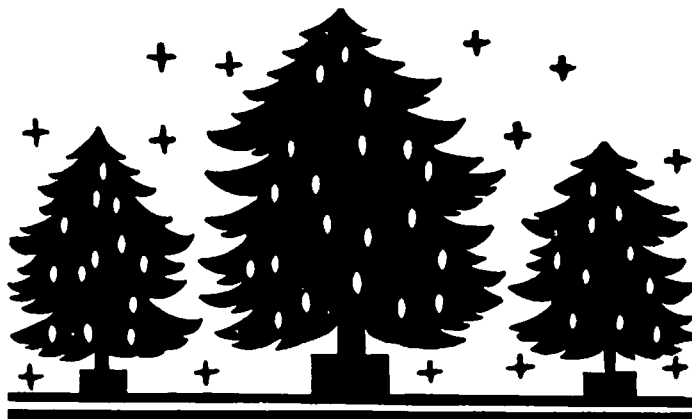
The birth of Jesus was the answer to these questions. In the human nature that God assumed He unveiled Himself on the earth plane in such a way as to reach the understanding of man. To be sure God had revealed Himself before through His Creation and through the words of prophets, poets, and historians. But still darkness covered the world. So at Bethlehem God came to His children in a manifestation they could understand—in the form of a human personality.

In this Personality He showed what He was like. "He that has seen me hath seen the father." "I and the father are one." Henceforth God was to be known as Love, as He who cared for all His children. The Lord went about performing acts of love, such as feeding the hungry, healing the sick, rescuing the sinner. From this all should know that God is Love.

And in His humanity the Lord dispelled the darkness about that strange creature, that mixture of good and evil, which we call man. He showed in His own life human nature at its highest. Man's nature is not ruined beyond restoration, but is capable of rebirth into a higher life. This is an optimistic note that accords with the spirit of Christmas. Even unto this day the road to His Kingdom would seem impossible to man with his greed, his pride, his ignorance, except for the Lord's assurance that regeneration is possible. This opens to all the possibility of a purposeful existence even in a world where there is much evil. Anyone can receive the light, and in turn become a light-bringer to others.

It takes but little observation to see that there is basic wrongness about man which unfits him to enter into the Kingdom of Light. This wrongness is his self-love. Of his own power man cannot escape from the bondage of self-love. But with the help of God he can. And the Incarnation is the supreme assurance that such help will not be withheld.

Now that is really what Christmas is all about. The dawn has come delivering man from darkness. That story should be told over and over to all children especially in the Christmas season—the story of God coming to His children as a Savior and Dawn-Bringer. And adults should often pause to remind themselves of it.



“ . . . for we have seen his star in the east and are come to worship him.” (Matthew 2:2)

STAR LED

by Immanuel Tafel

IS THIS ANCIENT legend doomed by the development of modern science? Has the science of astronomy made such vast advances that we are justified in closing the book on these ancient stories? So much of our Bible is concerned with the wonders of the skies:

“The heavens declare the glory of God and the firmament sheweth his handiwork. Day unto day uttereth speech; and night unto night sheweth knowledge. . . .

“When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him and the son of man that thou visitest him?”



Ancient man, scanning the heavens, comprehended in a measure the tremendous power necessary to keep these celestial bodies in their orbits. He thought of the great divine mind which had created countless numbers of stars and planets that seemingly extended into eternity. Man came closer to God there under the stars which twinkled down from the Syrian skies. Was this why the shepherds could answer the angelic summons without question?

Stars, so seldom seen by the city dweller, play an important part in the lives of many people. The traveler

follows certain stars which lead him to desired havens. The mariner knows how to find the position of his ship from the position of certain stars and groups of stars. And, of course, the story of the wise men following the star is of utmost importance to us at this holy season.

In our childhood years we accepted the statement that a star led the wise men—that a material star moved through the heavens to guide them in their search for the Savior of Mankind. As we grew older, however, we may have thought how illogical it was to suppose that a star could repudiate all the known laws of order merely that three men might be guided to the infant Jesus. Such a wandering star would play havoc with the celestial system. So we looked for some answer to this baffling mystery, for we knew that something unusual did occur.

We knew that a unique purpose necessitates a unique means, yet we knew it could not and will not violate the basic laws of creation.

It was only after visiting the planetarium one Advent season that I began to see light on the ancient and interesting problem. I saw a very interesting demonstration of the movement of the stars and planets during the year of our Lord's birth. I am not a student of astronomy, but what I remember is this: That the Jews associated their national destiny with the movement of stars and planets within a constellation known as the “twin fishes.” Then it was shown that during the year of our Lord's birth there occurred several unusual movements of planets within that constellation! The assumption is that the wise men, steeped in the tradition of the East, knew of the coming of the Messiah, and quite naturally looked for some indication within this constellation associated with the Jewish nation, for their prophecies spoke so strongly about the coming Messiah, who was to redeem man from sin. So, seeing the unusual planet formations, they assumed that the time had come for the ancient promise to be fulfilled. They set off for Jerusalem to seek further knowledge.

Swedenborg, interestingly, seems to substantiate this view (*Apocal. Exp.* 422) when he says that, as the Lord is the east (that is, the east is the symbol of his love), a star was seen by the wise men from the east (those from the east would represent this love). As they knew about the Lord's coming advent from a remembrance of ancient prophecy and wisdom, *this knowledge* led them first of all to Jerusalem, by which is represented the Church as to doctrine, and then to Bethlehem, to the place where the Lord was. Moreover, a star means knowledges about good and truth, and, in the supreme sense, about the Lord.

Star of another order

Notice that both the planetarium lecture and this quotation from Swedenborg credit the wise men with possession of ancient lore and prophecy which led them to Jerusalem. The scientific analysis excludes the possibility of a material star moving through the heavens. However, I am ready to believe that there was a star leading the wise men, and that they saw it from time to time on their journey—not a material star, but a spiritual phenomena perceptible to their prepared minds. Such a star could be a heavenly society of angels, seen

by the wise men's spiritual eyes. In the writings of the Church in *Arcana* 1527 we read:

When the Lord wishes it, good spirits appear to others, and to themselves, as bright stars, which sparkle according to the quality of their charity and faith.

The wise men were led, I believe, by some such star, and their knowledge of ancient prophecy would be in correspondence with such supranatural agencies. So they could really have been following a moving star, a star appearing to their inner consciousness, a star which was in reality a group of heavenly messengers. It carries out in a still more beautiful way the spiritual lesson we gain from the story—that we too may be startled if we follow where our knowledges about religion lead. We too can be led to the Christ-child, if we apply in practice the truths we learn, first as a faint star-like glimmer, and then as a brighter and fuller light as the Lord and his kingdom become real to us. They can be infallible guides, inner stars which lead to him.

We can think of the voice of conscience as a guiding star. It is built up, first of all, on natural truths, on things we have learned—conventional modes of conduct, best ways of getting along with other people. Then, as we try to live a Christian life, conscience becomes an important factor as we learn to will and love the truth and way of religion. Conscience then becomes spiritual. In times of temptation, when we feel the urge to do just exactly opposite to what we have learned is good and right, conscience acts as a brake—it slows us up by presenting the truth about the situation and the ultimate cost of the action we are being tempted to take. This gives us a breathing spell, and we are often better able to reweigh the whole situation. If we pay heed to what this better self tells us, the star will lead us safely through.

Back another way

Or, the star that leads us may be that of trust and faith. In most of us these need strengthening. Are we content to trust implicitly in the Lord's guidance? Or do we think our own ideas are better guides to what is right and good? Does divine revelation mean much to us in times of trouble? Are we placidly waiting for Him to come and save us, or are we following His Word and trying to do something about it in the spirit of faith and trust? The wise men followed the guidance of the truth they knew, however faint and flickering this was. They sought reality and did not rest content till they had found it. Then, it is said, they went back to their country

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by another way. This is our experience also when we have found some great new truth. It makes a difference in our mental outlook, and we go back to our everyday living in another way, or in another frame of mind. A soul which is touched by the reality of the Lord's presence cannot continue its old habits and ways of thinking. He must remold himself to conform as nearly as possible to the new standard he finds in the religion of Jesus. When the wise men's knowledge brought them to Jerusalem, the seat of the church, when they found the ancient prophecies giving them guidance in greater detail, their faith in the divine promise was greatly strengthened. We can imagine, as it is told us, that the star of knowledge which led them to Jerusalem shone brighter than before as it led them to Bethlehem.

As stars point the way to the traveler, so do words of encouragement often help someone find himself, and thus better adapt himself to his environment. Friendships which we build up on the road of life are as stars. A good wholesome friendship, a good living example of the worth of religion, can help others in their outlook on life. Men and women with calm, steady, and abiding faith in the Lord seem to tell us of the great power of the Savior within. And our own star of influence grows brighter as we add to our personalities the Christian graces of love, joy, peace, kindness, and faith—each of which is like a star in itself.

Then there is the star of duty by which we are led into an unconscious association with heaven and with the Lord. We must all work, that is, do our duty—make a definite contribution to the common good. Swedenborg tells us that we can make either a heaven or a hell for ourselves by our attitude toward our work, that regeneration is fostered by the attitude of being useful to society, and that by this means Christian principles are applied to the workaday world. In heaven, each angel has some appointed use to perform and finds his greatest delight in doing it. This same spirit must permeate our view of our vocation as well as of our religious life. For there is a privilege as well as a duty involved in our church work and worship. We cannot worship the Lord unless we love Him, nor can we love him and not worship. If we are convinced of the necessity for church worship and activities, then these have a legitimate call on our finances and time. The church in your heart and mind—the charity and faith which you feel the urge to express as a Christian—need the support of the church society, of others who feel as you do about the Lord and his kingdom. You have the privilege as well as the duty of contributing yourself to the cause of the Kingdom, and the benefits of churchmanship are received only as the star of duty is followed. The church is the Lord's kingdom on earth and the source from which divine revelation is channeled forth into all walks of life. The wise men were led to Jerusalem first because that city was the seat of the organized church, the link between man and God. However much it had failed in its stewardship, it still represented the Lord's presence with man. Like the wise men of old, We first learn our doctrine, and then

in faith go forth on our spiritual journey to Bethlehem, there to kneel before the Savior, presenting our lives as an offering to the king. Until we have done this act of consecration, through living our faith, we only *know* about religion. It is the experiencing of religion in living terms that brings us into intimate relationship with the Lord and his angels.

If we, then, follow these stars—conscience, trust, faith, friendly companionship, hope, duty, and the Word of God—they should bring us in worshipful adoration to the feet of the Lord Jesus. The stars of heavenly knowledge can guide us through a nighttime of spiritual darkness if we will follow them in faith. But the stars of heavenly knowledge, and the moon of faith, are but

faint lights compared with the splendor of the sunrising, yet they lead to it. Let us as wise men press onward toward the dawn, following to the best of our ability whatever star the Lord gives us, confident that his divine providence is ever watching over us, leading us by gradual steps to the blessedness of his kingdom.

“Thy word is a lamp unto my feet and a light unto my path.” We may be sure that, if we steer our life’s journey by its light, we cannot help but say with the wise men, “We have seen his star in the east, and are come to worship him.”

The author is the pastor of the Chicago Society and director of the Swedenborg Philosophical Centre.



TIDINGS OF GREAT JOY

by Charles A. Hall

THEN THE ANGEL of the Lord announced to the shepherds the great news of the birth of the Saviour, he explicitly asserted, “Behold, I bring you good tidings of great joy which shall be to all people.” Yes, “good tidings of *great joy*.” At Christmastide, for centuries, Christians have endeavoured to sound the note of joy, the joy associated with the Divine Appearing. Most of us make an honest endeavour to express special goodwill at Christmas: we let the sense of ancient injury and the cares of the flesh go for the time being, and devote ourselves to high festival. It has become customary so to do. Christmas festivities are right and appropriate so long as they are not made excuses for excess: they ought to be true “feasts of charity” held in the spirit of Christian brotherhood and animated by intense gratitude to the Giver of every good and perfect gift; but it not infrequently happens that they degenerate into mere feasting and junketings with no recognition of the Divine Event with which they ought always to be associated. Deplorable as such degeneration is, the fact that it occurs with some is no reason why Christmas festivities should be condemned by a kill-joy puritanism.

Indeed, it is good for us to celebrate the greatest event in the history of the world: failing to do so we might become forgetful of the real significance of Christmas, and such forgetfulness would be a distinct bane. Most of us are “Absent-minded beggars”; we need strong

reminders of those real things in life that make for our abiding joy. The Church has been wise in its recognition and celebration of great occasions. Easter has its peculiar note, Whitsuntide its special significance, and Christmas stands for that which is fundamental to our Christian religion and Christian civilization in so far as they are genuinely Christian. It is intended that we should strike the note of joy at Christmas, not because we have a holiday, receive presents and have our merry-makings, however delightful these things may be, but because Christmas stands for a coming into our lives of a Presence and a Power. It implies the unbreakable contact of the Lord with mankind; the intimate association of God with the destinies of men. We ought to experience great joy in the knowledge that the Lord is with us and His Spirit operative in all the circumstances of life. God is not a far-off God, beyond our reach, but a God Who has come to earth and made His appearance in the flesh. He has appeared in and as Jesus, assuring us that He is no capricious monarch, needing to be propitiated, but a loving and all-wise Father urgent to bless us and to free us from those wrong desires, silly ambitions and petty selfishnesses that are the most pestilential kill-joys in human experience.

There is no joy so profound and enduring as that which is associated with the realization of the glorious intimacy

of the soul of man with the Spirit of the Lord. There goes with it a sense of security and a deep spiritual calm which stand us in good stead amidst the rufflement and turmoil of the external life. We learn that if human existence is a strife of billows on its surface, deep down its waters are at peace. The Incarnation was the appearing of the Father, not of a son "born from eternity"; the Father is Divine Love bodied forth in Jesus. The historic Advent was the guarantee for all time that the Heavenly Father ever enters into the lives of His children, restraining them from evil, and constraining them by a real, if undetected impulsion in the direction of good and its associated joy.

It is well for us to strive to appreciate what we may call the *present tense* of the Incarnation, or, what is the same thing, its spiritual value for all time, and its Everlasting Now. The practical significance of the event we celebrate at Christmas is that the Spirit of the Lord tabernacles in the soul of man and is even at every moment striving to express itself in the flesh. The historic Incarnation, in which God appeared in ultimates, is the promise that in all generations the Divine may appear in hearts surrendered to His Love, in minds subordinated to His Wisdom, and in deeds done to His glory. The thrill accompanying the realization of what happened at the Nativity becomes a thousandfold intensified by our actual experience of the Lord transfigured to our own wondering perceptions.

"In Thy presence is fullness of joy," cried the Psalmist. Our Christmas meditations ought to make us sense a Presence in the world and in our souls that ensures this fullness of joy. However things may appear at a superficial glance; however we may feel disconcerted at the condition of the modern world and the effects of worldly ambition; however we may be alarmed by the constant strife of wills; we may have the assurance that nothing is beyond the reach of Divine Providence, and that there are decided limits to the activities of evil. The Lord has His, "Thus far shalt thou go, but no farther". We should joy because we know that the Lord is out to win, and that His Kingdom is imperishable; and we should be glad because we ourselves may be willing and happy instruments of His eternal purpose. We may deplore the foolish, wayward and perverse attitude of worldly folk, and feel very, very sorry: yet in spite of all we may be glad because we know there is an antidote to the bane, an ever-present remedy for the evil, and a controlling purpose which keeps wrong in check, and which has a way of turning the hearts of the disobedient. We feel joy because we trust IMMANUEL, even "God with us."

This matter of Christian joy is deeply important. Joy will win more victories for the Kingdom than scolding invective and bitter complaining. Men may be in the wrong, but they will not be won to right by scowling condemnation. We are all led by means of our delights, and unless we have delight in religion we are not likely to advance far in regeneration. The austerities of religion have been over-worked; we need to talk and write more

about its joys. Our message must be "Good tidings of great joy", and we must be so sincerely joyful in its delivery that our joy shall be contagious. Those of us who realize that the Lord is now with us in His second and spiritual appearing should be sensible of a deeper joy than is possible to those who know of no other than the first advent. In the words of the prophet, and with an interior understanding of them, we can exultingly cry, "Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he has also become my salvation. Therefore with joy shall we draw water out of the wells of salvation . . . Sing unto the Lord; for He hath done excellent things . . . Cry out and shout, thou inhabitant of Zion: for great is in the Holy One in the midst of thee." Yes, the Holy One is *in the midst* of thee: it is because of this that we rejoice: how can we do otherwise when we know that the Lord is central to our humanity? The Lord is the wall of fire round about us, powerfully protective, and the Glory in the midst of us, radiating light and love, and ensuring that the Divine among the people will so guide and govern them, in ways of which they are unconscious, that they will not be able to fall to utter destruction. We rejoice because of the omnipresence of the Divine Spirit which redeems and saves.

Perhaps some of us have gone wrong in our conception of the Lord; we may have looked too long upon Him as the suffering and sorrowing God. Can He really be such? Ought we not to picture Him as being joyful in the exercise of His Love? He redeems because He loves to redeem; He saves because He loves to save; and because He loves to do these things, He, surely, is joyful in His loving. He gives us a hint of His happiness in the words, "These things have I spoken unto you, that my joy might remain in you, and that your joy may be full."

The Lord is not only joyful in the expression and exercise of His love, He is JOY ITSELF! When we are attuned to Him, He, the joyful one, imparts His joy to us and makes our joy complete. To use His own words,

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CHRISTMAS SONG

I WILL GO down to Bethlehem
This radiant Christmas Eve
And mingle with the pilgrim host
Who worship and believe.
I'll seek the lowly manger-bed
The grotto from of old
And kneel before the tapers white
Whose light is sevenfold.
I will go down to Bethlehem
As shepherds did and kings
And find the newborn infant while
Angelic music rings,
The Covenant Jehovah made,
The promise from above
To come as son and Savior,
A Human God of Love,
Shall be fulfilled again—again—
Nor shall the way be far—
For Bethlehem is in my heart,
Christ and the glory star.

—MARIE LUSSI

"Can the sons of the Bridechamber fast while the Bridegroom is with them?" In Scotland the Presbyterians frequently call a church service a *diet*, that is, a feast: this is a true conception of the real nature of a service: it is a feast, not a fast, although, sad to relate, many worshippers do not betray the joy of feasting in their faces. The mien of a worshipper is too often that of a mute at a funeral: it ought to be that of one who knows and feels the secret of radiant happiness and has received the very best of news, the good tidings of the Kingdom. The attitude of many church worshippers has given to outsiders the notion that religion is a chafing propriety, and a dour, unattractive code of respectability. Our visage in church ought to tell quite a different story. And our conduct outside of the church ought to demonstrate that religion is no condemnation of simple joys and pleasures, but rather a power which sublimates them.

We are assured that the Lord wills to give eternal happiness to everyone, but we are reminded that abiding happiness comes of being in the stream of providence (*Arcana*, 8478). Being in the stream of providence implies willing surrender to the eternal purpose of the Divine, which is the establishment of the Kingdom of heaven in human hearts and minds. That Kingdom is within us when we love the Lord and are in goodwill to all mankind. Than this, there is no other way of happiness: we may secure transitory pleasure and passing delights in other directions; but eternal happiness is inevitably associated with a spiritual, that is, a religious life, as distinguished from a selfish and worldly one.

Inspired by heavenly loves, we fall naturally into acts of service to our fellows and find our chief and enduring

delight in ministering to their eternal welfare. Under this inspiration we are not people apart from the world; outwardly we enter into business and social life, taking pleasure in others' pleasure, entering fully and sympathetically into their difficulties, perplexities, cares and delights. Indeed, we are men among men, with no pretensions of superiority, and no sense of being particularly good: but inwardly we are moved by a religious spirit which makes all the difference. It is a spirit which gives quality to character; it protects us from evil and is influential in attracting others to the joy of living under the impulse of an honest purpose and a spiritual conception of life and duty.

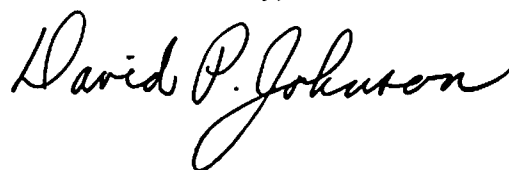
Unquestionably we have sufficient reason for joy at Christmastide, and, for that matter, all the year round. We have a right to be happy, and ought to be happy: if we are not so, there is something wrong with us; either we have a wrong conception of our Christianity, or, having a right conception, we have not yet put it into operation.

Yet a word of warning is essential. Happiness is not an end in itself, but the inevitable accompaniment of a well-ordered life. We are not to seek for happiness, but just take it as it comes to us. If we make happiness a quest it will elude us; but if we enter the service of the Kingdom of God it will come to us in abounding measure. Happiness, in brief, is one of the "things added".

PROGRAM OF PRESIDENT'S VISITS JANUARY 18—MAY 6, 1960

- Jan. 18 Executive Committee Board of Missions, Philadelphia-Evening.
- 19 Full Board of Missions Meeting—Philadelphia.
To be confirmed.
- Jan. 20 Executive Committee Council of Ministers—
To be confirmed.
- Jan. 21 General Council, Philadelphia—7:30 p.m.
- 22 General Council, Philadelphia—9:00 a.m.
- Jan. 23 Public Relations Bureau (?)
- Feb. 5 Committee on Literature—New York
- 6 Committee on Literature—New York
- Feb. 12 Convention Committee on Business—7:30 p.m.
Philosophical Centre, Chicago
- 13 Convention Committee on Business—9:00 a.m.
- Feb. 19 Student's Institute—Cambridge
- 20 Student's Institute—Cambridge
- 21 Student's Institute—Cambridge
- 22 Student's Institute—Cambridge
- April 24, 1960—May 6, 1960 Training Laboratory, Green Lake, Wisconsin.

Cordially,





TWENTY-FIFTH ANNIVERSARY

THE REV. AND MRS. RICHARD H. TAFEL (above, center), were honored by the members of the Philadelphia Society on Monday, October 26. It was an evening of surprises, which began with a dinner by candlelight in the Sunday School auditorium. "Unexpected guests" on hand to greet the Tafels were: the Rev. and Mrs. David Johnson (above, on either side of the Tafels), the Rev. and Mrs. Antony Regamey, Dr. Leonard Tafel, Mr. and Mrs. Richard H. Tafel, Jr., and Harvey Tafel—the former two returning from our Theological School, and the latter from college, for this family event. It was the twenty-fifth anniversary celebration of two great events in their lives. Mr. Tafel was ordained there on October 21, 1934.

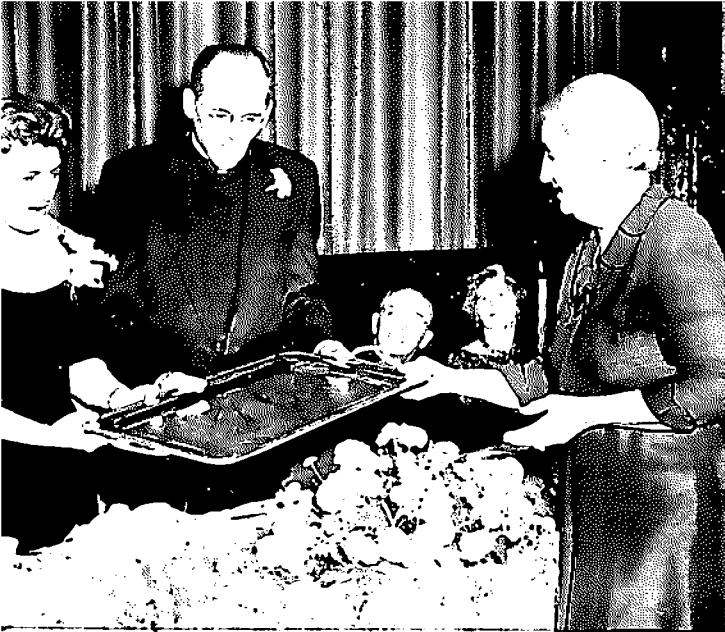


Five days later, on October 26, 1934 the marriage of Richard Tafel to Corinne was solemnized at this same altar.



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old Boericke presented a large silver tray to the "bride and groom" in the love, gratitude and best wishes of the Ladies' Aid Society. Mr. Smailer, president of the Philadelphia Society, proposed a fitting service which everyone joined in singing *Happy Anniversary* and *Only Good Couple*. A delicious supper in the beautifully decorated auditorium, followed by a candlelight service. The Rev. Dr. Regamey opened the Word and offered a most beautiful prayer for the Philadelphia pastors of the past, asking our Lord's blessings under the present Pastor. After the singing of *Fortress Is Our God*, Dr. Leonard Tafel read a portion of Solomon's prayer of dedication from *I Kings*. The choir anthem was the *Send Forth Thy Light*. Then the president of Convention, the Rev. Dr. Johnson, spoke sincerely and movingly in appreciation of the work of the Church. After the benediction was pronounced by Mr. Regamey, the choir closed this beautiful service—made more exquisitely beautiful by the many candles—by singing the favorite of the Pastor, the lovely refrain: *God be in my head . . . in my hands . . . and at my departing*.



this evening of surprises was not over. Immediately following the service, Anthony Tafel, president of the Philadelphia New-Church Society, presented the Pastor with a beautiful silver pitcher, thoughtfully chosen for the occasion, as "a token of the young people's affection for the Church." And Mr. Smailer, on behalf of the Society, presented him with a gift together with an expression of its love and deep appreciation for his five years of faithful service. Following Sunday, the Sunday School presented Mr. Tafel with a collection of pictures taken during the supper and the service, a few of which are reproduced here.

SHOULD WE USE THE *REVISED STANDARD VERSION* IN THE NEW CHURCH ?

by Louis A. Dole

IN THE TENTATIVE and abbreviated *Service Book* which has been issued for trial in our Sunday Schools, certain passages from the Word are printed in both the King James and the Revised Standard versions. We are asked to use the book, and we read in the preface: "Use, not sentiment, should be the guiding principle here. Therefore we hope that you will use both forms, perhaps alternately, and tell us the result." We should realize that the word *use* in the above quotation is not the kind of use of which Swedenborg speaks so frequently, but means merely acceptability to the group. In fact, all this really means is, "Try it out and see how you like it" which actually makes sentiment instead of principle the judge.

Proponents of the Revised Standard Version are in the habit of asserting that a preference for the King James translation is always based upon long familiarity with it and consequent affection, or "sentiment." This is simply not true. Even in the introductory pamphlets sent out before the first printing of the Revised Standard Version the King James Version was called "the noblest monument of English prose. We know that it has stood the test of public usage through more than three centuries and that, though later translations have been at some points more accurate, the King James Version is still the most loved and most used. It is loved for its simplicity, its dignity, its power, "the music of its cadences, and the felicities of its rhythm." It still holds a supreme place in English literature. "It was written in the great age of English literature and it echoes the richness and rhythm of our language at its best." These last two quotes are also from the introductory pamphlets above mentioned.

One objection to using the Revised Standard Version in our Sunday Schools immediately appears: it is very commonplace modern prose. Dorothy Thompson, a very good judge of English, called it a "drab" translation. Children should, we know in the New Church, memorize as much of the letter of the Word as they can, and there is nothing more difficult to memorize than ordinary prose. The King James Version is far superior for this purpose. The Scriptures should not read like other books. It is a help to recognize as soon as we hear a passage that it is the Word of God which is being read.

Again it is claimed that many words in the King James are archaic and are not understood today. We seem to forget that these words have been archaic for a long time, yet the Bible has been used by many in learning to read. Not only is it a very minor task to learn the meaning of the archaic words, but it is a valuable one. Our children need to learn to read and understand older literature, and the Bible is the best possible introduction to such reading. Too many of us today lack this background of knowledge, which is essential to the true evaluation of our modern ideas and literature.

But there are far more important objections to the R.S.V. than these. In the R.S.V. "thou," "thine," and their correlative forms are abandoned for the modern "you" and "yours." We quote again from the introductory pamphlets: "After two years of debate and experiment it was decided to abandon these forms and follow the modern usage, except in language addressed to God." It becomes evident, therefore, that Christ is

not to be thought of as God, since throughout the Gospels He is addressed as "you." This alone should make impossible the use of the R.S.V. in any New Church or New-Church Sunday School.

And there is another reason almost, though perhaps not quite, as important. No translation is or ever can be perfect. There are errors in the King James. But there are even more and greater errors in the R.S.V. The King James translation was made by men who took it for granted that the Word of God was verbally inspired. The R.S.V. translators indeed call it the Word of God, but they think of its letter as the work of men, the product of the religious genius of the Hebrew race. So they feel free to alter the text. I quote again: "It is impossible in the following brief chapters, to give a complete account of the changes that have been made in the text of the English New Testament." The pamphlet from which this quotation is taken is a pamphlet of seventy 5½ by 8 inch pages. The translators felt free to depart from the Received Text, to omit or to insert words, or to change the text on the basis of some particular manuscript. An example of this is the substitution in II Samuel 1:21 of "nor upsurging of the deep," a phrase from a Ugaritic Psalm, for "nor fields of offerings," the translation of the Hebrew of the Word, because it seemed to them to make better sense in the letter. It should be evident to any Newchurchman that arbitrarily altering the text in this way destroys the basis for the study of the correspondence.

Again, dual expressions such as "he answered and said" and "he spake, saying" become simply "he replied" and "he said;" and "Let your communication be, Yea, yea; Nay, nay" becomes "Let what you say be simply Yes or No." Not only is much of the beauty and force thus lost but also the correspondence involving the will and the understanding.

The Hebrew text of the Old Testament is unpointed, that is, it is without vowel signs. These were put in about the sixth century A.D. on the basis of the Jewish tradition which, as we know, had always been very scrupulously maintained. Again I quote: "The vowel signs, which were added by the Masoretes, are accepted also in the main, but where a more probable and convincing reading can be obtained by assuming different vowels, this has been done. No notes are given in such cases, because the vowel points are less ancient and reliable than the consonants." How words can be changed by changing the vowels may be seen if we think of the English words *pat*, *pet*, *pit*, *pot*, *put*.

The frequent use of the word *and* is thought to be a defect, and so this word is often omitted. But Swedenborg tells us that one of its uses is to mark a change of subject. This omission results in the condensation of the text and in running things together which should be separated in the thought.

There are throughout the R.S.V. many cases of arbitrary mistranslation of the Hebrew, of which the following may serve as examples: In the King James, *Genesis* 11:1,2 reads: "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there." The R.S.V. reads: "Now the whole earth had one language and few words. And as men migrated in the east they found a plain in the land of Shinar and settled there." This is not a translation but an interpretation. The Hebrew is simple and clear. There is no excuse for the idea "few words" nor for *in* in place of *from*. Apparently the translators had in mind in the first case the "natural history" concept of primitive man, and in the second the

thought that these men were in the east and so could not be journeying from it. It is interesting to note that the translators of both versions made this second change where the same words occur in *Genesis* 13:11. Any Newchurchman knows that the east represents the Lord and that in both cases *from the east* is an essential element in the basic correspondence of the story. A similar perversion, obvious even in the literal meaning, is the change made in the R.S.V. in *Isaiah* 53:9, which in the King James reads, "And he made his grave with the wicked in his death." The R.S.V. translators, thinking He could not make His own grave, changed this to "And they made his grave." These are just a few examples of the many places where the Bible is made to say what the translators think it ought to have said, instead of what is actually does say. There are also many changes which appear to be made just for the sake of change, such as "in a very fruitful hill" (*Isaiah* 5:1), which is changed to "in a very fertile hill." It should be noted that neither of these is a translation, but that in the King James we are given in the center column the exact translation, "the horn of the son of oil," which enables us to see the correspondence, whereas we have no such assistance in the R.S.V.

Some of the translations in the R.S.V. are more accurate and a distinct improvement, such as "the end of the age" instead of "the end of the world" and "a little less than God" instead of "a little lower than the angels," but on the whole it is far less accurate as well as less beautiful than the King James. It is of value to the minister in his study, provided he compares it with the Hebrew and Greek, and it may in time even encourage in our ministry a return to the study of the languages of revelation. But in making such a decision as we are asked to make, we may well have in mind what Swedenborg says in the *Arcana* 7352 in interpreting the words "And the river shall make frogs to creep forth." Here he gives examples of those who reason from falsities, and says, "They especially reason from mere falsities who believe that the Word is not Divine."

The writer is the pastor of the Bath, Me. Society and conducts the "Swedenborg Student," which appears regularly in the MESSENGER.

Churchmen Visit Russia

A five member delegation from the World Council of Churches left Geneva, Switzerland, December 1 for a three-and-a-half week's visit in Russia as guests of the Moscow Patriarchate of the Russian Orthodox Church.

Dr. O. Frederick Nolde, New York and Philadelphia, director of the Commission of the Churches on International Affairs, is the only American to make the trip. He is an associate general secretary of the World Council of Churches. Dr. Nolde is also dean of the Graduate School of the Lutheran Theological Seminary at Philadelphia.

Purpose of the visit is to continue the "get acquainted" process, which got under way when two representatives of the Patriarchate spent four weeks visiting the World Council's headquarters in Geneva.

The delegation will be the first "fully international, ecumenical" group of church leaders ever to visit the USSR. Members of the group come from Reformed, Lutheran, Baptist, Anglican, and Orthodox churches and from the Netherlands, U.S.A., Burma, Britain, and Greece. The delegation will be headed by Dr. W. A. Visser't Hooft, WCC general secretary.

SWEDENBORG SPEAKING?

For the second time within the past few years the *Psychic Observer*, New York, leading publication of the Spiritualists, has published a leading article on Swedenborg, from the standpoint of their especial beliefs.

Appearing in its August 25 number, it is written by Enid S. Smith, Ph. D., who evidently is well read in the writings of the Prophet of the North, as Edwin Markham has termed Swedenborg, and who approaches her subject from an affirmative and quite perceptive standpoint.

Of course, the author's emphasis is on that aspect of Swedenborg's life and experience concerned with the psychic, and her conclusions are the opposite of the New Churchman's who is well aware that the revelator of the Word's inner meaning teaches that it is disorderly deliberately to attempt any contact with the world of the spirit.

From time to time the Evidence Society learns of someone in this world with whom Swedenborg is alleged to have spoken. Doctor Smith reports such a conversation, and because it is apparent that she is a cultured person, not likely to be purposefully imaginative, it seems worthwhile to quote here what she writes concerning her experience:

"I am Emanuel Swedenborg, (the voice came).

I know for sometime you have requested my presence. I have come to give you a few minutes, for I have found you to be a willing listener that will bring my message to many mentalities, to many millions of people. First, I will answer your mental question regarding rebirth or reincarnation concerning my followers. As you surmised, I did not teach it, for many were not ready to understand it, but I know that I have lived many cycles in a flesh body. Daily I appreciate living and those who listen to me this day that give attention to millions of people on other planets.

"These differ from us—are far above us that are on earth, in many ways, some of them—above us in their sense of values and of well-being. They are friends and fellow human beings, higher than people of earth as compared to them in many civilizations."

Then he went on to say that he was very busy striving to bring understanding to people, that he acknowledged himself to be a humble man, that he had been applauded and given many honors, but that he was only a channel of higher powers. I asked him about his work and about his visits to other planets. He replied:

"Yes, I work among those in torments and I bleed for them. I work in the hells, the lower astral regions. Also I work in the heavens, the higher realms. Yes, I had contacts with the people on the Moon and other planets. Now I want to tell you that when on earth I contacted these people in the psychic state, and though they are very real, just as real as we are with a flesh body, their bodies are not like ours, and the people on earth have not interpreted this right. They do not live in flesh bodies like ours—they are of a higher material compared to us on earth. They are real to us and we to them.

"Those people who think they travel in flesh bodies to other planets do not understand the process that takes place when they travel. They

believe they are in the flesh body and they feel as if they were in the flesh body but this is not true. Our cellular structure of earth flesh bodies is not so this could take place on other planets, and we would not be permitted to enter their planets in flesh bodies. There has to be a change undergone for this to occur. When etheric beings travel to other planets it is a transmuted etheric body that they travel in.

"Madam, I want you to tell them this."

I answered, "My friend, you know my head will be knocked off my shoulders if I do this." He replied, "Your head is a good, strong one." I promised I would give his message to the world and thanked him profusely for his kindness in coming to me.

We have said that evidently Doctor Smith is not deliberately imagining all this, but it is our opinion that having read at length in one or more of the modern biographies of Swedenborg, particularly Sigstedt's *Epic*, she dreamed deeply, so much so that the reported experience seemed very real to her.

It is well known that the involuntary or sub-conscious can activate what is in the memory. There are some most suggestive passages concerning this in Adolph Roeder's *Two Memories*, wherein he treats of Swedenborg's teaching on the subject. — L.M.

NEWS FROM HERE AND THERE

by Merle Haag

60 Bayberry Lane Levittown, N. J.



Jeffrey Johnson was in charge of a recent paper drive held by the Brockton, Mass., Young People's League.

At the Recent Maryland Association meeting held at the Wilmington Church, it was voted to invite Dr. Benz, professor of Church History at Marburg Univ. in Germany, to speak at the Washington, D. C. church in the spring. Dr. Benz, an avid student of Swedenborg, is a visiting lecturer at the Harvard Divinity School.

The Washington Church, in accordance with the recommendation of Bob Somers, has voted to spend a sum of money advertising the church during the coming year.

Mrs. Frank N. Houghton showed pictures of her recent trip to Europe at the November meeting of the Massachusetts New-Church Alliance held at the Theological School in Cambridge.

When the Bridgewater, Mass., Youth Council held its election on Oct. 25, two of our Bridgewater young people were elected to office: Diana Copeland—treasurer, and Howard Leland—chairman of the religious committee.

News from Kansas: Mrs. Helen Hundley has shown slides of her European trip. . . . The Guild at Pretty Prairie sponsored a soup supper prior to a football game on Oct. 23. It was such an outstanding success that the Guild proposes to have more of these suppers. . . . The results of the Pawnee Rock elections were: Frank Wedel, president; Al Kroker, vice president; Roger Unruh, secretary; Keith Mull treasurer; and Virgil Unruh, trustee.

Mr. Kenton Graber, son of Mr. and Mrs. Walter Graber of the Pretty Prairie, Kans., Society, has accepted

a position with the Kimberly-Clarke Paper Co. of Munising, Mich. as a chemical analyst.

Mr. and Mrs. Garrison B. Schroeter formerly of Cincinnati have moved. Their new address is 1305—13 Street N., Texas City, Texas.

J. L. Hagen, member of the Portland, Oreg., Young People's League, participated in a Union Reformation Service on Nov. 1.

Sharon Cohee led the Young People's League of Pretty Prairie, Kans., in a study of the life of Helen Keller at the November meeting held in the home of Mr. and Mrs. Joseph Kraus. Afterwards the group had a taffy pull. Mr. Galen Unruh, lay leader of the Kansas Assn. describes with mixed feelings his recent flight to Wilmington, Del., to attend a meeting of the Research Committee of the General Council, General Convention. It was Mr. Unruh's first air ride since 1935 with the result that he sincerely hoped TWA meant "Travelling With Angels."

Mrs. William H. Clark and Mrs. Elmer V. A. Holmberg were co-chairmen for the Brockton, Mass., Fellowship Supper on Nov. 19. Mrs. Stanley Peterson spoke about her collection of milk glass and purple flag. During the same week and at the other end of the U. S., Mrs. Esther Perry and Mrs. Babette Krentz were co-chairmen for a Pot Luck Dinner given by the El Cerrito, Calif., Society. Prof. R. Earl Storie spoke about his travels in Thailand, Cambodia, and Vietnam.

Director of the New York Choral Society, Martin Josman, was the musical commentator when the New York Society followed its Thanksgiving luncheon with a concert of contemporary music.

Copy deadline for January 30 issue of THE MESSENGER is January 11.

Buddy Browning has been an enthusiastic, loyal member of the Wilmington, Del., Sunday School for many years. This fall he brought three new members into the Sunday School. In recognition of his services, the president, Mr. W. Alderson Lynch, and the minister, the Rev. David Garrett, have appointed Buddy to the office of chancel boy, to light and extinguish the candles during the worship services.

Swedenborgian works for AEC: John Hitchcock, Ens. USNR, is now stationed at Naval Nuclear Power School on Mare Island, Calif. A graduate of the University of Michigan with a major in physics, Ens. Hitchcock received his commission at Newport, R. I., in September where he graduated from Navy OCS 'with distinction.' His new work is connected with Admiral Rickover's nuclear propulsion program for the Atomic Energy Commission. ANCL-ers will remember Ens. Hitchcock for the excellent job he did as national treasurer a few years ago. He is the son of Mrs. Robert C. Munger, Hart, Mich., and the late Bonver R. Hitchcock.

The Building on the property of the Miami Society has been sandblasted and the members "pitched in" to give it a coat of white paint on the outside, which has greatly improved its appearance. However, an insufficient number of chairs are in the hall used for services. A standard type chair has been ordered and will be delivered in whatever quantity the Society can pay for.

THE TIMELESS DAY

YOU ARE GROWING OLD, O year, so old.
The number of your days will soon be told.
The ruthless hand of time awaits to cast
The record of your deeds into the past.
In chapters twelve your book of life is writ—
So little peace therein, so much of mortal wit
To sully your fair page and infill with fear
The mind of your young heir, the coming year.
Yet in your darkest hour, when short of breath
And all about you hangs the cold of death,
There comes a day apart from time and space,
Sent from the calendar of our Creator's grace
With heat of love, with truth in radiant light;
It has no cold of death, no darksome night.
Oh, send it now! you lift your voice to pray.
It is here, O Year, it is your Christmas Day.

—LELIA M. TINSLEY

BIRTHS

PENABAKER—Born Nov. 4 to Donald and Barbara (Locke) Penabaker, Detroit, a son, Hoyt Alan. Mr. and Mrs. John Locke are the maternal grandparents.

EUKER—Born Nov. 13 to Roy and Carolyn (Bergmann) Euker, Detroit, a daughter. Mr. and Mrs. Vincent Bergmann are the maternal grandparents.

GEIS—Born Oct. 27 to Mr. and Mrs. Albert Geis, New York New-Church Society, a daughter, Diana Sue.

DAILEY—Born Nov. 11 to David and Marilyn Dailey in Pittsburgh, a son, David Roger.

BAPTISMS

BEOUGHNER—Debra Ruth and Diane Elizabeth, twin daughters of Janice and Virgil Beoughner, Tribune, Kan., baptized Nov. 8 by Lay Leader Galen Unruh.

BARNETT—Michael Curtis, born Aug. 11, son of George and Joanne (Parmenter) Barnett, was baptized in the Bridgewater, Mass., New Church on Sept. 27 by the Rev. Harold R. Gustafson.

DIBB—Randall Eugene, son of Mr. and Mrs. Wallace N. Dibb, Jr., and grandson of General Council member Wallace N. Dibb, and great-grandson of Mr. and Mrs. Walter Dibb, was baptized on May 17, in the San Diego New Church by the Rev. Robert Loring Young.

BLOCK—Tamara Ann, Linda Darlene, and Katherine May, daughters of Mr. and Mrs. Ronald Block, were baptized on Oct. 4, in the San Diego New Church by the Rev. Robert Loring Young.

HODGES—Jean Allen, was baptized on Oct. 4, in the San Diego New Church by the Rev. Robert Loring Young.

WYNCOOP—Kimberly Ruth, Debra Jean, Lily Jo and James Leonard, a whole family—two daughters, mother and father respectively, were baptized on Aug. 17, 1958 in the San Diego Church of the New Jerusalem, by the Rev. Robert Loring Young.

CONFIRMATIONS

WYNCOOP—Lily Jo and James Leonard, husband and wife, were confirmed into the faith and life of the New Church in the San Diego New Church Aug. 17, 1958, following their Baptism, the Rev. Robert Loring Young officiating.

CHAPIN—George Robert, was received into Associate Membership in the San Diego Society, by Reaffirmation of Faith, Jan. 4, 1959, the Rev. Robert Loring Young officiating. Pfc. Chapin, a member of the United States Marine Corps, maintains his primary membership in Boston Society of the New Jerusalem.

FINK—Terry El, was confirmed into the faith and life of the New Church in the San Diego New Church Jan. 4, 1959, the Rev. Robert Loring Young officiating. L/Cpl. Fink, a member of the United States Marine Corps, is now serving overseas on Okinawa.

CARTER—Victor Patterson, was received into associate membership in the San Diego Society, by Reaffirmation of Faith, Jan. 4, 1959. May 17, after intensive study of the doctrines, he was confirmed into the faith and life of the New Church, the Rev. Robert Loring Young officiating. L/Cpl. Carter, a member of the United States Marine Corps, is now serving overseas at Atsuki Airbase, near Tokyo and has visited the Tokyo New-Church Society.

LeRUD—Neil H., was received into associate membership in the San Diego Society, Feb. 8. L/Cpl. LeRud, a member of the United States Marine Corps, is now serving at Camp LeJeune, North Carolina.

HODGES—Jean Allen, was confirmed into the life and faith of the New Church in the San Diego New Church Oct. 4, following his baptism, the Rev. Robert Loring Young officiating.

CHOMBEAU—Louise Hudson, (Mrs. Edmond Jean), was confirmed into the life and faith of the New Church in the San Diego New Church, Nov. 22, the Rev. Robert Loring Young officiating.

WEDDINGS

BURKE-COOTTS—Roger Hamlin Burke and Barbara Joan Coots were married Sept. 13 in Brockton, Mass.; the Rev. Harold R. Gustafson officiated.

BENOIT-COPELAND—Edward Roger Benoit and Marie Frances Copeland were married Oct. 31 in Bridgewater, Mass.; the Rev. Harold R. Gustafson officiated.

ZIMMERMAN-BROWN—Jean Brown and Carl Zimmerman were married May 9, by the Rev. Robert Loring Young, in the New Church, San Diego, Calif.

HODGES-SCHNEIDER—Mary Schneider and J. Allen Hodges were married Oct. 16, by the Rev. Robert Loring Young, in a candle-light service in the New Church, San Diego, Calif. A reception followed at the home of Rev. and Mrs. Young.

BOERSMA-BAUMAN—Mary Ainslie Bauman and Aloysius Gerardus Emanuel Maria Boersma were married Nov. 21, by the Rev. Robert Loring Young, in the New Church, San Diego, Calif. A reception followed in the Parish Hall.

MEMORIALS

BASE—Mrs. Lena R. Base died Nov. 13 in Larned, Kan. at the age of 75. She was confirmed in the Pawnee Rock Church in 1898. Mrs. Base is survived by seven children: Mrs. Lamont (Editn) Smith, Leo Base, Mrs. Frank (Lavina) Wedel, Everett Base, Vernon Base, Mrs. Frank (Luelma) Hejny, and Daniel Base, 17 grandchildren, and 24 great grandchildren. Resurrection services were held in the Pawnee Rock Church; Lay Leader Galen Unruh officiating.

BARTON—Mrs. David Barton of Pretty Prairie, Kans., died on Nov. 20. The exact cause of death is unknown. Her daughter, Mrs. Walter Garber had previously been called home to attend her mother during an illness. Gas fumes are said to have entered the house, and several members of the family had been overcome. Mrs. Garber and both of her parents were hospitalized. Mrs. Garber and her father have recovered. Mrs. Barton's death may have been due to the gas fumes, her illness, or a combination of the two.

PETERS—The Rev. Peter Peters, missionary minister in the Gulfport area, passed away, Oct. 25. Ten days before, he had undergone a severe, nine hour operation, through which he came in a surprisingly good fashion. His family and friends were confident that he would recover, and so his passing came as a shock to many.

Mr. Peters was born in Gretna, Man., Canada, Mar. 7, 1889. In 1901 his family moved to Alberta and six years later to Saskatchewan. Peter married in 1917. He attended the University of Saskatchewan and graduated from there in 1923 with the degree of B.S.A. After that he entered the New Church Theological School, graduating from there in 1926. His first parish was in Buffalo, N. Y., and he is remembered by all that knew him there with affection and admiration. In 1934 he went to Rosthern, Sask., and from thence to Edmonton, Alta., in 1940. Twelve years later he moved to Gulfport, Miss., where he has served as missionary minister for that area since.

He is survived by his wife, Esther; a son, Frederick, who lives in Calgary, Alta.; a daughter, Jean (Mrs. Douglas Gilchrist), Edmonton, Alta., and eight grandchildren as well as two brothers, Henry and Klass who are ordained ministers of the New Church, and one brother who is a teacher in an Ohio College. Mr. Peters' oldest son, Herbert, was killed in action in the Second World War. (He was member of the Canadian Air Force.)

Mr. Peters was known as a hard worker, reliable in all his dealings with his fellowmen, and a devout student of the Teachings. He was beloved of the congregations which he served both as an able teacher and as a person one would want for a friend. His passing is a big loss to our Church.

DIBB—When Walter Dibb moved along into the life of the Spiritual World on Saturday, November 7, 1959, the San Diego Society lost the physical presence of the man to whom the Society owes its existence, and who, for over fifty-three years, has been one of its staunchest supporters.

Mr. Dibb, his wife Caroline, and their family arrived in San Diego from Toronto, Canada, Nov. 4, 1904, almost fifty-five years to the day before he was to leave us. That November day in 1904 was a scorcher, and it must have seemed especially so to the family of Canadian immigrants, who took up early residence in Coronado's famed "tent city", long a popular resort area.

They had not been long in San Diego before Mr. Dibb, a devoted New-Churchman, wrote to the officers of Convention for a list of known New-Churchmen in the San Diego area. In the course of time he received a list of subscribers to the MESSENGER, as well as the names of members of a defunct San Diego Society of the New Jerusalem which had

been chartered in 1883. He patiently contacted each person on the lists sent to him, and just before Christmas in 1905, the present San Diego Society held its first worship service.

From that day in 1905 until four weeks before his death, Walter Dibb was a regular worshiper in the San Diego New-Church congregation. Over the years, he held every office in the local Society, beginning as its Secretary, and is best remembered by those now active in the Church as the Superintendent of the Sunday School, a position he filled capably until very recent years.

By profession a jeweller, he founded and headed until his retirement three years ago, the jewelry manufacturing firm, Walter Dibb and Sons. Two of his sons, Wallace N. and Harold A., carry on the firm today. A third son, Charles E. was the originator and for many years the head of the Juvenile Bureau of the San Diego Police Department. Since his retirement he has managed a local nursery, an interesting practical example of the correspondence between growing plants and growing youth. All three of Walter Dibb's sons, and his daughter, Ethel (Mrs. Henry A. Swanton), have been active in the life of the Church as teachers in the Sunday School and officers of the Society. His son, Wallace, is now serving as a member of the General Council.

Besides his immediate family, Walter Dibb leaves ten grandchildren and nineteen great grandchildren. Born in Toronto, Canada on Aug. 17, 1874, Walter Dibb on the day following his 22nd birthday, married Caroline Beddow at the home of her parents, Mr. and Mrs. Alfred Beddow. The pastor of the Parkdale, Ont., New-Church Society, to which both the Beddow and Dibb families belonged, officiated.

Resurrection services were held in the San Diego New Church Nov. 11, the Rev. Robert Loring Young officiating.

HOBART—Miss Margaret Hobart, long a familiar face in the congregation of the San Diego Society of the New Jerusalem, passed away in Berkeley, Calif., in Oct. Miss Margaret joined the San Diego Society on April 20, 1930 and was an active and devoted member until 1953 when she transferred her membership to the First Congregational Church in Berkeley, where she had gone to live with her sister, Mrs. Gertrude Enman, widow of a pastor of that church. Margaret Hobart was a member of a family long associated with the New Church in Abington, Mass.

SCHNEIDER—Ida Huber Schneider, for many years a member of the San Diego Society, though not active in recent years, passed away on Aug. 7, 1958. She left behind her husband, Edward H. Schneider, two sons, one of whom, Hubert, is active in the San Diego Society, having served as President and as a Trustee for several years, and a daughter, Mary, who is now serving as a Trustee and as a teacher in the Sunday School of the San Diego Society. Rev. Robert Loring Young officiated at the resurrection services.

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ARCANA CLASS I—January, 1960

Volume V, 4209—Volume VI, 4281

January	1—7	4209—4228
	8—14	4229—4245
	15—21	4246—4264
	22—31	4265—4281

THE LAST VERSES of *Genesis* 31 tell of the final parting of Jacob and Laban. In the story of the patriarchs up to this point we have had repeated contacts

with Haran and the descendants of Abraham's brother Nahor who settled there. We have seen that Haran and its inhabitants represent states of good such as the Gentiles have or those who inherit some "natural good" from their parents. These states are useful as a means through which conjunction of good from the Lord may be attained, but once this is attained, they are put behind us. Laban never appears in the Bible story again except in references to these chapters. And it is interesting to note that the only further references to Haran are in *II Kings* 19:12 and *Isaiah* 37:12, where it is mentioned as one of the cities which have been de-

stroyed by Assyria, Assyria as a destroyer representing false reasoning. Natural good without the protection of true knowledge is vulnerable when attacked by falsity. Number 4211 should be studied carefully in this connection.

In the interchapter reading on the Grand Man note particularly the simple statement in number 4219 on what makes man a man, and study number 4223, which helps us to raise our thoughts above the plane of physical appearance when we come to the frequent statements in the Writings to the effect that a particular society in the heavens is in the province of the eye, or the skin, or the gall bladder, for example.

Volume VI begins with a short interchapter section on the Last Judgment. The doctrine of faith alone is still in the creeds and is preached and practiced by many in the Protestant branch of the First Christian Church, yet there is a prevailing tendency rather to exalt external good works as the evidence of goodness. The churches are urged to turn their efforts toward humanitarian enterprises—even to faith healing. We should note here the difference between natural good and the good of the natural as defined in number 4231¹, and remember that the primary function of the church is to keep the Divine among men, therefore a teaching and preaching function, centering in worship and the administration of the Sacraments. It is the duty of the members of the church as individuals to carry the truths of the church into external practice.

In the literal sense of the Word Jacob's fear of Esau and his careful efforts to win Esau's favor are obvious results of the wrong that he had done Esau twenty years before. Consciousness of our own sins and general unworthiness is an essential preface to regeneration.

Note that the correspondence of Jacob is again changing. Number 4234 explains this change. Jacob is basically always the Lord's natural, but with variations as the state of the Lord's natural progressed in its glorification. And as our regeneration is an analogue of the Lord's glorification, the Jacob story applies to our own natural degree as we progress in regeneration.

Jacob and his company crossed the Jabbok before they actually met Esau, and the Jabbok is here taken as the border of the Holy Land, the beginning of actual regeneration, although it is in the cross Jordan country, the natural plane of life.

It is also after the passage of the Jabbok that Jacob wrestles with the man whom he afterwards recognizes as

a divine messenger, and Jacob's thigh was thrown out of joint. This means that good and truth were not yet completely conjoined. And with Jacob's posterity there was to be complete lack of this conjunction.

Notes

4210. This speaks of the good origin of worship on high places. We recall that later in the period of the divided kingdom, it was commanded that the high places be destroyed. Their real signification, like that of many other symbols and images, had been lost. In the perverted church the high places become the symbol of self-exaltation. Our modern high places are the setting up of human intelligence above revelation: "The Bible is the product of the church," etc.

4280. Note this explanation of the origin of fables. We are constantly being impressed with the fact that man's heritage of mythology and fable is important.

ARCANA CLASS II—January, 1960

Volume XII, 10121—10175

January 1—7	10121—10129
8—14	10130—10134
15—21	10135—10148
22—31	10149—10175

THIS MONTH'S reading is a continuation concerning the sacrifices and offerings commanded by the Lord. The writings give considerable space to these particular chapters because of the important spiritual lessons which are concealed in them. The summary statement which is given before the more detailed interpretation is always helpful, as it gives a general picture.

Number 10122 is a good statement concerning the will and the understanding in man and the process of regeneration. All things in the universe bear relation to good and truth or to evil and falsity. Man is a receptacle of them. "All things with man which are from the Lord bear relation to good and truth, but all which are from man himself bear relation to evil and falsity." This number goes on to say that the will and the understanding in man are the receptacles respectively of good and of truth from the Lord or receptacles of evils and falsities from man. Because through inheritance the natural will and understanding have been perverted, regeneration is the forming of a new will by means of truth planted in the understanding. This process is being



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"conceived and born anew." We are also told in this number how it is possible for one to understand and do the truth even though he may will evil. But it is a law of Divine order that the will and understanding should make one mind. They must eventually become one, either good in the will and truth in the understanding, or evil in the will and falsity in the understanding.

Worship of God is necessary to true human life. Without it men would look to themselves. So the church is a means established by the Lord for the sake of man. With the Jews this worship was wholly external and representative, yet it kept that people in a kind of outward order, and through their forms of worship the true relation of man to God could be represented, and the Lord's presence and power could be manifested among them.

The Lord, when He came into the world, abrogated these laws in their letter because then through the redemption true worship could be instituted. True worship is internal. It is of the mind and heart, and must be "from the truths of faith and from love to the Lord and the neighbor." Also there must be the acknowledgment that all good and truth are solely from the Lord. Worship is a sign that men of themselves are powerless to acquire truth or goodness or to find the way of life.

The offerings commanded were to be made daily to teach us that the thought of the Lord should be continually in our minds—in the morning when we are in states of enlightenment and trust, and in the evening

when we are in natural states. These offerings were made at the door of the tent of meeting before Jehovah to signify the presence of the Lord in His church.

This whole chapter gives us a striking picture of what man is, what he can become, and what true worship is. In number 10146 we are told how the Lord is present with the good and with the evil, how the Incarnation was necessary to save the world from self-destruction and to make it possible for men to know the Lord.

Numbers 10159-10166 are a continuation about the second earth in the starry heavens. Its inhabitants have no governors over them. They are free from the loves of self and the world and do not want wealth beyond what is necessary. On their earth are meadows, flowers, groves of fruit trees, lakes with fish, birds and animals.

The section on the doctrine of faith and charity is about conjugal love. "Conjugal love is the union of two minds, which is a spiritual union, and all spiritual union descends from heaven." True marriage results in freedom, for "both have freedom when one loves that which the other thinks and that which the other wills."

Notes

10137^a. How the Word nourishes not only human minds but also angelic minds, and causes heaven and the world to be one. The Holy Supper is an example of this.

10151. What makes a true church.

10154. "The angels are called 'gods' from the reception of Divine truth from the Lord."

THIS IS ONE OF A SERIES OF QUESTIONS WHICH WILL BE ASKED FROM TIME TO TIME OF MESSENGER READERS.

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