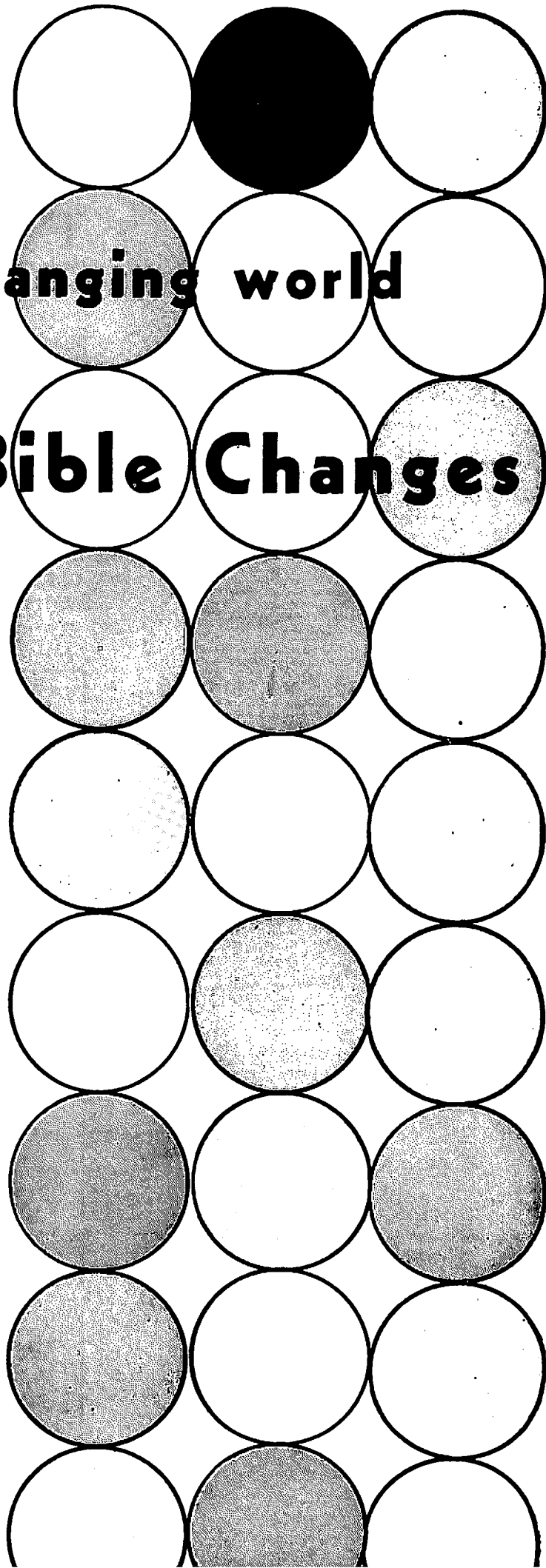


MARCH 1, 1961

in a changing world

The Bible Changes

NEW-CHURCH
MESSENGER



NEW-CHURCH MESSENGER

Official organ of The General Convention of the New Jerusalem in the United States of America. Convention founded in 1817. (Swedenborgian)

Member of the Associated Church Press.

Published semi-monthly, 300 Pike St., Cincinnati, Ohio, by The New-Church Press, 79 Orange St., Brooklyn 1, New York.

Entered as second-class matter at the Post Office, Cincinnati, Ohio, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher in Brooklyn. Advertising rate card on request.

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Bjorn Johannson

Associate Editor

Carol Lawson

Address all editorial correspondence and manuscripts to the Editor, New-Church Messenger, Third and Pike, Cincinnati 2, Ohio.

The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the Church.

Vol. 181, No. 5 Whole No. 4796
MARCH 1, 1961

ESSENTIAL FAITH OF THE NEW CHURCH

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

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

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

Evil should be shunned as sin against God.

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

EDITORIAL

Toward a New Bible

THERE IS no more glorious aspect of our Lord's moving in this Age of His Second Coming to "make all things new" than that of the Bible. As the following articles so well point out, light is breaking forth from all directions to give us a clearer understanding of this Book of books. It might well seem that the modern age of science itself was ushered in for this very purpose. Surely no age has so marshalled its science, its scholarship, its time, its interest and its treasure to give the world a better Bible, a truer Bible, and a more understandable Bible. No church should welcome and appreciate more what is being put into our hands today than the New Church. As we catch the thrill of it, the power of it, may we be emboldened to fill this new container with the Spirit, proclaiming in His Name: "Thus saith the Lord!" —R. H. T.

The Rev. Richard H. Tafel, pastor of the Philadelphia New Church, is the guest editor for this issue. Practically all material for it has been gathered or written by him. Our warmest thanks to him.

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OTHER WORLDS

THE LAUNCHING by Russia of a sputnik which, according to claims, will reach Venus, has set going speculations about the possibility of life on other planets and on the moon. Not that this is new; that subject has been discussed off and on for centuries. Recently Dr. J. J. Gilverry of the Allis Chalmers Laboratories in Milwaukee has come forth with mathematical calculations which he thinks give evidence that the moon once had an atmosphere and plenty of water and that life eventually appeared there. Dr. Gilverry does not claim that these calculations are proof of any sort, but he finds that they do tie together various scraps of earth and moon data and unify some widely held theories about the moon.

As evidence it is doubtful that the speculations of Dr. Gilverry can be given any more weight than the dreams of those who claim that in their astral bodies they have made visits to the moon. But because this is an age of science many will find them more impressive.

Personally we are not much concerned as to in what parts of the universe life exists. We are confident that when it comes to be of advantage to man to know more about this, the Lord will make available to him the means for acquiring such knowledge. In the meantime, life on one planet is enough—let us see what we can make of this life here.

BIBLE ANNIVERSARY YEAR

THE YEAR 1961 marks the anniversary of several of our famous English translations of the Bible:

The 350th Anniversary of the King James Version—1611

The 80th Anniversary of the Revised Version—1881

The 60th Anniversary of the American Standard Version—1901

The year 1961 also marks the appearance of an entirely new English Bible. On March 14 the combined presses of Oxford and Cambridge universities will issue simultaneously in every English-speaking country a completely fresh translation of The New Testament. The official title is "The New English Bible: New Testament." It will be followed at some future date by The Old Testament.

March 14, then, will mark another all-important date in the history of the Bible. The new translation will be the product of almost fifteen years of work by nearly seventy of the world's greatest religious scholars, Free Church as well as Anglican. They have taken advantage of every advance in biblical knowledge, and also every scrap of recent discovery about the original sources of

the New Testament. For technical reasons, there is great secrecy about the text of the new version, but we are promised that it will make great news on publication. In many respects the style differs dramatically from the present King James Version. Its aim is reliably reported to be: "Consistently to use the idiom of contemporary English to convey the meaning of the Greek." It thus attempts to do for us what King James' men did for the Englishman of 1611.

THE VINTAGE RETRAMPLED

UNFORTUNATELY THE VOLUME CONTROL on our television set is out of order, and the sound of guns, the blaring of the trumpets, and the rattle of drums echo through the house. The weekly battle of the Civil War serial, "The Americans," is on. The radio rings with the music of the War Between the States, and books detailing the most insignificant battles are rolling off the presses.

With the presidential proclamation in January began the Centennial observance of the Civil War—an observance destined to last for five long years. "The important things for us to remember," U. S. Grant, 3rd, reminds us, "is that all these men who fought were fighting for principles." (So were they all, all honorable men.) Grant wishes to impress upon us the "spiritual aspect of the great struggle".

It is indeed the spiritual aspect of the war which concerns us as the commemoration proceeds. Lee declared, "God's will ought to be our aim," and the Confederacy recognized the hand of God in their victories at Bull Run and Manassas. (Evidently he changed his mind later.) The Battle Hymn of the Republic swelled from the lips of the men in blue: *He hath loos'd the fateful lightning of His terrible swift sword . . . our God is marching on.*

Thus from the beginning the Lord has been given the blame for this bloody struggle between brothers in America. Both sides invoked God's blessing on their efforts—and a hundred years later they still do as the war goes on. For in the century that is past the wounds have not yet healed and the battles are not ended. *Tramp, tramp, tramp, the boys are marching.* The trumpet has sounded in the Rules Committee and though Massachusetts has vanquished Virginia, the drums rattle on. There is violence in Louisiana and the Negro children in Prince Edward County, Virginia, have no schools. Let's wait for a bang-up celebration when the conflict is resolved.

—PERRY S. MARTIN

BIBLE TRANSLATIONS

by Dorothea Harvey

THE TITLE of this article suggests a series of informal remarks on some of the different translations of the Bible commonly available in English. It suggests that no attempt will be made to cover the whole field of Bible translation or even to present a well organized account of the problem. The reason for the title is that it is entirely correct. The following points have come to the attention of the writer in the process of persuading students to read the Bible with understanding, and while attempting to answer their questions. They are presented in the hope that they may be of interest to others with a similar concern.

One of the first questions in reading the Bible is, "Which translation should I use?" For many people this question means which of the two well known translations, the King James or the Revised Standard Version (RSV). The translators of the RSV give three main reasons for attempting a revision of the King James Version: greater accuracy, more understandable language, and more consistent use of the same English words for identical Hebrew or Greek terms. The effort for greater accuracy involves a number of points. In the first place, there are several minor mistakes in the King James edition. *Matthew 23:24* has, "Ye blind guides, which strain at a gnat and swallow a camel." The RSV gives the meaning clearly intended by the earlier translation, "You blind guides, straining out a gnat and swallowing a camel."

A more important point is that modern scholars have access to more accurate manuscripts of the original text of the Bible. The two best complete manuscripts of the New Testament, *Codex Sinaiticus* and *Codex Vaticanus*, both dating from the fourth century A.D., were not available to modern scholars until the end of the nineteenth century, and the King James translators were forced to rely on later and less accurate texts. Scholars have given various explanations for the inclusion of fasting as well as prayer in *Mark 9:29*, in a saying which seems to deal with the need to trust in God's power alone. The King James translation says that this kind of evil spirit "can come forth by nothing but by prayer and fasting." Here the two early manuscripts of the New Testament do not contain the phrase "and fasting," and the RSV reads, "This kind cannot be driven out by anything but prayer." The fact that other manuscripts refer also to fasting is mentioned only in the footnote,

where it does not disturb the force of the incident as described in the better texts.

The discovery of the Dead Sea Scrolls has also provided us with new manuscript evidence. The scrolls include a copy of the book of *Isaiah* dating probably from about the second century B.C., much earlier than any previously known text. In *Isaiah 21:8* the King James translators, following the only Hebrew manuscripts available to them, describe the watchman on his watchtower: "And he cried, A lion: My lord, I stand continually upon the watch tower in the daytime." The RSV follows the more ordinary, but obviously more accurate wording of the *Isaiah* Scroll at this point, and reads, "Then he who saw cried: 'Upon a watchtower I stand, O Lord, continually by day.'" The texts of the Bible have been preserved with great care and have remarkably few variations. But any correction possible is, of course, to be welcomed.

Recent studies in archaeology have also given scholars a clearer understanding of the meaning of the Hebrew and Greek words used in the Bible. Babylonian, Assyrian, Canaanite, Hittite, and other texts have been deciphered only recently. Papyrus fragments of the New Testament, and of informal letters and other materials in the Koine Greek of the New Testament period have been studied only in the last sixty years. Modern dictionaries and editions of the text of the Bible take account of these discoveries. The King James translation of *Isaiah 41:2* is not easy to understand: "Who raised up the righteous *man* from the east, called him to his foot, gave nations before him, and made *him* rule over kings?" Recent linguistic studies have called attention to the various meanings associated with "righteousness" in ancient Semitic languages, and the RSV has made use of one of these common meanings in its translation:

Who stirred up one from the east
whom victory meets at every step?

He gives up nations before him,
so that he tramples kings under foot.

In all of these areas greater accuracy is possible for the modern Biblical translator.

The use of language understandable to the reader is also important in a translation. Many English words common in 1611 and in our own time, have changed in meaning. A well known example is the word "prevent."

The King James translation of *Psalm* 119:147, "I prevented the dawning of the morning, and cried," is more difficult for the modern reader than the RSV's "I rise before dawn and cry for help." In *Psalm* 21:3 "thou dost meet him with goodly blessings" is clearer than "thou preventest him with the blessings of goodness." It is not always possible to translate the same Hebrew or Greek word by the same English word in different contexts. But many readers of the Bible have struggled over different spellings for the same name in the King James Version, as for example Elijah and Elias. Here as much consistency as possible is certainly desirable. The King James translation of the Bible is a masterpiece of English literature, and should be treasured as such. But for the modern reader who is not well versed in Elizabethan English, and whose concern is to understand the meaning of the Bible, the King James Version contains unexpected hazards.

The RSV is, of course, not the only modern English translation of the Bible. The American Revised and English Revised Versions have both tried to improve the accuracy of the King James translation. The Confraternity edition is an excellent new Roman Catholic translation. All of these translations were done for use in the churches, making as few changes as possible from the traditional wordings. Some individual translators have been freer in their work. Monsignor Ronald Knox, anxious to preserve the poetry of the Bible, says in part of his translation of the twenty-third psalm:

And though I walk with the shadow of death all
around me, I will not be afraid of any harm.

.....

All my life thy loving favor pursues me;
through the long years, the Lord's house shall
be my dwelling place.

Moffatt translates the same verses:

My road may run through a glen of gloom,
but I fear no harm.

.....

Yes, and all through my life goodness and kindness
wait on me, the Eternal's guest within his
household evermore.

J. M. P. Smith, in the American Translation, is more prosaic:

Even though I walk in the darkest valley,
I fear no harm.

.....

Surely goodness and kindness shall follow me
all the days of my life; and I shall dwell in the
house of the Lord to an old age.

Each of these translators is attempting to put the meaning of the psalm into English. Preferences vary in matters of style. But reading a familiar passage in a different translation is one of the most helpful ways to arouse our mental inertia to fresh awareness of the meaning of the Bible. J. B. Phillip's translation of the New Testament is important not for beauty of language,

nor for textual accuracy, but for precisely this purpose of arousing serious thought about the meaning of the Bible in our contemporary world.

One translation process which went on even before the writing of the New Testament was the translation of Jesus' sayings into Greek. If it is helpful to read different English translations of the Bible, it is just as helpful to read the accounts of some of the same actions and words of Jesus in the different gospels in order to come to a fresh awareness of the reality here being put, inadequately, into words. This is one translation process in which we are not only beneficiaries, but also active participants as we attempt to put the meaning of the Bible into the "words" of actual, present day faith and life.

Dr. Dorothea Ward Harvey is an Assistant Professor of Religion and Philosophy, in the Milwaukee-Downer College.

COUNCIL OF MINISTERS AND CONVENTION—SESSIONS SET FOR BALTIMORE AND WASHINGTON

CONSTANT EFFORT has been made, since the first meeting of the Convention Committee on Business early last November, to seek a college campus in the Washington area where we might hold our Convention Sessions this year. Though we had set a tentative date for our sessions, it was impossible to offer the exact dates until we knew the outcome of our search. We have been unable to secure a campus for our sessions and at a meeting of the Committee on February 10 and 11, the Hotel Burlington, about seven blocks from the church, was selected.

Rates are reasonable, \$8.00 single, \$6.00 each double, and \$4.50 for young people with three to a room. Children under fourteen are free. Also there is free parking on a lot adjoining the hotel attended 24 hours per day.



Most of our meetings will be held at our own Church, The Church of the Holy City. However, arrangements are to be made to have our lunches and dinners catered at the nearby Jewish Recreation Centre, just one very short block away. These meals we anticipate will be reasonable in cost and should bring the daily cost of meals and lodging very little above the costs at Lake Forest last year.

The committee has been working hard on the program and we feel we will have the most interesting Convention sessions held in recent years. We also offer the

attraction of the Capitol city of the United States for sightseeing, but do urge that you plan your sightseeing before or after the Convention sessions.

The Council of Ministers will hold its sessions in Baltimore, Maryland. The first gathering will be that of the Alumni of the Theological School with dinner and meeting scheduled for Monday evening, June 19. Executive Sessions will be held throughout Tuesday and Wednesday with a dinner and open meeting Wednesday

evening. Travel time, that evening, will be allowed for those who must or desire to get to Washington for meetings of the General Council and Women's Alliance Thursday morning.

The Editor of *THE MESSENGER* has made available the issue of April 1 or 15 for a special Pre-Convention Issue. Look for this issue for the advanced program of Convention, Data on Hotel rates and articles to stimulate your thinking on Convention's Theme for 1961, "A CHANGING CHURCH IN A CHANGING WORLD."

Quest for Accurate Meaning

by Theodore Foster

"A TRANSLATION presupposes a text from which it has been translated." (*The Interpreter's Bible*, vol. I, p. 61.) This would seem to be an obvious fact. It is a rule that applies to any foreign language book translated into English, and so it has to apply to the Bible as well. Originally written in Hebrew, Aramaic and Greek, the Bible has been translated for us into English. The only difficulty with this is that all the original copies of the Bible books have been lost. All we have now are a great number of second hand copies far removed from the original text. This means that we have a great number of differing Bible texts, or to put it another way, there is no single, standard text in the original languages of the Bible from which we may make our English translation.

This poses a tremendous problem for the translator. There are literally thousands of texts or manuscripts of the Bible, each one varying from the others in differing degrees all the way from mere differences in the spelling of words to extremely significant differences in meaning. It is as if we had a thousand different Bibles! It is not possible to choose only one of these many biblical texts and to use it as the sole basis for our translations, much as we might like to do so. These texts have to be carefully and critically compared in order that we may arrive at a "standard" text which most closely approximates the supposed original manuscripts of the biblical authors. What all this means is that there is no "original" Bible text. What we have instead is a critical edition of the Bible: a conjectured and standardized text, called the *Received Text*, produced by the devoted labors of thousands of scholars beginning as far back as the Jewish scribes (who lived before Christ) and stretching down to our own times. How this *Received Text* came into existence and why it has such a significant bearing upon the translation of the Bible are questions which we will try to answer in this paper.

Textual studies

Although the process by which the *Received Text* of both the Old and the New Testaments came into existence is similar, their individual histories are quite independent and diverse. The textual study of the two

testaments, therefore, proceeds along vastly different lines. The student of the Old Testament works directly from the Hebrew Received Text, called the *Masoretic Text* (the name being derived from the Jewish scholars who standardized the Hebrew text in the early Middle Ages). His job is to improve the *Masoretic Text* (MT) by comparing it with other, long discarded Hebrew texts and the many ancient versions in other languages. The New Testament student, on the other hand, works from the opposite direction. He begins with a pile of a thousand or more manuscripts of the Greek New Testament and sorts them out until he comes up with what he conjectures to be something close to the "original" New Testament text. There is, to be sure, a New Testament Received Text, but this is not nearly as original as the MT because it failed to make use of a good number of important manuscripts that have recently been discovered. The significant differences between the translation of the King James and Revised Standard Versions, especially in the New Testament, are due to the work of these textual students. The KJV, for example, is based upon the New Testament Received Text, while the RSV is based upon the latest conjectural text of the New Testament scholars.

To understand the reasons for this diversity in the history of the Old and New Testament texts, let us carry ourselves back in imagination to the beginning of the Christian Church and see what kind of a Bible it had. The first Christian Bible was the standard Greek version of the Old Testament. Two interesting facts are involved here. The first is that only the Old Testament was considered to be sacred scripture; the second is that the Bible was in the language of the day. As time went on the Church added its own scriptures to the Old Testament and translated both parts from Greek into other languages as the need arose. It was not long before the Greek Bible had been translated into Syriac for Aramaic speaking Christians, into Coptic for Egyptians, Old Latin for Roman North Africa, Ethiopic for Abyssinia, and fairly soon into Armenian and Georgian.

The development of the New Testament was haphazard at first. This was to be expected. When the different books were being written, their authors had no

intention of making them sacred scripture. Those who copied them for use in the different churches had no such intention either. For them it was the Gospel as lived, not as written, that was most important; therefore the scribes (who were not trained in the copying of sacred scripture as were the Jewish scribes) were not too careful. The ensuing result was that the voluminous store of manuscripts in our possession today are so different from each other that it is a wonder that we have been able to recreate anything like the original New Testament at all. It was only after several centuries had past that the Church Councils selected certain groups of manuscripts from which a *Received Text* gradually emerged.

Whereas the task of reconstructing the New Testament text takes into account chiefly the Greek manuscripts, with the other translations and the later *Received Text* as aids only and not as a basis, the work in the Old Testament text uses the *Received Text* as its basis and makes extensive use of the versions in other languages. When the versions are compared with the *Received Text* (MT), it is possible to see how the MT developed out of earlier editions which bore marked differences from our present text. Two ancient versions in particular are especially important in the Old Testament field. One is the Greek translation already referred to as the first Christian Bible. This is commonly called the *Septuagint*, from the tradition that it was translated by 70 (or 72) scholars. It was a translation made for the Greek speaking Jews in Egypt about 250 B.C. The Greek Bible is of special importance because it reflects a Hebrew text that is older and more "original" than the present MT. The evidence for this is supported by the fact that we not only know that the Hebrew text went through different editions, but that we actually possess in some manuscripts the remains of such earlier editions. The scribes who copied the Scriptures can be said to have been organized into different groups or "schools." As a result, different texts came into existence. There were, for example, variations in the spelling of words or even in the division of words. By the end of the first century of the Christian era, however, the Jews realized the necessity of bringing unity into this diversity of textual traditions. The result was the beginning of the MT as we have it now, but in the process the older texts were stored away in the back rooms of the Synagogues. Some of these have been rediscovered and are of use in textual studies today.

Other versions

The Dead Sea Scrolls fall into the same category as these other Hebrew manuscripts. They are witnesses to the diverse textual traditions before the Rabbis brought out their standard edition. These Dead Sea texts have contributed greatly to the study of the Old Testament. In the first place, they lend support to the reading of the *Septuagint*. This means that we can trust the Greek version to give us an improved wording of the text when the MT is obscure or difficult. This has been found to be especially true in the books of *Samuel*. On the other hand, however, it is encouraging to note the reliability of the MT. Because the Jews regarded their Scriptures as sacred from very early times, they took the utmost care to transmit them without error throughout the years. Comparison of these different texts has certainly proved their endeavors to have been eminently successful.

The other ancient version worthy of note is the Aramaic translation. This began as an oral tradition in the days when the Jews were adopting Aramaic as their

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everyday language. When the Scriptures were being read, an interpreter would render the Hebrew into Aramaic so that the people could understand them. Later these interpretations came to be written down. Evidence of this practice is to be found in *Nehemiah* 8:8. These interpretations were rather free on the whole, so one must be careful in using them. They do give added support, however, to the reliability of the *Septuagint* and its earlier text tradition.

The results of the textual study of the Bible as sketched out here are to be found in use in our most recent translations, particularly the RSV. There have been extensive corrections made in the Old Testament on the basis of the Greek version. These are indicated in the RSV footnotes where reference is made to a corrected Hebrew phrase. In *Isaiah* several changes were made on the basis of the Dead Sea Scrolls, while in the New Testament the many notes about "other ancient authorities" have reference to the recently discovered Greek manuscripts.

The problems of the translator are immense, for they range into other areas besides the transmission of the text itself. There are many problems arising out of the grammar and syntax of the original languages, but by far the greatest problem is that presented by the matter of the text itself. It is hoped that this paper has been able to shed at least a little light on the complexity and importance of this problem which is so vitally important to all who would read the Word of God.

Theodore Foster is a student in the New Church Theological School.

USE COMMEMORATIVES

It would be of great help to the Mission Board's stamp outlet if all New Church people would request commemorative stamps when purchasing their postage needs. They have been especially plentiful the past year and all window clerks have supplies. Even though the mail for which they are intended is not directed to the Missions Stamp Outlet, Box 386, St. Petersburg, Fla., the stamps might eventually find their way there. And of course all mail intended for the Rev. Leslie Marshall, including packages, can be sent with commemorative stamps.—L.M.

Theology and History in Scripture

by George F. Dole

NO BOOK HAS BEEN studied more thoroughly than the Bible. The literature about it is almost incomprehensibly vast, and we still do not seem to have reached the point of diminishing returns. And yet, strange as it may seem, all this labor has not produced general agreement as to the nature and meaning of the Bible. If anything, the extreme "fundamentalist" and the extreme "radical" are farther apart than ever today.

We may see two basic reasons for this continuing difference. One is the high position of the Bible as the Book of books among a majority of those who have studied it. What one says about the Bible is not of academic interest only; it *matters*. The other reason is that the Bible lends itself uniquely to study either from a personal, religious point of view, or a scientific, historical point of view. Hence storms have raged in the churches when scholars challenged accepted tenets, and these are not yet quieted. These things matter.

In the New Church, the problem is sharpened by the unique view of the Bible as the Word. It is not merely the best of books but the cosmic, vital Word of the Lord, on which the existence of the world depends, in which the Creator himself dwells. The spiritual sense is in every word, sometimes in the very letters (*Doctrine of Soc. Scrip.* 3).

There have been three main attitudes toward the dilemma which arises when the New Church and Biblical scholarship meet. These attitudes, it must be emphasized, rarely exist in pure form, and are usually mixed. Two of them would hold that scholarship and the Writings disagree. One of these would say that Swedenborg was a man of the eighteenth century, and that while his theology is revelation his scientific illustrations of them have in part been superseded. The second would maintain that current scholarship is hypothesis, and that the Writings are fact. The third attitude is that scholarship is right in its field, and the Writings in theirs, that the two complement each other but do not overlap, and hence cannot conflict.

The historical and the spiritual

It is true that Biblical criticism works mainly in the realm of history, and that Swedenborg's prime concern is the spiritual meaning rather than the literal. But there are a number of points where the two approaches to the Bible overlap, and are in contradiction. Swedenborg states, for example, that the first eleven chapters of *Genesis* were taken verbatim from an Ancient Word. Scholarship is all but unanimous that the first chapter of *Genesis* in its present form is late, and that the Noah story remains one of the classic examples of the weaving together of different traditions.

This example alone raises serious difficulties for the first and third attitudes cited above. Swedenborg's view of *Genesis* 1:11 is not a "scientific illustration," but an integral part of that theology which we regard as revealed. Similarly, the scholarly opinion stems from widely-held principles of historical-literary analysis, and to discard it is to question the basic validity of these

principles. There is a definite overlap and a definite disagreement. Both cannot be right, and the discrepancy cannot honestly be minimized.

This is, essentially, a dead end. It would be possible to strive for minor concessions in each opinion, but nothing like a resolution of the disagreement is possible without some concessions in principle, some radical changes in fundamental assumptions. Hence the first step toward a real comparison of the Writings and Biblical scholarship is an examination of the premises from which they proceed. What follows will be a selection of point-by-point comparisons.

The Writings maintain that man as first created was as close to God and as blessed by Him as possible, hence the importance of *Genesis* 1:11. The religious scholar views man as beginning in ignorance and being gradually, even erratically, led to light. The God of the one view is not the same as the God of the other.

Swedenborg presents God as working not only through truth but through "appearances of truth" as well. "The Lord will abhor the man of blood and deceit" is as much His Word, expressive of His love, as the statement, "I have no pleasure in the death of the wicked." To the scholar, both statements must be taken at face value, and integrated into a picture of religious development. From this historical picture we can see which is the more true.

The Writings state explicitly (*Arcana* 7055^s) that the Lord dictated words to the prophets, words drawn from their own minds, and with these words expressed thoughts far beyond the comprehension of the prophets themselves. The scholar, if he believes that God was in fact at work, must regard the prophet's words totally within their original setting with no intrinsic meaning which the prophet did not intend.

Under special rules

Basically, Swedenborg sees the Bible as written under special rules for the purpose of a spiritual sense which no other book possesses. The Lord is the Author of this Book in a unique way. The scholar, on the other hand, must regard the Bible as subject to the normal rules of history and literature. He may see God at work in its writing, but not in violation of accepted principles of authorship and dating. To the scholar, no man writes what he does not understand, be it about his own times, or about the coming Messiah.

The study of the Bible as history has the values of the study of history in general. It is surpassingly complex, but it is absorbing and enlightening. It is not, however, a sound basis for theology. One's decisions as to what is historically possible stem largely from notions as to what God would or would not have done. A picture of history based on these notions will, of course, be an excellent source for just these notions. "The historical things can never be the Word, because in them, separated from the internal sense, there is no more of what is Divine than in any other historical thing" (*Arcana* 1540).

There are definite advantages to Swedenborg's position. Not least is the fact that the Word is as close to

the common man as to the scholar. It is not necessary to keep up with scientific study, to be a specialist, in order to grasp the essential meaning of the Bible. "As both (the divine good and the divine truth) are in the Word, therefore the Word vivifies those who are reading it holily" (*Doctrine of Soc. Scripture* 19).

The Word has the power to change us, to purify our thinking, when we approach it as the dwelling-place of the Lord, as sacred beyond compare.

This is not a "scientific" attitude, in any accepted sense of that term. "Those think from the affirmative who believe that things are true because the Lord has said so in the Word, thus who have faith in the Lord . . . (these) are continually being confirmed, and their ideas enlightened and strengthened, by what is of reason and memory-knowledge, and even by what is of sense; for man has light from no other source than by means of the things of reason and memory, and such is the way with every one" (*Arcana* 2588²).

"To believe that things are true because the Lord has said so in the Word" is hardly a dispassionate scholarly approach. Nor should we be under the illusion that the writings recommend a "dispassionate scholarly approach." "Spiritual drunkenness is the insanity induced through reasonings about things to be believed, when nothing is believed which is not apprehended" (*Arcana* 5120²). Now scientific procedure can hardly accept as a premise the assumption of the Bible's truth; and many might say that such an approach is in fact out of date and irrational.

But no such facile judgement can be made. The Writings do not simply assert that the Bible is unique, in contradiction to all known laws. They provide a framework in which this uniqueness is not merely under-

standable but necessary. The Word performs a use which no other book performs. It is the "clothing" of the Lord himself. Nor is this unique character merely asserted. In the *Arcana* and in the *Apocalypse Explained* and *Revealed*, it is demonstrated, and from these demonstrations come all of Swedenborg's teaching.

In other words, Swedenborg's view of the Bible as unique, as in some measure exempt from usual historical and literary laws, is an indispensable part of his whole theology. It is, particularly, a vital part of his description of the Lord. The whole manner of drawing doctrine from the Word, hence the whole doctrine, has its source in the teaching of the indescribable uniqueness of the Word.

The truth of the teaching which the Writings present can be tested by any person willing to come to the Word with the attitude the Writings describe. All this is not to be an article of blind faith, but a belief proved in life. It must be so, if the New Church is to avail itself of the life abundantly offered.

It is evident by now that this article is commending the second of the three attitudes mentioned above, albeit in expanded form. Current scholarship is hypothesis, useful for its purpose, but invalid beyond that purpose. The Writings, on the other hand, are profoundly true, and show us the true and essential nature of the Word. If we would accept scholarly conclusions where they conflict with the Writings, we must realize the risk. We may well be saying that the Lord would not have acted in the manner the Writings describe, and we may be altering toward our own image the Lord and Savior whom we worship.

Rev. George F. Dole is the Asst. Pastor of the Cambridge New Church.

Rev. King

*Professor Scripture Interpretation
in the New Church Theological School*



THE PLUNGE BEYOND THE LETTER

by John King

"GIVE EAR, O my people, to my law; incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done."

In these verses the seventy-eighth psalm introduces a poetic retelling of the story of Israel and its God from the days of bondage in Egypt to the crowning of David as king. It is the story of God leading a people from slavery to the forming of a nation under God in the

Promised Land. There were the wanderings in the wilderness, the acts of disloyalty and loyalty to God, the hardships and divine miracles, the defeats and victories in the days of the judges, the triumph and tragedy under Saul, and the uniting of the tribes under David. This is part of the history of a people preserved in our Bible.

But in the narratives themselves in the *Pentateuch* and the other historical books, there are hints that we are confronted by more than history. Some of the stories contain formulas like these: the people did that which was right in their own eyes; he did that which was right in the Lord's sight. Words like these suggest that these narratives contain within them examples of those

standards which are either from God or opposed to Him. Within the circumstances of the life of Israel is a meaning for all men which transcends circumstances. Within the events of Hebrew history lies a truth which bridges time to speak to the generations to come.

As the Christian Church developed, many of its students of the Bible saw this. They thought of the journeys of the children of Israel as a reflection of the spiritual journey of human life in this world. They pointed to Canaan as a symbol of the church. Swedenborg often refers to this Christian tradition by saying that it is evident that Canaan stands for the church. While the Christian liturgy was taking shape, many Old Testament lessons were associated with various incidents in the Lord's life which were given special places in the Christian year. One instance of this is the association of Joseph being cast into a pit by his brothers with some of the sufferings and temptations of the Lord.

This practice of linking Old Testament story and prophecy with the life of the Lord goes back to the New Testament itself. The Lord associated himself and his work with the Hebrew scriptures. The author of the *Gospel of Matthew* saw the Lord's life as a fulfillment of the law and the prophets. He linked incidents in the Lord's life with texts from prophecy. The *Gospel of Luke* contains the verse: "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

The Apostles and other early followers of the Lord in their preaching and teaching regarded many passages in the prophets and psalms as declarations of the Lord's redeeming work, as prophecies of his cross and resurrection. In his first sermon Peter saw Joel's prophecy of the pouring out of the spirit fulfilled on the day of Pentecost.

In the wake of the advances of Biblical scholarship, we do not see these Old Testament texts so much as prophecies, but we do see them as foreshadowings of the Lord's life, as pictures of his sufferings and temptations, his work of compassion, and his victory. The famous servant poem in the fifty-third chapter of *Isaiah* in its literal sense is a picture of Israel as the suffering servant of God; but after we have read the story of the Lord's sufferings and have seen His transfigured face in the Gospels, *Isaiah's* servant poem takes on new meaning. We cannot help seeing the Lord in the poem. The face of Jesus Christ shines out of Old Testament poetry. The Bible shows us a dimension of meaning which goes beyond the sense in its original writing.

Swedenborg used the following picture to describe the relation between the literal sense of Scripture and its deeper sense which speaks to the human spirit in all ages. The Word is like a man fully clothed whose face and hands are bare. When we read certain parts of Scripture like the ten commandments, some of the Lord's sayings, some of the pungent utterances of the prophets, the eternal truth from God for our lives leaps forth in the letter to shine like a guiding star. These are the "face and hands" of Scripture which give fundamental guidance for our living. I like to think of the face of Scripture as the face of Jesus Christ, the Gospel of his life which sheds light upon the whole Bible, unveiling in history and prophecy and song the treasures of darkness which tell us of the depths of good and evil in the human soul. This deeper sense, when revealed by the Lord, shows something of how he worked to shape the human spirit to receive his steadfast love and his wisdom to live by.

The face of Jesus Christ sheds light upon the whole Bible, but few men have been able to look at its pages in that light with a steady eye over a long period of time. Christian tradition, in momentary flashes, caught

glimpses of a deeper meaning in its associations of Old and New Testaments in the liturgy; Justin Martyr, Aquinas, Dante and others spoke of a spiritual sense in Scripture, but they fell back from the task of looking at the light from the Gospel long enough to demonstrate methodically and convincingly the consistency and continuity of the spiritual Word in the Bible. This is the task which Swedenborg undertook, the task for which he was chosen by the Lord.

Before we can plunge headlong into a deeper meaning, we have to be ready to give Swedenborg's testimony about his religious experience and his mission a reasonable hearing. He demonstrates the presence of a deeper meaning in a Biblical passage by using Scripture itself as a witness. But one of his principal modes of demonstration is his drawing upon his own other-world experience and his insights into the psychology of the human spirit. If a reader discounts Swedenborg's religious experience, or his keen perceptions of the psychology of the soul, there is not much point in plunging into a deeper dimension of meaning in the Bible. If we are to take the plunge, we will believe that religious experience is as real as the refreshment which comes from drinking a cup of cold water.

Swedenborg combined the study of Hebrew with the reporting in his diaries and the assimilating of his wealth of religious experience. While he read the Bible, hereceived enlightenment of a very specific kind. He began to see the relationships between processes and states of the human spirit and the language of the Bible stories. The concrete images of Biblical language are expressing in a kind of metaphor the experiences of growth and decay in the human mind and heart. Expressions or images of darkness in the Scriptures are reflections of states of ignorance in man. Darkness may picture a man's persistence in his own stubborn mistakes. Fire pictures love which destroys, Fire reflects love which inspires but does not consume. Recall the burning bush. Swedenborg called these relationships between language and spiritual experience "correspondences."

Correspondences—which might be described as the vocabulary of these relationships—are not a code to be learned merely by rote, as a scout crams in his first knowledge of Morse code. To let the mind stop with such formulas as, light stands for truth, darkness stands for falsity, is tragic. For then the deeper sense of Scripture escapes us; the living Word is not heard. Instead, we can become sensitive to the relationships between the psychological processes and Biblical language which Swedenborg demonstrates. We can watch the kinds of words we use to convey our thoughts and feelings. In the reading of literature we can gain some practice in seeing the relationships between human emotion and the words which authors use to make us feel them. This is what Swedenborg would call correspondence in action.

I should say that by following these suggestions we experience correspondence in action. Reading Swedenborg brings us into contact with the relation between the Bible text and the life of the spirit. He sharpens our awareness of a word which opens our minds as we read the Scripture. But we have the responsibility to read our Bibles diligently with an inquiring mind. The letter is the foundation upon which the spirit rests. The letter is not displaced. We cannot plunge into a deeper meaning unless we begin on the beach of the letter. An excursion into a deeper sense of Scripture is not an exercise in curiosity, however. Growth as a person is the objective of reaching for deeper meaning. Before the Christian plunges beyond the letter of his Bible he turns to God and says, "I search that I may grow."

"Put on the Whole Armor of God"

by Richard H. Tafel

THE NEW CHURCH does not welcome dogma, its watch-words being rather, "In freedom according to reason," and "Enter with the reason into the mysteries of faith." But tradition and prejudice have a way of hardening and crystalizing into something very much like dogma, and they therefore need to be constantly challenged. One of these, for example, is the very strange attitude of our church toward the *Acts* and *Epistles*. One is given to understand that they are not part of God's Holy Word, are not "inspired," and that they are not true Christian theology. Consequently they are not used in our modern church literature, seldom preached from, and more seldom still read in our churches. To the average New Churchman, these books are strange, unknown, almost forbidden territory.

What caused this weird situation? It would seem that several factors have been involved. Historically there was the clash of the new Christianity, predominantly Gospel-oriented as to source, with traditional Christianity which was Epistle-oriented. Then, despite Swedenborg's many statements as to the truth and value of the *Epistles*, the source of that traditional Christianity was identified with that Christianity itself, and thus rejected.

Another factor lies in the realm of semantics. Readers of Swedenborg know that they must watch his usage of words and terms most carefully so as to follow his meaning. For instance, he uses "church" in several senses: it can be, (1) the spiritual life as it is embodied in an individual; (2) the church as an organization; (3) the spiritual life of mankind in general; and (4) the spiritual life of a definite period or era. He likewise uses the term "Word" in several ways, which calls for much mental dexterity on the readers' part. The "Word" is first of all the total self-revealing process of God, the sum total of truth flowing forth from Him. The world of nature, for example, is the "Word," because this manifests Him. The "Word" is all the revelation that mankind has received from God; it is also this truth as it becomes embodied in the world's sacred literature. In a particular sense, Swedenborg uses the term to mean the Bible: the "Word" embodied in a fuller and more perfect form. Then as he made his way further into that Bible or Word, he discovered that divine truth was present there in different ways. In some of the books,

Proverbs, *Acts*, *Romans*, etc., he found that God's message streams forth from the words as one customarily reads them. In others, however, *Genesis*, *Psalms*, *Isaiah*, etc., he discovered that in addition to this literal meaning there were deeper and further reaches of truth, which he calls the "inner" or "spiritual" meaning. To designate this latter group of books, and to set it off from the other, he uses this same term, "Word." We can easily realize, therefore, the confusion and misunderstanding arising from the readers' failure to differentiate between the many meanings which Swedenborg compresses into this term.

This last distinction which Swedenborg makes is a "functional distinction," and is to be only so made by

us when we are viewing the Bible or "Word" from this point of view. Under divine guidance and enlightenment Swedenborg saw that one type of inspiration in the Bible was to serve one function in bringing the Lord's truth to the church anew, and that the other type was to serve another. He was to draw the church's true teaching from the books which convey those deep inexhaustible reaches of truth (in the New Testament, the *Gospels* and the *Book of Revelation*), formulating and stating it in doctrinal terms; he was to confirm it by the plain statements of the Bible itself. For this latter purpose, so necessary to his task, Swedenborg found that in the New Testament the *Epistles* were peculiarly adapted for this purpose. They are, in the main, a carefully worked out statement of Apostolic doctrine. What the Apostles believed was the nature of the Lord, the Trinity, redemption, salvation, faith and charity is stated as plainly as they could write. Moreover, he saw that what they wrote was true in every detail and served admirably to confirm the teachings which he drew from the depths of the other parts of the Bible.

Some years ago, in an article pleading for a greater use of the *Epistles*, ("New Church Use Of The *Epistles*", *MESSSENGER*, January 8, 1936) Dr. Leonard I. Tafel said:

"Do we realize that Swedenborg went oftener to the Pauline *Epistles* than to all four *Gospels* for confirmation? In my English Bible the four *Gospels* cover 128 pages, the Pauline *Epistles* but 81—in volume considerably less than three-quarters. Count the actual passages used in confirming doctrine: you will find 383 Pauline passages as against 322 *Gospel* passages. The single *Epistle* to the *Romans* is used oftener than the first three *Gospels* together: twice as often as either *Matthew* or *Luke*: four times as often as *Mark*. We should notice that in confirming such a vital doctrine as Faith, he turns to the *Gospels* for 18 passages, and to "non-canonical" (chiefly Pauline) sources for 53 supporting ones. We should also notice that we can find no doctrine supported by more *Gospel* than Pauline passages. Our attitude to the *Epistles* being so opposed to the practice of Swedenborg, we need not wonder that we are likewise heedless of his statement that they are good reading for the church."

It is high time that we take a saner and more realistic attitude to the *Epistles*, that we square our practices with our teachings! Not only are they "good books," "useful books" for the Church; they are indispensable! They are, in the broader use of the term, part of the Word of God! I am well aware that where tradition and prejudice are so intrenched, my words alone will have little effect. Listen, then, to Swedenborg.

"That this is so, the whole Word teaches, both the old Prophetic one, and the new Apostolic one." *Apocalypse Revealed* 490.

"We read in the Word that 'Jehovah God dwells in light unapproachable.' 1 *Timothy* 6:16. *True Christian Religion* 176.

"That the man of the church is in the Lord and the Lord

in him can be seen from the following passages in the Word: Among others quoted: 1 *John* 4:15.

"The church today knows both from the Word and from reason that a regenerated man is a renewed or new man. From the Word, by the following passages: *Ezekiel* 18:31; 36:26-27; 11 *Corinthians* 5: 16-17.

"That charity and faith do not profit a man so long as they remain only in one part of his body, that is, in his head, and are not fixed in works is evident from a thousand passages in the Word, of which I will here adduce only these: Among others: *Romans* 2: 5-6; 13, *James* 1:22, 11 *Cor.* 5:10.

Commenting on *Acts* 2: 3-4: "It is unnecessary to quote more passages from the Word to show that 'tongues' do not mean speech in the ordinary sense, but confessions from the truths of the church. . . ." *Apocalypse Explained* 455.

"That man ought by all means to repent, and that his salvation depends thereon, is evident from many passages and plain sayings of the Lord in the Word, from among which the following shall at present be mentioned: *Acts* 3:19; 18:30; 26:20; 20:21.

"That his own life awaits every one after death is known in the church from the Word, as from these things there: *Matthew* 16:27, *Revelation* 20:12-13, *Romans* 2:5-6, 11 *Cor.* 5:10.

"The same is said by the Lord respecting his conjunction with man, namely, that it is reciprocal; for he says: *John*, *Revelation*, 1 *John* 3:24; 4:13, 15.

"And still more plainly in these words of the Lord to his disciples, *Matthew* 25:19; and still again in these words in *John*: 'There are three that bear witness in heaven, the Father, the Word, and the Holy Spirit.' 1 *John* 5:7, *True Christian Religion* 371; 164.

Innumerable passages such as these can be cited to show that Swedenborg includes the Epistles and the Acts in the Word, when he is using the term to designate the whole Bible. Let me cite just this one more passage about the inspiration of the Apostles:

"It is known that the Apostles, after they were endowed with the Holy Spirit by the Lord, preached the Gospel through a great part of the World, and promulgated it by mouth and by writing, and they did this of themselves from the Lord. Peter taught and wrote in one way, James in another, John in another, and Paul in another, each according to his own intelligence. The Lord filled all with his Spirit, but each took thence according to the quality of his perception, and followed it up according to the quality of his power."

True Christian Religion 154

Let me add just a few short quotations about the Apostolic Faith and Church:

"The faith of the Apostles was in no other faith than in the Lord Jesus Christ, as is evident from many places in the *Epistles*." *Ibid.* 338

"The Apostolic Church was actually like a new star appearing in the starry heaven". *Ibid.* 176.

"This Apostolic Church, since it worshipped the Lord Jesus Christ, and at the same time God the Father in Him, may be likened to the Garden of God." *Ibid.* 638.

"The writings of the Apostles, nevertheless, are good books of the church, insisting upon the doctrine of charity and faith as strongly as the Lord himself has done in the *Gospels* and the *Book of Revelation*. as may be seen and found evident by everyone who

in reading them directs his attention to these points." *Doc.* 224.

Does all this sound as though Swedenborg would have us reject the *Epistles* as part of the Word of God? Disregard them? Treat them as of little worth? The New Church has taken some steps in reinstating the *Epistles* to their rightful place. In the *Rite of Burial, Book of Worship*, pages 188-189, under "The Lesson From The Word" it is said:

"Hear now the comforting promises of the Lord's Holy Word concerning life everlasting.

From the Prophets:

From the Gospels:

From the Book of Revelation:

From the Writings of the Early Church: (The *Epistles*)

As a member of the Committee on Worship, I have heard no suggestion that this official declaration that the *Epistles* are a part of the Word of God should be changed!

Again, I have heard no criticism of the same doctrinal position taken in the revision of the *Hosanna* in its article, "The Bible As God's Word." Here, again, it is definitely stated that the *Acts* and the *Epistles*, as well as the so-called "uninspired" and "non-canonical" books of the Old Testament, are an integral part of the Word of God.

"Each book of this wonderful Bible has something unique to tell us. We should therefore not be surprised at the great differences which we find between them. A book of prophecy, such as *Amos*, is different from a book of the Law, such as *Exodus*, and both differ from the *Book of Psalms*. In the same way, a Gospel is different from an Epistle, and each in turn differs from the *Book of Acts* or from the *Book of Revelation*. Also, again, one book of prophecy differs from another, and one Gospel from another. Each book has its own testimony to bear, its own story to tell, its own lessons to teach. And put together, they form the Holy Bible, God's glorious Word to man."

Perhaps, having gone this far, we shall go the rest of the way, using all of God's Holy Word in our literature, in our preaching, in our reading in our churches. "Put on the whole armor of God!"

The Rev. Richard H. Tafel is the Pastor of Philadelphia New Church, and editor of "Our Daily Bread."

"WRITE THE VISION, AND MAKE IT PLAIN . . . THAT HE MAY RUN THAT READETH IT."

What are the marks of a good translation: clarity, readableness, exactness, force, beauty? Which of the following examples do you think meets these requirements best?

You have gone up to Jerusalem long enough.
It is too much for you to go up to Jerusalem.

1 *Kings* 12:28

And turn ye not aside; for then would ye go after vain things, which cannot profit nor deliver.
Do not turn aside after vain things which cannot profit or save.

1 *Samuel* 12:21

And both ye and also the king that reigneth over you be followers of Jehovah your God, well.

If both you and the king who reigns over you will follow the Lord your God, it will be well.
Then shall both ye and also the king that reigneth over you continue following the Lord your God.
1 Samuel 12:14

The Canaanites would dwell in that land.
The Canaanites persisted in dwelling in that land.
Judges 1:27

Choose able men from all the people, such as fear God, men who are trustworthy and who hate a bribe.
Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness.
Exodus 18:21

Oh, my Lord, send, I pray, some other person.
O my Lord, send, I pray thee, by the hand of him whom thou wilt send.
Exodus 4:13

Is it not so, if peace and truth shall be in my days?
Why not, if there will be peace and security in my days?
Is it not good, if peace and truth be in my days?
11 Kings 20:19

Will they revive the stones out of the heaps of the rubbish, seeing they are burned?
Will they revive the stones out of the heaps of the rubbish which are burned?
Will they revive the stone out of the heaps of rubbish, and burned ones at that?
Nehemiah 4:2

God is a righteous judge, and a God who has indignation every day.
God judgeth the righteous, and God is angry with the wicked every day.
God is a righteous judge, yea, a God that hath indignation every day.
Psalm 7:11

By men of strange lips and with an alien tongue the Lord will speak to this people.
With stammering lips and another tongue will he speak to this people.
Nay, but by men of strange lips and with another tongue will he speak to this people.
Isaiah 28:11

Behold, the day! Behold, it comes! Your doom has come, injustice has blossomed, pride has budded.
Behold the day, behold, it is come: the morning is gone forth: the rod hath blossomed, pride hath budded.
Behold, the day, behold, it cometh: thy doom is gone forth; the rod hath blossomed, pride hath budded.
Ezekiel 7:10

And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrance thereof.
And they shall shepherd the land of Assyria with the sword, and the land of Nimrod with the drawn sword.
Micah 5:6

Though *they* be quiet and likewise many, yet thus shall they be cut down, when he shall pass through.

When many days are fulfilled, they shall be cut off and shall pass away.
Nahum 1:12

Thou also shalt reel, thou shalt become faint; thou also shalt seek refuge from the foe.
Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.
Nahum 3:11

Thy shepherds slumber, O King of Assyria: thy nobles shall dwell *in the dust*:
How thy shepherds slumber, O King of Assyria; thy nobles sleep!
Nahum 3:18

And *they* of the south shall possess the mount of Esau; and *they* of the plain of the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead.
And they shall possess the south-country (the mount of Esau) and the lowlands (the Philistines), and they shall possess the fields of Ephraim (the fields of Samaria and Benjamin) and Gilead.
Obadiah 19

O Lord, I have heard thy speech, and was afraid:
O Lord, revive thy work in the midst of the years.
O Jehovah, I have heard the report of thee;
I have seen thy work, O Jehovah.
In the midst of the years declare it!
Habakkuk 3:2

He stood, and measured the earth: he beheld, and drove asunder the nations.
He stood firm, and shook the earth;
He looked, and the nations melted away.
Habakkuk 3:6

Thy bow was made quite naked, *according* to the oath of the tribes, *even thy* word. Thou didst cleave the earth with rivers.
Thou didst wholly uncover thy bow; thou didst fill thy quiver with arrows; thou didst cleave the earth with rivers.
Habakkuk 3:9

Thou didst smite the head from the house of the wicked, laying bare the foundation even to the rock.
Thou woundedst the head out of the house of the wicked, by discovering the foundations unto the neck.
Habakkuk 3:13

Or do you begrudge my generosity?
Is thine eye evil, because I am good?
Must you be jealous because I am generous?
Matthew 20:15

Now Peter sat without in the palace.
Now Peter was sitting outside in the courtyard.
Matthew 26:29

For thy speech betrayeth thee.
For your accent betrays you.
Matthew 26:73

When he heard him, he was much perplexed; and yet he heard him gladly.
When he heard him, he did many things, and heard him gladly.
Mark 6:20

For thou savourest not the things that be of God,
but the things that be of men.
For you are not on the side of God, but of men.
For thou mindest not the things of God, but the
things of men.

Mark 8:33

Sleep on now, and take your rest: it is enough, the
hour is come; . . . Rise up, let us go.
Are you still sleeping and taking your rest? It is
enough; the hour has come; . . . Rise, let us be going . . .

Mark 14:41

Jesus . . . began to be sore amazed, and to be very
heavy . . .
Jesus . . . began to be greatly distressed and troubled.

Mark 14:33

And Peter followed him . . . into the palace, . . . and
he sat . . . at the fire.
And Peter had followed him . . . right into the court-
yard . . . and he was . . . warming himself at the fire.

Mark 14:54

And as Peter was beneath in the palace . . .
And as Peter was below in the courtyard . . .

Mark 14:66

But Martha was cumbered about much serving.
But Martha was distracted with much serving.
But Martha was very worried about her elaborate
preparations.

Luke 10:40

Why cumbereth it the ground?
Why should it use up the ground?
Why should it use up valuable space!

Luke 13:7

Temptations to sin are sure to come,
It is impossible but that offences will come.
It is impossible but that occasions of stumbling
should come.
It is inevitable that there should be pitfalls.

Luke 17:1

Would that even today you knew the things that
make for peace!
If thou hadst known in this day, even thou, the
things which belong unto peace!
If thou hadst known, even thou, at least in this
thy day, the things which belong unto thy peace!

Luke 19:42

This will be time for you to bear testimony.
And it shall turn to you for a testimony.
It shall turn out unto you for a testimony.
This will be your chance to witness for me.

Luke 21:13

But Jesus retorted, That will do!
And Jesus . . . said, Suffer ye thus far.
But Jesus said, No more of this!

Luke 22:51

And when they had kindled a fire in the midst of
the hall . . .
And when they had kindled a fire in the middle of
the courtyard . . .

Luke 22:55

The true light that enlightens every man was coming
into the world.

That was the true light which shines upon every
man as he comes into the world.

That was the true light, even the light which lighteth
every man, coming into the world.

That was the true Light, which lighteth every man
that cometh into the world.

John 1:9

My Father is working still, and I am working.

My Father is still at work and therefore I work as well.

My Father worketh hitherto, and I work.

My Father worketh even until now, and I work.

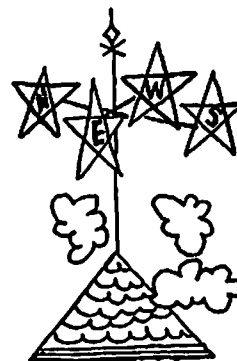
John 5:17

Why do you not understand what I say? It is
because you cannot bear to hear my word.

Why do you not understand my words? It is
because you cannot hear what I am saying.

Why do ye not understand my speech? even because
ye cannot hear my word.

John 8:43



The Women's Auxilliary of the Fryeburg New Church Assembly wants to again remind everyone their coopera-
tion is needed in collecting new saleable articles for the
Sales Table in August. Our most urgent project is
helping to provide a modern dishwasher for the camp.
Packages may be sent to Mrs. Gardiner Perry, 105 Pine
St., Needham 92, Mass., at any time convenient.

—MARION GREENE

On the Jan. 19 Brockton, Mass. Fellowship Guest
Night Fred Seymour spoke on "A Broadcaster's Visit to
Moscow."

Cincinnati celebrated Swedenborg's birthday after
morning services on Jan. 29. A musical program was
provided by Miss Janet Kimery and Miss Ann Tipton,
accompanied on the piano by Mrs. Kathryn Maish.

Congratulations to the following members of the
Pawnee Rock, Kans. Sunday School who had perfect
attendance during the fall quarter: Lola Loving, Marilyn
Smith, Randy Unruh, Arlene Wilhite, and Glenn and
Jeanine Mull.

The Lakewood, O. Altar Guild earned \$50.00 through
the sale of "Golden Crumbles" candy. It's remarkable
how much profit can be made on one small item. Some
of the women have been earning money for the church
by baby sitting, baking, and sewing. They call this
"talent" money.

The Lakewood, society observed the Swedenborg Anniversary, Sunday, Jan. 29, by having Rev. Leon Le Van of Pittsburgh conduct the Morning Worship and address a semi-public meeting in the evening on the "Religion of Helen Keller." The film on Helen Keller's life was shown beforehand.

Miss Jeanette Broomell, a member of the Philadelphia Society, is in the Vart-Hahn Nursing Home, Lansdowne and Lincoln Aves., Yeadon, Pa. Sister Grace reports that she would enjoy visitors and cards.

The Portland, Ore. Society will hold 3 evening Lenten programs on Mar. 5, 12, and 19. The Rev. Paul Zacharias will present three lectures on immortality, followed by a question period. In March and April the Council of Churches will sponsor a city wide religious census and follow up program. The New Church will participate by surveying its immediate area.

The Swedenborg Fellowship of Pittsburgh observed the anniversary of the 273rd birthday of Emanuel Swedenborg Jan. 31. The Rev. Le Van spoke of the influence of Swedenborg on William Blake, the astonishing eccentric poet and painter who may, in early life, have met the Seer. The second address of the evening was given by President William S. Holmes, who told about Swedenborg's most eminent contemporaries, such as Wesley, Franklin, Pitt, Penn, and others. Refreshments followed.

The Washington, D. C. Spiritual Frontiers Fellowship presented Edwin Davis on "Evidences of Immortality" on Jan. 30. On Feb. 5 the women met to discuss organizing a club to render service to the Church. Miss Rachel Sewall has been released from the hospital and is learning to walk again under the care of Mrs. Mills at 1830—17 St., N.W., Apt. 201. Miss Sewall would appreciate receiving cards.

The Kitchener Samaritans are busy making diapers for the Unitarian Service Relief. If you have any extra skates, the Samaritans are collecting them for northern Indian families.

BIRTHS

POWELL—Born Dec. 20 in Valley Station, Ky., to Pat E. and Judith Trott Powell, a son, James Noel.

THOMAS—Born Dec. 27 in Freedom, Me., to Richard A. and Marilyn Thomas, a son, Bruce Alan.

GROVES—Born June 3 to Arthur K. and Betty Ann Groves, Cambridge, Mass. Society, a daughter, Deborah Susan.

MORROW—Ann Marie, infant daughter of Mr. and Mrs. George Morrow, was baptized Christmas day in the San Francisco Society by the Rev. Othmar Tobisch.

CHATTLEY—Christie Ann, daughter of Mr. and Mrs. James Chattley, Bath, Me. Society, baptized Christmas Day by the Rev. Louis A. Dole.

WEDEL—The congregation of Pawnee Rock, Kans. was saddened by the death of Leo Wedel on Jan. 11. Immediate relatives in the Church are his mother, Mrs. Emma Wedel, and a brother, Frank Wedel. Leo taught school for many years and was active in church and Grange work in the Larned community.

HOLMES—Miss Mertie Alice Holmes passed away at the Wales Home, Brockton, Mass., on Jan. 13 at the age of 89. She was a member of the Brockton Society. Resurrection services were held in Brockton on Jan. 14 by the Rev. Harold R. Gustafson of Bridgewater.

ANTHES—In accordance with the wishes of Emmie Anthes, Kitchener Society, who passed away on Jan. 28, one of her favorite poems is printed, in lieu of an eulogy:

When I quit this mortal shore,
And mosey 'round this earth no more,
Don't weep, don't sigh, don't sob—
I may have struck a better job.

Don't go and buy a large bouquet,
For which you find it hard to pay.
Don't mope around and feel all blue,
I may be better off than you.

Don't tell the folks I was a saint,
Or any old thing that I ain't.
If you have jam like that to spread,
Please hand it out before I'm dead.

If you have roses, bless your soul,
Just pin one in my buttonhole
While I'm alive and well today.
Don't wait until I've gone away.



PASTORAL CALLS

by Amy B. Haufschild

Do you remember as I do of having the minister and his wife calling at your house on an afternoon of the week to visit and accept a cup of tea, while hearing of the doings of the family?

When we saw them coming, we hurriedly blew dust from the most conspicuous places, took off our aprons, and wondered what we could offer them to eat with the tea.

We were always delighted when both the minister and his wife came. It was a sure indication that we were members in good standing and considered well worth calling to see.

When I came from school to find them in the parlour talking with my mother, they would ask about my

school work and what did I want to be when I grew up, which made me feel very important.

They used to walk to do their visiting as there were very few cars. We did not live very far from the church and parsonage. They always said they liked to walk in the afternoons. I suppose the thoughts of a visit and some refreshment made it attractive.

To have the minister and his family for dinner was a most important occasion. But my husband tells me, at his home, the minister and his family would come on Saturday and stay until after supper on Sunday evening. There was a large upstairs bedroom which covered the top of the farmhouse. In it were six beds so a whole family could be accommodated with plenty of home-made quilts for bedding. This was in the Parry Sound district in Canada where the small churches were far

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by ROBERT H. KIRVEN

Illustrated by Mark E. Kelley

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by HELEN KELLER

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apart. The church was on farm land donated by my husband's father and the service was held there on Sunday afternoon and in the evening, several miles away at Deer Lake.

We had one young minister who liked to visit us in the evenings. He was homesick for his homeland. We are English and so was he. We also had a fireplace with a cannal coal fire burning most winter evenings. The minister would sit on one side of the fire and pick up the poker to stir the fire. We thought it made him feel more at home. He loved to talk to my mother and father about the old country, also about religion because we joined the church while he was pastor. My dad played the violin and the minister loved to sing. We had many musical evenings with me accompanying them on the parlour organ.

The parsonage did not have a piano until he bought one and then he invited us there to play and sing. His rendition of "Somewhere a voice is calling" and "I hear you calling me" has remained with me to this day, forty years later. His wife was an artist. I admired them both greatly.

Our next minister was an Englishman too, but an elderly gentleman who was not very strong. But he did like to visit and often spent an evening with us. His distinction was that he did not write in longhand but printed every word by hand. He claimed that it would be the accepted thing someday. His printing was beautiful. He was a true scholar.

Then we had a fine man who was Dutch but had lived in South Africa for many years before coming to America

to study for the ministry. He was the most immaculate man I have ever known. His fair hair was brushed upwards in a leonine appearance and he was a very forceful speaker. On greeting my girl friend whose name was Schoenhals, he said "Ah, ah. Miss beautiful neck!" which evidently is the English translation of the name. But nevertheless he and his lovely brunette wife called many times during the years and would have the inevitable cup of tea with us. But when my father was at home, they always had an argument about the war between the Boers and the British.

We looked forward to the visits of the minister and his wife very much. We knew they called on all the members both rich and "not so well-off." In this way they kept informed on the members of their congregation. They made it their work to do this.

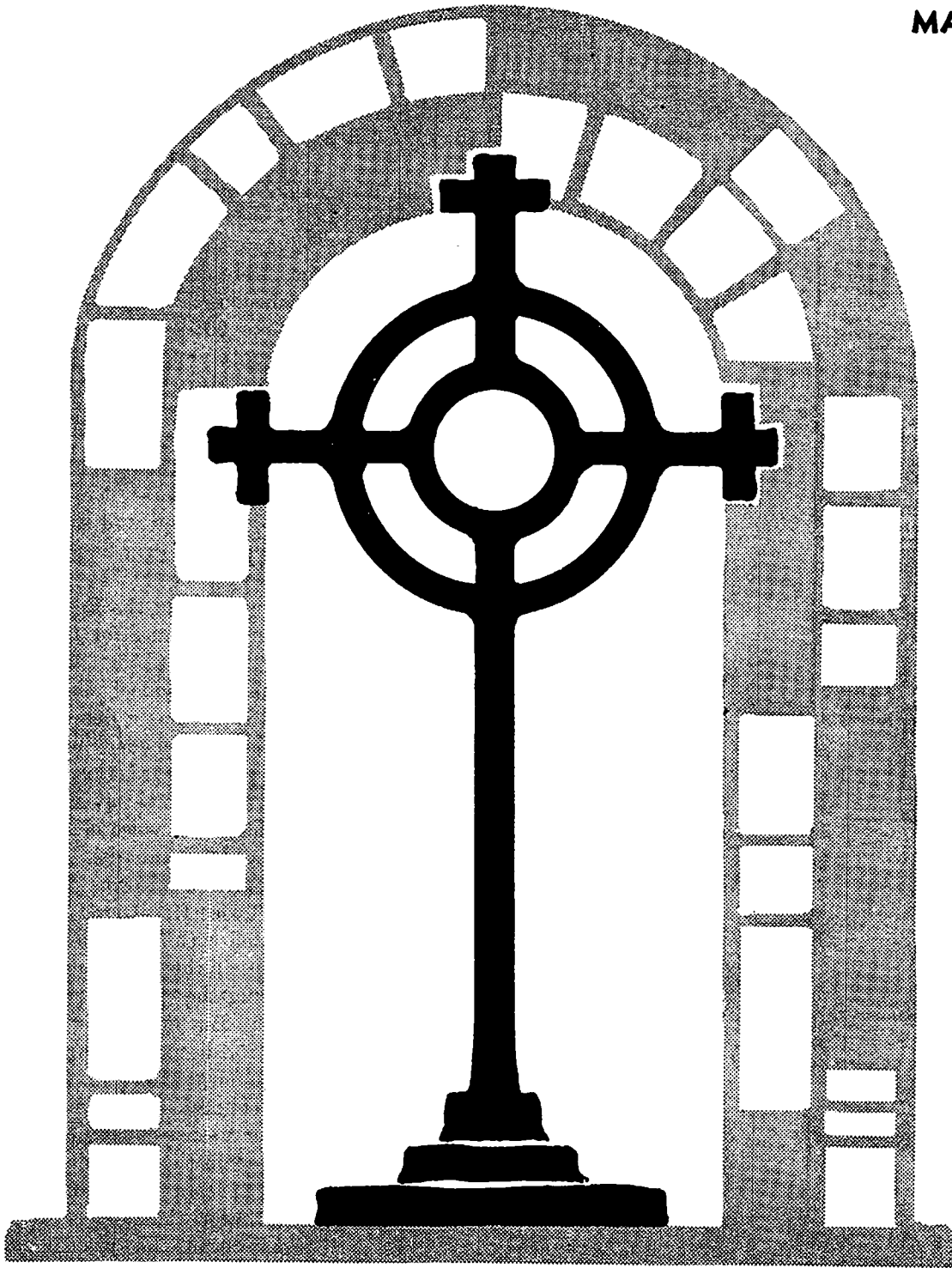
So many of our ministers today become members of various clubs and even belong to school-boards and parliament. How can they take the same interest in their church members when their time is taken up with club-work? It is said to be in the interest of good public relations which is a term used very much today by firms, organizations and societies.

We are told the church must be modern to keep its members interested. We must make outside contacts, and enlarge our field.

But the church members need contact with the one who best exemplifies the good life. That should be the minister and his family.

The author lives in Niagara Falls, Canada.

MARCH 15, 1961



The NEW-CHURCH
MESSENGER

NEW-CHURCH MESSENGER

Official Organ of The General Convention of the New Jerusalem in the United States of America. Convention founded in 1817. (Swedenborgian)

Member of the Associated Church Press.

Published semi-monthly, 300 Pike St., Cincinnati, Ohio, by The New-Church Press, 70 Orange St., Brooklyn 1, New York.

Entered as second-class matter at the Post Office, Cincinnati, Ohio, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 30, 1918.

Subscription \$3.00 a year; foreign postage, 25 cents extra. Gift subscription, if from a subscriber, \$1.50. Single copies, 15 cents. Address subscriptions to the publisher in Brooklyn. Advertising rate card on request.

OFFICERS OF CONVENTION

Rev. David P. Johnson, President, Box 593, Kitchener, Ontario, Canada; Stewart E. Poole, Vice-President, 3201 Fordham Rd., Wilmington, Delaware; Horace B. Blackmer, Recording Secretary, 134 Bowdoin St., Boston 8, Mass.; Albert P. Carter, Treasurer, 511 Barristers Hall, Boston 8, Mass.; Forster W. Freeman, Jr., Counsel, 511 Alpine Ter. Ridgewood, N. J.; Chester T. Cook, Auditor, 26 Wyman Rd., Lexington, Mass.

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CONTRIBUTING EDITORS

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Editor

Bjorn Johannson

Associate Editor

Carol Lawson

Address all editorial correspondence and manuscripts to the Editor, New-Church Messenger, Third and Pike, Cincinnati 2, Ohio.

The opinions of contributors do not necessarily reflect the views of the editors or represent the position of the Church.

Vol. 181, No. 6 Whole No. 4797
MARCH 15, 1961

ESSENTIAL FAITH OF THE NEWCHURCH

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

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

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

Evil should be shunned as sin against God.

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

EDITORIAL

"And, lo, I am with you alway"

THE ABOVE words with which the *Gospel of Matthew* closes is the core of the Easter message.

For the disciples of the Lord, Calvary spelled defeat, frustration, hopelessness. Without their leader they were lost, and the dreams they had built around Him seemed but a delusion. Then as this frightened group gathered behind barred doors (*John* 20:19-23), the Lord stood in the midst of them and said, "Peace be unto you." Slowly the realization dawned upon them that their Lord is with them, that all empires cannot kill Him. He assigned to them the biggest task that any group has ever been called upon to perform: to go throughout the world to proclaim the kingdom. And they did not refuse the commission. Fear and frustration gave way to courage and confidence. Now they knew that the Lord was with them. He breathed upon them and said, "Receive ye the Holy Ghost." As the Holy Spirit He would ever be with them to sustain, guide and protect them.

"And, lo, I am with you alway," is the heart of the Easter message today, and it is as charged with peace and assurance for the Christian of this century as it was for the disciples.

Today's world is a frightened world, even a cynical and pessimistic world. To many the dream of the good life seems a delusion, a mere product of wishful thinking. The Messiah of the modern man, Science, upon which so many hopes have been built, now threatens to become a Frankenstein monster who is prepared to rend his creator. Such a world cannot know peace. Not until it hears the gentle voice of the Glorified Humanity, the Risen Christ, saying, "And, lo, I am with you alway".

It is significant that when the Lord appeared unto his disciples, His first words were, "Peace be unto you." Twice He uttered these words. The emphasis on peace, so deeply associated with that other great Holy Day, Christmas, is generally not prominent in the observance of Easter. Easter is thought of mainly as symbolizing the triumph of truth over falsity, of good over evil, of life over death. But in all these the promise of peace is implicit. For whatever makes for discord and war is destructive of life, and is out of harmony with the purpose of God. The promise of the Risen Christ to be ever with His children is a promise of peace.

The Christian of this age surely longs for a sense of the Lord's abiding presence. He sees powerful forces arrayed against Christianity: Atheistic Communism, the reviving missionary zeal of Islam, the acids of modernism, the constantly growing power of a materialistically oriented secularism. At times he may despair. If so it is because he does not recognize the Risen Christ Who stands besides him. This happened even to those devoted followers who were with Him on earth. Mary Magdalene grieving at the tomb did not know Him when first He spoke to her. The Lord walked with two of His followers from Emmaus, but so deeply had they been wounded by Calvary that they did not know Him until at the end of the journey. Even the disciples in the locked room were frightened when He entered, thinking that they were seeing a ghost.

If the Christian is not aware of the presence of his Lord, it means that the fears of this world have blinded him, for the Risen Christ stands at the door and knocks. What greater message can Easter bring us than this, "And, lo, I am with you alway"?

COVER DESIGN BY CHARLES TOWNSEND

THE NEW-CHURCH MESSENGER



WINDOW TOWARDS THE WORLD

THE TAX MAN COMETH

ROADS, PARKS, SCHOOLS, rockets, economic and technical aid for countries that desperately need our help—we all want these things, but if only somebody else would pay for them! The wealthy, the profit-takers, the big corporations, the government—they should pay for these necessities, but ultimately—let's face it—"they" means we. We have to pay if we want highways and parks for our travel, schools for our children, rockets for our defense and help for our neighbors.

But wouldn't you like to have your taxes cut 40%? "Dreamer!" you say. In *The Operators* Frank Gibney estimates that if everyone paid up honestly, federal taxes could be cut 40%. Somewhere, 40% of the money due the Internal Revenue Service is slipping away through loopholes. Yachts, vacation lodges, cocktails, dinners and entertainment are all charged off as business expenses.

We buy white lipstick, electric can openers, extra portable TV's and plenty of good Bourbon, but adequate medical care for our aged, salaries for our teachers, conservation of our natural resources, and compensation for the long-time unemployed are just too expensive. We buy our houses, our cars, our refrigerators and our airplane tickets to Europe on "time," but who wants to increase the public debt?

What can we as a nation afford? Only what you and you and you are willing to pay for. What do we need most? More chrome on our Cadillacs or educational opportunities for future skilled workers, scientists, teachers and ministers?

What do you think about when you seal that income tax return? All that money down the drain? This is my share in the things America does this year? Or they can't check up on every one?

—PERRY S. MARTIN

RELIGION IN RUSSIA

CAN THERE BE a people without religion? Is Soviet Russia such a people?

Those are questions you hear asked. They are questions Dr. Marcus Bach went to the U.S.S.R. to elucidate. In an early page of his book, *God and the Soviets* (Thomas Y. Crowell, N. Y.) he says, "I had a favorite saying supported by years of spiritual vagabonding, 'Wherever man lives, man worships God.'

But the whispering continued that Russia was the incredible exception. Russia was the riddle." He went to find out (pp. 2, 3).

His experience on that journey, and the reports of other observers begin to give a revealing picture. One report is that the people of the U.S.S.R. have made a religion of complete devotion to the commonweal. Communism is a manner of naturalistic religion. Again, the religious institutions have revived. There is, of course, separation of Church and state. Churches are curtailed in missionary and educational activity particularly. But Russian Orthodox and Protestant services are held and crowded with worshipers. A Baptist pastor in Kharkov told Dr. Bach: "The church is on its own and what it will do depends upon the church" (p. 76). A third type of religious life is the "subterranean" spiritual current coming to the surface in studying great writers like Dostoevski, Tolstoy and Berdyayev, and in discussing them. "Many modern Russians secretly believe that the 'true faith' can never be found in an institution no matter how religious its name, or in a political party no matter how strong its power or its claims. More and more people are quietly working out their spiritual philosophy in their own hearts. The very authority which urges them to think realistically is at the same time unwittingly giving them the liberty to make an honest appraisal of their religious and political masters." (*Ibid.* p. 153.)

—ANDRE DIACONOFF

"He is not here, but He is risen"

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"So they ran both together . . ."

DO WE CARE ENOUGH?

by Antony Regamey

IT ALL BEGAN with uncertainty, in the mist and the chill, and the lingering dusk of the predawn hours. . . . It began with a few women who could not sleep for sorrow. Benumbed by tears that could not flow anymore, nor assuage their abysmal despair, it seemed to them that the darkness would never end. For them, all that made life worth living had been reduced to dust and ashes. Save that, beneath these ashes, there still smoldered the stubborn glow of a love that would not let go.

—Stubborn, because it would not be reconciled to the loss of The Beloved, for whom the one last, earthly service, interrupted by the Sabbath, still had to be completed. And yet fearful, because Roman sentries were stationed at the tomb, and a large circular stone, sealed with the seal of the greatest power on earth at the time, was blocking the entrance.

So it all began with moving shadows in the greying darkness of the early morn, and a patter of feet, uncertain, pitted against forbidding odds, yet bent on their labor of love. And there were hands, carrying costly myrrh and precious spices. And there were whisperings, hesitant, wondering . . . "Who shall roll us away the stone?"

Then, an empty tomb! Bewilderment! Panic! Then feet, running this time! Running, but in the opposite direction, to the city! Then hands, frantically knocking at the door of Peter's lodgings and that of "the disciple Jesus loved!" Then a voice, out of breath, almost hysterical: "They have taken away the Lord and we know not where they have laid Him!"

Then feet, running once more! Running up hill! "Peter, therefore, went forth, and that other disciple. . . . So they ran both together: and the other disciple did outrun Peter and came first to the sepulchre."

To me, the most stirring picture of what happened at Easter is a portrayal of that scene. It is not the drawing of an empty tomb in a flower garden, in the early morning sunshine. Neither is it one of angels, with wings of many hues, talking to the women and pointing up to the sky. Nor is it any one's representation of our Risen Lord. God forbid! No, it is a picture which was hanging in our living room when I was a child, by the Swiss artist, Eugene Burnand. Just two men, Peter and John running!

And as you look at it, you see the tenseness of every muscle on their faces. The straining, half-haggard, half-expectant look in their eyes. You almost hear the hurried beat of their feet on the ground and the rustle of their

floating garments in the breeze. They seem to be running away from something rather than going somewhere, so vivid is their haste!

And they are! Running away from the meaninglessness of a life without Christ! Away from the loneliness and despair of a heart in which His place has been left empty! Running from the darkness, confusion and chaos of a world deserted by His saving grace!

Are we running away!

Our presence here, our Easter worship and praise and the profession of our desire to make our own more and more the fact that Christ is risen and alive in us, if it is not lip-service, still means running away from all these things and many more, today. Neither can we possess otherwise the reassurance that, despite all our betrayals, there still is a way back to Him, and we can still be His. We cannot reach forward to the goal without running away from its opposite!

But, do we care enough to run? That is the test. When in moments of forgetfulness, bent on the gratification of our selfish and worldly desires and the inflation of our ego, we have denied and crucified our Lord, do we care enough to despair at our loss of His presence? Do we feel our need of Him enough, and that of His forgiveness, to repent and mend our ways, and hasten back with all our might toward the recovery of a sense of His abiding love in our hearts? Then, to make use of the strength He alone can give, to overcome the powers of darkness and have a share in His victory?

Then, when we look on the world about us, do we care enough to perceive that, in His love, we are involved in all mankind? Enough to feel, in agony of soul, that we share in its guilt, and waywardness, and have a responsibility toward its healing?

When overwhelmed by the immensity of the world's need of the truths for human life He came to reveal and embody in His own person, do we care enough truly to believe that His is the power to save us from hatred and war, intolerance and prejudice, injustice and oppression? From greed, hypocrisy, complacency and indifference to our brothers' plight? Have we tested His power in our own lives and do we believe that enough to put the claims of His cause above self? To work with all the strength of which we are able for His Kingdom, a new order of life on earth as it is in heaven, so that the love and truth and life He is, in His Divine-Humanity, re-

ardless of our theological definitions of it, may find an abode in the hearts and the minds of men?

Beloved, that is the Victory of Easter. With it a new idea of God is born in the world. He is an indwelling God: "I in you and you in me." He seeks to bring about a new world by fashioning new men, from within, in his image and likeness, if they will receive Him. But that victory is a living, growing thing. It has to be won again and again with every man, woman and child that is born here on earth. And to win it, the only eyes and hands and voice and feet which this indwelling God has, are yours and mine. He needs us to accomplish His purpose in the world!

The true meaning of the Resurrection, the joy of being alive, of the new life He gives, will never get under our skin until it enters into our eyes and fills them with a new vision of the worth and meaning of life and His purpose for us and all mankind; into our voice, and enables it to convey the forgiveness and compassion that dwells in our hearts; into our hands that it may be translated into deeds of goodwill and healing and mercy; nay, not until it sets us on our feet and fills us with an inner, compelling necessity to proclaim the good news. And the good news does not walk. It does not creep. It does not crawl. It does not just stay at home. It moves, on running feet! "How beautiful upon the mountains, the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Here and Now

For that good news is not "pie in the sky!" It is not the postponement of justice, and all that makes for happiness beyond the grave. It is that heaven begins here and now. It is that the presence of our indwelling Lord in our hearts makes for heaven here and now, and then forever. It is that there is an ongoing vitality within the life and love that this indwelling God pours in our hearts that makes it worth living forever!

So that is how Easter began. With a patter of feet, bent on their labor of love, in the dusk of the pre-dawn hours. But soon, as the power of the Resurrection made itself felt, it set those feet running to the ends of the earth. And that is how Easter continues. So Christianity has been kept alive and growing: Palestine and surrounding lands, Europe, Africa, the Americas, Asia and the Far East! So it has been throughout the centuries. So it will be, till the darkness which seems never to end is ended forever!

So it is now, for us, even right where we are. But only if we care enough to run. Only if, within us, Peter, the man of faith, and John, the man of love, run both together. Yet, there will be something wrong with us if John does not outrun Peter; if our unquenchable yearning for Him who has first loved us, does not take the lead!

Conscious of our deadness without the living spirit of our Risen Lord; of our lack of thoroughness in the gift of ourselves to Him, may we then, in the surrender

The Palm Sunday Saga

"And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord . . ." Matthew 21:9

On Palm Sunday we think of that royal welcome given to Jesus as He entered into Jerusalem. Besides the hundreds of people acclaiming Him, we can think of a greater, invisible choir surrounding Him. This would be composed of all those people he had healed and helped. There would be Lazarus, whom He had raised from the dead; blind Bartimaeus, whose sight He restored; the ten lepers He had cleansed; then there would be the widow of Nain's son, the Ruler's daughter, those from whom He had cast out devils, those whose sight He had restored both spiritually and naturally, the lame He had made to walk—truly a huge army delivered from bondage to sin and restored to spiritual well-being. Can we not also imagine the presence of those angels who had sung at His birth? also Moses and Elias who had appeared with Him on the Mount of Transfiguration? and besides these the legions of angels He said He could call to His aid? All these, a great invisible choir, attended that procession as it entered through the gates into the city. No worldly march has ever or ever will boast such a welcome and accompanying procession. And so it is with these same spiritual presences that Jesus enters into our lives when we have prepared them for his reception. Into all hearts and minds He enters, as the accompanying choir sings, "Hosanna: Blessed is He that cometh in the name of the Lord."—I.T.

Reprinted from YOUR CHURCH, Mar. '61.



of our self-will and the full commitment of our lives, open our hearts to the urgent implications of His love, till it becomes a burning, all-consuming flame! May we open our minds to the demands of His truth, and our ears to His call: "Feed my sheep!" May we evermore be renewed and empowered by His presence! That, becoming increasingly aware of our own and the world's need of Him, and of the opportunities of our everyday life to serve Him, we may meet them eagerly and with joy!

Thus can the assurance that within us He is risen indeed, be ours! "Laying aside every weight, and the sin which so easily besets us, let us then, run with steadfastness the race that is set before us."

The above Easter sermon was preached last year by the pastor of the Boston Society. It is printed here not only because of its eloquence and poetic beauty, but also because it sets forth so plainly a practical Easter Message.



FRESCO IN MILAN BY LEONARDO DA VINCI, 1494

"One of you which eateth with me shall betray me."

IN AN OLD thick magazine published in St. Louis in 1868 is an article by R. L. Tafel, titled "Swedenborg and Speculative philosophy." In the 1867 issue of the same magazine, THE JOURNAL OF SPECULATIVE PHILOSOPHY, edited by a Mr. Wm. T. Harris, is the translation by D. J. Snider and T. Davidson of Goethe's letters from Italy, written from Milan in 1807 when with his super-keen capacity to see, Goethe studied the fresco of the LAST SUPPER by Leonardo da Vinci. Goethe wrote:

"The figures on both sides of the Savior may be considered by threes, and each of these must be thought into a unity. First, on the right side of Christ are John, Judas, and Peter . . . Peter has with his left hand seized the right shoulder of John, who is inclined towards him, and points to Christ, and at the same time urges the beloved disciple to ask who the traitor is. He strikes a knife handle which he holds in his right hand, inadvertently into the ribs of Judas, whereby the affrighted forward movement, which upsets the salt cellar, is happily brought out. This group may be considered as the one which was first thought out by the artist; it is the most perfect."



PENCIL STUDY BY LEONARDO DA VINCI

Head of Christ in THE LAST SUPPER

ON THE INTERNATIONAL SCENE

A QUICKENED INTEREST in our Church neighbors across the seas has brought forth a number of articles in recent *Grand Alliance* pages concerning New-Church mission work. Among these have been last year's issue on the Korean students, and the later articles concerning Mauritius.

On these pages is now proposed a new plan for establishing friendships between our local Alliance groups and similar groups in Great Britain, so that in addition to sharing our thoughts and material blessings with peoples of different cultures we may exchange ideas and hopes with New-Church women who, though they live far away, are very like ourselves.

The desire for such communication has been taking shape during the last year, beginning with correspondence between Mrs. Robert S. Gass, of Portland, Maine, and Mrs. L. H. Pulsford, of Brightlingsea, England. Mrs. Gass, a former corresponding secretary of the National Alliance, in expressing a desire to hear from the women of Great Britain, received enthusiastic response from Mrs. Pulsford: "As New-Church women I think we should keep in touch and exchange ideas. We have the same great ideals and we are all working for the same great cause. I always read the *MESSENGER* with great interest and rejoice to see the progress you are making. May the Lord bless all your efforts to extend His New Church."

Later a short description of British women's organizations was sent by the president of the London group. We think you will enjoy reading it.

A MESSAGE FROM ENGLAND

IN AN INTERESTING letter from America, there was contained the suggestion that the Women's Alliance might like to hear from the New-Church Women's League in Great Britain.

The promise assented to reads thus: "I promise that, with the Lord's aid, I will strive continually to suppress every form of evil, both by word and influence, and encourage, by every means in my power, right feeling, right thinking, and right acting, in every sphere of life in which I move: remembering that all I have is in trust from the Lord and that 'All religion has relation to life, and the life of religion is to do good'".

Founded in 1894, the objects of the Women's League in Great Britain are:

(a) To draw into closer fellowship the women of the New Church. (b) To promote a systematic study of the writings of the New Church. (c) To engage in charitable activities and to sustain a fund available for aged, and/or necessitous New-Church people. Each League in its own way and in accord with its local conditions and traditions, carries on good work, mainly for the New Church, but not restricted to it.

The London League is supported by all the New-Church societies in the London area, and affiliated

The Grand

EDITED BY L.

OFFICE

President.....	
1st Vice-President.....	
2nd Vice-President.....	Mrs. Harold P. Berra
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International Correspondent.....	Miss
Nominating Committee.....	Mrs.

Leagues are associated with the various New-Church societies in Great Britain.

We keep in touch with our overseas affiliated Leagues and from time to time send practical evidence of our interest to the missions in South and West Africa.

World Refugee Year found a ready and generous response. The cyclone disaster in Mauritius in which so many of our friends were involved evoked our sympathy and help.

Our meetings, after the necessary business, take the form of services conducted by the ministers, or addresses on matters of the Church or of general importance, social and recreational activities, and form a valuable part of our Church life.

THE NEW CHURCH MESSENGER has many readers in this country. We follow your doings with interest, and hope that this will likewise be of interest to you.

—HILDA G. STACY, *President*
The New-Church Women's League, London

CORDIAL CORRESPONDENCES

WITH THIS EVIDENCE of mutual friendliness before us, the following letter from our international correspondent will provide the means of replying, and add one more avenue of communication to bind together New-Church people throughout the world.

Dear Friends:

Some of our members have suggested that it would be a good thing for our societies here to make friends with our sister societies in Great Britain through

Alliance

SE WOOFENDEN

960—1961

Mrs. Richard H. Tafel, 200 Chestnut Ave., Narberth, Pa.
Robert L. Young, 3745 Albatross St., San Diego, Calif.
Cockwick Hotel, Broadway at First Ave., San Diego, Calif.
Mrs. Wilfred G. Rice, 957 Hague Ave., St. Paul 4, Minn.
Daniel L. Dullea, 101 Huntingdon St., Brockton, Mass.
Alan W. Farnham, 28 Grant Ave., Brockton 28, Mass.
Mrs. D. Spamer, 1261 Meridene Drive, Baltimore 12, Md.
3201 Fordham Road, Westmoreland, Wilmington 6, Del.
Alice P. Van Boven, 446 Chestnut Ave., Redlands, Calif.
Mrs. Louis A. Dole, 887 Middle St., Bath, Maine
E. Lister, 34 W. Southampton Ave., Philadelphia 18, Pa.
Wm. R. Woofenden, 576 W. Woodland, Ferndale, Mich.
Margaret Sampson, 112 East 35th St., New York 16, N. Y.
Tip M. Alden, 507 North Chester Road, Swarthmore, Pa.

correspondence. So this letter is being sent out to discover whether there is any interest in such a project. If so, your Grand Alliance will serve as a means of contact between you and a similar society in England or Scotland. Or it may be that some of you would like to correspond with our friends in other European countries such as Sweden, Denmark, Germany or Switzerland.

We would plan to introduce to each other societies that would have similar interests as, for instance, city societies or rural societies. To that end we need to have a few bits of information, and if you are interested, we would like you to write to us as fully as you can. Will you tell us if you have a large Sunday School or if your members are mainly elderly? What other organizations do you have—Ladies' Aid, Men's Club, League or Choir?

What kind of activities do you have in the way of luncheons, plays, Scouts, study groups, Golden Age Clubs or the like? Do you carry on any social services as in hospitals or in connection with civic organizations? How large a city or town do you live in—that is, what is the population, approximately?

All these matters would be of great interest to others and would give a clear picture of your society. The news of what others are doing is very stimulating and in these days of swift transportation and almost instant communication it is a pleasure to make new friends in far away places.

Send your letters to me at the address listed at the beginning of the *Grand Alliance* page.

—MARGARET S. SAMPSON
International Correspondent

SUITS FOR AFRICAN NEW-CHURCH MINISTERS

THE NEW-CHURCH MISSION in Africa is greatly in need of used men's suits in good condition for their ministers. At least thirty-one suits are needed each year—perhaps more, now that other groups have joined them. Would individuals or groups collect a suit or two, put them in a cardboard box and wrap the box in paper for mailing? The weight should not be more than 11 pounds. The size of the package should not be more than 72 inches, length and girth combined. The cost will be 48 cents for the first pound, 25 cents each additional pound. These should be taken to the post office and declared. Ask for declaration form 2922 or 2966, and add—Free Gift to Mission: No Commercial Value. The package should be mailed to the Rev. Brian Kingslake, 12 Wemmer Drive, Discovery, Transvaal, South Africa, plainly marked again: Free Gift to Mission: no commercial value.

If the package is not so marked, the Mission will have to pay duty on it.

This project will take only a little time, a little effort and a little money. And not even money, for if you wish to have the postage refunded, the National Alliance of New-Church Women will repay you. Please send your postage amount to our president, Mrs. Richard H. Tafel, 200 Chestnut Ave., Narberth, Pennsylvania. Whether or not you wish to have the postage refunded, please let her know that you have sent a suit or suits—any size suit, clean and in good condition. A report can then be made at our annual meeting in June. Can the report not read—31 suits? More than 31 suits?

This is another way we can extend our friendship across the miles and give a helping hand to this courageous Mission which is doing so much for our Church in Africa.

PROPOSED AMENDMENT

IN ACCORDANCE with Article XII of the By-Laws of the National Alliance of New-Church Women we publish the intention of making the following change in Article VIII of the By-Laws: "The annual dues shall be a per capita tax of twenty-five (25) cents. . . ."

The present per capita tax is ten cents. In order to amend our By-Laws the proposed amendment must be considered by the Executive Board and published in the NEW-CHURCH MESSENGER in March previous to the meeting at which it is to be voted upon. It may then be passed by a two-thirds majority of the members present and voting.

"Old myths cling to the soul in dark days
When things are growing".

ONE OF THE MEDIEVAL LEGENDS OF JUDAS ISCARIOT

MYTHS AND LEGENDS bring each of us face to face with what we cannot solve by mere logical thinking. One must feel and think into the story, keyed as it were to an earlier process of man, a more childlike acceptance, a deep breathing in the phrase, "ONCE UPON A TIME".

We need the widest outlook for this legend of JUDAS ISCARIOT.

Far East in the Aegean Sea is the Island of Carios and there once ruled a great King and his young wife, the Queen. And to their great joy a son was born, black of hair and beautiful. And they named him Judas. But dark soothsayers gathered at the palace gates and their strange rumors were told even to the King.

"The child would slay his father; marry his mother; and betray his god". After many months of deepest soul agony, the King and all the people accepted this prophecy, and the King was forced to act. Into the trusted hands of an old and faithful palace servant, the father gave the child. The man on a sailing ship was to go to another island and on the shore at sunrise slay this only son, the little Prince. The old man took the bundled baby, sailed away on the ship, and landed on the shore of a wild island.

But at sunrise, his heart warmed and yearned and strained over that little fellow. He bundled him up again and tramped into the heavy forest growth of the wild island. He followed a tiny path, found a group of hunters and he gave himself and the child to them as ransom for their lives. He became a slave.

The little boy grew up, active, strong, capable, daring, full of leaping strength. He became a leader, a ruler, the King.

And all the three prophecies came to pass. He led his people against the old King of Carios, slew him and married the widow. Then he heard from her the story of her only child and of the tragic curse, and he knew, all suddenly, that he himself was that child. He went forth and journeyed far, far to the East. He prayed to break that last curse. Judas of Carios became a follower of Jesus of Nazareth. It was he who later betrayed the Christ; and in deepest agony of repentance and soul remorse, he hanged himself.

—MELROSE PITMAN

MIDWINTER MINISTERS' MEETING

TRAFFIC ENGINEER Ernest L. Frederick, perched on a stool at the Marshall Field coffee shop at Chicago's Midway Airport, greeted fellow ministers flying in from Boston, Philadelphia, Washington, Los Angeles, and intermediate points. Taxicabs were hailed and men were dispatched to the conference center at Palos Park for the mid-winter institute of the Council of Ministers.

John Spiers, interim minister at San Diego, California, had already arrived at Palos Park. A crackling fire in the lodge provided a warm and cheery greeting for everyone. Dinner was postponed until 7 p.m., as we waited for brethren to come in by train, automobiles, and planes delayed by the strike. A total of twenty one ministers attended the institute.

The men were housed in two large dormitory rooms on the second floor of the lodge. It was reminiscent of army days as strange sounds echoed through the 'barracks'. There were no tape recordings made of the tunes, tones, and groans, and this part of the Ministers' Institute shall forever remain a secret. Men who did not want to waste their time sleeping were regaled by Immanuel Tafel's record collection.

We got down to business on Tuesday morning, February 21. The day was devoted to a concentrated workshop on stewardship. The able leaders were Calvin Turley and David Garrett, and they kept us going until late at night with lectures, discussions, role playing, filmstrips, and a movie. The response was enthusiastic, and one minister after another asked, "When can I put on a stewardship program like this in my church?" To meet this demand, workshops are now being planned for New England and the middle Atlantic states.

On Wednesday morning Edwin Capon, John King, and Owen Turley acquainted us with new books in the field of religion. Brief reviews were given of a number of books in the library of the Theological School. These books may be borrowed from the School library by any of the ministers. Faculty members reminded us that our education is never complete, and we were persuaded of the need for continual reading and study.

The afternoon session was devoted to a series of three panel discussions. Subjects covered were the *NEW-CHURCH MESSENGER*, Leadership Education Institutes, and the Writers' Workshop of 1960. The give-and-take discussions that followed the presentations were stimulating and provocative. The clanging of the dinner bell was the only thing that stopped us.

On Wednesday evening a number of the men traveled out to Des Plaines to visit Rollo Billings' new church in the Chicago suburbs. A Lenten service, panel discussion, and stewardship workshop were all part of the evening program. The evening ended at 2 a.m. when the weary travelers returned to Palos Park.

Thursday began with a scholarly lecture on the subject of the Trinity given by Bjorn Johannson, editor of the *MESSENGER* and the number one wit of the Council. A low-grade virus lodged in his throat cramped Mr.

Johannson's style somewhat and he was not able to present his full lecture. He was urged to have it printed for the edification of a larger public.

One of the most interesting parts of the institute was Owen Turley's report of his recent study of our church. Using material gained from questionnaires and interviews, he spoke of the "image" that the public has of our church. Then he focused his attention on the membership standards and qualifications in our various churches.

Edwin G. Capon, chairman of the Council of Ministers, presided at the business meetings of the Council. These meetings were held on Thursday afternoon and evening and concluded on Friday morning. Different committees of the Council reported and made recommendations for action. As an example, the Committee on Worship reported on a revised order of service for the rite of ordination. The men tore the service to shreds and referred it back to the committee. It was time to go home!

One of the greatest values of the annual institutes is in the experience of living and working together. The men are able to grow closer together in an understanding and appreciation of one another's work. By sharing dreams and aspirations along with frustrations and disappointments, we are able to return to our churches with a sense of renewed dedication and purpose.

The president of Convention, David P. Johnson, was able to share his experiences and to discuss some of his hopes for the Church. He also reported on the plans for the coming convention in Washington and the ministers' meetings in Baltimore. To anyone who would listen to him, Calvin Turley spoke about the plans for a new church in the Seattle-Tacoma area. Calvin just happened to have an architect's sketch of the proposed building, and he even had the cooks excited about his plans.

The first men left for home at 5:15 a.m. on Friday and others followed during the day. Bad weather in the east cancelled many flights, and one minister was subjected to an eighteen-hour train ride on a food-less coach. He arrived in his home town at 9:30 Sunday morning, just in time to change into his work clothes and speed into the city. Yes, he got to the church on time.

—ERNEST O. MARTIN

Societies Visited by Faculty Members

Several members of the faculty of the New Church Theological School took advantage of their trip to the Ministers' Institute to visit societies on behalf of the School. The president of the school, the Rev. Edwin G. Capon, traveled to St. Paul where he preached on the subject "Today's Minister". The Rev. John C. King spent several days at the Good Shepherd Community Church in Des Plaines meeting with several groups and delivering the Sunday morning sermon. The Rev. Owen T. Turley represented the faculty at Kitchener where he occupied the pulpit on Sunday, February 26.

NEW THEOLOGICAL SCHOOL STUDENTS



Frederick Robert Tafel



Student from Egypt

Mr. Tafel, best known as Bob, has now enrolled as a student in the New Church Theological School, Cambridge, according to an announcement by Rev. Edwin G. Capon, president of the School. He will also work for divinity degree at the Andover—Newton Theological School. Bob graduated last January from the Illinois Institute of Technology. His enrollment means that the School now has seven students in residence, the largest number for quite some years.

The above is a photograph of Pastor Raghib Kahlil Rizq and his wife who arrived on Feb. 1 from Egypt to commence his work as a student in the Theological School, Cambridge, Mass. Pastor Rizq is the minister for a small New-Church group in Port Said.

DISPLAY AT CONVENTION

In a letter to Convention committees, Board chairmen and secretaries, the Rev. David P. Johnson, president of General Convention urges an effort to put up good displays during the 1961 Convention, the business sessions of which will begin on Thursday, June 22 and continue through Sunday, June 25. All sessions will be held in the Church of the Holy City, 16th and Corcoran Streets N.W., Washington, D. C.

Pointing out how successful the displays were last year, Mr. Johnson expresses the hope that these will be equally so this year. He considers these efforts as helpful in improving "internal public relations" and "communications". Space available this year, he believes, will be ample, although not as large as last year. It would be well to have all displays up by June 22. In conclusion Mr. Johnson says:

"We urge you, therefore, to make your plans now for the display you would like to have at Convention: write immediately to the "Local Committee on Arrangements" c/o the Rev. Ernest O. Martin, The Church of the Holy City, 16th and Corcoran Streets, Washington, D. C. Mr. Martin will see that your request is turned over to the responsible person on the Local Committee on Arrangements, and a space will be provided for you. Please give what you feel are the *minimum* requirements for the space that you will need for your display. The committee will do its best to make the space you request available.

LETTERS ^{to} the EDITOR

THE SOBELL CASE

To the Editor:

In reference to Mrs. Perry Martin's article (or plea) in the Dec. 15 issue of the *MESSENGER* on p. 374 may I take exception to the statement that the law reviews of Yale, Columbia and Chicago Universities agree that Sobell did not have a fair trial. None of these magazines has an editorial policy. They might well consider the statement libellous. I have paged through several years of each magazine or gone through its index and have found no article directed to this subject matter (which does not say that there are no such articles).

I wonder whether the opinions of *The Christian Century*, Dr. Niebuhr and Dr. Urey are correctly given. In fact, I wonder whether this is subtle Red propaganda.

Gordon C. Mack
Akron, Ohio

MRS. MARTIN REPLIES

To the Editor:

The Columbia Law Review of February 1954 contained an unsigned 42-page article on the Rosenberg-Sobell case in which it supported the late Judge Frank's opinion that Sobell was entitled to a new trial. In the Spring 1957 issue of the University of Chicago Law Review, Bertrand Russell reviewed a book by Malcolm Sharp, *Was Justice Done? The Rosenberg-Sobell Case*. Russell describes the evidence against Sobell as flimsy and writes: "I cannot believe that in the somewhat calmer atmosphere of the present time he would again be convicted."

In the Yale Law Journal of January 1958, Professor W. Howard Mann of the Indiana University Law School in reviewing Sharp's book describes the sentences as given "without the semblance of a judicial process". Review-articles in the New York University Law Review in April 1956 and in the University of Utah Law Review in the Fall of 1957 concur in the belief that Morton Sobell did not receive "due process". While it is technically inaccurate to attribute to the journals the views expressed, every publication has an editorial policy which it exercises in the choice of material it publishes. I understand that none of the major law journals has ever carried any articles criticizing the positions taken in support of Sobell.

An editorial in *The Christian Century* of April 15, 1959, quotes Dr. Harold C. Urey as follows: "I think the evidence against Morton Sobell was exceedingly flimsy. In my opinion the judge was prejudiced and showed it during the course of the trial." Without his knowledge, Dr. Urey was listed as a witness by the prosecution. He requested an opportunity to testify in Sobell's behalf but was refused by Trial Judge Irving Kaufman who branded Urey "presumptuous".

The *Christian Century* editorial cites a statement signed by Reinhold Niebuhr, John C. Bennett, and Daniel Day Williams of Union Theological School, Paul Ramsey of Princeton, and others urging commutation of sentence

for Sobell: "They pointed out that the lack of evidence linking the prisoner with atomic espionage, the dubious character of the chief witness against him and the inflamed state of public emotions at the time of the trial worked against justice." The editorial ends: "We agree with them and add our voice to their petition for justice tempered with mercy."

I suggest that if Mr. Mack suspects these men have been misquoted or misrepresented that he write and ask them for their views. He might also like to write to Dr. Paul Lehmann, of the Harvard Divinity School, who has spoken of the Sobell conviction as a "miscarriage of justice".

A tragic aftermath of the McCarthy era has been the tendency to suggest that any controversial views are Communist propaganda. It is to be hoped that Mr. Mack will read the references cited above and, armed with the facts that he hitherto lacked, will add his voice in Sobell's behalf.

Perry S. Martin
Washington, D. C.

CONVENTION'S TAPE LIBRARY

HAVE YOU a catalog of the tape recordings which General Convention makes available through its Audio-Visual Committee of the Board of Education? If not, by all means write to

Rev. Thomas A. Reed
77 Otis Street
Newtonville 60, Mass.

and obtain one. Among the sermons and lectures available are: "Where Religion and Psychology Meet" by Dr. George Walker; "Swedenborg's Cosmology" by Dr. Eric Benz; "Has Christ Changed Human Nature?" by Wm. F. Wunsch; "The Deeper Psychology" by Howard D. Spoerl; "Swedenborg and Modern Theology" by Robt. L. Young; "A New Look at the New Church" by Richard Wallen; "Building the Church" by John C. King; "Spiritual Healing" by Gwynne Mack; "Heaven and Hell" by Wm. H. Beales; "Swedenborg and Contemporary Bible Interpretation" by W. G. Horton; "Vision of Christian Unity" by Edwin G. Capon; "By Their Fruits you shall Know Them" by Ernest L. Frederick; and "Christian Outlook in World Problems" by H. J. Cadbury.

The above are mentioned not because they are necessarily the best of the nearly hundred sermons and addresses listed in the catalog, but only to give a hint of the variety of material available.

Equally appealing are the large number of hymns from the *Book of Worship*, which are recorded, with Dr. Lawrence G. Capon at the organ. On many occasions an excellent use for these hymn recordings will be found.

ENGAGEMENT OF INTEREST

Mr. and Mrs. David Mack, of Pound Ridge, New York, announce the engagement of their daughter, Penelope, to David Patterson MacDonald of South Acton, Massachusetts. Penny, well-known to Fryeburg and Almont folks, teaches Sunday-school at our church in Boston and is employed by New England Mutual. An autumn wedding is planned.

The Swedenborg Student

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

ARCANA CLASS—April, 1961

Volume VII, 5399—5527

April 1—7	5399—5427
8—14	5428—5454
15—21	5455—5484
22—30	5485—5527

AT THE TIME of our reading the famine had become severe and widespread. Only in Egypt was there food, which Joseph had stored up during the years of plenty; and people of other nations came to Egypt to buy food. "And the children of Israel came to buy in the midst of those that came." The children of Israel represent the spiritual man. Spiritual truths, or truths about the Lord and His Kingdom, all knowledges of good and truth, have to be learned and stored up in the natural plane of the mind. The Word is written in natural terms as the basis, containant, and support of the spiritual truths within. There is no access to these truths except through the letter of the Word.

These knowledges of good and truth are not ours until they have been conjoined with the internal man, and with heaven and the Lord. Only so do they have life. But life or love from the Divine can come to us only as a receptacle is provided for it. The internal meaning of this story is deep and very complex, but its general meaning can be seen. Joseph received his brethren harshly because Benjamin was absent. Joseph represents the spiritual, and the ten sons by Leah and the handmaids the truths of the external church, for Leah represents the affection for external truth and Rachel the affection for internal truth and the handmaids affections for subordinate external truths ministering to these. There is no direct communication between the natural and the spiritual. They are a discrete degree apart. It is for this reason that one may become a purely natural man, seeing and believing nothing that he cannot perceive through the senses. Benjamin represents the intermediate by which there is communication between the internal and the external. "Advancement toward things still more interior, where there is the rational, is described by the birth of Benjamin" (4536). The rational faculty opens both below to the natural and above to the spiritual, and is the means of conjunction. We might note that in the assignment of land among the tribes, Benjamin's allotment was between Judah and Israel.

So when the sons came to Egypt without Benjamin, Joseph made himself strange to them. Joseph, however, knew his brothers. Spiritual truth seems strange to the natural man. Examples of this are given in number 5428. There are external and wrong ideas of heaven and its glory, the natural man thinking in terms of worldly honors, riches, and power.

The truths of the church represented by Joseph's brethren who came to buy food are external truths, truths in the natural memory only. So he calls them spices. Unless truths are for life, they may be used to seek out faults in others, and for gain and self-exaltation, though the person himself has no real belief in them whatsoever and no other use for them. At heart he may ridicule his own religion. Swedenborg writes in number 5432³ that "many of the church dignitaries are

of this character." This number shows how truth may be misused. The test is whether worship is purely external or is from the will. So Joseph sends them back with corn, but with the warning that they shall not see him again until they bring Benjamin. Their money is returned to them to teach that knowledge of good and truth cannot be acquired by our own powers unaided by the Lord.

In the course of this month's reading we are given many statements which have very practical application, some of which are suggested in the following notes.

Notes

5402¹. This number points out the necessity of doing our own thinking. At first we have to obtain knowledge from others. But we should examine this knowledge and prove it for ourselves. Otherwise we have no judgment of our own and our thoughts are controlled by others. Then we have no mind of our own. There must be individual study of the Word in order to make its truths one's own. See here number 5432.

5407. On living and dying. Life is from reception of love and wisdom from the Lord, and dying is coming into that eternal unhappiness which results when good and truth from the Lord are supplanted by evil and falsity.

5417. A definition: the "celestial of the spiritual" is "truth from the Divine." Sometimes these technical terms seem to confuse rather than to enlighten, but they "must be so called, because it cannot be expressed in any other words or forms of thought."

5423. "Correspondence is the appearing of the internal in the external, and its representation therein; wherefore when there is no correspondence there is no appearing of the internal in the external, and therefore no representation of it therein."

5327. An important statement on how truths are seen: "The angels of a higher heaven can see all that is going on below them in a lower heaven, but not the converse, unless there is an intermediate."

5428. Examples of wrong ideas of the glory of heaven and the power of the angels. They are quite the opposite of worldly ideas of glory and power.

5433. Nakedness—being without garments—in a bad sense means being without truths.

5435. How truths become good.

5440. The twelve sons of Jacob represent all things of faith joined together. Truths from a systematic whole, and they are conjoined by good, which forms them into a brotherhood.

5449. Truths without conjunction through good "have as the end nothing but gain."

5454. General must be learned before particulars.

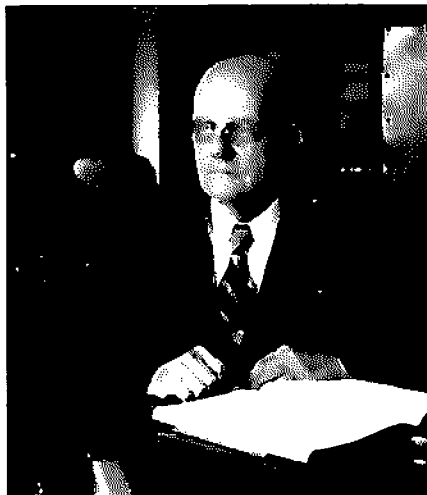
5464. Ability to see truth and use it continues even with those averse to it from selfishness in the will.

5470. Anxiety when one has done evil is a sign that one eventually will be reformed. Lack of anxiety indicates the opposite. See also 5472 and 5476.

5489. Memory knowledge received without affection slips away. (The affection may be good or bad.) This has a bearing on our power of recollection and is important for its bearing on the whole subject of education.

5510. This defines the relationship between memory knowledge and truths of doctrine.

HENRY HELMKE RETIRES



Henry Helmke

BACK IN 1913 the Swedenborg Foundation, then called the American Swedenborg Printing and Publishing Society, was already 64 years old. It occupied a floor in a loft building at 3 West 29th Street, New York, and was managed by Mr. John B. McGeorge. The latter was well past his allotted span of three score years and, recognizing that the time was fast approaching when younger hands would be needed to relieve him of his responsibilities, the president of the Society, Mr. Henry W. Guernsey, began to scan the daily advertisements of employment seekers. In those days employers did not advertise for help. Those seeking employment bought a few lines in the newspapers to state their qualifications and availability.

One day his eye caught the brief announcement of one who offered himself as proficient in stenography, typewriting and bookkeeping. He liked the economic terseness, and immediately wrote a note to the address given inviting the advertiser to call for an interview.

It was a serious and formal matter in those days to take on a new employee. When he called for the interview the applicant found himself before a committee composed of Treasurer Robert W. Adams and Directors Edmund C. Brown and J. Millar Nicol who, in the jargon of our children, "gave him the works." He survived the ordeal, and that was how Henry W. Helmke came to go to work for the Foundation.

Now, nearly half a century later, Henry has retired. Reminiscing over his early years and how he came to be a New Churchman, Henry recalls that though he was nominally a Lutheran, because his father was, this had little significance for him. He quickly came to recognize, he says, that "the Society's Board comprised the nicest gentlemen I had ever known. Instead of telling me to do this or that they treated me with the greatest courtesy, asking that I please do this, or suggesting that it might be well if I did that. I wasn't used to that, and while no one ever said a word to me about religion, I began to think that I ought to learn something about theirs. About three years later I began to read *Heaven and Hell*, but couldn't make much out of it. Then I picked up *Divine Love and Wisdom*, and that I liked very much. The theme that love is the life of man took hold of me. Going back to *Heaven and Hell* I found that it held my interest and I loved it.

"My father was a grocer with little formal education and cared little for books. One day we were talking about something which made me suggest that he might

find *Heaven and Hell* interesting. He took the book without comment, and I noticed that he read in it with increasing frequency, and then others of the Writings. The only word about them, however, that I ever heard him say, was one day years after, 'Son, I think Swedenborg was a greater man than Luther.'"

That Henry will be sorely missed by Foundation members, clients and hosts of friends goes without saying: not that it remains unsaid. We on the board of directors, meeting monthly, will miss his gentle presence. Now, however, we visualize for Henry release from the hectic effort daily to make the 7:30 a.m. commuter, breakfast tastefully served in bed and later, in slippers and lounging robe, selecting his preferred program on the new television set which our Board was happy to provide as a memorial indicative of universal approbation. And opportunity for fuller and deeper domestic companionship will also be an attractive item involved in his release from the daily office requirements.

At its January meeting, the Board of Directors voted the following Resolution by acclamation:

WHEREAS, HENRY W. HELMKE served with distinction and devotion the Swedenborg Foundation, Inc. as its office manager and secretary for many years and retired on December 31, 1960; and

WHEREAS, During his tenure of service as manager and secretary he did at all times diligently assume every responsibility as such manager and secretary and did faithfully attend to the business of the Swedenborg Foundation, Inc. for its betterment and improvement and did zealously look after its finances and has always been courteous and efficient with the officers, board members and other persons with whom he has had dealings and has rendered outstanding service;

Now, Therefore, BE IT RESOLVED by the Board of Directors at its meeting held January 9, 1961, that the sincere appreciation of the Swedenborg Foundation, Inc. and the members of the Board be extended to Henry W. Helmke for his outstanding, unselfish and conscientious service at all times to the responsibilities of his office while serving as manager and secretary of the Swedenborg Foundation, Inc.

—JOHN F. SEEKAMP

YOUNG FOLKS' SUNDAY IN L. A.

THE LOS ANGELES Young People's League took part in the Sunday service on National League Sunday, January 29, 1961. The Rev. Andre Diaconoff combined this service with the commemoration of Swedenborg's birthday by reading passages from his writings. Karen Conger read from the Old Testament, Terry McCallum read from the New Testament, Edna Lilly sang a solo, "Sweet Hour of Prayer," Stewart Saul gave an opening prayer and welcome from the League as its president; Rita Saul spoke on "Living with Others". Other members of the League assisted in the choir.

Following the service the League held its regular monthly business meeting. Plans are being made for entertaining the young people at the California Association meetings next fall and the annual square dance is scheduled for March at which time the San Diego Young People will join in the fun. On December 23, Los Angeles attended a Christmas Dance in San Diego.

—RITA SAUL

Secretary Los Angeles YPL

NEWS FROM HERE AND THERE

by Merle Haag

The Fryeburg, Me. Society has a most interesting study group. Some of the Senior Leaguers, the Faith Searchers, meet with Mrs. Horace Briggs to study comparative faiths, leading into a deeper study of the New Church.

Recently the engagement of Samuel Trott, member of the Bath, Me. Society, to Miss Barbara J. Kenney was announced.

The El Cerrito Hillside Church has a basketball team. Although they lost their first game, we know they will gain in strength and skill.

The Detroit Leaguers manage to combine study with pleasure. At their Feb. 5 meeting, after a religious discussion led by the Rev. William Woofenden, they all went skating.

The Cincinnati Club of Good Cheer had Mrs. Thomas Brown as their speaker on Feb. 23. Mrs. Brown's topic was her recent trip to Honolulu.

Considering all the snow we've had in the Eastern part of the States, the Miami celebration of Christmas certainly sounded delightful. They had a Nativity Pageant in the garden under a giant banyan tree.

To the friends of Lorena Gillings—her new address is: Rt. 3, 230 S. Lomita Ave., Ojai, Calif.

The Lakewood Altar Guild has donated another dozen folding chairs to the Parish Hall, bringing their total up to 7 dozen.

Mrs. Alberta Keller Casper, a member of the Urbana Society since Easter 1938, has transferred her membership to the Lakewood Society.

ANCL STUDY PROJECT

We are in receipt of a mimeographed pamphlet, written by the Rev. Othmar Tobisch and entitled "Glorious Words of Life". This is a year's study outline of the Bible for young people's groups. The table of contents covers the topics of "Bible Origins", "The Growth of The Book", "Translations", "A Literal and a Spiritual Understanding of the Word of God", "The Law", "The Prophets", "The Psalms", "New Testament Literature", and "Daily Use".

Throughout, this book is replete with references to the Writings and to collateral literature for the benefit of those who wish to make an extended study of the subjects treated. There are also a number of references to authoritative works by Bible scholars. The material is well organized by means of headings for paragraphs. At the end of some of the chapters there are questions by means of which a student can test himself. Naturally in view of the limited size of this work, the material is condensed, but it is obviously a condensation that has called for no little care and patience on the part of the writer. Altogether a work worth while and a contribution to the literature for helping young people to a better knowledge and a clearer understanding of the Bible.

SAVE STAMPS

The Board of Missions stamp outlet in St. Petersburg had double cause for celebrating Washington's birthday having on that date filled its 75,000th order, and in January and until then in February receiving the largest number of responses to its advertisements of any previous similar period in 20 years or more of selling to collectors. With rising costs of office supplies, postage, etc., the net proceeds have been considerably less, but still all to the good of course, thanks mainly to the numerous churches and individual members everywhere who so generously respond to the outlet's appeal for stamps. Not only are these required, but picture postcards used, or unused, seals of every kind, old revenue stamps off deeds, etc., even the metered envelopes and tapes, though in the former case the cover must be kept entire. Just send everything you may think of interest for this work to the Rev. Leslie Marshall, Box 386, St. Petersburg, Fla., and, if required, postage will be refunded. In the case of old, valuable stamps, or covers, as collectors call them, an appraisal will be made and if desired the entire proceeds or a proportion turned back to the owner.—L.M.

FROM NEW YORK

A neatly mimeographed newsletter edited by Mrs. Marion Priestnal comes to us from the New York Society. The opening paragraphs are headed "New Frontiers" and tell about an intensive course in *group dynamics* planned for "members in our society who are in positions of leadership", to be led by Dr. Richard Crook of Queens College. There follows a brief explanation of group dynamics. Other things in the carefully written newsletter deal with the activities of the New York Council of Churches, the youth guidance program of the East Midtown Community Council, and a study of "coffee hours" in Manhattan churches.

We note that Mrs. Clayton Priestnal is chairman of the committee exploring youth guidance, also that this committee meets in the New-Church House.

And our congratulations to Mr. and Mrs. Priestnal for having been accepted as members of the Advanced Seminar in Human Development and Intergroup relations, directed by Prof. Harry Giles of the New York University.

MEMORIALS

FRIESEN—Mrs. Jacob J. (Margaret) Friesen, Dauphin, Manitoba, passed into the higher life Jan. 24th.

LEWIS—Samuel James Lewis, Detroit, Mich., passed into the spiritual world Feb. 16. Resurrection services were conducted Feb. 20 by the Rev. Wm. R. Woofenden. Mr. Lewis has long been a member of the Church of the Holy City in Detroit. He is survived by his wife and a son, Harry.

SEYMOUR—Mrs. Paul H. Seymour died suddenly Feb. 8, at the home of her daughter, Mrs. Colin S. Moffat, in Westfield, New Jersey. Mrs. Seymour's many friends in the New Church will be glad to know that the transition was immediate, with no illness or suffering. A memorial service was held Feb. 11.

REARICK—Mrs. Ethel Rearick, widow of Allan C. Rearick, passed suddenly into the spiritual world Feb. 21. She was a member of the Orange, N. J., New Church for 40 years and was continuously in one or more official positions in national and local New-Church organizations. She was born in Canton, Ill., and was a graduate of Knox College, Galesburg, Ill. A resident of Summit, N. J., for the past 50 years, she was active in community life, being one of the founders of the College Club and a member of the Fortnightly Club. She is survived by two sons, Allen C., Jr., of Summit, and John S. of Kansas City; a daughter, Mrs. Joseph Wallen, Rumson, and eight grandchildren. The Resurrection Service was conducted by Lay-Leader Harold B. Larsen.

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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Give to your ANNUAL APPEAL

CRUCIFIXION THEME

A THOUSAND times within my heart

I crucified the Lord

When anxious fears drew me apart

From His the living Word.

I thrust my neighbor down, to gain

Advantage for my own,

Passed judgment on him, while his pain

I bade him bear alone.

I saw great evils rise uncurbed

And never cried aloud,

Nor let my comfort be disturbed

Through challenging the crowd.

I mourned my dead, whose onward flight

I longed for power to stay,

And failed to show abroad their light

To cheer the common way.

'Twas thus my Lord I crucified

And laid Him in a grave;

Yet while I lived He never died,

But rose again to save.

His holy Presence finds a place

In every work of love;

All doings worthy of His grace

Reflect the life above.

A thousand times the Lord I spurned

And did His cause deny,

But He revealed, through faith returned,

The Life that cannot die.

Love for your church cannot be bought.

But it can be given.

—HOWARD DAVIS SPOERL