

*The*  
**NEW-CHURCH  
MESSENGER**

March 7, 1953

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**Purpose Of Prayer**

William E. Fairfax

**The Bible's Psychology II**

Horatio Dresser

**Birthday Of The Lord**

Louis J. Lundgren

**Try Always To Be True**

Helen Bowman

**The Revised Standard Version**

Othmar Tobisch

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## 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.

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March 7, 1953

Vol. 173, No. 6 Whole No. 4596

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## Essentials of Faith of The New Church

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

The Word is Divine and con-  
tains 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.



# MANNER AND PURPOSE OF TRUE PRAYER; THE LORD UNCHANGEABLE

by William E. Fairfax

*After this manner, therefore pray ye.*

—MATTHEW 6:9.

**T**HE prevailing idea among most Christians has been that prayer can change the disposition and purpose of the Divine Being; that it can actually so operate upon the mind of God that He will feel and act differently toward the supplicant from what he otherwise would have felt and acted. This is a childish belief and from it arises complaints such as "I am getting very tired of praying; I do not get any results; in fact things seem to be getting worse instead of better."

People of thought and reflection see that if the Creator is infinitely wise and good, as Christians profess to believe, then it is absurd to suppose that His purposes can be changed by the supplications of a frail and finite creature.

Are not God's purposes always good, perfectly good? And if so, why should He ever change them? How is such fancied change to be reconciled with the perfection of His nature? With the infinity of His Wisdom and Love?

Why then, it is asked, should we pray to Him? He surely knows all our deepest needs without our telling Him. And if He is infinite in love, the Lord surely knows, or must intend and seek, the highest welfare of His creatures, and this whether they pray to Him or not.

Thus do multitudes of intelligent people reason; and so they neglect to pray.

Then among those who do pray, there are many who know nothing of the true nature of prayer. They pray because the Lord in His Word commands us to do so. And many of this class fall under the persuasion that by repeating at stated intervals a certain form of words they obey the divine requirements in reference to this subject.

The prayers of such are lifeless. These people become mere formalists. It is an illusion of the natural mind to suppose that the Divine Being may be propitiated by the mere utterance of certain words and phrases, or that this alone can ward off evil or procure some special grace. These illusions, which are the mere appearances of truth drawn from the letter of the Word, becloud the minds of multitudes, yes, even professing Christians.

But the light of the New Church, the light that beams from the Son of man at this His Second Coming, like the splendors of a new morning, is fast dispelling the clouds and darkness which envelop the natural mind. This light, which is the light of the spiritual sense of the Word, the very light by which the angels see, is rapidly revealing many things which have been concealed from the eyes of men, and among others the true nature of prayer, its object and use, or what really is accomplished by it, and in what way.

Let us consider, first the nature of prayer; second,

its use; third, the things for which it is proper to pray. When duly we consider these points we shall see what the Lord intended when He said, "After this manner, therefore, pray ye."

First the manner of prayer: What is it? It is not a mere form of words, however beautiful, expressive, or perfect, or devoutly uttered. Nor does it consist in solemn looks or pious tones or humble attitude of the body.

We may draw nigh unto God with our mouths and honor Him with our lips, while our hearts are far from Him. We may assume the attitude and tones and looks of devotion; we may kneel and repeat a form of prayer, the most perfect of all forms, that which the Lord Himself has taught us, yet never truly pray.

If in our hearts we feel no craving for things or the things which our words express, no longing after the imperishable gifts and graces of heaven—meekness, humility, sincerity, holiness, love, trust—no great desire or longing for a nearer communion and closer conjunction with the Lord, then we offer no prayer, whatever words our lips may utter.

As we think, feel, desire, purpose, in the inner sanctuary of our souls, or when we enter into our closets, so we pray. The things which our hearts ask are the things for which we really pray.

We cannot enter heaven without prayer, and it must be internal, earnest, genuine heart-prayer; for to enter heaven is to allow heaven to enter into us. And heaven cannot enter into us unless we desire that it should, unless we long for it. We must have the feelings, dispositions, and motives of heaven, and must be willing to struggle against the opposite feelings, and motives of hell.

We cannot become humble without desiring to be humble; nor charitable without desiring to be so; also generous, self-denying, loving, and trustful without desiring and laboring for these heavenly graces.

Nor can we be saved from the dominion of selfishness, covetousness, and sin without desiring such salvation. Our souls cannot attain to a state of conjunction with the Lord, which alone is happiness and heaven, without desiring, longing, and laboring for such communion.

And such inward desire and longing, accompanied by the perception and acknowledgment that the Lord alone is able to deliver us from our bondage to hell and impart unto us the graces of heaven, is real prayer. And it is acceptable to Him because it is profitable to us.

When, therefore, we are sensible of our weakness and of our inability to free ourselves from despotic power of evil spirits, and when, looking upward with humble trust and strong confidence, this is the language of our hearts, then we pray internally. And

*(Next page please)*

(From preceding page)

although our prayer is thus unheard by men, it is audible enough to the ears of our heavenly Father.

But it is important that the desires and feelings of the heart, when right, be not suffered to fail of their appropriate expression. It is important that they be permitted to flow forth into the ultimates, to clothe themselves in appropriate words and actions. It is only in this way that the interior things of heaven become rooted and set in the exteriors of our minds, and so are multiplied and rendered abiding. Desires and feelings that are not ultimated are fleeting and transitory.

Some tender and benevolent feeling rushes in upon you at times like a ray of sunshine, kindling a flame of love, and prompting you to speak some words of comfort, or to do some good deed of kindness. How suddenly that feeling passes away if its prompting is not heeded!

When such feelings depart, they leave your soul more dark and in despair, more cold and selfish, than it was before. But if the generous promptings be heeded, if the heavenly feeling be ultimated—that is, clothed in some appropriate words or outward acts,—how sure it is to remain and increase in strength, and become fruitful and multiply, and bring forth other feelings of mildness and love after its kind! This leads to the second point to be considered.

The use of prayer: What special good is to be accomplished by it? For what purpose is prayer offered? Will the All-wise be any wiser for what such weak and ignorant mortals as we may say? Will He, who is infinite in love and mercy and compassion and long-suffering toward us, His creatures, be made one bit more compassionate, long-suffering, merciful, or loving by our prayers?

Will God feel in any way different toward us? Will He do differently from what he would have done without our prayers? Will all this change in any degree the disposition or behavior of our loving Father towards us?

*Absolutely, no; relatively, yes.* This is to say that no change whatever, absolutely considered, is or can be wrought by our human petitions in the dispositions and feelings of the Lord toward us or toward any of the children of men. No prayers that we can offer can cause the Supreme Ruler of the universe to be more desirous than, from His very Nature, He always is to bless and do us good.

Prayers do not and cannot, absolutely, add anything to God's wisdom. They cannot increase His knowledge of our wants. They cannot make Him more tender, compassionate, loving, or forgiving in His nature, nor change in the least His feelings toward us or His purpose.

#### *In Relation To Ourselves*

But, relatively speaking, that is in relation to ourselves, prayer does seem to change, although the change is only in appearance as to the disposition and conduct of the Lord toward us. It changes our dispositions and feelings toward Him, and so makes it seem as if He had changed. It opens our souls to the reception of His mercy, love, and forgiveness and so causes Him to appear,—or we may say makes Him seem in relation to ourselves, more merciful, loving and forgiving.

Yet prayer works no absolute change in the Lord, but only a change in our own souls. It opens the interiors of our minds to a freer influx of His love and wisdom; and it appears as if He felt differently and acted differently toward us from what he would have felt and acted had we never prayed to Him.

God's gifts to men are bestowed upon certain conditions. And it is impossible for men to receive them without complying with those requirements.

For instance, you desire an increase of physical strength and vigor. Well, exercise your muscular force regularly, and within the bounds of moderation, and your physical strength and vigor will increase.

You desire a certain kind of fruit in your orchard. The only way to get it is to plant the trees that produce the desired fruit, and give them the care and attention which their nature requires.

Suppose you desire a field of corn, and pray the Lord that He will give it to you. But will He, unless you prepare the soil and plant the seed at the proper time, and weed it and tend it according to the requirements of its nature?

And some people will go as far as to ask the Lord to thresh and grind their corn and make the flour into bread. But He will do neither of these things except upon certain conditions and one of the conditions is, that He have your intelligent and active co-operation, that you do your part of the work.

And so precisely, in regard to God's richer gifts to man, the precious and immortal benefits of heaven are granted. These too can never be bestowed except upon certain conditions, and one of them is, that we recognize our gifts as coming exclusively from the Lord, and humbly but earnestly ask for them. And this is prayer. The graces of heaven are never given to any but to those who sincerely desire them, for only such are able to receive them. Therefore the Lord says, "Ask, and it shall be given you," and every one that asketh, receiveth.

Pray often for strength, courage, determination, and the will to conquer the evil propensities of your heart, and new strength will be given you day by day against temptation, and your soul shall be opened more and more to the Lord's renewing grace. When your path seems dark and dismal, pray that God will shine upon it, and the light of His countenance shall guide you.

Pray when you are suffering intense pain, pray that God may give you strength to endure the pain. When you go to your daily duties, pray that God's spirit may go with you and shield you from the tempters snare, and keep you diligent and kind and just and faithful, and the blessing will not be withheld.

And so it is that true and sincere prayer,—prayer for all that is just and pure and righteous among men, prayer that the Lord's Kingdom of truth and love may be established and built up here on earth—is certainly and forever answered. For such prayer tends, by an unfailing law, to bind the affections of the petitioner more strongly to the things of the Lord's kingdom. And this is the purpose of all prayer, as well as of all doctrine, of all faith, of all obedience.

Thirdly: From what has been said at this time, we may readily understand what things it is proper to pray for, and what the meaning is of the Lord's words: "After this manner pray ye." People sometimes pray for things which only the natural man longs for, and which, if granted, might not prove a blessing but a curse.

"Whatever anyone asks from the Lord, and not from himself, he receives." "The Lord wills that a man should first ask in order that he may be as of himself, and thus be appropriated to him."—From Swedenborg's *Apocalypse Explained* 411, and *Apocalypse Revealed* 376.

(Mr. Fairfax is minister at the Harlem, N. Y., mission and a colporteur for the Swedenborg Foundation. He was ordained in 1937 at Chicago.)



## Apostle to the Irish

CONSIDERING that it is nearly sixteen hundred years since the birth of one Patrick Calpornius, perhaps in Pembrokeshire, Wales, or possibly at a small village in nearby Glamorgan, we are surprisingly well-informed on the life and works of the stalwart Patrick, sainted by the Roman Catholic church and for ever after known as "St. Patrick, Apostle to Ireland." This mainly is due to the fact that his ancestry, early life, mission and declining days, long have been inscribed on the rolls of immortality by the Church he joined probably about A.D. 385 when, escaping from the Irish marauders who had held him captive for several years, he wandered about the continent until reaching a monastery at Lerins. There his Roman ancestry asserted itself, and being already a Christian, and having "seen" a vision and heard a "voice," (this was on his pre-priesthood visit to a small town in Ireland), he returned to Auxerre in France, where he was consecrated a Roman Catholic "deacon," from which stemmed his eventual return to pagan Ireland, and all his great works in furtherance of Christianity. Few of the excrescences, which now, to Protestants, encrust the creed of the Romish church, then weighed upon St. Patrick. We may well imagine the simple, beautiful teachings of Christ with which he converted the kings, commoners and peasants of Ireland. It was all to the glory of God and for the beneficence of man, and we may well do honor with humility to the memory of this great father of the Christian church.—L. M.

## By Means of Education

NOT long ago a well known New Churchman made the remark, "Of what use is it to the New Church cause even if Lincoln actually was baptized into our church, and the fact publicised; and what especial significance attaches to the fact that Helen Keller wrote a book in tribute to Swedenborg. Or even though Emerson and his circle now are widely known to have been influenced by the revelator, how does that mean anything much in furtherance of the true Christian religion? All that is important is the impact our teaching has on sinners."

At first sight, that seems a reasonable statement. But examined from all standpoints one may find it rather shallow or incomplete. In boring a tunnel, the engineers begin at both ends and work toward the middle, invariably precisely connecting. The promulgation of the true Christian religion mainly will be accomplished by reaching the people through preachings, study and general missionary work by our organization and others who believe its teachings, and, at the same time—as it should be—by education in places of learning, which, in turn, requires that the educators be educated in what demonstrably are the facts concerning God, man and the universe, manifestly, in this case, more from the standpoint of the philosophy concerned.

## Words of Wisdom . . .

THE Lord never judges anyone except from love, for He desires to raise all men into heaven, yea, were it possible, even to Himself. For the Lord is mercy itself and goodness itself, and these cannot possibly condemn anyone; but the man who rejects good condemns himself, for if a man shuns good during his life in the world, he shuns it just the same in the other life.—*Arcana Coelestia* 2335.

Therefore it is valuable that it be better known than it is that many great thinkers the past two centuries have found value in Swedenborg's writings. That in England, Coleridge, Carlyle, the Brownings for example, were readers of Swedenborg, is important if modern scholars are to consider whether his works are useful for the classroom. And the same applies on the continent where the names of Goethe, Heine, Hugo, Schelling come to mind. In our own country the list is formidable, and latterly we find educators Walter Marshall Horton, Frederick Harold Young and Hubert Noble saying warm words concerning the contribution Swedenborg's thinking can make to the enlightenment of the race.

We have heretofore mentioned the Swedenborg Foundation's recognition of the situation. At a recent meeting its directors decided to make plans looking toward a situation where "Swedenborg will be given his deserved place in the stream of current thought, and through which his ideas may be utilized more fully in today's thinking and living."—L. M.

ACCORDING TO A SURVEY made by *U. S. News and World Report*, the use of home freezers increased 71% the past decade and the installation of heating radiators decreased 5%. Does anyone see a connection here as affecting at least our physical well being?

DESPITE THE FACT in city area saloons face us in almost every block, efforts abound to discourage the liquor habit. New to us, at least, is the Institute of Scientific Studies for the Prevention of Alcoholism. It holds its fourth annual session at Loma Linda, Calif., July 13-24.

IT MAY BE a surprise to many to know there is a small sect in Mesopotamia which reveres John the Baptist as divinely sent, and which is anti-Christian.

"DOES THE Apostle's Creed fetter faith?" is a question being raised by liberal thinkers in the Church of England. Does it?

IN 1925 THERE were 4492 missionaries from the U. S. A. and Canada at work in China. Late in 1952 the estimated number was 600. If any still remain of this valiant band, may they have our prayers.

# What The New Church Teaches

Regarding "Ultimates"

**B**ECAUSE divine power itself resides in ultimates, the Lord Himself came into the world and became Man that He might be in ultimates at the same time as in things first, to the end that through ultimates from things first, He might reduce all things to order that had become disordered, namely, all things in the hells and also all things in the heavens. This was the reason of the Lord's Coming, for at the time just before this there was no divine truth in ultimates with men in the world, and none whatever in the church that had not been falsified and perverted, and consequently there was no foundation for the heavens. But now the Lord, on the earth as in the heavens, is in His fulness and thus in His omnipotence, because He is in ultimates and in things first. Thus the Lord is able to save all who are in divine truths from the Word and in a life according to them, for He can be present and dwell with such in ultimate truths from the Word.—*Apocalypse Explained* 726<sup>7</sup>

*Influx A Universal Law*

**I**T IS a universal law that influx adjusts itself according to efflux, and if efflux is checked, influx is checked. Through the internal man there is an influx of good and truth from the Lord, and through the external there must be an efflux, namely into the life, that is, in the exercise of charity. When there is this efflux, then there is continual influx from heaven, that is, through heaven from the Lord; whereas if there is no efflux, but resistance in the external or natural man it follows from the universal law just mentioned that the influx adjusts itself to the efflux, consequently that the influx of good draws back, and thereby the internal through which is the influx is closed; and through this closing there comes stupidity in spiritual things, even until the man who is such neither knows nor is willing to know anything about eternal life, and at last becomes [spiritually] insane.—*Arcana Coelestia* 5828<sup>3</sup>

*The Lord's Presence*

**I**T IS through the Word that the Lord is present with a man and is conjoined with him, for the Lord is the Word, and as it were speaks with the man in it. The Lord is also divine truth itself, as likewise is the Word. From this it is evident that the Lord is present with a man and is at the same time conjoined with him, according to his understanding of the Word, for according to this the man has truth and the derivative faith, and also love and the derivative life. The Lord is indeed present with a man through the reading of the Word, but He is conjoined with him through the understanding of truth from the Word, and according thereto; and in proportion as the Lord has been conjoined with a man, in the same proportion the church is in him. . . .—*Sacred Scripture* 78.

*Man's Dependence On God*

**M**AN is an organic form recipient of God, and his form is in accordance with how he receives God. The human mind, which makes man to be man . . . is formed into three regions in accordance with three degrees. . . . The human mind, organized in accordance with these three degrees is a receptacle of divine influx; nevertheless the divine flows into it no further than man prepares the way or opens the door. If man does this as far as to the highest or celestial degree he becomes truly an image of God, and after death an angel of the highest heaven. . . . But if man does not acknowledge God and does not worship Him with actual piety, he puts off the image of God and becomes like some animal, except that he enjoys the faculty of understanding, and consequently of speech.—*True Christian Religion* 34.

# Well Worth Repeating . . .

Are Prayers Answered?

**"H**EART!" the doctor told Uman Barnes. "Flat on your back for six months; never work again." Mr. Barnes was 58, a printer, active socially and civily. As he lay in bed he had time to meditate and read. One of his books was "Are Prayers Answered?" As he read, prayers formed in his mind, not formal ones, but heart-to-heart talks with God about his boys, help them succeed and to give his daughter a baby girl. Sixty days later, the doctor shook his head in wonder. "You may get up, but go where it is quiet. More rest." Mr. Barnes obeyed. Now he is well, strong and happy. "Are prayers answered? I know mine are."

*Desrochers & Sayles.*

**W**E BELIEVE there can be no problem of any kind, concerning an individual or family, our education or community, or of our agricultural, business, or industrial establishments and those who work in them, or of government at any level, or of any kind, just or unjust, that will not yield to the common sense, the courage and the faith of those who really want the answer, when they search for it in the spirit of The Sermon on the Mount, after they know that sermon.

*Sermon on the Mount Project,  
1790 Broadway, New York.*

**A**T THE annual meeting of the Friends of the World Council of Churches, held Nov. 21, at the Broadway Tabernacle Church, New York City, a special tribute was given to Dr. Henry Smith Leiper, in honor of his nearly twenty-five years' work for the ecumenical movement. Dr. Leiper recently left his position as Associate General Secretary of the World Council to return to the Congregational Christian Churches as Executive Secretary of the Missions Council.

(Dr. Leiper wrote an inspiring article for THE MESSENGER, October 13, 1945.)

**A**TOP the First Mountain along Northfield Road in West Orange is a boulder overlooking a mountain stream. It was there, in Colonial times that farm families from the Second Mountain stopped to put on their shoes when walking to church service—and to remove them again enroute home. Footgear cost money, and this saved quite a bit of sole leather.

*From "Tel-News," New Jersey Telephone Co.*



# THE PSYCHOLOGY OF THE BIBLE; SERMON ON MOUNT IS ESPECIALLY CONCERNED-II

by Horatio Dresser, Ph. D.

*In the first part of this article, appearing in our preceding number, Dr. Dresser initially dealt with the psychology of the Bible from a general standpoint and then took up the specific instance of the Sermon on the Mount. In the following concluding part of his study, the author completes that aspect of the subject, and further illustrates his thesis with incidents in the life and writings of the Apostle Paul.—ED.*

THE psychology of the Sermon on the Mount admits us into the whole human situation, whereas in considering a doctrine by itself we are apt to be unmindful of many other human details. Paying attention to what we dislike in people, condemning them, we seem to be throwing ourselves out of account, as in calling attention to a defect symbolized by the "mote" in a brother's eye.

But the psychology of this procedure brings us up with a round turn. If you try to remove the mote from your brother's eye before casting the beam out of your own eye, your nature will steadily remind you of your own defect, to which you should first pay attention if you would have a clear vision of your brother's life.

Try to bring about changes by merely "taking thought" and you will eventually learn that you cannot by any such device change one hair white or black, or add a cubit unto your stature. Thus the psychology of any situation reminds you of your limitations as a merely assertive human being.

Your body will continue to behave in a certain way even if you have put on a mantle of excuses to cover up what you do not wish others to see. Your mind, too, will follow certain modes of feeling long ago determined by the instincts wherewith your organism is infilled. Both mind and body will express the heredities which have not been thrown off, even while you are trying to conduct yourself as if your existence were not under law at all.

Yet this apparent hardness of circumstances and conditions holding us to sheer matters of fact is not as severe as it seems, for, as Browning reminds us, where "all's law" at first glance "all's love" in deepest truth. The seemingly rigid law which compels us to reap as we have sown is in all its regulations due to divine wisdom and divine love. The infinite tenderness of the Gospel is implied in each of these hard and fast sayings. In each there is one of the Blessings. Thus the psychology repeatedly reminds us of the whole story.

Changing the scene we find some of these matters effectively brought out in one of the most psychological sections of the whole Bible, the seventh chapter of the *Epistle to the Romans*. What modern psychologist could give a better description of a conflict than that of the apostle's graphic account in which he frankly admits that when he would do good evil is present with him? "For that which I do

I allow not: for what I would, that do I not; but what I hate, that I do . . . for to will is present with me; but how to perform that which is good I find not." Here is the typical trouble with our wills emphatically portrayed for all time. The apostle "consents unto the law that it is good." So far there is no trouble, for will and good coincide. But although his will is against consenting to evil and doing it, Paul actually finds himself *doing it* as if he fully willed it.

What then is his difficulty? psychologically speaking, while passing by his theology for the time being? The good which he needs for reinforcement cannot be in his body in and for itself, since Paul is well aware that in his "flesh" no good thing dwells. Can he then attribute his trouble to hindrance to right willing within himself with which he has not yet reckoned?

No, that is not his answer. "Now then," he is constrained to say, "it is no more I that do it, but sin that dwelleth in me." His intentions seem to be beyond reproach. He is convinced once for all that he "*delights* (italics inserted) in the law of God after the inward man." The conflicting trend of his lower members, "warring against the law" [the good], must then be a "law of sin," striving against his endeavors in seeking to do what is right. Wretched indeed is he when doing his utmost to be true to the great gift of his vision of Christ on the road to Damascus.

Nothing could have been more decisive than his will to be true to "Christ and him crucified," in his unqualified determination to be faithful. So, in his inability to *explain* his conflict [as we say, psychologically] he can at best cry out: "Who shall deliver me from the body of this death?" No better account of the antithesis of the will could be given than in what the apostle says about consenting to the law of the good on the one hand, while under compulsion to his lower nature on the other.

Shall we say, in modern terms, that the apostle is merely rationalizing when he blames sin for deceiving him? Admittedly he could not have known what "lust" is apart from the alien element in his "members" which wars against the purer trends of his nature. Paul is not unsophisticated. Frank as a present-day psychoanalyst, he talks about fornication, what men do with one another that is "unseemly," and what goes on because of the "concupiscences" that run riot. He knows that sin strives to work what he calls death. He realizes that unintentionally he serves *with the flesh* the law of sin [that is the pattern, as we now say]; and all this despite the fact that in another Epistle he calls the body "the temple of the Holy Spirit."

Nor could Paul have tried in his confusion to cast the whole blame on his mother for not instructing him concerning the flesh which was to cause so much discord, for he does not yet understand women. What psychological reason can we then give? Turning to doctrine for the moment, let us say that the apostle was not actually regenerated by his vision of Christ. At best a process of vastation began when the import of the vision struck home.

The *Epistles* as a whole confirm this view. Paul writes his autobiography all through his *Letters*, stating his confusions as well as his inspirations. The "old

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(From preceding page)

man," Saul, persistently struggles with the "new man," Paul, although the apostle does not say anything about having once persecuted the Christians.

It is this psychological "hold-over," understood in our day to mean a "complex," which wars subsurfacely with his new will, carrying his emotional conflict along even to his last days, so far as we know.

The alien factor is not "sin," as if the use of a word could be taken as meaning the discordant element itself. This is a mistake we all make, as though we could blame some sort of entity contending with what we will to be, in contrast with the actual *processes* going on within us, even when we indulge in wishful thinking. We cannot shift responsibility by any such device as that. Paul seems to know this, for he says, "I am carnal, sold unto sin."

Yet by thus taking the responsibility home to himself he is not telling the whole story. He does not in other *Epistles* identify him-self with what he finds his body striving to do. He cannot put the onus of his conflict wholly upon the body or wholly upon himself. His emotional conflict would not be half so intense if his standards were not so high. Here again he is like the moderns. In his true self, the self that beheld the vision of Christ, Paul is eager to serve the Lord in "newness of spirit." He knows his conflict is so deep that he must "renew the mind daily." This appeal is made forceful by Paul's frequent references to the warring factor in his nature which is ever striving to bring death upon him. The "motions of sin" are likely to catch up with us if we do not watch out.

Paul is far from telling the complete story when using such words as "flesh" and "members," his terms for all the organs of the body. He very well knows that, as Paul in deepest truth, he hates what he once did as Saul. Frankly he is at a loss to know what to do, how to find a way through to daylight when the darkness of sin settles upon him.

But this is where psychology still falls short. Even the experts succeed much better at description than with attempts at explanation: they are better at taking man apart than in putting him together. The besetting antithesis between what he wills to do and what he finds his members striving to *have him do* keeps on disturbing his peace.

Unresolved issues remain in all Paul's *Epistles*. Inconsistencies abound, as ever when we are dealing with appearances or symptoms. The "compensations" we adopt settle nothing for us. Paul approaches very near pessimism when referring to the "infirmities" or the "uncleanness" which lead on from "iniquity to iniquity," from "bondage to bondage" as if fated to struggle like this forever.

Man ought to give himself "unto righteousness." But how shall he, how can he, when defeat is just around the corner again and again? Paul even finds it possible to yield so fully to what is carnal that a person seems to be "free from righteousness" as if man had no obligation to seek what is good. Here again the psychology is excellent, for recent studies show that people become almost oblivious of anything else when identifying with the impulses which make for bodily gratification only.

The foregoing study has shown that the great Sermon particularizes to an amazing degree, even to "iotas" and "farthings" symbolizing our smallest motives. Since Paul could find no resource for freeing his mind in his "members," there would seem to be no solution when love is confronted by hate on *that* level.

Recent writers may have gone astray when coining

new terms as if we loved and hated in the same impulse. The great Sermon suggests a more penetrative analysis. Although "hell hath no fury like a woman scorned," she may have loved up to the last instant when something occurred that led her to shift. So she changed from one "master" to another with a swiftness which no psychoanalyst could follow.

It is well then to adhere to the sharpest antitheses of the Gospel. Either-or is the rule. If we *ought* to have paused when tempted, since the Lord never exacts the impossible from us, surely we could have responded to the right interval. He who "protests too much" could stop. If we cannot will effectively on the lower (Pauline) level, we can lift our hesitancy into spiritual light.

Readers of the Bible who have complained that Matthew's Gospel is impractical for this world may have failed to consider in what sense the higher scale of motivation is stronger. It is imperative to know why the will to do good fails without divine succor. When we cannot complete the picture of what is at work within us we can consult the Parables, since we habitually think in symbols that could be spiritually interpreted, learning a lesson from the Lord's Supper, and from the Revelation which baffled the scholars until its inner meaning was disclosed.

If the Fathers of the Church responsible for such controversies as the meaning of the bread and wine in relation to the Divine presence had first considered those symbols psychologically many a doctrinal dispute might have been avoided. For, as our whole study shows, psychological subjects are penetrative. The great Sermon touches matters to the core. It admonishes us to look to our language, even to the *iotas*, lest we read into Scripture what is not there. If discriminating between the "letter which killeth" and the spirit within our terms, lest we confirm our thought by literalisms, we first narrow matters as Matthew's Gospel suggests, our conclusions may be radically different.

Witness disputes over the *Logos*, easily confused with Greek usage by discounting the Proem of John's Gospel, classed by the early Fathers as the "spiritual Gospel." Chiefly in terms of the meaning of this word, *Logos*, it seemed feasible to attribute the Gospel to an unknown follower of Philo, the harmonizing Jew. If we discern even in small measure the spiritual word "that giveth life," we are prepared to exclaim, How come? Could this unknown man have written this the greatest Gospel?

Symbol psychology is of course only a beginning, and we need not claim much for the present study. The language of correspondences is still more penetrative. But our study of words is at least a searching clue.

If now, neglecting textual disputes in favor of a final word, we turn to the *119th Psalm*, we find highly enlightening clues. "Thy word is a lamp unto my feet, and a light unto my path. . . . Quicken me, O Lord, according unto thy word."

What the Psalmist calls "vain thoughts" are not then a handicap. The heart still rejoices, and what symbol in the whole Bible is richer in meaning than the "heart"? "The entrance of thy words giveth light: it giveth understanding unto the simple." The Lord's word is "very pure."

What more could I ask than to have the Lord order my steps in His word? The Word that was "made flesh" to dwell among us, as recorded in John's Gospel, surely differs in heavenly degree from the Pauline "flesh" which was a grievous burden to be borne. Our study makes us mindful of words as never before.

(Concluded)



## New Center Consecrated At St. Petersburg, Fla.; Dr. Hinckley Is Officiant

At a moving and significant ceremony, the Rev. Dr. Edward B. Hinckley, president of the Southeastern Association, consecrated the new New Church Center in St. Petersburg, Fla., Sunday, February 15, also speaking briefly in tribute to the late Rev. Charles H. Kuenzli, former missionary pastor in that field, a work now carried on for nearly ten years by Mrs. Kuenzli.

Coming with Mrs. Hinckley from his home in Wellesley Hills, Mass., where he is president of Babson Business Institute, Dr. Hinckley conducted the service and administered the Holy Supper in one of the most handsome chapel rooms and amidst the most beautiful surroundings imaginable. The new Center with its sunken garden, patio, fountain and pool, near the rim of a beautiful lake with many royal palms and exotic trees and flowers, will with its several commodious rooms, including library, provide accommodations for a limited number of permanent guests as well as the missions center.

In our next issue we expect to publish a picture and further details of this unique meeting place in the south for New Church people.

### Western Canada Conference

For the first time since the organization of the Western Canada Conference in 1907, at Herbert, Sask., its annual meeting will be held this year in Vancouver, B. C., where the Rev. John E. Zacharias is pastor, and missionary minister for the province. While no date has yet been set, doubtless the gathering will be sometime early in July. Announcement will be made in these columns later.

### Letter From Greece

The following moving letter written in English, typical as it is of the many which reached the Board of Missions' Relief Committee since the War, will be of interest to those who gave so generously for the needs of sufferers abroad:

My dear and respectable sirs:

I pray to our Lord this letter to find you and yours in the best of health. By this I let you know that I received on the 3 of February the overcoat which you sent to me. I was cold and you warmed me, may our Lord Jesus Christ return to you a thousand fold. I am an old widow please don't forget me. In the day of judgment I will be a witness for you before our Lord for your Christian act.

Salonica, Greece.

## IMPORTANT! SUBSCRIPTION NOTICE

Beginning at once, present and new subscribers may in addition to their own copy of THE MESSENGER, secure another for a friend, library or other institution, at \$1.50 yearly, or half price. Sometime ago when rising costs forced an increase to \$3.00 annually, many were then unable to afford such extra subscriptions. THE MESSENGER makes a splendid gift or missionary paper, and it is hoped many will renew for that purpose. As many gift subscriptions at \$1.50 as desired will be accepted.

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### Shakespeare Not Swedenborg

Due to an error in the tape transcription of the article by the Rev. Ralph Walker in our preceding number, the "tribute to Homer, the Greek poet," was attributed to Swedenborg instead of to Shakespeare. The editor queried the statement, but decided it might have been an obscure passage in a *Memorabilia* or in the *Spiritual Diary* wherein, as with Virgil, Swedenborg reports having discourse with several ancient notables. As a matter of interest, the *Concordance* being silent, we shall be glad to learn whether actually our author ever does refer to Homer?

### Communion At LaPorte

With the authority of General Pastor the Rev. Immanuel Tafel, Lay Leader Thornton Smallwood administered the Holy Supper at the LaPorte Society Feb. 8, following the morning service. Despite being without a resident pastor, the church there goes along steadily.

### Consul General Speaker

Hon. C. R. Hellstrom, Swedish Consul General in Minneapolis, was principal speaker at St. Paul's commemoration of Swedenborg's birthday Feb. 1. He mentioned that several hymns written by Bishop Svedberg still are included in Sweden's hymnals, and gave an interesting description of the site in Stockholm where the revelator's house was located.

### Attends Conference

With more than thirty other students, Faith Poole, daughter of Mr. and Mrs. Stewart E. Poole, Wilmington Society, attended a high school seminar in Washington Feb. 15 weekend. A visit with Senator Frear (Del.) and to Congress rounded out her program.

## Convention Plans Underway; "Different" Program Considered

Plans for the forthcoming 130th annual session of the General Convention in Cincinnati are underway. The business committee has appointed its local members who already are considering such matters as housing and entertainment.

Suggestions have been made looking toward some interesting new features for the program, and any member of Convention having constructive and practical ideas on the subject should send them at once to Convention President Tafel, 8008 Frankford Ave., Philadelphia 36, Pa. The date decided upon, probably in July, will be announced as soon as possible.

### Almont Assembly Report

Foremost in a report of the Almont Summer Assembly is the date of the 1953 session, July 26-August 9. President Howard L. Ives also reports in the Bulletin published by Superintendent Dorothea Pfister, Cleveland, that there is a small balance in the treasury as the result of one of its most successful sessions, last year. The Rev. William H. Beales, Detroit, heads the faculty.

### Leaguers To Meet

With an awakened interest in League work in the New York Association, plans are under way as we go to press for a meeting of Leaguers from all along the Atlantic Seaboard, to be held at the New York church March 7-8.

## An Explanation

Several inquiries have been received by the Board of Missions as the result of a circular letter reaching members of Convention from Bjorn Holstrom, secretary of the Swedenborg Institute in Basel, Switzerland, respecting some correspondence the Rev. Dr. Friedmann Horn, assistant to the Rev. A. L. Goerwitz, in Zurich, has had with Oscar Schellbach, founder of what is called in Germany "Mentalpositivism." President Tafel, who lately ordained Dr. Horn, and other officials of Convention have examined the documents submitted by the Institute, or Mr. Holstrom, and have heard at length from Mr. Goerwitz and Dr. Horn, also of course the Board of Missions is quite familiar with Dr. Horn's soundness in our teachings, and with his writings in general. The conclusion is that there is nothing stated by the Institute which changes at all the Board's full confidence in Dr. Horn as a minister of Convention. Indeed, Mr. Goerwitz, whose firm doctrinal standpoint is well known, fully approves his position in the matter.

## Rest By the Way

O Father, I am resting on life's journey,  
Resting awhile and quietly looking back  
On all the way I've travelled since I started;  
Thy blessings shed a radiance down the track.

I had not fully known Thy wondrous leading,  
Or fully seen the dangers on life's way,  
Or realized Thy many gifts and blessings  
Yet as I look I see them all today.

Weary I was, discouraged; yes, disheartened—  
But as I take a retrospective view,  
Assurance comes that Thou art guiding ever,  
And I am strong my journey to renew.

CLARA SIMPSON.

(Contributed by J. E. Finley, Paterson, N. J., Society.)



Congregation of the Vienna Society on the occasion of the visit by the Rev. Dr. and Mrs. Leonard I. Tafel, Sept. 7. It was a gala event, being the first visit there in many years by one of the clergy from America. Nor has any other New Church minister been able to reach Vienna for a long period. This active, devoted group now is under the leadership of Alois Cepek, Jr., who will welcome correspondence.

## ECHOES OF BIRTHDAY COMMEMORATIONS

Philadelphia celebrated Swedenborg's 265th birthday anniversary Feb. 9, the speaker of the evening being Dr. Howard D. Spoerl of Springfield, Mass., who delivered a most interesting lecture, "Swedenborg Today." He drew some striking parallels between the problems of the 18th and 20th centuries, demonstrating by references, how applicable the solutions found in the writings of Swedenborg are for the present state of western civilization.

The lecture was followed by a reception for Mrs. Cyriel O. Sigstedt, author of the new, eminently readable and fascinating biography, "The Swedenborg Epic." Receiving with Mrs. Sigstedt were her husband, Thorsten Sigstedt, Dr. Howard D. Spoerl, the Rev. and Mrs. Richard H. Tafel, the host and hostess of the evening, Mr. and Mrs. Adolph T. Liebert, Jr. Mr. Liebert is president of the Society.

The church parlors were beautifully decorated with evergreens, many candles, and a profusion of yellow and white spring flowers. Mrs. Roy Larson, president of the Ladies Aid Association, and Mrs. Philip Alden presided at the refreshment table. They were ably assisted by Miss Jean Campbell, Mrs. John Smailer, Miss Evelyn Kent, Mrs. Robert Tafel, and Mrs. Robert Hallowell who was in charge of refreshments. Also assisting were Mrs. John Boericke, Mrs. Thomas Walton and Mrs. John Lister.

Among the more than one hundred and sixty guests were Dr. Hugo Odhner of Bryn Athyn, brother of Mrs. Sigstedt, Don Rose, well known Philadelphia newspaper columnist and author, Dr. Amandus Johnson, Curator Emeritus of the Swedish Museum of Philadelphia, Dr. Meizner, director of the museum, the Rev. Dr. Leonard I. Tafel, president of Convention and Col. and Mrs. Winthrop Sargent.

A bust of Swedenborg surrounded by evergreens and flowers dominated the display of old and rare copies of his books. Among them were original volumes of the *Principia* and of the *Arcana Coelestia*. Also one of the original photo-lithograph copies of Swedenborg's writings made in Germany and brought to America by Rudolph L. Tafel, uncle of the local pastor.—I. L.

### Pittsburgh's Program

A splendidly attended public meeting, sponsored by the local Chapter of the Swedenborg Fellowship, marked the observance of the 265th anniversary of the birth of Swedenborg, in the Pittsburgh Church, Sunday, Feb. 1. A highlight of the occasion was the reception of fifteen new members by the Fellowship. Each was presented with an inscribed copy of the Memorial Edition of the "Doctrine of the Lord."

The event was well advertised, the Pittsburgh *Sun-Telegraph* running a two-column editorial on "Swedenborg the Seer," and all three local papers carrying news items, as did several of the suburban dailies and weeklies. As a result, many strangers were present, while members of the Fellowship drove in from sixty miles distant to attend.

As a preliminary to the public meeting, luncheon was served to some sixty persons, in the large dining hall in the parish house, by the ladies of the Fellowship. When the formal meeting was called to order by the vice-president, Gilbert T. Haddaeus, the church auditorium was well-filled. The president, Gordon R. Graham, read greetings from Chicago, Denver, Hutchinson, Kans., Harlem, N. Y., San Diego and Washington.

Pittsburgh's minister, Rev. Leon C. LeVan, spoke on the subject, "What is the Swedenborg Fellowship." This was followed by the address of the afternoon by the guest speaker, Rev.

William H. Beales, of Detroit. His subject was "Swedenborg and the Bible." The question period which followed was animated and interesting.

Altogether, the "Swedenborg Birthday Party" of 1953 was the largest public event in the church since the opening session of the Bible School, on Oct. 5 last. The program included two beautiful organ and violin numbers by Beatrice Robinson and Carl Svensson. Mr. Beales occupied the pulpit during the morning service, speaking on "The Laborers in the Vineyard."

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# THE NEW REVISED STANDARD VERSION

I have read with great appreciation the expressions of opinion voiced in *THE MESSENGER* regarding the recently published *Revised Standard Version of The Holy Bible*.

Right from the outset let me say, many have the idea that this is a new translation, as for instance, the Rev. Robert L. Young, in his recent article, Dec. 27, p. 8, ff., where he states "But frankly, this seems a trifling reason for a new translation . . ." This is not a new translation, at all.

New translations are, for instance: Moffat's "The Holy Bible," '22; or "The American Bible," by Smith and Goodspeed, '39; "The Twentieth Century, New Testament," 1900; or the "New Translation of the Psalms," '06, by a Convention committee.

The present issue of the Holy Bible, was, as the title states, "translated from the original tongues being the version set forth A.D. 1611, revised A.D. 1881-1885 and A.D. 1901, compared with the most ancient authorities and revised A.D. 1952." Let us not call it a new translation. It is the third revision of the original "Authorized Version." The present issue is, therefore, the Authorized Version, often designated "King James Version," although some early and sturdy Americans objected to this royal stamp.

The version of 1611 has, of course, many now archaic word forms, which are utterly incomprehensible to the modern American, particularly the school child, and a great deal of time is wasted just trying to explain some ancient expressions that no one else uses anymore today.

It is not a "trifling reason" at all to me to make a revision just to replace these archaic, misunderstood words by modern clear English. I think Mr. Young misses the significance of this change entirely and it is not true that as he says "in all such cases (where archaic expressions are used) the context immediately gives us the meaning which the authors intended."

The Rev. Richard H. Tafel in his scholarly analysis of the RSV in *MESSENGER*, Dec. 13, cites a number of changes of this sort, so that it is not necessary for me to discuss them here.

Anyone who will read the two texts (King James and RSV) side by side, as it is now conveniently done in "The Interpreter's Bible" (Abingdon Press, Nashville, '52), both for laymen and ministers who will take the trouble, finds the RSV indeed written in a living language.

In our San Francisco Sunday school, Richard Parsons, during a staff meeting declared that his class of boys was

enthusiastic in reading from the RSV, since "we now understand what the Bible says."

These school children sensed at once the real difference. The Word of God was at once comprehensible to them without much looking up in dictionaries and commentaries.

If this is the result of the changes made by the RSV revisers, more power to them. In fact "the changes are not so minor that it would take a scholar to detect them in the text," as Mr. Young believes.

Anyone, without prejudice, reading the RSV must have at once the impression that here is a new and powerful English Bible. Its many words of Anglo-Saxon origin, short and clear, give it this new power.

"For the average Christian, these improvements in the text are of very little importance," says Mr. Young, but I wonder whether he tried out reading it for a few Sundays, from the pulpit, to get reactions from his congregation.

It is unjust to condemn this RSV without giving it a just trial. Merely to say, that its improvements, and Mr. Young here admits improvements, are of very little importance to the average Christian (and who, I pray thee, is he?) and never giving it a fair test, is unreasonable.

I fully uphold Mr. Young's sacred right to use whatever version he wishes for his private devotions, and also of any and every congregation which decides by mutual agreement to keep using the ancient language. But, as my title indicates, I am concerned over the use of the very best English, to set forth the Word of God from the pulpit.

I believe pulpit reading must be done from that text which:

- 1.—has great dignity of diction (in that the RSV follows carefully the great

tradition set by the Authorized Version).

- 2.—has instant clarity to the hearer, not occasional clarity and occasional obscurity. In this, the RSV shows tremendous improvement.

- 3.—has the power to convey the divine truths to the congregation while the minister is reading it from the pulpit and not after many explanations. It must convey in the sense of the letter, as this sense becomes clear at once to the hearers, the fullness, the power, the sacredness of the divine truth. This, I see, is much better done by the RSV than by the older text.

Which of the two shall be used in the public reading of the Word? One that needs clarification, explanation, grammar study, dictionaries, or one that can be heard and understood at once? I leave the answer to my readers.

The testimonies from our Sunday school teachers indicate the instant favor which both pupils and teachers have given it; so does the fact that the presses have not caught up with the demand of the "average" Christians to get hold of this clear and powerful revision.

I have not touched upon other matters which are part of this revision, for instance, the fact that many more, and some very ancient manuscripts have improved the original texts, which at best often are a matter of conjecture, and give great trouble to the conscientious translator.

Mr. Young believes greatly in the sense which is lodged in any given word in the original, this sense being the content of divine truth, rather than the receptacle, or vessel, which the actual word forms. I would like to offer a single example of just such a case: In *Psalm 42:12* and *Psalm 43:5* occurs the phrase in the Authorized Version: "... for I shall yet praise him, (who) (is) the health of my countenance, and my God." The New Church translators went even closer to the Hebrew words by saying: "... for I shall yet confess Him, *The salvation of my face, and my God.*"

Read in the pulpit, the two underlined phrases, or expressions, certainly would need instant interpretation, if not by the minister, then by the listener. To a child it would mean nothing at all. The RSV makes this at once intelligible, in the sense in which Mr. Young wants it, namely in the sense of the letter, by saying quite simply: "Hope in God: for I shall again praise him, *my help and my God.*"

This is only one instance to illustrate my reasons in preferring the RSV in reading from the pulpit. Its changes are not unimportant, insignificant, as

(Next page please)

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(From preceding page)

Mr. Young believes, only having a meaning for the scholar. They are so important that they will make the Word of God read from the pulpit, intelligible at once, and because of that, they make the Word more interesting, attractive, enjoyable and perceptible, thereby furthering the receptivity of the Word in the sense of the letter.

There is another thing mentioned by Mr. Young which puzzles me. He says this revision will make no difference to those who seek to find the spiritual sense: "The spiritual sense is not dependent upon the English text of the Bible. Swedenborg is quite insistent that the spiritual sense is not even dependent on the Hebrew or the Greek texts."

Yet, I read in *The New Christianity*, Autumn, 1952, in an article "The New Bible Version," by William F. Wunsch, p. 143: "Swedenborg, who expounded so much of the deeper sense of the Word, habitually made his own translation before doing so. (Mr. Young thinks that Swedenborg used the Schmidius Latin Bible, 'when he made his intensive studies of the literal and spiritual meaning of the Word.') No translation among the Latin Bibles he used altogether satisfied him, as he went about the exposition of the 'spiritual sense.' Rather unexpectedly, for a spiritual sense he wanted a quite *literal rendering* of the Hebrew or the Greek, as the case might be. For he was painstakingly showing that *every word of Scripture* (in books with a spiritual meaning) has deeper meaning."

Which is it now? Is the spiritual sense in the literal sense, and as Mr. Young states "it does not rely upon the word used in the literal sense, but upon the meaning which that word reflects," or, as Mr. Wunsch asserts, does it rest upon the very, very literal word, the exact Hebrew or Greek term, for which Mr. Wunsch cites an example on the quoted page?

Somebody help me. Also somebody help the readers of our church literature when they find such divergent views expressed at the same time. For these are basic, fundamental and most essential views which make all the difference in the world to the users of the Word Of God.

Mr. Young thinks that the manner in which the English Bible is presented in actual prose or poetry makes no difference anyway. And yet the facts are that the original manuscripts make no attempt at *artificial versification* as the King James Version does. To correct this handicap even the lovers of the English Bible as literature have tried to overcome the stereotyped form, as

witness "The Bible to be read as Literature," or Moulton's "Modern Reader's Bible."

After all, our eyes deserve a little help to distinguish literary forms, and in that the RSV is a beautiful example of great readability as to type, as well as to its loyalty to literary forms.

Those who would want to approach the RSV with a foundation of knowledge should study, for example, M. J. Shroyer's "Understanding The Scriptures," a study manual for use with the RSV. It is published by Nelson, '48.

## DR. ELLIS NOTABLE HOMEOPATHIC PHYSICIAN

In the list of New Church physicians given in our article Jan. 24, there should by all means have been included the name of Dr. John Ellis, of Detroit and New York. A surgeon and physician, he began investigating homeopathy in the 1840's, and soon engaged in the practice of it. He and a partner were the first homeopathic doctors in Detroit, and among the first in Michigan.

Just before the Civil War he lectured for six years in the Homeopathic Medical College in Cleveland. For two years he was professor of the Theory and Practice of Medicine in the New York Homeopathic Medical College. Dr. Ellis wrote "Address to the Clergy" and other works presenting the teachings of the New Church. The Arcana Fund of the Swedenborg Foundation

### Rare Sculpture

Those attending the forthcoming Convention in Cincinnati will see the rare sculptured bust of Swedenborg by Preston Powers, son of famed American sculptor Hiram Powers, whose work is in numerous art museums. Both father and son resided in Cincinnati, though Hiram Powers lived the closing forty years of his life in Florence, the leader of a New Church group there.

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If the "average" Christian would want to decide his use of one or the other English text, KJ or RSV, on the basis of honest facts, analyzed by his rational mind, viewed by his intellect, judged by his perception of divine truths, surely no emotional or traditional attitude should be assumed.

In the last analysis it should be decided by this: Which Version gives me immediate, accurate, clear, dignified, mind-satisfying soul-filling entrance to the true Word Of God?

That one is it.—OTHMAR TOBISCH

was his gift. A nephew, Dr. E. R. Ellis, also a New Churchman, was a prominent homeopathic physician in Grand Rapids and then in Detroit.

Still other well known New Church homeopathic physicians were Dr. Howard P. Bellows, Cambridge member, a brother of famed American artist George W. Bellows, and Dr. John P. Sutherland, of the Boston Society.

### Miss Keller Honored

The National Foundation for the Blind is making a documentary film on the life of Dr. Helen Keller. The most noted sightless-deaf person in the world. Much of her career has been spent in helping the blind.

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*I thought on my ways, and turned my feet unto thy testimonies.*

—PSALM 119:59.

THIS VERSE IS RENDERED IN THE RE-vised STANDARD VERSION, "When I think of thy ways, I turn my feet to thy testimonies." The Jewish translation in "The Holy Scriptures," however, comes nearer to the original Hebrew as it reads, "I considered my ways, and turned my feet unto thy testimonies." The word "thought" in the AUTHORIZED VERSION, in the original language, is in the Piel form of the verb, a form, which to quote Kautzsch's Gesenius' Hebrew Grammar, means "to busy oneself eagerly with the action indicated by the stem . . . a strengthening and repetition of the action." (Par. 52.) The thought here called for by this verse from the Psalm is not, therefore, casual or passing. It is reflective, and perhaps repetitive, and leads to the turning of one's feet, or the changing of one's natural life of thought and action so that it is in accordance with the Lord's testimonies.

Writing on "Reflection" in *The Spiritual Diary*, Swedenborg has this to say, "It may also be stated that the doctrine of faith effects nothing whatever with man, except the Lord gives him to reflect. Wherefore men learn what is true and good from the Lord's Word, in order that they may thereby reflect upon themselves, (and judge) whether they are such (as the Word teaches they ought to be). This reflection is awakened in them at certain times, especially in times of trouble. Wherefore to know truths is of the greatest moment; [for] without the knowledges of truth there can be no reflection, and consequently no reformation." (par. 737.)

This subject is continued in par. 739 as follows: "The doctrine of reflections is one entirely [new] and [yet] without it no one can know what the interior life is, and not even what the life of

the body is; yea, without reflection from the knowledge of truths no one can be reformed. Wherefore to the men of this earth, because they live in a perverse state, written truths are delivered by the Lord, whence they derive as from a fountain, the knowledges of truth, from which they can reflect upon themselves, or, more properly, from which, inscribed on their memory, the Lord can cause them to reflect upon their own falsities and other things of like sort. Wherefore, without the knowledge [of truths] there can be no reformation. It is otherwise in the planet Jupiter, where spirits admonish them, and excite whatever evils they have thought and done, and present them before them. Thus in that planet reflections are effected by revelation. . . . But this could not be done on this earth, because here the door is closed toward heaven, and the thoughts of men are only withdrawn towards heaven by the Lord at certain times [as in states of trouble and sickness, etc.] (740).

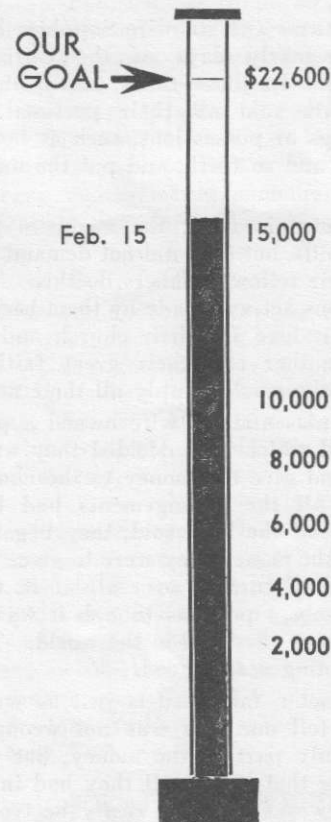
#### *A Significant Paragraph*

In a later portion of *The Spiritual Diary*, under the heading, "How Maidens are Educated in the Other Life and in Heaven," we find this significant paragraph, "When they see spots on their clothes, it is a sign that they have been thinking ill, and that they have done something which ought not to be done. The spots cannot be washed out, as from clothes in the world. When they find out what they have thought and done—for at such a time, they always think about that—they then see their blemishes and evils. If they then get the better of them again, the spots disappear from the clothes of their own accord. In like manner, when they see in their chamber that any one of their clothes is missing, they then immediately know that they have done amiss. Hence is their self-examination, and if they do not themselves know [what is wrong], a wife comes, who tells them. If they see that there is a new garment in their chamber, they inwardly rejoice, because they know that they have done well. (5664.)

Thus we see why the Lord, in giving verse 59 of the 119th Psalm, had the Hebrew verb "to think" put in the Piel or intensive form. To take the stoical attitude when trouble comes, "Well, these things have to come. They will go before long" does not lead to the kind of reflective thought that turns the feet to the divine testimonies. Under the Lord's leadership, and in humility, we must become reflective on the spiritual level of life when trouble and disappointment comes, and in this way let Him lead in the way of His testimonies. —WARREN GODDARD.

## *The Annual Appeal*

### Results To Feb. 15



With only about three weeks remaining before the close of the Annual Appeal campaign March 31, the fund still falls considerably short of its goal for \$22,624.00. As the membership has been informed individually by letter, the drive has been successful up to a point and yet based even on a per capita of about \$4.00 per member the result is seen to be disappointing.

More individual subscribers to the needs of the Larger Church could be expected. A comparatively small circle have been bearing the heat of the day, so let us make one more supreme effort and we shall come nearer to fulfilling our responsibility.

Those who have not given, and those who wish to give more, please see your collector at once, or send to the general treasurer, Albert P. Carter, 511 Barristers Hall, Boston 8, Mass. Those in Canada should address Miss F. Ahrens, 276 Louisa St., Kitchener, Ont.

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# For Our Younger Readers

## ALWAYS BE TRUE

by Helen Bowman

ANANIAS AND HIS wife Sapphira lived in the early days of the Christian church. In those times, many of the members sold all their personal belongings or possessions, such as homes, lands, and so forth, and put the money into a common purse.

From this fund, the members paid their bills, but they did not demand that all their fellow members do this. This generous act was made by them because of their love for their church and for one another and their great faith in God, who would supply all their needs.

Ananias and his wife owned a piece of land which they decided they would sell, and give the money to the church. After all the arrangements had been made and the land sold, they began to count the money they were to give. But instead of turning over all of it, they gave only a part, as though it was all the money they had in the world. This was acting a falsehood.

To act a falsehood is just as wrong as to tell one. It was not wrong to give only part of the money, but pretending that it was all they had in the world was a sin. To really be true to ourselves and to others we must both act and speak the truth.

This was not the first time Ananias had been untrue, for one falsehood or act brings about another. Peter said that evil filled Ananias's heart. Had Ananias been true to himself and to others and to his faith, he would have given to the church the portion of money he was able to offer and said that he was giving that amount. Then he would have been true to himself and to God and his fellow church members. They would have been very grateful for his help and thanked him for his generosity.

When Ananias brought his gift of money into the group of members he laid it at the Apostle Peter's feet. He did so with many gestures. Peter then looked at Ananias with great kindness in his eyes. As he studied the man, he saw that Ananias could not look straight at him. His were the actions of a man who had done something wrong.

Peter then said, in effect: Ananias you are not being truthful with us. Was not the land yours in the beginning? Did the money you received for it not belong to you? Why have you been so untruthful? Whatever amount of money you wished to give would have been a generous gift. Why have you done a thing like this? Not only have you been untrue to yourself, but to your God!

Ananias hearing these words of Peter, who could look into his heart and see his secret, was greatly ashamed and very fearful. He fell down at the feet of the apostle in great terror because he knew he had acted out a falsehood and tried to deceive God and his fellow men.

In fact Ananias's fear was so great,

## THE BIRTHDAY OF THE LORD JESUS

THE SCRIPTURES ALONE give us the definite time of the year when Jesus was born into the world. However, in order to arrive at the date there are a few things that first must be considered.

We read that when "Jesus himself began to be about thirty years of age" (Luke 3:23), he was baptized by John at the river Jordan. It was then that Jesus was revealed as the promised Christ or Messiah, near his thirtieth birthday. This event was also proclaimed from heaven, "And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son; in thee I am well pleased." (v. 22).

Few Christians realize the significance of this event and the hidden truths that lie concealed therein. John, who baptized Jesus, did not know, and he objected, but Jesus merely said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him." (Mat. 3:15.)

John baptized the multitude as a sign of reformation and forgiveness of sins. He considered this sign and ceremony to be needless for Jesus. John did not know at this time that the baptism of Jesus was for a different purpose: namely, His induction into the office of Christ, the Messiah. While this inauguration occurred on the natural plane, it was immediately acknowledged from heaven by a visible sign and an audible voice, as quoted above.

It should be known that the word Christ signifies the Anointed One and is a title of office. Jesus was not the Christ until his inauguration to this office. This occurred near His thirtieth birthday. Previously he was known as Jesus of Nazareth, the carpenter (Matt. 13:55, 56).

From what has been stated, it may now be seen that the title Christ, the Messiah, was conferred on Jesus at his baptism by John and was so officially declared from heaven as the Son of God and the Savior of the world,

that he dropped dead at the feet of Peter. Then a great fear came over all the Christians as they saw what had happened to Ananias because he had lied to God.

To be true, really true, we must be true both in act and in speech. Here is a little verse that we can all learn by heart and say it over and over every day until it becomes part of our daily thinking.

It isn't what I say, but what I do.

That tells to others if my heart is true.

### Foretold by Daniel

Now read carefully *Daniel 9:24-27*. This pertains to "seventy weeks." A prophetic "week" is seven years. The Lord tells Ezekiel, "I have appointed thee each day for a year. (Margin: a day for a year, a day for a year. *Ezk. 4:6*.)

Daniel tells us, v. 25, "... unto the Messiah the Prince shall be seven weeks, and three score and two weeks. . ." That is sixty-nine weeks, followed by the appearance of Messiah in the seventieth week. "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease." Jesus also was to say, "It is finished"; "and he bowed his head and gave up the ghost." (*John 19:30*.)

It was said this would occur in the "midst" of this prophetic week. The midst of seven is three and one-half years. Scholars generally agree this was the time duration of Christ's ministry here on earth. Since it is definitely known that Christ's age was 33½ years when He put off the mere human, the spring, we may arrive at the season of the year when He was born by subtracting six months from the time of His resurrection.

### The Reckoning of Time

The Hebrews were directed to make the month of Abib the first of the year in commemoration of their departure from Egypt. As the Jewish months follow the moon, and Christian's dates are fixed, the two cannot be made exactly to correspond. Abib most nearly approaches our month of March, though in some years its end moves into our April. The Passover festival began on the fourteenth of Abib at evening, that is, in the beginning of the fifteenth day, with the sacrificial meal.

Going back one-half year from the fifteenth day of Abib, we arrive at the Hebrew month Tishri, which corresponds to our month of October. This is the time of the year that Jesus was

(Next page please)



## Births, Baptisms, Engaged, Memorials

### BIRTHS

**MILLER.**—Donald Claude, just touching nine pounds, was born January 7 to Mr. and Mrs. Conrad Miller, El Cerrito, Calif., Society.

**BESTOR.**—A boy, the second son, was born to Mr. and Mrs. Norman (Jean Murray) Bestor, Lakewood Society, January 27.

**METCALF.**—Born to Mr. and Mrs. Ralph L. (Aunalee Carroll) Metcalf, Tampa, Fla., a second son January 7. Mrs. Metcalf, former Bridewater, Mass., member, now attends the Center in St. Petersburg, Fla.

**ZIMMERMAN.**—Janice Ann arrived at the home of Mr. and Mrs. Maynard Zimmerman, December 31. She's a new junior member of the Detroit Society. Mrs. Thema Zimmerman is the paternal grandmother.

**PFISTER.**—Mr. and Mrs. Arthur Pfister, Cleveland Society, announce the birth of a daughter, January 28. Mr. and Mrs. Antony Pfister are the paternal grandparents.

**LAWSON.**—Born to Mr. and Mrs. Frank Lawson, Cincinnati Society, a daughter.

### BAPTIZED

**ALLEN, CANIFAX.**—Kristine, daughter of Mr. and Mrs. Arch Allen, and James Patrick, son of Mr. and Mrs. Wesley Canifax, were baptized January 11 and 18 respectively in the church of the El Cerrito, Calif., Society, the Rev. Owen T. Turley officiating.

**HAINLINE.**—Dallas Douglas, infant son of Mr. and Mrs. William Ray Hainline, Topeka, Kans., was baptized January 25, in the church of the Pawnee Rock, Kans., Society, the Rev. Clyde W. Broomell officiating.

**MAZZA.**—Elizabeth Ann, daughter of Mr. and Mrs. Ralph (Elinore Young) Mazza, was baptized in the Wayfarers' Chapel, Palos Verdes, December 31, the Rev. Robert L. Young, officiating. The mother is a member of the Boston Society.

As a means of keeping in touch with the comparatively large number of isolated Christians in Japan whose faith is that of the New Church, the Rev. Yonezo Doi publishes and distributes a monthly pamphlet of his sermons, and news and reports. It is both English and the vernacular.

### ENGAGED

**TOOMBS-SUNDIN.**—The engagement of Miss Adelaide Toombs to Olaf G. Sundin has been announced. Miss Toombs is a member of a Roxbury, Mass., New Church family.

**LANDERS-POST.**—The engagement has been announced of Lois Landers to Robert Post, Detroit Society. The marriage date is March 28.

### In Memoriam

**SINGER.**—Resurrection services for Mrs. Mary Singer were held January 28. She passed away at the age of 93. Mrs. Singer was born in Cincinnati August 20, 1860, and had lived there all her life. She is survived by two sons. In her younger days she was active in civic affairs and was counted among the leaders of an organization which first brought natural gas to the housewives of Norwood. Always helpful and cheerful, Mrs. Singer seemed to brighten any place where she was present. For many years she had been one of the valued members of the Club of Good Cheer.—B. J.

### BIRTHDAY OF THE LORD

From  
page 94

born, as indicated in the Scripture.

This time of the year is especially distinguished. The Hebrew month Tishri was the seventh of the year. On the tenth day of this month was the great Day of Atonement, as commanded by God through Moses. It is also observed by the Jews as the civil New Year. How appropriate that the Savior of the world should be born at this time of the year! Our Christmas day corresponds in time to the conception of Jesus.

Concerning the vision of Mary seeing the angel Gabriel, "That holy thing which shall be born of thee shall be called the Son of God." (*Lu.* 1:35.) The context clearly shows this was a prophecy, and its fulfillment began about thirty years later.

Also the vision seen by "the shepherds abiding in the field." It was said to them, "For unto you is born this day in the city of David a Savior which is Christ the Lord." (*Lu.* 2:8-11.) The infant Jesus was the first visible sign of the coming Savior of the world.—**LOUIS J. LUNDGREN.**

(Mr. Lundgren is a member of the St. Paul, Minn., Society.)

### League Journal Admired

Much favorable comment is heard of the content and appearance of the new *League Journal* the past year. The Jan.-Feb. number produced by the offset process and profusely illustrated contains 24 pages of news, interesting features and League business. The staff includes, Edward C. Hinckley, editor; Elizabeth Atwood and Marjorie Johnson, assistants; John C. Perry, business manager. Subscription 60¢, 48 Quincy St., Cambridge, Mass.

### Gulfport Dedication

Plans are underway for the dedication of the new edifice of the Gulfport Society, with the Rev. Dr. Leonard I. Tafel, president of Convention, officiating. Sunday, April 19 is the likely date, but complete information will be issued shortly.

### Prayer Precedes Newscast

Those who listen to the 6 o'clock news broadcast each evening over WOR by Lyle Van know of his custom sometimes of starting with a brief prayer by some New York clergyman. Feb. 11, the prayer was offered by William R. Woofenden, authorized candidate, at the New York Society.



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## Book Reviews

STRANGE ALTARS. *Marcus Bach. The Bobbs-Merrill Company, Inc., Publishers, Indianapolis, Ind. 275 pp. \$2.50.*

This is a vivid, even exciting, narrative of an investigation by the author accompanied by his wife as photographer into the Voodoo ceremonies of Haiti about which so much has been written and so little is really known. He claims to have enjoyed special facilities in the conduct of his work through an American, Stanley Reser, who had entered the country as a physician with an American Medical Corps, had become intrigued with the people and with their religion and remained there instead of returning to the States with his wife and their two sons. Dr. Reser in fact had "gone native," just as every now and then an American or European goes Buddhist or Moham-medan. Voodooists have been accused of serpent worship and sexual orgies but Dr. Reser introduces Doctor Bach to the better side of the cult, the only orthodox side he believes. One may well accept the fact that the people and the essentials of their faith were better fitted to the temperament of Dr. Reser, as he seemed to think, than any other, but when we look at the elements of Voodoo faith as here revealed we seem to find the essentials of cults the world around. It is apparently and naturally a mixture of transplanted African superstitions and those of Roman Catholicism. There is belief in God in the background but more immediate interest in a set of spirits or gods, called loa, and treated on the same terms as the Virgin and the Saints. At one of the ceremonies he attended Bach says:

"I caught the names of all the old familiar ones: Jacques, Peter, Nicolas, Joseph, Luc, Philippe, Catherine, Lucie . . . I heard the roster of the *mystère*, many of whom sounded like old friends: Damballa Wedo, Ogoun Ferreille, Legba, Agué Woyo, Erzilie, Petro,

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### The New Biography Is Free To Clergy

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Gran Siligbo, Mait Carrefour, Smibi d'leau. And many new ones: Mait Agasu, Loco Atissou, Agaou Tonnerre, Azaca Mede, Maitresse La Sirene, Gran Dangny, Gran Aluba." (p. 217)

We have cases of possession by loa. We have priests who have not merely spiritual knowledge but also "power" like the Indian medicine men or the Asiatic Shamans. There are temples where ceremonies take place and the worshippers are roused to a high pitch of enthusiasm through incantations and the effective use of drums. We are given a sense of mystery lurking everywhere and mysterious powers in the favored ones of the cult. Although there is freshness in the settings of these rites and a delightful simplicity about the people who indulge in them, yet the fundamentals are found in religion the world around. It is not surprising to learn that Dr. Reser was well informed regarding spiritualism, and after all is said the Voodoo cult here presented seems to be essentially a worship of spirits. The average anthropologist would say that these spirits are creations of native fancy and any manifestations springing from them derived from the psychic powers of individuals in this world, but a New Churchman can envision the probability that they are discarnate intelligences which know full well how to put on the guise of the beings, real or imaginary, which mankind reverences. In the Divine Providence such intelligences may be the means of conferring benefits upon simple minded people just as does the worship of saints in more sophisticated communities, but nothing can be received in this way which cannot be obtained in fuller measure by a direct approach to the risen Savior in His glorified Human. There is interesting material in this volume for the student of psychic phenomena and for a better, if not overall, understanding of Voodooism, but nothing that one would care to add to the Christain faith.—JOHN R. SWANTON

## New Books

"The Swedenborg Epic," Sigstedt. Bookman Associates. N. Y., '52, 516 pp., index, notes. The definitive biography. Many new facts. Numerous seldom seen pictures. Emphasizes Swedenborg the man. His personal life. Reviewed Jan. 24. \$4.50.

"The Gown of Glory," Turnbull. Houghton Mifflin. 403 pp., \$3.75. An absorbing theme centering on life in a small town fifty years ago. Living characters. Beautifully written. Book of the year, or many years, in our opinion.

"Charles Dickens—A Biography," Johnson. Simon & Schuster, 2 vols. \$5.00. Many illus. Rightly hailed by critics as the last word on the life and letters of the writer nearest to Shakespeare in the literary world. An astounding piece of research work.

"Indian Tribes of No. America," Swanton, Government Printing Office, Washington, D. C. 726 pp. Maps. \$3.75. "His subject is infinitely complicated, but he has made it attractive to everybody by reason of his skillful arrangement of material and his unpretending style." Announced in our Jan. 10 number.

"Blue Hills and Shoofly Pie," Hark, Lippincott. 282 pp. \$3.75. "A warm hearted, appreciative book about the Pennsylvania Dutch."

### Toward Ecumenicity

Drawing the Protestant churches together goes on apace and another step toward unity is the decision of New York's cathedral-like Riverside Church, whose first minister was Dr. Fosdick, to join with the Judson Memorial Church, in becoming members of the New York City Congregational Church Association of the New York Congregational-Christian Conference.

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