

The
**NEW-CHURCH
MESSENGER**

February 21, 1953

The Bible's Psychology

Horatio Dresser

Building Our Characters

Elizabeth Prescott Sherrill

Man's Soul, Director

Bernard E. Scriven

"Come and See"

James Smith

Tribute To Swedenborg

Ralph Walker

THE NEW-CHURCH MESSENGER

Official organ of The General Convention of the New Jerusalem in the United States of America. An Illinois corporation.
(Swedenborgian)

MEMBER OF THE ASSOCIATED CHURCH PRESS

Published bi-weekly by The New Church Press, 108 Clark Street, Brooklyn, New York. Entered as second-class matter at the Post Office, Brooklyn, N. Y., 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. (Printed in U. S. A.)

Subscription \$3.00 a year; foreign postage, 25 cents extra. Single copies, 15 cents. Address subscriptions and advertising copy to the publisher. Rate card on request.

OFFICERS OF CONVENTION

REV. DR. LEONARD I. TAFEL, *President*, 8008 Frankford Ave., Philadelphia 36, Pa.; MR. GEORGE PAUSCH, *Vice-President*, 209 Southway, Guilford, Baltimore 1 Md.; MR. HORACE B. BLACKMER, *Recording Secretary*, 134 Bowdoin St., Boston 8, Mass.; MR. ALBERT P. CARTER, *Treasurer*, 511 Barristers Hall, Boston 8, Mass.

MR. CHESTER T. COOK
Auditor

Editor

Leslie Marshall

Associate Editor

Bjorn Johannson

Address all editorial correspondence and manuscripts to the Editor
380 Van Houten St., Paterson 1, N. J.

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

February 21, 1953

Vol. 173, No. 5

Whole No. 4595

PRINCIPAL CONTENTS

EDITORIALS:

Washington and Constitution.... 69
The Appeal Of Lent..... 69

ARTICLES:

The Bible's Psychology..... 67
H. DRESSER
Building Character..... 70
E. P. SHERRILL
Willing To Justify..... 71
L. E. ROGERS
Man's Soul, Director..... 72
B. E. SCRIVEN
"Come and See"..... 72
J. SMITH
Tribute To Swedenborg..... 73
R. WALKER
Goals Of Sunday Schools..... 76
A. S. DOLE

FEATURES:

How I Became A New Church-
man, No. 14..... 71
Churches Honor Swedenborg... 73
Letters To The Editor..... 77
The Swedenborg Student 79
Births, Baptisms, Marriages,
Memorials 78

PARTIAL LIST OF CHURCHES

BALTIMORE, MD.
Calvert Street, near Chase
BATH, ME.
Middle and Winter Streets
BOSTON, MASS.
Bowdoin Street, opp. State House
BRIDGEWATER, MASS.
Central Square
BROCKTON, MASS.
34 Crescent Street, near Main
CAMBRIDGE, MASS.
Quincy Street, corner Kirkland
CHICAGO, ILL.
Kenwood, 5710 So. Woodlawn Ave.
Northside Parish, 912 W. Sheridan
CINCINNATI, OHIO
Oak Street and Winslow Avenue
CLEVELAND, OHIO
12600 Euclid Avenue, E. Cleveland
DETROIT, MICH.
Meyers Road and Curtis Street
EDMONTON, ALB.
11408—71st St.
EL CERRITO, CALIF.
1420 Navellier Street
ELMWOOD, MASS.
West Street
FRYEBURG, ME.
Main Street
GULFPORT, MISS.
2608 Kelley Ave.
INDIANAPOLIS
623 No. Alabama Street
KITCHENER, ONT.
Margaret Ave. N. and Queen St.
LAKEWOOD, OHIO
Corner Detroit and Andrews Avenues
LAPORTE, IND.
Indiana and Maple Avenues
LOS ANGELES, CALIF.
509 South Westmoreland Avenue
MANCHESTER, N. H.
Conant Street
MANSFIELD, MASS.
West Street
MONTEZUMA, KANS.
Main Street
NEWTONVILLE, MASS.
Highland Avenue
NEW YORK CITY
35th Street, bet. Park and Lexington Aves.
Clark Street and Monroe Pl., Brooklyn
166 W. 136th St. (Colored)
ORANGE, N. J.
Essex Avenue, near Main Street
PALOS VERDES, CALIF.
Wayfarers' Chapel, Portugese Bend
PATERSON, N. J.
380 Van Houten Street
PAWNEE ROCK, KANS.
Main Street
PHILADELPHIA, PA.
22nd and Chestnut Streets
Frankford, Paul and Unity Sts.
PITTSBURGH, PA.
Sandusky St. near North Ave.
PORTLAND, ME.
302 Stevens Ave. cor. Montrose
PORTLAND, ORE.
2037 S.E. Spruce Ave.
PRETTY PRAIRIE, KANS.
East Main Street
RIVERSIDE, CALIF.
3645 Locust Street
SAN DIEGO, CALIF.
4144 Campus Avenue
SAN FRANCISCO, CALIF.
Lyon and Washington Streets
ST. LOUIS, MO.
620 N. Spring Avenue
ST. PAUL, MINN.
S.E. cor. Virginia and Selby Aves.
ST. PETERSBURG, FLA.
656 First St., N.
TORONTO, ONT.
College St. near Euclid Ave.
URBANA, OHIO
So. Main & W. Reynolds Sts.
VANCOUVER, B. C.
2516 W. 12th Avenue
WASHINGTON, D. C.
16th and Corcoran Streets
WILMINGTON, DEL.
Pennsylvania Avenue and Broome Street

PRINCIPAL FOREIGN MISSIONS

STATIONS AND OUTPOSTS OF THE GENERAL CONVENTION

(Usually the city listed is the field headquarters of the missionary or leader.)

ARGENTINE
Buenos Aires, Calle Gualeguaychee 4144
AUSTRIA
Vienna, Liniengasse 31/16, VII
BRITISH GUIANA
Georgetown, Robb & Light Sts.
CHINA
Nanping, 52 New Town, San Yuan Fen
CUBA
Havana, Campanario 609
CZECHOSLOVAKIA
Prague, Legerova 6, Praha-Kral, Vinohrady
Lipnik, Moravia, Nadrazni ul. 729
DENMARK
Copenhagen, Forhaabningsholms Allee 8
ECUADOR
Cajimes, Manabi
FRANCE
Paris, 14 Sentier des Theux, Bellevue
GERMANY
Berlin, Geisenheimerstr. 33, Wilmersdorf
Bochum, Glockengasse 50
Stuttgart, Stitzenburgstr. 15
ITALY
Rome, Via G. Castellini 24
Trieste, Via Dello Scoglio 35
Venice, S. Croce 7a
JAPAN
Tokyo, 2398, 3 Chome, Setagaya,
Setagaya-Ku
MAURITIUS
Curepipe, Rue Remono
Port Louis, Rue Champ-de-Lort Row 2
MEXICO
Monterrey, N. L., 132 Morelos Ave., Ote.
PHILIPPINE ISLANDS
Manila, 451 Montana St., Sampalok
POLAND
Czestochowa, Ulica Street 7, Kamienic
Nr. 21/m. 18
SWEDEN
Stockholm, Tegnerlund 7
SWITZERLAND
Basel, Stadthausgass 13
Berne, Kirchbühlweg 30
Herisau, Gossauerstr. 17a
Zurich, Appollostrasse 2
Geneva, 6 Rue de l'Universite
Lausanne, Rue Caroline 21
Vevey, 3 Rue du Leman
SWEDENBORG PHILOSOPHICAL
CENTRE
5710 So. Woodlawn Ave., Chicago, Ill.
Research Library
Students' Facilities
Lectures, Classes

Essentials of Faith of The New Church

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

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

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

Evil is to be shunned as sin against God.

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

THE PSYCHOLOGY OF THE BIBLE; SERMON ON MOUNT IS ESPECIALLY CONCERNED

by Horatio Dresser, Ph. D.

IT MAY seem rather strange to suggest that a study of the psychology of the Bible be published in a New Church periodical, for in Swedenborg's *Arcana Coelestia* we have a language of correspondences concerned with the motivations of human beings as types of character, portraying the inside history of man's development, his inner conflicts and his mental life at large.

This is psychology in its essence, showing as plainly as words can describe the status of human nature as the same the world over. The Word, as thus made graphic, is a divine psychology concerned with the relationships between the Lord and man.

In Swedenborg's advance from his scientific period to the production of the *Arcana*, psychology formed the connecting link, by way of what used to be called rational psychology. The *Arcana* thus brought psychology to the fore and gave new meanings to the Book of Life, as the Bible has been called.

Yet the books in it (the Word) set off distinctively from the others because they contain the language of correspondences are no more significant for the general reader interested in the theology of the Bible than those which, like the *Epistles* of Paul, contain other clues to psychology.

Again, we need to consider what this extensively used term psychology shall mean for us in a day in which so many viewpoints compete for supremacy that we do not as yet possess a complete science of man's mental life.

To consult current works on the subject is to find one textbook ignoring what is set forth in a number of others. We shall need to pass far beyond present attempts at defining the subject by identifying it with a study of "the behavior of living organisms," beyond the proposition that "man is one conscious organism" or the assumption that "mind and body are one," body being *the one*.

We are not to be concerned with Freud's version, known as psychoanalysis. Readers who are acquainted with the works of William James have found highly intelligible descriptions of interest, attention, will, consciousness, and the other topics which fell into neglect when behavior became the magic word.

From James to the Bible is a clarifying step, for the old-time trilogy of body, mind and spirit is implied from *Genesis* to the *Revelation*. Since man is spirit, equipped for existence in the natural world but also for the life beyond, we need terms that can be retained throughout. Mind then is in a way an instrument for functioning both above and below, while the body is instrumental in contacting the world as made known through sense-processes.

Inwardness or consciousness is not then an attainment made by touching the world of "things" and then inferring that instincts exist, thus sensation, desires, imagination, emotions, and so on up to

thought, together with will. The Bible is not a book of inferences. We do not need to prove that man truly possesses a power of choice. We start with inwardness as already our mental home, with spiritual-mindedness competing with the states of daily life which hold us down to providing for the usual three; food, clothing and shelter.

In a marvellous way mind and body interact, as love is allied with heat in the body, understanding with light, and thus on in a never-ending series of intimate relatedness. As participants in this drama of feelings and thoughts we put forth our mental pictures on the world, finding to a large extent what we look for, as indeed the personages of the Bible gave expression to curiosity or wonder.

The effort to interpret dreams is not a new undertaking in the world. Psychical phenomena, such as visions, abounded in Bible times. The perplexities of Job were much like ours. The Bible as it reads in the literal text is a paradox, remarkably true to appearances, as literal as the realistic magazines we deplore today. It is often so ambiguous that it is what each cult takes it to be by quoting favorite texts and ignoring others. It must remain that way as psychology only.

The Bible as a whole (not the Word) is a *collection*, an assemblage of sayings, incidents, persons, rather than a treatise. As such it is so faithful to the stream of inner experiences which we all know that in the *Psalms* the most exalted sentiment is put side by side with references to a wrathful Jehovah that almost repel us because of their realism.

If we make little headway in reading the Bible in quest of its connectedness save by reading between the lines, the same is true of our life-stream, infilled as it is with incongruities such that we cannot even tell where body leaves off (as the brain) and mind begins (as thought, emotion, will, imagination and all the rest).

In brief, psychology as a science is mostly concerned with a *description* of what is occurring, by recording what man says as well as what he declares he means if we misconstrue his conversation. We begin to be puzzled when we try to *explain* human conduct, now by reference to the way men and women are behaving round about us, now by penetrating to their probable self-interests while they are claiming to be devoted to self-sacrifice, now by appeal to their onrushing emotions, to what they may have been eating and drinking, and again by what we suppose they believe. If now we shall try to go a

(Next page please)

This issue features several brief articles by lay people in the Church a number of whom previously have not contributed to our columns. We continually seek new writers. All articles submitted receive prompt and careful consideration.

step farther and undertake to *interpret* what we have partly explained—well, this is an amazing venture into the mostly unknown.

It would be well, in reading the Bible in quest of its psychology, to keep these several approaches to the subject as distinct as possible, contenting ourselves for the most part with description, and noting the fact that we pass beyond psychology in the usual meaning of the term whenever we consider the worth or value of the experiences we are reading about.

It is no doubt natural to describe human beings by what we see them doing. Even the wise Greeks who started the exploration which became known as philosophy first regarded the world from the outside, scarcely mentioning what we now call the inner life. It was the incoming of Christianity during the first centuries of our era which established inwardness as the point of approach, setting the trend for centuries in the Middle Ages and after.

The Sermon on the Mount is especially concerned with the motivations of the inner life, and we might with great profit read it as a book on spiritual psychology to find a clue to the psychology of the Bible in its entirety. Each of the Blessings is a chapter in the Book of Life. One can hardly consider how to practice any of these sayings without considering the context of activities going on within us to be reckoned with if we shall advance in all seriousness.

What does it mean, for example, to be a pacemaker? In what sense does reviling and persecuting arise in the minds of those who "say all manner of evil" when they are false to what we truly are? In what sense can we "rejoice and be glad" when we are treated as if very far from being "the salt of the earth"? If purity of heart is the final test, what shall we say concerning the impurities that interfere even when we earnestly long to "see God"? References to "the lust of the eye" are penetrative to the limit.

Plainly, we all have matters near at hand to be confronted before we are in a position to offer gifts at large. As plainly, the old law, "an eye for an eye; and a tooth for a tooth," implies a lower level of activity on which a man tends to strike back in vengeance or self-defense as if he did not at heart belong on a higher level of purer motivations. Perhaps the reason people have not yet put precepts favoring nonresistance to the test lies in the fact that they have thus far failed to discern the psychology of these two levels.

The idea of levels of activity is germane to the best psychology today. We might well make a collection of the lesser motivations as listed in the great Sermon as a whole in order to contrast it with the level of the decisive precepts which we are bidden to put into practice. If we shall have a prevailing love which is to become triumphant under divine guidance on the higher level, we are counseled to learn what is taking place below in our impulses which, like the tendency to return an eye for an eye, sweep along unimpeded if we merely observe and describe without protest. How shall you really know what impulses you have to contend with until guided by the detailed references to human motives which fill the Sermon?

It would be easy to pass by the reference to serving two masters without noting the inherent psychological meaning. In the Gospels as a whole we find the Lord referring to hypocrisy more than to other disrupting motivations, and if we pause to ask, Why is this? we will naturally regard "God" and "mammon" as terms that apply all along the line. But when we begin to look to ourselves to see if these terms indicate our own contests we find ourselves facing a crucial situation,

made acute by the psychology of this contrast.

In the world as we find it men are certainly trying to serve two masters at one and the same time as if expecting to "get away with it." Is this possible? Spiritually, we say No. Actually a man loves one more than the other. Below the surface there is a ruling passion if not a reigning love. A man may pretend he is actuated by his highest motive although inwardly yielding to self-interest.

Recent psychology has thrown a flood of light on man's attempts at self-deception. The numerous disguises having been noted and swept away on a psychological ground alone, one questions whether anybody actually pursues two ends or goals at once. Human motives are so mixed that love and hate certainly intermingle. But as certainly every man passes in and out of conflict, and a conflict is now said to mean the effort man makes when striving toward two or more incompatible goals. Spiritually love and hate differ in degrees, not a quantitative degree, but by quality.

The "Sermon's" Psychology

In the Sermon we learn that a person by loving the one hates the other. If you do not believe this, try the matter by psychology before you reckon with spiritual motives. Mentally speaking, we attend to *one object at a time*. This is our interest at the moment. In a secondary sense we can also attend to other matters, as in listening to the conversation on the back seat while we are driving the car. But, given a sudden interference we shift automatically to just one activity. Tacitly we are serving "one master" although claiming to serve its opposite.

The Sermon unmasks pretenses right and left. Actually, we do not seem to be "getting away with it" after all. In reality we are often like the "divided house," which is in imminent danger of falling, typifying all people under emotional conflict. With profound reason the Lord points to hypocrisy. It is not merely Scriptural language that is symbolical. All language, thus all thought is concerned with symbols. You need acute self-discipline to penetrate beneath appearances to what you actually mean and what you actually are, attributing some of your motivations to what the apostle calls "the flesh," others to the mind as more or less subject to custom, and yet others to the spirit (potentially at least) if your conduct shall begin to be centrally consistent.

Let "mammon" then stand for what self-interests tend to become on the lower level of your activity. In other terms, you tend to lapse into self-love, hell being the general term under which we class the results if carried through. The psychology of the Sermon symbolizes the vicissitudes of the spiritual life all the way through. What we need to guard against is the tendency to assume that we understand when merely using the words which, like mammon merely represent what we are striving to know.

If "language was given us to conceal thought" the great Sermon shows how we try to do it. Language was given us to conceal passion, too, to hide our wills, our imaginings, intentions, everything that actuates us, especially on the lower level. But while we are expecting to "get by" even when publicly known as hypocritical the psychology of the Sermon makes us mindful of the truth that even our lawlessness is under law, since action brings its reaction, like it or not, trying to ignore it or not as applying to us.

Inevitably we shall be judged if we judge. Inevitably we shall be projecting some of our own motivations while condemning others. If we sow we shall reap. The whole context of the activities involved is deeply

(Concluded on page 70)

Washington And Constitution

HIGH on the list of the achievements of George Washington, whose birthday we celebrate February 22, is the part he played in the framing and adoption of the American Constitution. When this document was presented to the people of the new nation for ratification, no argument for its adoption weighed as heavily as the common belief that Washington and Benjamin Franklin were its real authors. The *American Herald* of Boston, January 14, 1788, bitterly complained that the belief that Washington and Franklin "made" the Constitution was "too strong an argument in the minds of many to suffer them to examine like freemen, for themselves."

And yet Washington took hardly any part in the deliberations of the Convention. Only once did he offer an opinion, and that on the last day of its meeting and on the relatively minor point of what should be the population unit to be represented by a Congressman. Not one clause in the Constitution can be pointed to as specifically the work of Washington. Wherein then lay his contribution? In this: during the four months from May to September, 1787, when he presided over the Convention he was never swayed by pettiness, partisanism, dogmatic opinions or a feeling of his own infallibility. Instead he constantly exercised a conciliating and steadying influence.

That group of distinguished men who assembled to write the Constitution brought with them integrity, patriotism and a high intelligence. But these representatives also brought with them, as Benjamin Franklin observed, prejudices, strong convictions, errors of opinions and selfishness. They could be petty, and many were primarily determined to protect certain local interests. Differences were quick to emerge, and these fill many a page in the history books. Conflicts arose between states that permitted slavery and those that did not; between large states and small states; between commercial activities and agricultural areas.

A radio prophet or a professional pollster of that day probably would have predicted that nothing tangible or important could result from the deliberations of this Convention. Yet there did issue from it a document which James Brice described as the "greatest ever struck from the brain of man." What made that possible?: Compromise and conciliation without any departure from the end to be attained. Plus a spirit of working together for a great purpose, however difficult it was to obtain agreement on the means to be adopted. And among those present, no one, unless it was Benjamin Franklin, did so much to bring about this spirit as Washington. In the Constitutional Convention he was the same tower of strength that he had been all through the dark days of the Revolution.

He is the Father of his country, not only because he liberated it from British rule, but for the reason

Words of Wisdom . . .

As God is love itself and wisdom itself, it is of these that man is a receptacle; and in proportion as he receives, he the receptacle becomes an image of God. And man is a likeness of God from the fact that he feels within himself that the things which are of God are in him as his own; and yet from this likeness he is an image of God only so far as he acknowledges that the love and wisdom or good and truth in him are not his own, and hence are not of him, but are solely in God and therefore of God.—*Conjugal Love* 132.

he did so much to unite the people of it into a free nation.—B. J.

The Appeal of Lent

LENT, with its emphasis upon self-sacrifice and discipline, may well be a time for meditating on our responsibility to God and human life. This obligation stems from the fact of man's freedom. He has set before him good and evil; and his is the prerogative to choose one or the other. No inexorable natural laws determine for him what that choice shall be. It is true that there are many passages found in the Scriptures containing what, written according to appearances, seem to be threats on the order of "Either you obey or else." But a close reading of these passages quickly show that all of them imply the idea of a man's freedom. An automaton that merely behaves in harmony with fixed natural law is not threatened or condemned. When an automobile strikes a pedestrian, it is not the car that is condemned but the presumably rational creature at the wheel. The sternest judgments in the Scriptures all say in effect: "The good was placed before you. It was as easy for you to accept it as the evil that you did choose. You are held in a balance between good and evil, and when you sway to one side or the other it is an act of your own volition."

This is the heart of the message that came to Ezekiel, that Hebrew prophet whose office it was to pronounce Jehovah's doom upon many people. First the prophet beheld a vision. He saw four creatures each one with wings and with four faces, and their forms were like that of a man. They went forward as the spirit wanted them to go. Is not this picture a poetic representation of human life with the four faces turned in equally many directions signifying man's power to go east or west, north or south? And the wings. Do these not hint of man's ability to soar Godward?

When in the midst of these things, Ezekiel beheld the glory of God, he fell upon his face. Straightway he was told, "Son of man, stand upon thy feet

(Next page please)

ON BUILDING CHARACTER FOR THE TWO WORLDS

WE ARE ALL BUILDERS, whether we choose to be or not, and we cannot take short-time contracts to do our work.

We are building our characters to take with us when we graduate from our earthly duties.

We are living in two worlds at the same time. Here and now, we should get real pleasure from considering this fact.

The work we are doing is for eternity, so we should make it good, no jerry building will do, if we want to have a worthy edifice, something which is a pleasure to look at, and to inhabit.

Then, too, the spiritual body made from choice of materials always at our command, material which is soul stuff and indestructible, has no need of fire insurance, as fire has no influence on souls. Thus, cremation only destroys the worn out earthly body, leaving the soul-body free.

This is a perfect replica of our earthly body, in size and shape and proportion, for it animates the entire body, doing all its feeling, seeing and understanding. It is the soul which receives its constant life from God, the earth body receiving its impetus from "head-quarters," obeying commands.

When there is perfect cooperation and co-ordination between the two bodies there is health and happiness; when there is lack of adjustment, there

is a lack of perfect health and happiness; willful perversity makes for illness, and bad building material.

If we think more about our construction materials and choose with care and a definite purpose to have a splendid building, we will have the satisfaction of realizing we are erecting a beautiful spiritual body, one which will eventually find other congenial souls growing in beauty and usefulness, friends and neighbors.

Those who have shunned poor materials and chosen good stones for their foundations can erect a worthwhile eternal body. It makes our daily duties more interesting when we stop and think of our real work, as we choose our materials.

The choice between good and bad, right and wrong are our decisive materials; our soul is asking constantly for beautiful materials, loving thoughts, friendly deeds, the thoughtful planning for others. The care for little children also is beautiful building material.

Perhaps this fact of our two integrated bodies, working as one while in this world and the soul body's freedom from the earth chrysalis, will appeal to children, to make their choice of building material with care and pleasure, especially when they realize that their daily choosing is building for all time. This may be help, too, in discarding worthless materials, as they grow their beautiful and everlasting characters as "what we think, is what we are."

Could we sometimes have "Builder's Day" to look over our used and unused

materials? Think of what we have been using as material for our all time work and see if it is worthy, and will stand the strain and stress of daily use.

When we feel a monotony in our living, we can be sure we are not really living, only existing, which is stupid and unnecessary, because there is always plenty of fresh, fine, and interesting new building material at our command, when we look for something worthwhile to use.

In so doing we may make an adventure out of our daily round, the common task.—ELIZABETH PRESCOTT SHERRILL

(The author is a Brookline, Mass., New Churchwoman.)

San Diego Fellowship

Reporting on its activities, and at the same time sending to all other Fellowships a message of good cheer on Swedenborg's birthday, the San Diego Chapter states that between 18 and 25 members meet bi-weekly after morning service and a box lunch, for reading the doctrines and discussion. Anna Schneider is secretary.

St. Louis Elects

At the annual meeting of the St. Louis Society Jan. 11 there were elected: Geo. H. Quermann, pres.; Fred Zibell, treas.; Miss Vera Gunkel, secy. Members of the Church Committee are: Wilfred Bemis, Mrs. D. Diephuis, John Gale, Leonard Kirven, Edw. Kronsbein, Mrs. Fred Zibell, Miss Gladys Dickinson as president of the Women's Alliance.

BIBLE'S PSYCHOLOGY

Concluded
from page 68

revealing. All this seems a hard saying at first. We are perhaps taken aback by the reference to the straight and narrow way, with a certain gate leading unto life, with few men and women finding it. But what did you expect? Did you take the existence we are living to be a chaos in which each man can do as he likes, selecting the pleasures and escaping from the pains? Is it actually a hard saying that no man shall evade the situation typified by the "last farthing" which must be paid?

(In part II, in our next issue, Doctor Dresser takes up the psychology in Christian teaching mainly as exemplified by the Apostle Paul.)

EDITORIAL

Concluded from
page 69

and I will speak unto thee." (Ezek. 2:1.) Although the prophet was in the place of man before the Great Judge, he was not to abase himself but to stand erect as behooves a man. Whether the scroll which he must eat (3:1) turned sweet as honey or bitter as wormwood in his mouth, he was to receive it as a free citizen of the Kingdom of God.

Man's erect position is symbolic of his status in the eyes of God. Unlike man, the lower mammals

walk on all fours. Evolutionists have much to say about the import of an animal learning to walk on two feet, while its other two feet came to be transformed into those wonderful and skillful instruments called hands. On the correctness of their conjectures we venture no opinion. But of this we feel certain: Man's erect posture is symbolic of his significance as a child of God who has freedom and rationality.—B. J.

Swedenborg the Prophet

He claimed that gift of God, prophetic sight,
And people scoffed; they could not understand
That in his age a man dared reprimand
The church, whose views on faith he would set right;
Or how to think of God, Who in His might
Revealed Himself to man as Christ, heav'n-planned
To come as Babe, Though edict had Him banned.
Thus, said our seer, God came as veiled Light.

And in good time one glimpsed a new-found Word,
When lighted from within; its parables were born
Anew; for Bethlehem had brought a Horn
Of salvation: a Voice whose call was heard
By all. A prophet thus, with guided hand,
A message gave which men can understand.

THERESA S. ROBB.

WILLING TO JUSTIFY OURSELVES Lillian E. Rogers

How EVEN THE SEEMINGLY slight phrases of the Gospel search the heart! In the tenth chapter of *Luke* we read of a certain lawyer who asked Christ what he should do to inherit eternal life.

When the Lord had induced him to state for himself those two great Commandments, which are the laws of eternal life, "... he, willing to justify himself," asked, "... who is my neighbor?" Note that little phrase, "willing to justify himself."

All of us are akin to that lawyer. How hastily words spring to our lips in justification, when some friend or relative points out our faults. Even the little child hastens to "answer back," as we say. We too answer back to our consciences as hastily as "the certain lawyer."

Search the centuries as well as the present time: wars and quarrels, yesterday and today, have sprung from that root of self-justification. Brutus covered his crime by calling it a regard for the state. Rome conquered the whole barbaric world and Napoleon the whole of Europe with the same self-justifying excuses.

Britain extended her domains east, west, north and south, becoming ruler of the oceans, because, she said, she must keep the seas free for commerce. The military rulers of Japan, apt students of the West, finding their countrymen hated by the Chinese, must needs kill their detractors to silence their reproaches.

Our own country for many years justified itself for taking land belonging to the Indians, with wordy reproaches of their shiftlessness, drunkenness and savagery. And what of our treatment of the Negro? the Filipino? the Mexican? the Nicaraguan? Has it always been benign?

Our private lives are not too different to the national conscience. We read each day of the faults, the miseries, the poverty of others and, all too often, secretly justify ourselves because we have committed no crimes, are well in mind and body and have saved our money and have worked hard at our jobs.

Have we not also been too ready to join the cry against the alien, the careless spendthrift, the laborer, unwilling to do the difficult, poorly paid task, instead of saying "But for God's mercy, there go I"?

A professor addressing a conference of teachers, told this story: He and his little son were walking across a bridge over a culvert. It had been raining and below the bridge, toiling in mud and water up to their knees, several men

were endeavoring to mend a broken pipe, or to replace one.

"Father," said the boy, "do those men like to do that dirty work?"

"No, I suppose not, my son," replied the father.

"Do they get lots more money, for doing that work than you do for yours?"

"No, I think not."

"Then why do they do it?"

The professor said that his child's questions opened his eyes to some of the present day injustices and that he was hard pressed to find a reason why his life of ease and comfort should carry so much better an emolument than that hard, disagreeable back-breaking labor on which the very health of the community depends.

"See those lazy fellows," said an acquaintance of mine, who never had lifted a hand to any kind of work, "how slow they are at that job of shoveling! They just dawdle and stall for time."

Then I thought, how long would they live if they worked at high speed all day?

Lifting heavy loads must be done at a slower tempo than that used by the seated office worker, and there must be intervals of rest.

Ask the football coach how long he

can keep his men at fast work without pauses. Football, baseball, swimming, rowing, all speedy muscle work, must be punctuated with periods of rest.

Fast muscular labor cannot be pursued for hours every day year in and year out. The laborer, without reasoning about it, instinctively slows down as a measure of self-preservation. So would you or I. Dig one day in your garden and the truth will be borne in upon you by nighttime. You will then justify your neighbor rather than yourself.

In daily family intercourse this unwillingness to acknowledge errors easily can be seen. The "white lie," as it is called, frequently is a lie of justification. How reluctant all of us are to admit that we have been wrong or foolish. How nimbly we seek for an excuse! "Yes, I did not tell her the exact truth, because I did not want to make her angry."

How much freer in conscience and in habit we might have felt if we had answered courageously, "Yes, I did wrong. There was no justification. I alone am to blame."

(The second in a series of inspirational meditations by this well-known Philadelphia teacher and New Church-woman.)

HOW I BECAME A NEW CHURCHMAN, No. 16

Once there was a small boy with dimpled cheeks, curly hair and big blue eyes. The only trouble was he could not see through those beautiful eyes for he was blind. He was a happy little boy except for his great yearning to see. The desire was so overpowering that he would cry out at times as if in great pain.

During the day, this little boy would sit and listen to the hum of activity going on about him. He would listen to the glad tidings the birds had to tell and then try to hear the secrets the trees whispered about. Everything sounded so wonderful he wanted to see this great picture the Master Artist had painted.

One night, as the inner desire seemed actually to burn inside, he wept again in great despair. Crying out he said, "Dear God! Why must I who love you so much be denied the beauty of your great work?"

Just then an angel appeared lighting the entire room; he could even feel the light penetrate his eyes. "Your soul's cry has been heard in heaven," the angel said, "and your eyes shall be opened."

Oh! how wonderful it was when the child could see. The tall majestic trees, the birds in flight, even the little gnats dancing with joy in the light. It was

truly God at work.

I have written this story because it is the one way I can make anyone understand what it feels like to become a New Churchman. Only one who has been in darkness can know the full joy of having his "eyes" opened; those who were born to see know not that terrible darkness.

I am one of many "blind" people but my soul's cries have been heard in heaven like that little boy's, and I have been led to the New Church so that I too will be able to see.

I must also say that I have visited many churches, but in none have I felt the sphere of spiritual and celestial love that is present in the Pittsburgh New Church.

I feel as if I am embarking on a long journey, my soul can now take command of this earthly vessel and steer it along the right course so that at the end of my journey I will find my "home."—ANGELINE HOUKOM

(This was written by one of those who found the New Church through the Pittsburgh Society's recently held Swedenborg Bible School. She is the mother of two little girls, Pam, 5, and Carol, 4, both of whom come regularly to church and Sunday school with their mother. On Jan. 4 Mrs. Houkom received her first New Church communion, and was received into the Swedenborg Fellowship at the Swedenborg Anniversary meeting.)

MAN'S SOUL DIRECTS HIS EARTHLY LIFE

"Man's soul directs his life from his spirit"; "His earthly body but clothes and serves him."

THE ABOVE STATEMENTS are but two of several thousand recorded by Emanuel Swedenborg concerning the spiritual world in the many volumes of his theological works.

That his revelations have created world wide interest among seekers after truth since his passing in 1772, is easily understood when it is explained that Swedenborg solemnly affirmed that his discoveries were facts, written under the supervision of our Lord, Whom, he states, commissioned him to make known to mankind these new truths relative to life and eternity.

As humanity can indeed use enlightenment on this all important subject, it may be seen that the foregoing alone serves to prove how important Swedenborg's many spiritual discoveries can be to all of us. Citing the statements above, if the mortal body is but a dress and relatively unessential in the functioning of man's mentality, we understand why it is so deliberately discarded.

The seer's explanation is the reminder that "God is a Spirit" and that all living receive life from Him in the form of spiritual influx from the sun of the spiritual world.

So, too, each human being is primarily a spirit, for all are created and continually sustained by that same invisible influx, which by divine grace vitalizes our entire universe.

In nature we see that "What is spiritual clothes itself with what is natural." We know that the physical garment serves its purpose and has no life in itself, but can we realize that our visible bodies are but shell like coverings only to accommodate us to the requirements of natural life here in the material world?

Another revelation of Swedenborg's is that the life influx is first received by man's soul, which is, as it were, enshrined in his spirit. Also, that man's spirit is a complete, humanly formed body of a spiritual substance, invisible to the eyes of the flesh, but nevertheless possessing all of the faculties of sense, will, understanding and memory.

In other words, Swedenborg reveals that one's spirit is the man himself, that he lives, thinks, remembers and is otherwise conscious of life from his spiritual body and indwelling soul, not at all from his natural body.

There should be some consolation in the revelation that we are not too dependent upon our mortal bodies. If, as

we are told every part of them is being constantly renewed also that the entire body is replaced every seven years, evidently there is nothing very permanent or dependable about them.

We are reminded also how often the Scriptures have warned us to disregard the demands of the body, that they are deceptive, misleading and must be controlled by man's will, or, through the evils of sin and disease, physical desire eventually will ruin all hopes of peace and happiness here and in that life beyond.

That man has so long glorified his natural body is due to the disinclination of the unbeliever to have faith in anything that cannot be seen with his natural eyes. Our sun, the universe and that obvious but unseen, omniscient, omnipotent and omnipresent power of God that "doeth all things well," do not convince those who willingly condone evil and falsity.

Swedenborg definitely reveals that just as man can live according to his own free will here in the world, he can continue to do so in the world beyond, but in living the life he loves, he shapes his character and determines his destiny.

He is given every opportunity, but

"COME AND SEE" SAID PHILIP TO NATHANAEL

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth?—JOHN 1:45, 46.

THE INVITATION in the foregoing is to everyone who is willing to be led by the truth. And only in the Lord's New Church is it more fully realized.

There has been a time in our life when we, too, tarried under the fig tree, that is, in natural good. And it appears that most religions of the world love to tarry there now.

It seems that we have failed to remember these words of the Lord: "I have yet many things to say unto you, but ye cannot bear them now." And His Word can never be comprehended as long as we remain in natural good alone, that is, in that which is our Own.

But one day we too, heard the Lord's call, "Come and see." And now we can joyfully say with Nathanael, "Thou art the King of Israel," that is, the truth in its spiritual sense.

We cannot receive these higher truths as long as we grope about in darkness, that is, in the falsities and evils of life, and things that are spiritually dead.

This brings to mind the words of the angel at the tomb, "Why seek ye the living among the dead, he is not here,

if he cannot be happy with people of integrity, he in due time seeks out and finds those companions with whom he feels at home. If these are in the hells, the mercy of God nevertheless has thus permitted each individual freely to seek the environment in eternity that appeals to him and in which he can be content.

Whatever reaction the reader may have to Swedenborg's revelation that man lives from his spiritual body because it is the living center from which his faculties function, few will doubt that to attach all our affections to worldly life and the deceptive yearnings of our perishable bodies, is far from wise.

A garment may be beautiful but it can hardly be compared with the eternal value of the soul and spirit who wears it. According to our author, the soul and spirit are already living in eternity, for they are immortal, but, as we well know, our earth grown bodies have no place there. One feels as though he is treading on Holy ground in writing on these things, but Swedenborg's discoveries are a Godsend.—
BERNARD E. SCRIVEN

(Mr. Scriven, a New York business man, has been a student of our teachings for many years.)

for he is risen, as he said. And go quickly, and tell his disciples that he is risen from the dead, and behold, he goeth before you into Galilee, there you shall see him."

It is said that we shall find Him in "Galilee," for this is the establishment of the church in our life, that is, truth conjoined to good.

In the *Apocalypse*, John heard a voice behind him. And when he turned around, he could see the Lord. And the voice said come up hither, and I will show thee the things which must be hereafter.

In this truth, we learn that our will must be inverted, that is, we must come to the Lord and rise above our own selfish desires before heaven will open to us, and the New Jerusalem descends into our life. In this revelation, we have found the universal invitation of the Lord's New Church, "And the Spirit and the Bride say, Come. And let him that heareth say come, And let him that is athirst come. And whosoever will, let him take the water of life freely." And to all men, in all walks of life, Yea, where ever man is found, Truth cries aloud, "Come And See."—
JAMES SMITH.

(Mr. Smith first became acquainted with our teachings through a course with Convention's Bible Study School. He then took studies by correspondence with our Theological School, and has become a member of the National Association. He resides in Tiger, Tenn.)

CHURCHES HONOR SWEDENBORG'S 265th BIRTH ANNIVERSARY

Mainly under the auspices of the Swedenborg Foundation, which employed the services of a firm of well known public relations counsellors, the commemoration of Swedenborg's birthday Jan. 29 was more widespread and effective this year than ever, especially in midtown New York where groups of churches both in that city and in Brooklyn joined in doing honor to the revelator.

In other large centers notably Boston, Philadelphia, Pittsburgh, Chicago, Cincinnati, St. Louis and Washington, there also were special programs with outstanding speakers bringing to considerable numbers the message of the New Church as well as accounts of Swedenborg's life and work.

At several of the churches the occasion also was taken to observe League Sunday, Cincinnati following that plan, with William Schneider, Leonard King and Robert Sevier conducting the service, the Junior Choir providing the music.

Reports from smaller cities refer to local newspaper editorials; the Religious News Service, New York, which contacts many of the country's dailies, included a special section devoted to the anniversary, and Swedenborg Fellowship chapters exchanged messages of greeting.

The address by the Rev. Ralph Walker (Baptist) at the New York commemoration, was notable. With his permission we publish it in this number. John Hart, president of the Brooklyn Society, introduced Mr. Woofenden as principal speaker at the Brooklyn interdenominational celebration in First Presbyterian Church. Five other communions joined with the Society there.

At the Washington observation in the National Church, Jan. 30, former Congressman Martin F. Smith spoke on "The Appeal Swedenborg's Ideas Have for Me." The Pittsburgh *Sunday-Telegraph* editorialized, "Whatever may be his ultimate place in religion, the Swedish seer's amazing versatility and intellectual powers always will mark him as one who cannot be forgotten."

It was Edwin Markham, American poet laureate, who once wrote (New York *American*, Oct. 7, 1911):

"As the genial ocean streams imperceptibly warm and invigorate our shores, so the influence of Swedenborg's thought has for a hundred years been thawing and



Participating ministers in interdenominational celebration of the 265th anniversary of the birth of Emanuel Swedenborg, held at the New York New Church, Sunday, Jan. 25. Left to right: John A. Bell, Church of the Incarnation (Protestant Episcopal); Raymond H. Rosche, Church of the Covenant (Presbyterian); J. Franklin Shindell, Marble Collegiate Church (Reformed); Allen S. Hedgecock, First Moravian Episcopal Church; Stephen Murany, Adams-Parkhurst Memorial Church (Presbyterian); Wm. R. Woofenden, The New Church (Swedenborgian); Ralph Walker, Madison Avenue Baptist Church; Richard E. Evans, Church of the Crossroads (Presbyterian).

warming the bleak theology of the Middle Ages. His writings are today the prime influence beating down the wall of irrationality, making way for a faith that appeals at once to reason and to the heart."

The net, or result, of these events, or certainly the end in view, is to share with others in an ever-widening circle, useful, invigorating truths that will help to guide the people to peace and happiness.

Other Commemorations

Philadelphia held its observance Feb. 9, the birth date according to the new calendar. Principal speakers were Dr. Howard D. Spoerl, professor of philosophy at American International College, Springfield, Mass., and Mrs. Cyriel O. Sigstedt, author of the new Swedenborg biography.

At Frankford, Pa., the Rev. Leonard I. Tafel, pastor, spoke Sunday evening Feb. 1 on "Swedenborg the Revelator," and gave an account of his visit the past summer to societies of the New Church in Europe. The Men's Club rendered a number of selections.

The commemoration at Pittsburgh proved quite a success. A full church joined in an interesting program the afternoon of Feb. 1 sponsored by the local chapter of the Swedenborg Fellowship, at which the Rev. William H. Beales, of Detroit, delivered an address on "Swedenborg the Seer."

In Tribute To Swedenborg

(Address given by the Rev. Ralph Walker, pastor of the Madison Avenue Baptist Church, New York, at the Interdenominational Celebration of the 265th anniversary of the birth of Emanuel Swedenborg, held at the New Church, New York, Sunday, Jan. 25, 1953.)

THERE IS A FAMOUS toast attributed to the great Plato who said that he was thankful for several things: first, that he was born a man and not a woman; second, that he was born a free man and not a slave. Again, that he was born a Greek and not a barbarian. But above all the things for which he, Plato, said that he was thankful was this, that he had been privileged to have been born in the same generation with Socrates.

H. G. Wells tells us when he began the rather monumental task of gathering material for his "Outline of History" that of all the myriads of men who had lived on this earth only about 6,000 were worth writing about! We who are so happily here today on this distinguished occasion rejoice not only in our fellowship but in the high privilege of paying a tribute not indeed to a living contemporary, as Plato could to Socrates, but to one who "being dead yet speaketh unto us," and whose genius is surely most vitally contemporary—Emanuel Swedenborg.

Like John Wesley who never meant
(Next page please)

to found a new denomination, the great Swedenborg did not attempt to preach a new sect into existence. Rather, he wished that all who study and teach in the field of religion should listen to what he had to say, and thus broaden their own horizons, an ideal and a purpose which seem to a degree to be fulfilled in this lovely inter-church fellowship this afternoon.

Ralph Waldo Emerson paid Swedenborg epic tribute in one of the finest of his essays, and the late eminent Episcopal clergyman, Dr. Joseph Fort Newton, reading it thereupon himself became a devoted and grateful student of the Swedish thinker. Newton says of Swedenborg, "I must name him scientist, seer and saint."

There is a remarkable diagram or chart showing the achievements of this genius which may be in your hands today. A glance at it reveals the phenomenal extent of his scientific attainments. Think of a man who while still in middle age, fifty-six, had written and published more than sixty works—mathematics, metallurgy, mechanics, chemistry, physiology, geology, astronomy, anatomy, and other subjects—all in Latin, the international language of the scientific world of Swedenborg's day. But his science was by no means all theoretical book learning, for his list of inventions is reminiscent in striking ways of his fellow-genius, Leonardo da Vinci.

He was, I repeat, fifty-six when he felt that he had done his utmost to cover by study, analysis and interpretation everything he could discern in the natural world. Thereupon, Swedenborg, submitting his glorious intellect to divine direction in an act of sublime dedication, spent his remaining twenty-eight years in more purely religious studies, and in seeking and receiving, as he affirms, spiritual revelations.

Yes, Dr. Newton names him scientist and seer. We are reminded of the words which John Ruskin uses as the climax of one of his books on art and architecture. Said Ruskin, "There are hundreds who can talk for one who can think, but there are thousands who can think for one who can see." This man, born a quarter of a millenium ago, saw so far and so deeply that it may well be said of him that he is still a herald. Practically none of his greatest teaching was received into the thinking of his own day. Much of his teaching is still indirect in its influence in our day. So that the future may possibly belong to him more than to most of the authentic teachers of the last 250 years.

Of all the almost innumerable phases of his vision which one might treat today, may I settle upon the one which is reflected in Swedenborg's tribute to

Homer, the blind poet of ancient Grecian days of whom Shakespeare said, "He saw the world and saw it whole." They said of Homer but it might as well be said of Swedenborg, "The religious seeker; who has not read him is like a man who has not seen the ocean. There is yet a great object of which he has no idea."

My key thought, then, this afternoon is this wholeness which the myriad-minded Swedenborg most certainly saw, his awareness of unity. If we are to see the world whole then, as in the life and work of Swedenborg himself, science must assemble its data, philosophy must interpret it in universal terms, and religion must reveal its spiritual discipline, value and infinite possibilities. Emanuel Swedenborg saw this wholeness, this unity everywhere.

His was a unitive mind. He saw the unity in a human life in this world, he saw that the moral and civic life are spiritual life in action. He perceived

and experienced the unity of God. He saw not three Gods but he saw God three times. He saw God in the Father, the Son and the Holy Spirit. He saw the unity in the Bible, the Word of God. Not several theologies, as many theologies as there are books in the Bible, but the Bible as a whole, one Divine Word. And he saw the wholeness, the oneness, the continuity between what we call mortality and immortality. All is life, the eternal and infinite soul permeates and undergirds all, and dying is a phase of life.

Concerning Swedenborg, I find no clearer or more grateful word than that of one said to be the greatest woman of our generation, Helen Keller, the blind, who though she sits and walks in physical darkness, could say these words of the one to whom we all rejoice to pay our solemn tribute: "His message has traveled like light side by side with the new science, the new freedom and the new society."

Paterson Society Elects

At its annual meeting following a congregational dinner Feb. 1, the Paterson Society re-elected Forster W. Freeman, Jr., president, Mrs. Anna Regenass, vice-pres., and Mrs. Eunice Nicol, treas. L. Malcolm Nicol having retired as secretary because of ill health, Albert Maletsky was elected to that office. Reports showed affairs in a healthy condition, though incapacity and numerous removals had affected attendance. The Sunday school had increased its enrollment.

The Pecks Are Safe

Some concern was felt over the safety of Dr. and Mrs. John S. Peck, of the New York Society, who had sailed via Holland American line for the Netherlands just as the recent storms were at their worst. But we now learn of their safe and uneventful arrival.

Mr. Denton Recovered

Members of the Orange, N. J., Society and many other friends are rejoicing over the quick recovery of Percival Denton, president of the church, from a light paralytic attack. He is back at his accustomed duties.

Wanted

If anyone has a copy of either or both of the following books which he or she will sell or give away, please get in touch at once with the Board of Missions, 380 Van Houten St., Paterson 1, N. J.:

"New Church In the New World," Block.

"The Wedding Garment," English or German, Pendleton.

Lecture Series

Los Angeles has begun a lecture series which will extend for some weeks. Feb. 8, the pastor, the Rev. Andre Diaconoff, spoke on "Toward New Spiritual Horizons"; Feb. 22 the lecturer will be Jack Odey, whose subject will be "The Divine Man." Other speakers will include Dr. Harold Dryseline, Dr. F. L. O'Neil, Kenneth Knox, the Rev. R. L. Young.

Elmwood's New Project

The Elmwood, Mass., Society discussion group finds Sunday evening meetings quite worthwhile, held in various homes and followed by refreshments. Recent meetings have been stimulated by the series of talks now in process by the Reverends Wunsch, R. H. Tafel and Regamey. The church's successful February supper was put on for the first time by the Senior League. More than a hundred attended.

Sacramento Circle

All California Association ministers and their wives were guests of the Sacramento Circle Feb. 11, at a meeting held at the home of Mr. and Mrs. Irion Shields. The ministers were holding their mid-year session at Berkeley in connection with the Coast-wide 31st Annual Pastoral Interdenominational Conference.

Mr. Moulton On Coast

C. L. Moulton, president of the Western New Church Union, Chicago, and who will celebrate his ninety-third birthday in June, is visiting in Berkeley, Calif., with his daughter Mrs. J. A. Gamon, a member of the San Francisco parish.

TELLS OF SUMMER VISIT TO HOLLAND

(The interest of this article is accentuated by news of the recent disastrous floods in the areas visited.—Ed.)

Last summer when my son-in-law, who is in U. S. diplomatic service in Holland, invited me to tour Europe at his expense, it didn't take me long to decide what to do.

Leaving New York June 17 on the K.L.M., the Royal Dutch Airline, for Amsterdam, we flew to Labrador and from there across the Atlantic Ocean to Scotland in about seven hours. From Prestwick, Scotland, there was one more hop of about three hours to Amsterdam.

Flying over Great Britain, one who is accustomed to the land survey of the middle states into perfect squares and parallelograms, is struck by the strange contrast of the crazy-quilt arrangement of the British fields. They seem very small and of every shape, mostly separated by hedges. Flying offers an excellent study in geography. The country lies underneath like a huge relief map corresponding exactly to the picture in the book.

At Amsterdam the plane made a large circle affording a rare opportunity to see a considerable part of Holland. From the ground no one could get a true idea of how many canals there are. On the largest ones ocean liners are towed into port, and the smallest serve for fences between the fields.

The famous wind mills are just about silenced since power pumps have taken their place. Pumping has to go on all the time because of the seepage from the river Rhine which would accumulate and cover a large area of the best farm land lying down to about sixteen feet below sea level.

Going to Europe as a Convention minister I would naturally be expected to visit many of the New Church societies. This, however, was not my privilege unless I wanted to cut loose from my family and go on my own.

I was with my son-in-law whose duty it is to observe political and labor movements and report them to Washington. In these interests we toured six countries, spending most of our time in Holland where the family is stationed.

In July there was a general election in Holland in which we took an active interest. There were many posters up and there were party meetings, but there was little excitement and apparently no bitterness. I paid particular attention to the communist posters and what they had to say, just as a matter of curiosity and contrast with communist publicity in the U. S. They were not hindered nor denounced, for Holland is a free country where everybody

is supposed to have the intelligence to make up his own mind.

The result was that whereas the communists had four seats in Parliament, they had only two after the election. Everybody votes in Holland, professionals, business men, workers, housewives and maids, all rush to the polls on election day. There is a law compelling every voter to appear at a poll or be subject to fine. The fine is very small and serves as a symbol rather than as punishment.

In the way of labor activity I attended a national union convention at Utrecht. It seemed more like a church convention. The meeting, attended by around five hundred representatives, was opened by Scripture reading and prayer, and two hymns were sung. Then followed speeches by various union representatives, completely without bitterness although attended by subtle humor aimed at one or another. During recess I mentioned to a union organizer the religious atmosphere pervading the meeting, and he then pleaded with me to try to introduce more religion into American unions. This made me feel very humble indeed.

As far as I could learn there are no strikes in Holland, nor have been for a long time. Although the many unions are all independent of each other, when a problem for one arises they all get together, and with that force have been able to negotiate everything that a strike could possibly have achieved.

One of the functions of a diplomat is the attendance at many receptions. These are arranged at various places for the purpose of getting representatives from all over the world together so they may get acquainted and learn through personal contact how others think and feel. Since I was privileged to get a pass to these gatherings, I made the best of my opportunity to get acquainted with as many representatives as my three languages would allow.

Nearly all diplomats from Europe know German and from other parts of

the world many know enough English to carry on a conversation. The representative from Indonesia, and those from Venezuela and Turkey, spoke English quite fluently. French, still nominally the diplomatic language, I found far outstripped by English. According to reliable estimates English is spoken by about twice as many people as any other language, and people who speak English, no matter what part of the world they come from, all understand each other, which is not true of Chinese and other oriental languages.

Among the many functions in which I shared, I was privileged to attend one where Queen Juliana was the guest of honor. For many blocks the sidewalks were crowded with people who hoped to get at least one glimpse of the queen as she passed in her black limousine. Queen Juliana has such a peaceful, friendly and motherly look that she involuntarily inspires the greatest admiration and deepest devotion on the part of her people.

Anyone visiting Holland will soon be convinced that it is one of the leading countries of the world, industrially, intellectually and morally. First of all one is struck by the cleanliness. The streets are clean, the countryside is clean, there are no weeds evident. Grass grows right up to the pavement of the highways and is kept short. There are no flies, and in any restaurant one does not have to worry about getting something that hasn't had the utmost care in cleanliness.

Holland has a good school system with a class arrangement slightly different from ours. They stress foreign languages. One of my grandsons who is now in the fourth grade in the Hague, is taking French. Later they take English and German besides their native Dutch of course. By the time they graduate from high school all students know at least three languages well enough to absorb a good deal of the culture of those languages. Their system of education makes the Dutch cosmopolitan, and I never felt so much in the center of the world as I did in Holland.

It was gratifying to learn that Americans, and Canadians as well, are highly respected in Holland. Everywhere in presenting ourselves as U. S. citizens we met a hearty welcome. I hope that all of the seven hundred and fifty thousand Americans who visited Europe this summer have come back with the feeling that there are millions of splendid people on the other side of the Atlantic who are our friends when we learn to know them.—HENRY K. PETERS

(Mr. Peters is missionary minister for the states of Washington and Oregon.)

Converter Converted?

Preparing to use some 60-cycle equipment in a local church hall the electrician decided to check to see if the building had been converted from 25 to 60-cycle power.

"Tell me," he telephoned, "have you been converted yet?"

"That, young man, is none of your concern," a ministerial voice responded, "it's a matter entirely between myself and my Maker."

GOALS OF OUR SUNDAY SCHOOLS

THE MESSENGER surely is to be commended for giving so much space in its columns recently to the subject of our Sunday schools. The religious education of our children is a matter of the deepest importance to us all, both for the children's own sakes and for the sake of the Church.

Since there seems to be some difference of opinion as to the goals of our Sunday schools—the first essential to common thinking and planning—I venture to submit a third discussion of this subject, as it seems to me that the difference of opinion is the result of a somewhat hasty and superficial consideration of the original article on goals presented by the Public Relations Committee of the American New-Church Sunday School Association in THE MESSENGER, Nov. 15.

In its issue of Dec 27, Rev. Othmar Tobisch, who has given much time and thought to the preparation of new materials for use in the Sunday schools of the California Association, objects to the first two goals as suggested in the Association's article.

The first of these was "Knowledge of the letter of the Word." Mr. Tobisch's objection is taken on the ground that such a "Bible centered" program is not, as he believes it should be, primarily "Lord centered."

Since people do not always have their old MESSENGERS readily available, I should like to quote the first paragraph of the Sunday School Association article:

"The primary task of the Church is 'to keep the Divine among men.' And in the New Church we know that our access to the Divine is by means of the Word. 'For the Lord alone teaches man, but mediately by means of the Word.'"

This is the preface to the statement of the first goal.

In urging the "Lord centered" program Mr. Tobisch says: "How can a child love the Lord if it knows nothing about Him?" How, indeed? And how else than through the Word can we or our children come to this knowledge? To imply that in bringing the child to a knowledge of the letter of the Word we are not bringing him to the Lord, or that we can better lead him to the Lord by way of our own instruction merely "aided" by the Word seems to this writer a highly equivocal position to take. The Lord is the Word, and the Word is the Lord.

It is quite true that the letter of the Word and the sense of the letter are two different things, and that "sense of the letter" should have been used instead of "letter" in paragraph three of

the Association article. But, as Mr. Tobisch himself points out, the sense of the letter is "something that arises in the mind, an understanding of what is read" and is "highly individualistic."

Our children, then, surely have the task of first becoming acquainted with the letter that they may be able to draw from it the "sense." We should indeed help them, as they go along, to read it in the light of true doctrine, but the doctrine is not a substitute for knowledge of the letter. Neither they nor we can acquire the sense of the letter except from the letter itself.

There is a current tendency in the Christian churches to speak of Christianity as if it were something independent of the Gospel record of the Lord's life. Indeed the record is judged and sometimes rejected as if from some superior knowledge of what Christ was and taught or would have taught if he had lived today—assuming Him dead. And the same principle is applied with still greater freedom in the study of the Old Testament.

The New Churchman should have in mind the truth that the Word was verbally inspired and that the text has been preserved and guarded by the Divine Providence, but ideas arising from the humanistic concept of religion are met with so commonly in current religious literature that they sometimes settle over the mind like dust which must be swept away before the lost piece of silver comes to light.

We remember that Swedenborg assures us that even he received nothing of doctrine except from the Lord alone as he read the Word. Little children must indeed be helped by teachers and pastors and parents in their learning of the letter of the Word, but the emphasis should be on what the Word says rather than on what the individual adult mind of the teacher understands from it, and the instruction must have as its first goal to give the child that systematic knowledge of the letter of the Word which is his birthright.

If the teacher merely uses the Word

as an "aid," choosing from it here and there such passages and stories as seem to him best to illustrate a particular doctrine—even the all-important doctrine of the Lord—he is assuming to know better than the Lord Himself what the child should be given. We need to remind ourselves again and again that it is the Lord alone who really teaches, and that He teaches only mediately by means of the Word. To bring the child to the Word is to bring him to the Lord. It is through the letter of the Word in our minds that the Lord is present with us and able to help us recognize and meet our temptations.

The second Sunday School Association goal to which Mr. Tobisch objects is "A knowledge of the spiritual sense." He feels that children are not "capable of getting the spiritual sense except in a very diffuse and shadowlike manner." My own experience over many years of Sunday school teaching is quite to the contrary. The minds of children are much closer to the heavens than are our adult minds, and they often show much quicker and keener perceptions of heavenly meanings than the teacher. I could give many examples from experience. And their perceptions are not diffuse and shadowlike, but intensely clear and specific and remarkably accurate when judged in the light of the Writings.

Children who have been given, through progressive instruction in correspondences, the needed introduction to a knowledge of the spiritual sense and who have had such responsive perceptions grow up with a confidence of belief in the Lord and the Word which cannot be shaken by the worldliness and humanism to which they are so soon exposed.

No wonder we lose our young people if we do not furnish them with the means the Lord has provided for seeing Him come in the clouds of heaven with power and glory! In *Apocalypse Revealed* 24, speaking of the promise to the New Church Swedenborg says, "By 'the clouds of heaven' in which He is to come, nothing else is meant but the Word in its literal sense; and by 'glory' in which they will see Him, the Word in its spiritual sense." If we have really caught even a glimpse of this glory ourselves, we shall delight in opening the eyes of our children to it.

There are two passages from the Church writings which have sometimes been quoted in isolated and mutilated form to support the view that men on earth are not to concern themselves with the spiritual sense. One of them is from *Arcana Coelestia* 4279: "The supreme sense of the Word . . . is for

(Next page please)

NEIGHBORHOOD HOUSE ASSOCIATION

This New Church Association (incorporated in 1907), is planning to develop new activities, probably in the Boston area. Our former work in Lynn has been taken over by a group in that city chartered in 1947 as Gregg Neighborhood House Association, Inc. We are contributing to this work.

EDWINA WARREN WISE, President.
WILLIAM C. MORGAN, Treasurer,
27 Whitecomb St., Belmont 79, Mass.

(From page 76)

the inmost or third heaven; its internal sense . . . is for the middle or second heaven; but the lower sense of the Word . . . is for the lowest or first heaven; and the lowest or literal sense is for man while still living in the world." Here the quotation always stops. This, however, is not the end of the sentence; it goes on, "and who is nevertheless of such a nature that the interior sense, and even the internal and supreme senses, can be communicated to him."

The other passage is the last sentence of *Sacred Scripture* 56: "It is better therefore for man to study the Word in the sense of the letter; from this alone is doctrine furnished." This sounds quite conclusive until we look up the number and find that it treats of a specific subject, the procuring of doctrine, and read the first sentence: "It might be believed that the doctrine of genuine truth could be procured by means of the spiritual sense of the Word which is furnished through a knowledge of correspondences. But doctrine is not procured by means of that sense, but is only lighted up and corroborated." (Italics mine.)

The remainder of this number should be carefully read and digested by every Sunday school teacher. It points out that the understanding of the spiritual sense—far from being an "achievement" of man, which might limit it to those of advanced learning, experience, and age—is a gift of the Lord bestowed under certain simple conditions.

However, we learn further, in *Heaven and Hell* 114, that if this gift is to be given in any fullness, one must acquire a knowledge of correspondences, which the Lord has provided for us in Swedenborg's writings. This introductory knowledge we can and should attempt to give our children. The Lord will govern the result.

The last part of Mr. Tobisch's article is in general agreement with that of the Sunday School Association. However, I rather object to the use of the word "fun." I think the Sunday School Association article under Goal 4 covers the same point in a better way. Children should indeed find their religious instruction a happy experience, but it should be a quite different type of delight from that which they themselves think of as "fun." The attempt to make Sunday school fun has greatly weakened the religious value of many Sunday schools. We hear much testimony to this effect from parents and children alike.

Also I feel that a word of caution is in order as to the use of "Bible plays, pageants, and movies." Mr. Tobisch suggests that their use is similar to the methods of the angels in teaching by

"representations." We must remember, however, that in heaven the representations are expressions of true correspondence, while most of the presently available Bible plays, pageants, and movies largely are products of human imagination, often very slightly related to the story as it is in the Word. I have seen some of those considered "the best" by other churches, which do violence

to the Word and introduce ideas which are quite out of keeping with the truth as it comes from the Lord.

As we introduce new methods, let us be sure our materials will produce the right impressions.—ANITA S. DOLE

(Mrs. Dole, secretary of the Theological School board, and former president of the National Alliance, is wife of the minister at Bath, Me.)

LETTERS TO THE EDITOR

Error Corrected

To the EDITOR:

I think you are mistaken in supposing [MESSENGER Jan. 24] that the dates March 31 to April 11 given in the *Spiritual Diary* 5746 as those covering the Last Judgment of 1757 are in the "old calendar." The Gregorian or new style was adopted in England in 1752, five years previously.

JOHN R. SWANTON

Newtonville, Mass.

More Than A "Garment"

To the EDITOR:

In your Jan. 10 edition appears an article entitled, "Association With God," in which the author states that, "the literal sense of the Scripture, is but the garment of the true sense, which is the internal sense, and it is this part of the Word that is holy, and it is this which is the Lord."

In my opinion, based on the truth revealed in *True Christian Religion* 214, this is an unintentional misrepresentation of the Sacred Scriptures as understood in the light of the New Church.

It is true that the literal sense is a "garment" of the inner senses, but it should not be said that the internal sense is the "true sense," implying that the literal sense is untrue. Nor should it be said that, "it is this part of the Word that is holy," for the internal sense without the literal sense is not the Word, nor is it holy; neither is it the Lord.

The Lord is the Word only when it is in its fullness—celestial, spiritual and natural, and the "Word is the real Word in the sense of the letter, for inwardly in this there is spirit and life." *ibid.* 214. We also read in this number that "the words of the Lord were spoken in the natural sense."

In all our considerations and study of the spiritual sense of the Word we would do well to keep in mind that "the literal sense is the basis, containant and support of the spiritual and celestial senses," and that in its unity and completeness it is the Word, is the Lord, and is holy.

ERWIN D. REDDEKOPP

Edmonton, Alb.

Cecile Werben Celebrates 25th

Anniversary As Press Manager

Asked if the question she answered February 8, 1948, still can be responded to in the affirmative, Cecile Werben, manager of the New Church Press, Brooklyn, and subscription agent for THE MESSENGER, replied "yes."

On that date, reaching her twentieth year as manager, she had been queried as to whether she thought the first twenty years were the easiest. Now she can commemorate twenty-five years, and still find her combination of many important tasks interesting and productive of her ready smile.

Mr. Billings Has Operation

Following a slight operation at a Philadelphia hospital, the Rev. Rollo K. Billings is back in his Chicago, north-side, pulpit in the best of health.

New Organ Swell

El Cerrito (Calif.) reports installation of an Orgatron Organ which now swells its church with lovely music, with Constance Miller at the console. Conrad Miller, treasurer, 1619 Richmond St., welcomes more contributions to the organ fund.

Church's New Furnace

The Ladies Aid of the Pittsburgh Society recently made a gift to the church of \$500 toward the cost of a gas furnace. At the same meeting, Mildred Heddaeus was re-elected president of the women's group.

Silver Anniversary

The Rev. and Mrs. Othmar Tobisch, of the San Francisco parish, celebrated their Silver Wedding Anniversary Feb. 20 and were entertained by the Los Angeles Society.

Admirable Idea

Instead of the commonly used "Nursery" or "Infants Group," the Kitchener Society calls its children cared for during the service the Junior Congregation. An excellent idea.

Debut on Television

Authorized Candidate Ernest O. Martin, serving the Wilmington Society, having made his debut on television participated in WAMS's "Thought For the Day" radio program Jan. 20, 21, 22.

Births, Baptisms, Married, Memorials

BORN

ZACHARIAS.—Rebecca Anne, born to the Rev. and Mrs. Eric Zacharias, Pretty Prairie, Kans., Dec. 19. Little brother Dickie now has a sister to guide and cheer.

BAPTIZED

NIELSEN.—Karen Elisabeth, infant daughter of Mr. and Mrs. Daniel Nielsen, of Washington, was baptized in the Church of the Holy City, January 18, the Rev. Wm. F. Wunsch officiating.

FRIESEN.—Victor Edward, infant son of Mr. and Mrs. Edward Friesen, Robin, Man., was baptized January 5, Lay Leader Erwin D. Reddekopp officiating.

MARRIED

BRIGGS-WEBSTER.—Jean Webster, daughter of Mr. and Mrs. Guy F. Webster, of Fryeburg, Me., was married February 7 in the New Church there to William Worcester Briggs, son of the Rev. and Mrs. Horace W. Briggs. The father of the groom officiated. A reception followed in the Church Hall.

FORD-DE MAINE.—At the home of the bride's parents, Mr. and Mrs. Marvin de Maine, of Washington, D. C., Virginia Louise de Maine and Robert Emmitt Ford of Scotch Plains, N. J., were married October 18, the Rev. Wm. F. Wunsch officiating.

WAUGH-ALLEN.—In the Church of the Holy City, Washington, D. C., Randall Waugh, Jr., of Pelham, N. Y., and Jane Grace Allen, daughter of Mr. and Mrs. Louis J. Allen, of Vienna, Va., were joined in marriage January 17. The Rev. Wm. F. Wunsch officiated.

LEVERETTE-BERETTA.—Marlene Elizabeth Beretta, daughter of Mr. and Mrs. Fred Beretta, became the bride December 28 of Alvah Paul Leverette, at the Little Chapel of the Flowers, Berkeley, Calif. The Rev. Owen T. Turley, minister in El Cerrito, officiated.

In Memoriam

SPAULDING.—Lewis Dana Spaulding, 78, who resided near Chatham, a brother of Willis J. Spaulding, former city commissioner, died December 18 at St. John's Hospital, Springfield, Ill., following an illness of about three weeks. A tribute to his memory appeared as an editorial Dec. 19 in the *Illinois State Register*. He was born in Springfield Oct. 29, 1874, the son of Lewis H. and Mary Johnson Spaulding.

In 1899 he married Emma L. Greenway, who survives him. The Rev. L. G. Landenberger officiated. For fifteen years he and his brother, Willis, were partners in the operation of a nursery and garden east of the city adjoining the present site of Bergen Park. The brothers were the third generation of gardeners and nurserymen in the family. Their grandfather operated a nursery between Eighth and Ninth Sts. along the Wabash railroad tracks as early as 1856. It later was moved to a large tract of land between what is now Riverton and Spaulding. In 1910 Mr. Spaulding acquired a large farm near Chatham, where he specialized in orcharding and raising asparagus. His farm was regarded in many circles as the largest fresh market asparagus plantation in the state. The remainder of his land was devoted to general farming and stock raising. Mr. Spaulding was a charter member of the Sangamon County Farm Bureau. Mr. Spaulding was a life-long New Churchman. His mother, Mrs. Mary Johnson Spaulding, was an ardent Swedenborgian and taught our doctrines to all her children. Mr. Spaulding was a constant reader of various New Church publications and devoted to the Church.

Besides his wife, he is survived by two daughters, Miss Marie Spaulding, of Springfield, and Mrs. Charles J. Weideman, of St. Louis, Mo.; two sons, Mercer D. and Lewis G., both of Springfield; 10 grandchildren and two great-grandchildren; two brothers, Willis J. Spaulding, Springfield, and Charles H. Spaulding, Urbana; one sister, Mrs. Frank H. Bode, of Pasadena, Calif. One son, Malcolm, died in 1949. Services were conducted by Rev. Ancel Willey and burial was in Oak Ridge Cemetery.

THOMPSON.—Rose Luetti Thompson passed away December 11, services for her being held December 13. She was all her life a member of the Buffalo Society, for many years its organist and music director. She was highly regarded as a music teacher, an occupation she continued until failing eyesight forced her retirement. Of a kind and generous spirit she is recalled with affection by all who knew her. Her husband, Elbert Thompson, and a daughter, Helen, both preceded her to the spiritual world.—B. J.

OATLEY.—William F. Oatley, devoted member of the Los Angeles Society, passed away January 8 after a long illness, bravely endured. We shall

miss this dear friend, but have a sense of comfort in the deep knowledge of the joy he is experiencing in reunion with his beloved wife, Cora. He spoke of her often. He loved to say, "I have come to know surely that the Lord dwells with us, and in us." Mr. Oatley was eager to be active and to do useful things. He has entered the realm of eternal life and eternal activity and useful service.—A. D.

NORD.—John E. Nord, of Vallejo, Calif., passed away at his home, December 12, on his 88th birthday, while waiting to be taken to the Yountville Veterans Home. His funeral service was conducted by his Masonic Lodge in Vallejo. He became a member of the former O'Farrell St. church (First New Jerusalem Church), San Francisco, January 7, 1923, and was an ardent promoter of the heavenly doctrines. He leaves only a sister and her children, in the Dakotas. In His Father's House, there was found a room for him.—O. T.

HART.—Herbert L. Hart, vice-president of the American Surety Company and for many years a valued member of the Buffalo Society, passed away suddenly December 13. He was born January 22, 1869, in Adamsville, R. I., but came to Buffalo in 1890, studied law at the University of Buffalo and practiced this profession for several years before he joined the surety firm. He served the society in many official capacities. Civic-minded he took an active part in city affairs. Always of a cheerful disposition he was greatly esteemed by a host of friends. He is survived by a son, Clayton G. Hart.—B. J.

HERBERT.—Mrs. Alice Herbert, mother of Florence Fairfax, wife of Harlem's pastor, and a member of the mission there, passed into the higher life at her home, St. Albans, N. Y., January 18. Her loving presence will be greatly missed. Final services for her were conducted at J. Foster Phillips Funeral Home, St. Albans, the Reverend Carrington officiating.

COLLECT STAMPS? Help Your Missions Too

Try our FAMOUS MISSION MIXTURES.

Worldwide accumulations. Only two kinds. #1, U. S. only; #2, All-World, including U. S. Rich in old, new, commems., airs, etc. Large lots, off-on paper. Big variety. \$1.00 each lot; postpaid, except abroad.

MISSIONS STAMP OUTLET

380 Van Houten St., Paterson 1, New Jersey

The Swedenborg Student

CONDUCTED BY THE REV. LOUIS A. DOLE UNDER THE SPONSORSHIP OF
THE SWEDENBORG FOUNDATION, NEW YORK, SUCCEEDING ITS
FORMER MONTHLY PUBLICATION THE SWEDENBORG STUDENT.

Editor's Note.—With the passing away of its former editor for many years, the Rev. Arthur Wilde, it was decided to discontinue "The Swedenborg Student" and to arrange for a department in THE MESSENGER, each month carrying on its principal features. Founded in 1919 by the late Rev. John Whitehead, and Miss Serena Dandridge, of Shepherdstown, W. Va., The Student had a long and valued career, which we know the new department will usefully perpetuate.

1953 Arcana Class I—Vol. IX

February	Par. nos.
1 - 7	7246 - 7273
8 - 14	7274 - 7298
15 - 21	7299 - 7336
22 - 28	7337 - 7365

Plagues Upon Egypt

AS WE READ THE STORY of Moses and Pharaoh, we wonder that such punishment had to be inflicted on Pharaoh and the Egyptians before they would let the children of Israel go. We know, however, that the history of Israel was history so controlled that when recorded it would be the Word of God.

Egypt represents the natural plane of life, the Israelites' staying there represents being satisfied with the merely natural, and the plagues represent the successive disasters that overtake the man who lives wholly for self and the world.

First the rod of Moses is turned into a serpent. The serpent is the symbol of sense life, and men become serpents when they deny everything they cannot perceive by means of the senses. So the spiritual plane of the mind becomes closed, and their lives have no spiritual dimension.

Next the water is turned into blood. The water of Egypt is scientific truth. This truth becomes falsity when man becomes sensual. The next plague, that of the frogs, represents reasoning against the Church and spiritual things; and the fourth, the turning of the dust of the land into lice, pictures the external evils which inevitably afflict and torment those who have turned from obedience to the Word of the Lord.

The statement that the Lord would harden Pharaoh's heart seems in the letter to put the blame for Pharaoh's obstinacy upon the Lord, but this is an "appearance." Nothing but love and wisdom and the desire to save and bless can go forth from God, but just as the

same heat and light from the sun which in the olive produces wholesome fruit produces in the deadly nightshade poisonous fruit, so the influx from the Lord flowing into an evil man stirs up and inflames his evils, the recipient form determining the reaction.

The subjects considered between the chapters are always interesting and helpful. It is good to have definite knowledge that other planets, such as Venus and Mars, are inhabited and that the Lord is the one God of the universe. And, as we read in the discussion of charity in no. 7255, "It is of the utmost importance to know what good is and what evil is." Then follows the statement, "All good is from love to the Lord and charity toward the neighbor, and all evil is from the love of self and the world."

1953 Arcana Class II—Vol. III

February	Par. nos.
1 - 7	2575 - 2584
8 - 14	2585 - 2588
15 - 21	2589 - 2609
22 - 28	2610 - 2648

Hagar and Sarah

With the fall of the Most Ancient and Ancient Churches monogamy became almost unknown. So when we read that both Hagar and Sarah were wives of Abraham, we should remember that Abraham was not going against the moral code of his times.

The world of Abraham's day had lost all knowledge of what true marriage is. Neither the Old Testament nor the New gives any sanction to polygamy, but the Scriptures make use of this relationship to picture a spiritual truth.

Sarah was Abraham's true wife, but she was barren, and it was by Hagar the Egyptian that he had his first child, Ishmael. Our first affections are not our truest or highest. It is only as we become regenerate that our proper affections come into power and bear fruit.

Likewise, when Abraham went into Egypt, he said that Sarah was his sister. We have to learn what is right before we can do it. For a time the pursuit of knowledge has to be our ruling motive. Again when Abraham goes to Gerar, he says that Sarah is his sister, for his going into this Philistine country pictures seeking instruction in the spiritual things of faith.

2590²: Here we have the statement that Christians who live according to their faith are received into heaven in

preference to (before, ahead of) Gentiles. There are degrees of salvation. It makes a difference what one believes if he lives according to his belief.

2609 contains the familiar statement that the essentials of salvation are found in both the literal and the internal senses. This is of course the case, but we should not infer from it that knowledge of the spiritual sense is not useful or necessary. In our natural life we do not seek just enough to keep body and soul together. There are degrees of external development and civilization. There are also degrees of regeneration. We should not be satisfied with the lowest.

2632. The stories of Ishmael and Isaac tell of the birth and development of the natural and spiritual rational faculties. The natural rational is born of sense knowledges and is self-assertive. This rational is born first. The spiritual rational is born of truths from the Word, that we may become spiritual beings.

Readings For March

1953 Arcana Class I—Vol. IX

1 - 7	7366 - 7392
8 - 14	7393 - 7429
15 - 21	7430 - 7455
22 - 31	7456 - 7495

1953 Arcana Class II—Vol. III

1 - 7	2649 - 2655
8 - 14	2666 - 2688
15 - 21	2689 - 2701
22 - 31	2702 - 2717

(The next publication of this department appears in our March 21 number. Mr. Dole will welcome questions and comments.)

Money For Your Treasury

OVER 1,500,000

SUNFLOWER DISH CLOTHES

Were sold in 1951 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to an Official

SANGAMON MILLS

Established 1915

Cohoes, N. Y.

The NEW CHURCH THEOLOGICAL SCHOOL

48 Quincy St., Cambridge, Mass.

Four-year course for the ministry, including the B.D. degree by cooperation with neighboring seminaries.

Home Study in the teachings of the Church is available.

For information apply to

Rev. Franklin H. Blackmer

President

THE PLACE OF YOUNG PEOPLE IN THE CHURCH

(Written by members of the Fryeburg League, notably Fay Hodgdon.)

The importance of the young people in the Church cannot be over-emphasized. We are the young people of today, but, more important, we are the older people of tomorrow; who must be prepared for, and ready to accept, the responsibilities which we must assume in the functions of our Church and the religious teaching of our children.

The preparation for the future lies in all our attitudes, ideas, and deeds of the present. What effects do our attitudes have on the people outside the Church? In a small village such as Fryeburg, we must realize that any such group as our league is bound to attract attention, and all too often, criticism.

If our functions are directed at bettering ourselves, our Church, and our community, we can feel that we have accomplished one link in our chain of preparation toward the day when we will be the leaders of our Church society.

The effects of our attitudes on the people in our Church will vary according to our accomplishments. At present we are holding our league meetings in an attempt to unite the teen-age members and prospective members of our Church in learning to comprehend the functions of the material side of our Church and also to grasp a firmer knowledge of our doctrines and the teachings of Swedenborg.

We are very fortunate in that the New Church offers definite ideas and beliefs on which we can base our convictions. We attend parish meetings and offer suggestions although we have no voting privileges. From these meetings we acquire a clearer conception of the financial and social aspects of our Church.

Seeing and comprehending these matters at our age gives us a foundation on which we hope to build members who not only know how to keep the Church open but how to bring up another generation who will even more fully understand the teachings of the Word and its effects on our daily lives.

Through our studies, we find that the Doctrine of Divine Providence and the Doctrine of Use are two which greatly affect, not only our daily lives, but also the lives of everyone even though they perhaps never realize it. If the older members of the Church recognize and appreciate these achievements, maybe they will also be willing to go another step and realize that we are capable of

assuming some of the responsibilities which they have thus far considered us too immature to accept.

Furthermore, our attitudes in church and our church life are unavoidably bound to affect us outside of the church society. Through the Ten Commandments and the Doctrine of Use especially, we are able to see how our religious conceptions apply very much to our everyday lives. Our spiritual beliefs cannot possibly pertain only to the time we are in church, or they are not true beliefs.

What is the place of the young people in the Church? We believe that we have the answer to this very significant question and we are doing our best to strive in the betterment of ourselves in order to enable us to be worthy and capable of our position.

We ask only that our endeavors be accepted as earnest efforts on our part. We desire and expect no praise, but merely a realization on the part of the people of the Church that we are willing and able to accept responsibilities.

(League Sunday at Fryeburg, the children of the Junior League conducted the Sunday school service, Joyce Bradway and Charlotte Sutherland playing the organ. Fourteen children took part. The Senior Young People's League conducted the church service. Those participating were: Ronald Palmer, Dick Goff, Donald Daggett, Phyllis Thomas, Patricia and Dorothy Webster, Fay Hodgdon, Phyllis Warren; Emile Savard, Ethel Briggs, at the organ, Carol Charles and Joyce Heath. Rheta Day sang a solo. The Junior Choir sang an anthem.)

New Tile Floor

"Something wonderful to behold," is how members of the Northside Parish Chicago are describing the new tile floor installed in both church and Sunday school by the men of the congregation.

A Long Distance Call

"Tokyo on the wire," was the glad-some message received by Mrs. Herman Oberli, of the New Church on Sheridan Road, over the holidays. She spoke to her son in the Japanese capital. Another New Churchman there at the time was Sgt. Charles Burnell, Fryeburg, Me., Society.

The NEW Biography

"THE SWEDENBORG EPIC —
THE LIFE OF EMANUEL
SWEDENBORG"

by Cyriel O. Sigstedt

IS NOW READY, \$4.50

"Popularly written, but a definitive treatment of one of the most remarkable men who ever flourished in Western civilization."

The New Church Press

108 Clark Street

Brooklyn 2, N. Y.

Extending its uses to the hungry and suffering throughout the world, the "Meals For Millions" movement — 3¢ per meal—deserves everyone's consideration. A food discovery enables this Foundation to carry on. Its headquarters are at 648 So. Broadway, Los Angeles 14, Calif.

Georgio Ferrari, secretary the Italian New Church, calls attention to the American work, "The Great Medical Bibliographers — A Study in Humanism," Fulton, Univ. of Pa., Press, '51, in which Hyde's esteemed "The Swedenborg Bibliography," London, 1906, is referred to as a masterful compendium. As Dr. Ferrari comments, it is remarkable that Swedenborg was selected for inclusion in a medical directory.

THE SWEDENBORG FOUNDATION

Publishers of the Standard Edition

THE WRITINGS OF
EMANUEL SWEDENBORG
and books for introductory purposes

Send request for catalogue, and a copy of our Annual Report if desired. Inquiries welcome.

Swedenborg Foundation, Inc.

51 East 42nd Street

New York 17, N. Y.

THE SOWER

Sunday School Lesson Helps
MEMORIAL EDITION

Complete in six volumes \$10.50

Separate volumes — each \$1.75

—o—

MASSACHUSETTS
NEW CHURCH UNION

134 Bowdoin St., Boston 8, Mass.