

The
**NEW-CHURCH
MESSENGER**

May 2, 1953

A Paean To Praise

Dorothy Howells Walker

Religion An Escape?

Lillian E. Rogers

On Spiritual Healing

Gwynne Dresser Mack

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

May 2, 1953

Vol. 173, No. 10 Whole No. 4600

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Essentials of Faith of The New Church

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

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

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.

SPIRITUAL HEALING AND THE NEW CHURCH; ITS CONTRIBUTION

by Gwynne Dresser Mack

THE most popular New Church missionary pamphlet we are told, is one concerning sickness and health. More than about God or the Bible, salvation and life after death, many people seem to want to know how to keep well. If you doubt this, listen to the radio commercials for just one evening, or read the advertisements in any popular magazine, and be appalled at the pre-occupation with bodily ailments!

The majority of our national funds raising campaigns are for medical work. Hospitals are all overcrowded; there are not nearly enough doctors, interns and nurses. What does it mean? That we are a disease-ridden generation of people? That we value the body more than anything else in life? Or maybe that, in a poorly focused way, we are gradually becoming aware of the role which a sound body plays in the achievement of higher things?

One of the newer branches of medical science, psychiatry, teaches that there is sickness of the mind as well as of the body. An even newer development, psychosomatic medicine, has demonstrated that disorder of the emotions can produce disorder in the body. These are invaluable strides forward. Yet even they do not go far enough—not nearly enough to enable man to relegate his physical ailments to a place of importance secondary to the real issues of living.

Although psychiatry and psychosomatic medicine have stepped us up to a new reach of diagnosis, this still does not bring us to the realm of first causes. With all our medical research and scientific facilities, human beings are submerged in bodily and mental ills because so little is yet known about healing on the level of causes. Medical science knows well how to treat symptoms, and searches continually for causes; but as long as it searches only on the natural plane, the apparent causation found is merely contributory. As any New Churchman knows, primary causes exist always at the spiritual level. It is these causes which produce and dominate natural phenomena, and, to be dealt with, they require spiritual enlightenment and comprehension. "It is the spirit that quickeneth."

Slow as men seem to be in realizing this, there is yet another new field opening up: the field of Spiritual Therapy. New—because it is too seldom and so quietly gaining recognition; it does not make headlines nor get sensational write-ups, and its leading authorities are few and unheralded. At present, that is; for actually this spiritual therapy is as old as Christendom itself. Jesus was its Founder, and His disciples were its earliest practitioners.

What is spiritual therapy? It is the healing of man by means of spiritual "energy." Some people have a confused idea that healing the sick body and healing a troubled spirit are two different things.

One does not truly get the point of spiritual therapy until he sees that spirit and body act together, and that what touches one affects the other.

It is hardly necessary to point out how much of Christ's ministry was concerned with the healing of disease and deformity, and through this the teaching of spiritual realities. Spiritual therapy works with the body not because the body is important *per se*, but because it is the soul's indispensable medium for earth experience. Any teen-ager knows why a driver ought to keep his car in good condition!

Spiritual therapy recognizes and uses the fact that man is a spirit dwelling only temporarily—but during this time inseparably—in the mechanism of the body, and that the body implicitly obeys its controlling spirit. This simple but profound fact explains not only miraculous cures and the equally miraculous daily renewal of our body cells, but also many otherwise puzzling illnesses. The problem involved is to understand and educate the dictates of men's spirits; here is where medical science falls behind. The church, therefore, seems to be the logical answer to the challenge.

As a matter of fact, it is certain well-known denominations that have been pioneering, and doing notable work, in spiritual therapy. *Why not the New Church?* Is there anywhere a church group with more knowledge available concerning man's spirit and its relationship to the body? Is there any church whose doctrines are better grounded in a scientific study of this relationship? Who else has as specific a concept of spiritual reality?

Our teachings very definitely offer information through which people could learn to withstand the factors which produce spiritual and thence bodily breakdown. Actually this information is given in the Bible to which all churches have access; but it is the explanations of this material, by Emanuel Swedenborg, which afford remarkable guidance in the application of it.

With our special definings of the nature of God, of man and of the true meaning of faith and prayer, and in our instruction concerning "correspondences," "influx," and the correlating of man's will and understanding, we have the spiritual facts we need for dealing directly with the spiritual causes of illness. Particularly in our knowledge of the processes of regeneration we hold the key to the success of spiritual therapy. For, in the final analysis, *regeneration*

With the observance next week of Mothers Day it seems congenial to the occasion for this issue of The Messenger mainly to feature articles by women. Contributions from them always are welcome and we invite more such material for consideration.—Ed.

and healing are the same things: the integration of man into the order divinely intended for him.

There are those who shy away from spiritual healing because, not understanding it clearly, they are afraid of it as if it were some sort of dangerous magic. They are much like the old-timers who dared not touch a telephone, or ride in autos or planes. The idea that spiritual therapy is dangerous is as true as that driving a car is dangerous: everything depends on the intelligence and carefulness of the driver.

The biggest obstacle in developing spiritual therapy is the obvious fact that it does not always seem to work. This leads to the opinion that only a gifted few can make it work, and that since even they sometimes have failures there is no use in any one else trying it. Actually there are explainable reasons for failure in spiritual therapy just as there are for failure of a car to start; nobody says: "My car doesn't go, so I shouldn't have a car."

To such an attitude there is this reply: thank goodness the doctors of physical medicine do not think that way! For every perfected laboratory technique there is a history of trial and error; for every effective medication there is a record of disappointment; for every surgical skill there is a long slow period of practice. Nothing is perfectly accomplished without complete know-how, and this comes only through purposeful, planned, repeated doing.

Perhaps it does take a dedicated individual with unusual experience, to learn to heal others by spiritual means. But if regeneration is possible for everyone—as we in the New Church know it to be—then self-healing is within the potentiality of all. As with regeneration itself, achievement will fluctuate; it may be easier for some, and take longer for others, but this does not alter the value of continuing and advancing endeavor. There is only one prerequisite: an absolute belief that it is God "Who healeth all thy diseases"; "it is He that hath made us, and not we ourselves."

The New Church could make a dynamic contribution to this troubled earth by teaching and working

in the field of spiritual therapy, for we have in Swedenborg's writings a tremendous equipment which goes beyond and above anything offered elsewhere. As Swedenborg points out again and again, knowledge and understanding are nothing until they are used—and where to use them better than in the direction of greatest need? Surely in the world today there is none more urgent than the need for healing.

Further, in this world there is no church with a larger understanding of what Swedenborg calls "influx." Spiritual healing operates according to the laws of influx, and succeeds wherever the channels for divine influx can be opened up. In Swedenborg's own words: "Thought flows into the organic forms . . . The spiritual, when it flows into the organic forms of the body, presents living operations . . . The inflowing life acts according to its reception . . . is received by each one according to his disposition . . . flows in and causes man to live, whether he be good or evil . . . Those men who are in love and charity . . . life is received by them adequately; but they who are . . . contrary to love and charity . . . life is not received adequately . . . The life of everyone . . . flows in only from the Lord, Who is Life itself."

(The author is the wife of David Mack, authority on labor relations. Her family background is associated with work in spiritual healing as well as with the New Church ministry. She was formerly an occupational therapist specializing in psychiatry. She also served for four years as field secretary for the American New Church League. Her religious and medical training have combined to give her an intense interest in studying the application of our teachings to the practice of spiritual therapy. It is of historic interest too, that Mrs. Mack's grandparents, Mr. and Mrs. Julius Dresser, first met at the office of Phineas Quimby, in Portland, Me., with whom Mary Baker Eddy studied. The Dressers had practiced spiritual healing together, and their son, Mrs. Mack's uncle, Dr. Horatio Dresser, author and practicing psychologist, gained much of those interests from his parents. The Macks, who have three children reside near New Canaan, Conn.—ED.)

IS RELIGION AN ESCAPE?

Lillian E. Rogers

A GNOSTICS, atheists, and some of our modern young people are fond of saying that religion is an escape from reality.

Why do we not admit the word "escape"? Not from duties, responsibilities but to a higher plane, that of the spirit.

An escape to the spiritual man within us, which enables us to look down upon our physical and mortal selves and to discover that we are in touch with that power from on high that makes for righteousness.

Man, of himself, without that power is a weak and puny thing "that struts and frets his little hour upon the stage and then is heard no more." His selfhood is much given to an uninteresting pursuit of numerous drab aims.

Money, fame, getting ahead of someone else in foolish games, are supposed by most men to bring pleasure. Nevertheless he is not happy in these pursuits and they do not last long.

Money takes to itself wings; fame often is followed by infamy, and gambling by complete loss of fortune.

The religious man, on the contrary, can escape to a region untouched by losses. Grief may come to him but he then finds comfort in the Word of God. Loss of money or fame cannot hurt him for he cares for neither. Sickness, or bodily distress, if he is a true Christian, helps him to a broader sympathy with others. From all the ills of life he has at his command a safe and sure "escape."

Livingstone in darkest Africa escaped to this

higher plane and, refreshed and strengthened, took up each day's work among the natives, who called him their father. Lincoln, a profoundly religious man, found an escape from his cares of office and wrote an immortal bit of prose on the back of an envelope as he journeyed to Gettysburg.

Nearer to our time, E. Stanley Jones, sick and worn by his missionary labors in India, suddenly found himself invigorated and fit for further efforts, due to his escape from weariness and disability into spiritual ability. This seemed to him a real miracle and it was. These are but a few of the long list

presented of spiritual rehabilitations to us by history.

In his book "Christ of The Indian Road," E. Stanley Jones relates the story of his escape, and in a number of his other books we find that his renewal of strength had been constant.

Shall we not as a nation dedicated to God and to freedom, often withdraw from the material, and thus, escaping lower aims, rededicate ourselves to that abundant life where all religious men find everlasting happiness and joy?

(Miss Rogers has been a frequent contributor, over the years. She is a member of the Philadelphia Society.)

A PAEAN TO PRAISE

PRAISE and encouragement are two of the strongest forces at our command. Often, we have only to offer them to gain the goals we seek, the friendships we covet, even the love we desire above all else.

Then why is that life so frequently offers only loneliness and heartache to a person of vast wealth while a cheery office worker who barely exists between paydays will hold the key of happiness securely fastened to her charm bracelet?

The answer is easy: The person of means may expect to be sought after, flattered and deferred to, but if so usually is disappointed; while this employee, going about spreading sunshine and encouragement forgets about herself, knowing that an easy way to find happiness is to give it.

One woman confided that she simply adored her husband but kept the fact a secret from him. She was a devoted mother, an excellent housekeeper and helped her husband in their flower shop. She was quite attractive in a dark, sullen way. But from breakfast to bedtime she sat in judgment upon her husband's every act. She rallied against his stupidity in buying, his laxity in sending out bills, his easy-going methods with the children. Not a single word of praise fell from her lips in the fifteen years of their marriage. He lost his sense of humor and came to lack the natural jauntiness of manner which had once been so attractive to her. His shoulders sagged and his dark eyes lacked luster. When life had reached an impasse for him something happened.

An old sweetheart moved back to town and telephoned an order for flowers. She told him how often she had thought of him through the years, how much she had always admired him. From that interview the husband was a changed man. The worm had turned. He began to assert himself. He delivered the flowers to his old sweetheart in person and the past romance was revived.

He began to neglect his shop, was deaf to his wife's demand that he stop seeing the other woman. Why? Because he was starved for praise, hungry for encouragement, sick to death of criticism. At last the wife, unable to endure the new order, where the husband was the boss, where he went so far as

Dorothy Howells Walker

to ask for his freedom, attempted to take her own life. Failing in this she granted her husband the coveted divorce. There seemed no other way. And one more woman had failed to keep the heart fires glowing, beautiful and warm. Words of praise which cost absolutely nothing could have prevented this tragedy of a broken home.

The dictionary tells us the word praise is derived from the word *pretiare*, meaning to prize, to value. It's the exceptional husband who does not prize his wife and unusual indeed for a wife not to value her husband. Then why keep the fact as secret as the family bank account?

It's well known that a child's spirit can be crushed by criticism. One wise parent solved the problem thus: "John, you're so clever in mathematics I feel sure you could keep your room neater if you tried. You have an orderly mind, like your dad. I'm really very proud of you both." Constructive criticism is not unwelcome. Many are aware of their shortcomings and need only a few words of encouragement to overcome them.

Consider the case of old actors of whom it is said they cannot bear to retire from the stage because they cannot live without the applause they have enjoyed throughout their lifetime. Expressed approval is far reaching in its effect. Shall we say the kind thing first, last and always? Compliments, sincerely expressed, warm the heart and promote good circulation. They help both parties, and soon our approach to life and to people is reflected in our faces. And as middle age and old age portend, we find ourselves possessed of dozens of loyal friends and we hope, an adoring mate and children who admire us.

What mere mortal is going to disagree with us when we stress his good qualities and ignore his faults? After all who is perfect? The Lord alone. No human being and no angel. John Ruskin wrote, "The greatest efforts of the race have been traceable to the love of praise, as its greatest catastrophes to the love of pleasure."

If from sincerity we give praise and encouragement to promote happiness in others, that ever-

present and persistent serpent, self-love may find us dull company; it may even slither disconsolately out of our minds and hearts, anyway temporarily, "Tis a consummation devoutly to be wished."

(Mrs. Walker, a member of the Detroit Society, has previously contributed to our columns. The Walkers' two sons and six grandchildren are members at San Diego.)

Swedenborg's Repetitions

by Cornelia Hotson

HERE is one criticism that is sure to be made of Swedenborg's writings, and that is that they are exceedingly repetitious. Even those who enjoy reading them are bound to admit that the same things usually are repeated in various ways with identical phrases and illustrations used over and over again.

Those who enjoy and appreciate Swedenborg delight in selecting passages in his works that have in their enlightenment something inspiring, unusual and forceful to say. But repetitions! Why the insistence on going over and over well established points of doctrine?

Several possible explanations of this criticised style employed by Swedenborg may occur to us: The least charitable one may be that since Swedenborg planned to pay for the publications of his books himself, there was no necessity to make them concise in order to persuade a publisher to accept them as saleable.

Another simple explanation is that Swedenborg found the work of writing out the spiritual sense of Scripture so wonderful a privilege that no part could be neglected, or treated thinly.

Another probable reason for Swedenborg's repetitions is that since few can possibly read all he wrote and many students will look up only certain passages of Scripture to find what explanation is given of it, all important things must be said each time. Thus, no matter where a person happens to start reading in Swedenborg and how soon he stops, the essentials of the entire system of doctrine have been present in what was read.

Since the principle underlying all of our author's Scripture interpretation is that everywhere within the Word the Lord is inmostly referred to as His love, His wisdom, His glorification and His redemption of mankind, these are the real subjects always presented in the various stories, histories, parables, prophecies, and poetry of the literal sense.

Therefore no exposition or explanation of any text is complete which does not suggest its bearing on these universal subjects.

Repetition with infinite variety is the Lord's method in creation. If mere man were planning to create a tree, he might consider that a single mantle of green properly placed would be a more efficient chlorophyl-producing agent for the tree than a multitude of tiny separate leaves, each of which must have its own connection with twig or branch, and

so far as we can see many of them bound to be on the wrong side to get the required sunshine. The Lord creates a great number of individual leaves, almost all of them perfect repetitions of their own species.

Again, were man able to create his own kind he might consider that as certain qualities or abilities are needed in the individual—why not form beings with just those qualities that are required and no others, instead of bothering to give each person the entire human equipment? Are we sufficiently thankful that the Lord chooses to make us all so much alike in most respects?

Nature repeats herself in greatest and least—protons, electrons and neutrons are in themselves complete solar systems.

Advertising constantly uses the power of repetition to gain its ends. There are none of us who listen to radio or who watch television who would not recognize instantly the "commercials" that go with our favorite programs, no matter how little heed we intend to give to the advertising as it recurs.

Are we mistaken if we believe that the repetitions in Swedenborg are doubly to impress on our minds the content and nature of the teaching presented in those pages? Abstract statements of doctrine, no matter how important, are not particularly interesting to us, nor do they stay easily in our memories if lightly stated.

Without the "programs" in between,—the interesting facts about Abraham, Jacob, David, the Israelites, or color, or divine providence, or some other of the symbols used to "represent and signify" the things of heaven and the Lord, could we have delight and hence reception of what the Lord wishes to give us from His Word?

The entire purpose of the Word, we are taught, is to enable us to receive and use the love and wisdom the Lord wishes to give us from Himself. The "programs" in the Word through which the Lord is made known and made desirable to us are infinitely varied but constantly repeated.

What is given us in the writings for the New Church reveals much more of the Lord's glory in the clouds of heaven than it has previously been possible to see in those clouds. But without the almost endless repetition of what we are supposed to see in them, we still miss the essential teachings and observe only history, biography and poetry.

Just as all people have been either boys and girls, and later men and women, so all objects and expressions used in the Word must *correspond* with either goodness and truth or their opposites, and thus be related to the Lord, Who, is goodness Itself and truth Itself.

By means of the infinite repetition in the creation of the human race, the Lord is able to give each one of us the ability to receive and reciprocate His love and wisdom.

(Mrs. Hotson, lifelong New Churchwoman, resides with her husband, Clarence Hotson, Ph.D., in Beth Ayres, Pa. She is corresponding secretary of the National Alliance.)

Measure of a Mother

IN MUSING over what might significantly be said here on the subject of Mothers Day, and wondering if another single original word about it ever could be written, we chanced on the following extract of a conversation between an official of the British government visiting a village near Benares, India, and a very wise peasant mother. It is recorded in the course of a lecture on Population, published in *The Listener*, weekly of the British Broadcasting Corporation. Seems to us the mother's words form an editorial in itself, penned in letters of love:

"How many children do you think a woman should have?" said the official.

She replied. "Mother earth is not satisfied with the amount of her rain, nor is the mother woman with the number of her children."

"But cannot a woman have too many children?"

"Without children how can we have men, and without men who will look after God's creatures, and who will dig the tanks that we may have water to drink?"

"But if there are many children, will they not be poor?"

"To run the world both rich and poor are needed. If all are rich like you, who will cut the grass for your horse?"

"How will you feed many children?"

"It is not a mother's work to do this. Her work is to bear them and to rear them. Other things God will provide."

"Can a woman, then, not have too many children?"

"No number is too great. In four days the disease of *khattak* (the influenza epidemic) took away three men from my family."

"In Europe people would have few children, for they have anxiety how they shall live and what they shall eat."

"They are fools to think like this. God has given them to rule over other countries, and we have lost this country because we killed our daughters."

Concluding, the lecturer said: "This uneducated Indian woman in her wisdom has clearly placed God at the center of her universe and many of us have placed economics at the center of ours."—L. M.

The Sun Will Rise Again

AN OLD legend tells about the terror that overwhelmed earth's newly created inhabitants when for the first time they saw the sun set and thick darkness descend upon the planet. Had these mythical people come into existence in the temperate zones shortly after the summer solstice, very likely a statistically-minded genius could have aroused a similar dread by demonstrating with charts and diagrams that the days were getting shorter and the nights longer, and that it could be only a question of a few months before the earth became a frozen

mass with no light except the feeble rays of the stars and the moon.

A mind oppressed with heavy sorrow often finds itself in a state not unlike that of these imaginary people. Some bereavement, disappointment or failure shrouds life in darkness. The sun has set, seemingly forever. Beyond the horizon of grief no ray of light is visible. Fortunately, under the operations of the Divine Providence this is not so. Sorrow is in the divine scheme of things, but never as a permanent condition. New interests will arise and time will heal the wounds of the heart. It is true that something is lost every hour, but something is also gained. There is a rhythm of joy and of sorrow just as of darkness and of light.

The second fear, that of impending annihilation, has its parallel today when so many moral and social pathologists and prognosticators find that mankind is on the downgrade and going to its doom at ninety miles an hour. But no trend, whether up or down, is ever permanent and irreversible. All may not be well with the world, but God is still in His heaven. The Shepherd is still out with His lantern searching for the one lost sheep. The prodigal son may be hastening toward swineland, but even when he has gone that far down he will come to himself. And the Father's welcoming arms await him. The world's present winter will be dispelled by another summer.

—B. J.

What Sight Is

MAN is taught by means of enlightenment, since teaching and enlightenment are predicated of the understanding, for the understanding, which is man's internal sight, is illumined by spiritual light, just as the eye, or man's external sight is illumined by natural light. Moreover, the two are similarly taught; the internal sight, which is that of the understanding, by spiritual objects, and the external sight, which is that of the eye, by natural objects. There is spiritual light, and natural light. These are alike in outward appearance, but internally unlike, for natural light is from the sun of the natural world, and is therefore in itself dead, while spiritual light is from the sun of the spiritual world, and is therefore in itself living.—*Divine Providence* 166

IN TEMPTATIONS a man is, to all appearance, left to himself, although this is not really the case, for God is then intimately present in his inmost being and sustains him. Therefore when anyone overcomes in temptation he enters into a closer union with God.—*True Christian Religion* 126.

HEAVEN CONSISTS in a heartfelt desire for the good of others rather than one's own, and in serving them from the love of making them happy, not for the sake of any selfish hope of reward.—*Heaven and Hell*. 408.

Is it Fair?

"**P**ITILESS publicity" is a weapon that Woodrow Wilson urged the use of against the "malefactors" in economic and political life. It is a powerful weapon, and has its good uses. But like any other it can be abused. It may be a means to do harm. These thoughts came to us as we read a letter from a friend protesting against a recent order from the Justice Department to make public the names of prisoners pardoned from the federal penitentiaries. The purpose probably is to put a restraining influence upon a misuse of the pardoning power. Sometimes this may be the effect. But is not the price too high? Is it fair to the pardoned person to add this humiliation to those he has already suffered? It does seem to us that Christian charity requires that we throw the mantle of silence over those who have been dismissed from penal institutions. They will find it hard enough anyway to rebuild their shattered lives, to adjust to society, and to earn a living, without a brand on them which is certain to be an additional handicap. Publicity, in cases of this sort, is unfortunately, in effect, a crying out of "Unclean, Unclean," with a finger pointed at the victim.

The friend who wrote to us in protest quotes the following: "If the wicked . . . walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." (*Ezek. 33:15-16*)

If an offender has expiated for his misdeeds in accord with what society requires, let him be given every reasonable opportunity to make good.—B. J.

Need Fulfilled

On thirsty fronds descends the gentle dew;
The parched shores receive the bounding tide;
Descending rains revive the drooping yew,
And blooms anew the fainting countryside:
So when thou com'st new life shall I obtain,
My soul in praise and prayer in thee abide
So earth receives the sunshine and the rain,
That all her former state, so parched, decreed.
Now in the heart shall richest fruitage grow,
The needy soul, all glad from sin's release,
The fulness of thy blessed Spirit know,
The waiting benediction of thy peace.

GLENN W. DOUGLASS

Quest

There is a peak that thwarts ascent,
Outtopping highest high,
A Himalaya lost in light
That blinds the adventurous eye.

In vain man seeks Infinity,
Though eager be his quest;
It is enough to walk with Christ,
And leave with God the rest.

HERBERT DOWNWARD

As Our Forefathers Did

Every religious organization, hospital, school, or charitable institution, must depend for its continued growth on gifts from its adherents, made during the life-time of the donors, or affected after their decease. As numerous gifts and legacies received by the General Convention in the past will attest, it is no exception to this rule.

We invite you to consider whether you can do your part in carrying on the future work of Convention by following the example of those who have gone ahead of us. You may be able to leave a legacy to the Church in your will; or you may provide that some at least of the insurance on your life shall be payable to Convention in the event the individual who would receive the proceeds of the policy, does not survive you.

Any form of gift of this kind, is favored by law; and in most instances is exempt from taxes. This is particularly true as to the federal tax, which often is the largest tax to be imposed; and as a result, the gift costs only a fraction of the amount it seems to cost.

It is a healthy sign in any institution when it receives year after year a steady flow of such gifts, because the love of the Church that impels them gives force and direction to the Church of the future.—GEO. PAUSCH, *Vice-President*.

Regarding Perception

PERCEPTION is of a twofold character, one kind of which relates to civil and moral concerns, and is the perception of justice and rectitude—the other to celestial and spiritual concerns, and is the perception of good and truth. The former is for man in the world, and exists naturally—the latter is for man in the other life, or for his spirit. . . . As respects inferior perception, or that which relates to civil and moral concerns, it exists with men, and is the perception of justice and rectitude. It is called common sense. They who have the perception of justice can at once from a few things which they know, perceive whether a thing is just or not. But they who have the perception of rectitude are not able to do so in this way, but from the laws, and such things as they have learned.—*Diary, minor, 4644.*

Board of Missions

THE needs and opportunities which continually we are called upon to meet always exceed the extent of our resources. Please help us to help.

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CHESTER T. COOK *Treasurer*
17 Bartlett Ave., Arlington 74, Mass.
LESLIE MARSHALL *General Secretary*
380 Van Houten St., Paterson 1, N. J.

A New General Catalogue Has Now Been Published

An event of some little importance in the publishing and literature work of the Church is the completing and distribution to the bookrooms and elsewhere of a new General Catalogue.

Several years in the making, and the result of collaboration between the principal book concerns, the catalogue includes all the available publications of the Academy Book Room, New Church Book Center, New Church Press, London, New Church Press, Brooklyn, The Swedenborg Press, Swedenborg Foundation, Massachusetts New Church Union.

Homecoming Sunday

Pretty Prairie held its annual Homecoming Easter Sunday. About 125 people attended the service. Special music was contributed by the choir. Confirmed and received were Mrs. Lillian Hess and Mr. and Mrs. Clyde Coons. Visitors included Mrs. F. Gardiner Perry, Mrs. Dexter Nichols, of Boston, and her two children, Richard and Aura Lee. Dinner was served, and it was decided that the offertory be used for a new chancel rug.

Spring Meeting Held

Following a short spring meeting April 27, when newly elected members were received, the motion picture "I Beheld His Glory," was presented in the parish house of the Philadelphia Society, April 27. This picture now the center of a controversy between the National Council of Churches, which sponsors it, and several of the TV circuits, reverently and beautifully depicts the last events of the Lord's earthly life.

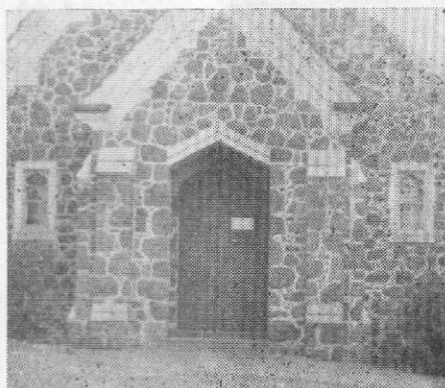
Visitors At New Center

Among distant visitors to the newly opened New Church Center in St. Petersburg, Fla., a project of the South Eastern Association, were Mrs. William Regenass, N. J., Mrs. Henry Regenass, N. Y., Mrs. Blanche Glenn, Toronto, Mrs. Charles D. Watson, Miss Grace Mead, Mrs. Edward Bodner, all of N. J., Mrs. Maud Richards, Tenn., Mrs. F. S. Fagan, Ohio.

New York Alliance Meets

The New York Alliance of New Church Women held its closing meeting of the season April 18 in the Church of the Orange Society, when the women of the Paterson Society had charge of the program, leading the discussion on the topic of "Life After Death." In the absence of a permanent chairman, Mrs. Alice Vigerstad, of Orange, presided.

Most Remote Church



Miss Jean Allan, New Churchwoman formerly in the New York area, now on an extended visit in Australia, supplied this picture of the Perth church, possibly the most remote, from Convention and Conference centers, of all New Church Societies. It is about 14,000 miles from America and 11,000 from England. The nearest Society in Australia is Adelaide, 1,400 miles distant. For many years the Leader and later, minister, has been the Rev. H. W. Hickman. Miss Allan now close enough at Chelsea, Victoria, to attend the Melbourne church, also speaks glowingly of the beautiful little building at Perth. As in most of the Australian churches, services are held Sunday evenings. It is in considerable demand for weddings.

Message From Vienna

Greetings were received in this country at Easter from Herman Schlosarek on behalf of the Vienna Society, for sometime its president and leader. This devoted group since the war cut off in many respects, from fellowship with other continental New Church Centers, was spontaneous in its welcome to Convention President Tafel on the occasion of his being able to visit there late last summer.

The Augmentation Fund

If you wish New Church ministers to be supported, help the Augmentation Fund.

If you wish young men to be prepared for New Church ministry, help the Augmentation Fund.

COL. WINTHROP SARGENT

Chairman

PAUL SPERRY

Secretary

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Treasurer

511 Barristers Hall, Boston 8, Mass.

Easter At Wayside Draws Big

Crowds; Need More Buildings

Convention's memorial to Swedenborg, the unique glass Wayfarers' Chapel, at Palos Verdes, Calif., found it necessary to hold four services Easter Sunday. Attendances totalled over 500, with perhaps as many unable to find seats. During March there were eight weddings, and since July the ministers have officiated at thirteen baptisms. During past months the estimated average number of weekly visitors has been 10,500. Foreign countries represented on the register total forty-nine.

Two services are now being held Sunday mornings. Kenneth W. Knox, in charge, reports there is hope that the construction of additional units of the Chapel buildings can begin in the not too distant future.

Five New Members

April 19, the Wilmington Society welcomed five new members into its church. During the Easter service, Bibles were presented to Bonnie Martin, Dace and Inara Jansons, and Carl M. Wild, II, Sunday school children in the Primary Class.

Miss Bradley Ill

Miss Carey Bradley, well known Fryeburg, Me., New Churchwoman, recently suffered another not-too-serious operation. The best wishes of her fellow members and other friends are with her as she recuperates.

ANNUAL MEETING THE NEW CHURCH BOARD OF PUBLICATION

In conformity with its by-laws notice is hereby given that the annual meeting of the corporate members of The New Church Board of Publication will be held in the rooms of the Board on *Wednesday, May 13th, 1953*, one o'clock in the afternoon for the election of officers and 5 directors to serve in the place of William H. Hatfield, N. Y., Rev. David P. Johnson, Canada, Rev. Paul Sperry, Wash., D.C., John F. Seekamp, N. Y., Rev. Richard H. Tafel, Pa., to adopt the annual report to the General Convention; and for the transaction of such other business as may be presented.

Preceding the corporate meeting, there will be a meeting of the Board of Directors to adopt the annual report to the Corporation. All corporate members are urged to be present. Following the corporate meeting, the newly elected Board will organize for such business as may be brought before it.

Luncheon Will Be Served at 12:30.

VIRGINIA MORGAN OBRIG,
Secretary.

SOME NOTES ON BIBLE ARCHAEOLOGY, II

by Edwin Fieldhouse

(The first part of this article appeared in our April 18 number.)

IT WILL ONLY BE POSSIBLE NOW to refer to a few of the many confirmations in archaeology of the authenticity of the Old Testament, while at the same time regretting that space will not permit any reference to the New Testament.

Excavations are going on apace. The excavation itself takes time, but often it takes even longer to assemble the evidence and present it in book form. Sometimes the presentation has been very stunted and, in consequence, not of the use it should have been.

To marshal all the facts resulting from the diggings calls for skill, knowledge and patience. Not every excavator possesses this and the flair, the skill necessary to assemble a really satisfactory report, with the detailed account, the plans and photographs. This takes time and is very costly. Yet without it soon the knowledge gained is lost.

The many finds of recent years in Mesopotamia by Parrot, Mallowan, Woolsey, Chiera, and others will doubtless throw much light on the Bible when they become available in the printed page.

It is not generally recognized that for a long time after the Israelites entered Canaan they were restricted to the hills. The Canaanites, with their chariots, dominated the plains, to be displaced later by the Sea People, the Philistines who occupied the coastal plain. The Canaanites had never occupied the hills for the very good reason that owing to long droughts no water was available.

The Israelites introduced a new practice in constructing cisterns and lining them with a waterproof lime plaster. During the rainy season these filled up and carried the people over the drought. By this provision the Israelites were able to live and thrive, where the Canaanites could not live long. Excavations have uncovered many such cisterns.

An amazing number of Biblical places have been identified and in the case of ever-increasing excavations, give confirmation of Scripture records. Bible students had entertained doubts of the existence, at the time assigned, of the Cities of Refuge. Archaeologists now affirm that all these were known at the time of Joshua, and that several had been in existence for some time.

Many towns have now been scientifically excavated and a great deal of valuable information gained. At Lachish 21 ostraca were found belonging to the period of Jeremiah. These are pieces of pottery on which inscriptions are painted; in this case in Hebrew, giving specimens of the writing of Jeremiah's time. It can be presumed with some degree of certainty that the script on a buried ostrakon belongs approximately to the same period as the potsherd.

The finding of 71 ostraca with Hebrew script during the excavation of Samaria has been of considerable im-

portance. It means that actual specimens of the script and orthography of the time of Hosea in the 8th Century, B.C. became available.

It is interesting to learn that the Baal Epics on Cuneiform tablets found in Phoenicia about twenty years ago refer to the Home of Baal as "on the mountain of his inheritance." The date of the tablet is the 14th Century, B.C. From this it would seem that among Semitic people the term "the mountain of his inheritance" refers to the abiding place of the God worshipped and did not particularize any individual place. On so slender a clue as this the higher critic will bring forward a song or poem some nine hundred years and ignore the internal matter and style which places it among the poetry of the twelfth century B.C.

In recent years some higher critics have put forward a new view. Gunkel, the German Scholar argues that the *Psalms* should be studied in their type groups or classes. He recognizes four classes, 1) Hymns; 2) National Laments; 3) Individual Laments and 4) Individual Thanksgivings.

He maintains that the Hymns and National Laments belong to a very early date and that the Individual Laments and Thanksgivings were composed before the advent of Jeremiah. Nowinckel, the Norwegian scholar, believes that the *Psalms* were wholly cultic, composed for worship, and were composed by the Temple Singers in the early days of the Temple.

The latest complete new edition of the *Britannica Encyclopedia* tells us that there were compositions similar to the *Psalms* in Babylonia and Egypt at a much earlier date, which confirms the tradition that the composition of the *Psalms* belong to the earliest periods of the history of Israel.

With such a diversity of counsel it is refreshing to come upon something that has a very close bearing upon the question of the age of the *Psalms*. The evidence from Egypt and Babylonia has been confirmed in a most sensational manner by findings at Ugarit (Ras Shamrah), between 1929 and 1933, on the coast of Phoenicia.

To the archaeologist C. F. A. Schaeffer must go the credit for unearthing some hundreds of clay tablets with cuneiform characters at Ugarit, and a few others at Minet, on the same coast. They are inscribed with what seemed at first an unknown language. But careful examination revealed that the language was Semitic and akin to Phoenician. It has now been fully deciphered and is now called Ugarit, a Canaanite dialect. It follows the Accadian practice in that the writings run from left to right and not as in Hebrew and Aramaic, from right to left.

These are religious texts, dealing with the acts of Baal and Anath, and express very forcibly the religious culture of the Phoenicians and Canaanites. The tablets, on the evidence of the potsherds, belong to the period round about 1200 B.C., some 400 years before the time of David.

Many of the tablets contain pure religious poetry. Those who are familiar with the characteristics of Hebrew poetry recognize very close parallels in this Canaanite poetry. Hebrew poetry is of a very distinctive character, very different from Western European poetry. Unfortunately the *Psalms* are printed as prose in the English Authorized Version. They are printed as poetry in the French Bible in the English Revised Version, and the new Standard Revised.

There is a repetitive rhythm about Hebrew poetry; repetitive in respect also to the thought; sometimes a contrasting repetition and often with a climactic addition to the second or third line.

The Ugarit tablets provide Canaanite epics that follow very closely the Hebrew poetic form; the accent and the different types of parallelism are there. The Canaanite epics may not be so pure as poetry as the Hebrew *Psalms*, but they do show that as far back as the fourteenth century, B.C., Semitic poetry existed.

The Song of Miriam, *Exodus* 15, describing an event which occurred about
(Next page please)

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1230 B.C. by Egyptian reckoning, is full of repetitive and climactic phrases reminiscent of the Ugarit poems which were about two hundred years earlier.

The Song of Deborah, descriptive of an event that happened 150 or more years after the Exodus, abounds in couplets and triplets, which in style and form have their counterparts in the Epic poems of the Ugarit tablets.

The times of David fall round about 100 B.C. so that the traditional date of the *Psalms* was nearly 400 years after the dated Ugarit poems.

The refusal of the scholars to accept the *Psalms* as belonging to the times of David cannot be that such songs were beyond the ability of the men of those days. *Psalm* 110 which the Lord quotes from and ascribes to David is dismissed by the Critic as showing no trace of a royal author. One realizes how fearless the higher critics can be when even the commendation of the Lord Himself is brushed aside. Suffice for the present that the testimony of the Ugarit poems go a long way to fix the date of the *Psalms*, whoever may be the authors.

There is evidence favoring the idea that the rhythmic repetition of words and thought forms gradually went out of use after the 10 Century, B.C. This contention seems to be supported by the form of the few poems to be found in the Later Prophets (*Isa.* 38:10-30; *Jonah* 2:2-9; *Hab.* 3.) where repetitive rhythm is not as strong as in the *Psalms* themselves. If this declension could be definitely established, then the *Psalms* would belong to the date traditionally assigned to them, or they would be fakes; drawn up in imitation of the custom of an earlier age.

Dr. W. F. Albright, in his *Archaeology of Palestine* says, "Many of the *Psalms* must be pushed back into early Israelite times, not later than the 10th Century. There is thus no longer any reason to refuse a Davidic date for such psalms. . . . At the same time, it has become improbable that any of them descend below the 4th Century B.C. and the assumption that there are Macca-bean psalms, dating from the Second or early First Century B.C. has become almost incredible."

It is generally thought and taught that after Nebuchadnezzar had taken the Judeans captive, only the poor were left behind as vinedressers and husbandmen as given in v. 12 of *II Kings*, 25. But this was not the end. A Judean, Gedaliah, was made Governor of Judea. All would have gone well but for the treachery of one, Ishmael, of the seed royal, who assassinated Gedaliah and the Chaldee guards, left

by Nebuchadnezzar. The fear engendered led to the wholesale exodus to Egypt; "and all the people, both small and great, and the captains of the armies, arose, and came to Egypt; for they were afraid of the Chaldees." (*II Kings* 25:26.) In this exodus they took Jeremiah.

All the towns in Judea which have been excavated confirm this. There is a gap in occupation which coincides with the period of the Exile. In fact there is clear evidence that the rehabilitation of the Judean towns was very slow, even after the return from exile.

On the other hand, towns that were just over the border in Samaria show manifest signs of continuous occupation. A town in point is Bethel, which was just outside Judea. This has been carefully excavated and no gap in occupation at the time of the exile is shown.

LIFE OF JOHNNY APPLESEED REPRINTED

A new edition of "Johnny Appleseed —A Voice in the Wilderness," the most complete account of the life and work of this grand old pioneer missionary of the New Church, is now off the press. This the fourth edition is dedicated to the Garden Clubs of Ohio, 20,000 members strong, which have adopted Johnny as their "patron saint." The price continues at \$1.00. Order from The Swedenborg Press, 380 Van Houten St., Paterson 1, N. J.

Another publication in that field highly to be commended is Kenneth Dirlam's "John Chapman," just privately published. Its great feature is a number of original and beautifully executed drawings by the noted illustrator John Rae. This handsome brochure also contains several hitherto unknown historical pictures, and there are numerous facsimiles of documents connected with

Annual Meeting Swedenborg Foundation, Inc.

Notice is hereby given that the annual corporate meeting of the members of Swedenborg Foundation, Inc., will be held in Room 1603, 51 East 42nd Street, New York City, Monday, May 11, 1953, 4:00 P.M., for the election of four directors to serve in the Class 1953-57, for the election of one director to serve in the class 1952-56, and one director to serve in class of 1951-55, and for the transaction of such other business as may properly come before it.

WILLIAM H. HATFIELD, *Secretary*.

New archaeological discoveries are being made every month, and the full impact of these discoveries can only be felt when those in charge of the excavations can get the time to thoroughly weigh and compare and finally, by the printed page, inform the world. This takes time.

Everyone was thrilled when the news came of the discovery in a cave beside the Dead Sea, in 1947 of a number of ancient documents. The cave where the jars were found has been carefully examined by G. L. Harding, the Chief Curator of Antiquities, Jordan, and an approximate date arrived at as to when the large lidded jars were deposited there. This date is about 100 B.C.

The story of the discovery of the jars and their priceless contents has been in *THE MESSENGER*. It is all a shining example of discoveries and scholarship which are confirming, if that were necessary, the sacred contents of the Bible.

Johnny Appleseed's life. Mr. Dirlam, a banker of Mansfield, Ohio, has devoted several years' research and calculating in the publication of this valuable work. He gives generous credit to his sources.



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What The New Church Teaches

God's University

THAT God is Omnipotent, Omniscient, and Omnipresent, man can confirm from innumerable things which are of reason, and at the same time of religion, as from the following: First,—God alone *is* and *exists* in Himself; and every other being and every other thing exists from Him. Second,—God alone loves, is wise, and lives and acts from Himself; and every other being and every other thing does so from Him. Third,—God alone has power from Himself; and every other being and every other thing has power from Him. Consequently, God is the Soul of the whole; from whom all beings and all things are, and live, and move.—*Canons VIII, 3-8, 10*

On Charity

WHO at this day knows otherwise than that love toward the neighbor is to give what one has to the poor, and to assist everyman with one's wealth, and to benefit him in every way without distinction as to whether he is good or evil? . . . But the fundamental of charity is to act rightly and justly in everything which belongs to one's duty or employment—as for example, if one who is a judge punishes an evil doer according to the laws, and does so from zeal, he is then in charity toward the neighbor, for he desires his amendment, thus his good, and also wills well to society and his country, that it receive no further injury from the evil doer.—*Arcana Coelestia 4730^{2,3}*

The Lord's Power

THE Lord has infinite power from Himself through His divine truth, because divine truth is the Divine proceeding, and from the divine that proceeds from the Lord all things have been created. Divine truth regarded in itself is divine wisdom, which extends itself in every direction, like the light and heat from the sun in our world; for in the spiritual world, where angels and spirits are, the Lord is seen as a sun, from divine love. All that proceeds from that sun is called divine truth, and as that which proceeds brings forth, also that which proceeds is Himself (because it is from Him), consequently the Lord in the heavens is divine truth. . . .

Day Of Pentecost

WHEN the Apostles had received from the Lord the gift of the Holy Spirit they preached the Gospel through a great part of the world, promulgating it both by speech and by writing; and this they did of themselves from the Lord. For Peter taught and wrote in one manner, James in another, John in another, and Paul in another, each according to his own intelligence. The Lord filled them all with His spirit; but the measure in which each partook of it was in accordance with the character of his perceptions; and this was made use of in accordance with the character of his ability. The Lord infills all the angels in the heavens, yet each speaks and acts in accordance with the state of his own mind, some with simplicity and some with wisdom, thus with infinite variety. It is the same with every minister of the church.—*True Christian Religion 154*

As To Appearances

IN the Word many things are said according to appearances and according to the fallacies of the senses, as that Jehovah has fury against the wicked; that He takes pleasure in bringing them to ruin and destruction, and even that He kills them. But these things have been said in order that persuasions and cupidities might not be broken, but that they might be bent; for to speak otherwise than as man apprehends (that is, from appearances) would have been to sow seed in the waters, and to say that which would be at once rejected. Nevertheless, such forms of speech are able to serve as general vessels in which spiritual and celestial things may be contained.—*Arcana Coelestia 1874*

Trends and Trails

The American Bible Society reports that up to the close of 1952, some part of the Bible has been published in 1059 languages and dialects. The whole Bible has been translated into 197 tongues, and one or others of the Testaments is in 257 languages.

Koinonia (*Gr.* friendship fellowship) Foundation, Baltimore, Md., an altruistic institution furthering the care of war victims, reports in an elaborately informative directory, that there are forty-six large and recognized organizations actively at work assisting in the feeding, clothing and educating of group sufferers the world over.

In a recent broadcast over BBC, Sir Leonard Wooley, the archaeologist, stated that discoveries near Ur, of Chaldea, just recently, definitely prove a vast inundation during the Erech dynasty was undoubtedly the one recorded in *Genesis*, which while not covering the whole then known earth, without question flooded a large section of central Europe in the areas of the Tigris and Euphrates.

The Christian Advocate for Feb. 19, in an article "Why I Like the New Churches," by Arthur O. Ackenbom, states, "Two hundred years ago Emanuel Swedenborg had visions which could not have come from human knowledge. He taught his followers about a spiritual universe. The Swedenborgians, or the New Church, have become a credit to Christianity."

"The churches shouldn't open their doors to every social betterment group without first checking its authenticity," says one-time FBI communist investigator H. A. Philbrick in the April *Christian Herald*.

A Ripley "Believe it or Not" sketch in a recent Hearst syndicate release, reports that D. W. Richey of Pine Bluff, Ark., has not missed a Sunday school session in fifty-one years.

Responding to a citation presented him by the Fairchild Tropical Garden foundation, for outstanding discoveries in horticulture, Charles F. Kettering, renowned scientist and inventor, said in part, "Our knowledge right now is minus zero. But it is a good thing to learn this so soon."

The American Scandinavian News Service of New York reports in detail the publication of "The Swedenborg Epic—the Life and Works of Emanuel Swedenborg."

In Tribute To Mother

"**T**HERE is no mother like my mother," says an old proverb—and famous men of all ages have echoed that sentiment in word and deed . . . James M. Barrie adored his mother and made her the heroine of some of his novels and plays . . . Whistler called the painting of his mother, "An Arrangement in Black and Gray." He objected to calling it "Mother" because he felt that his love for her was so sacred and personal that the rest of the world had no right to get sentimental about her.

President Harding saw to it that his mother's room was filled with flowers every Sunday morning—a practice he continued even after her death . . . It is said that Napoleon always stood in awe of his beautiful mother and often declared that she had the head of a man on her shoulders. "She managed everything, provided for everything, with a prudence and sagacity which could have been expected neither from her sex nor from her age. Oh what a woman! Where look for her equal? . . .

When he was fourteen years old, George Washington gave up all his hopes of being a sailor because his mother could not bear to have him leave her. "I cannot let you go!" she sobbed. To which he replied: "I cannot go and cause you so much grief" . . . Lincoln was only nine years old when his mother died. Her dying words to him were: "Be something, Abe."

Eugene Field's mother died when he was six. But

he said, "I have carried the remembrance of her gentle voice and soothing touch all through my life." . . . We are told that every night of his life John Quincy Adams said the childish little prayer, "Now I lay me down to sleep" that his mother had taught him in his nursery days.

A very deep and beautiful love existed between Carlyle and his mother. In unaccustomed tenderness he once wrote to her: "I am proud of my mother, though she is neither rich nor learned. If I ever forget to love and reverence her, I must cease to be a creature myself worth remembering."

Thomas Moore wrote to his mother regularly twice a week, and, at the time of her death, she possessed 4,000 of his letters . . . Woodrow Wilson's mother was a contagiously happy person and a delightful companion to her children. In writing about her, the most famous of her flock, said: "She was one of the most remarkable persons I have ever known. I seem to feel still the touch of her hand and the sweet steadying influence of her wonderful character. I thank God to have had such a mother!"

Someone has said, "The mothers of famous men survive in their great sons." . . . And in these written words and recorded deeds of the sons who lived after them we have seen how beautifully and everlastingly they do survive.—*The Highland, Calif., Messenger. Contributed by Mrs. Esther Perry.*

WHERE SHALL I FIND IT?

LET'S GET better acquainted with the writings of the Church. There are thirty-three volumes in the Standard Edition; let's decide which one appeals to us most.

Here is a little try-out, to see how much we know about what is in those books:

1—If you want to know about the origin of things—how the great universe came into existence: what took place when God said "Let us make man in our image," which book would you read?

2—If you are wondering why the good and wise God permits such a lot of trouble in the world, and perhaps in your own life, which title would you take from the shelf?

3—If interested in knowing something of the nature of the Divine Being: something of the nature of Jesus Christ, and of why He came among men, and what was accomplished by His death to which of those 33 volumes would you turn?

4—If you wonder what lies beyond this life? Where your loved ones have gone? Where you will one day waken to a new life? which book would you read?

5—If you are interested most in the Bible, and particularly in the deeper meaning of the Old Testament, where would you look for the information?

6—If puzzled over the meaning of the Book of Revelation, where would

you turn to find the answers to your questions?

Here is the list of titles from which you would have to select. They are not in the same order as the questions raised. Sort them out for yourselves. Can you do it?

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Arcana Coelestia
Heaven and Hell
Apocalypse Explained
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Apocalypse Revealed.

(From Detroit's New-Church News.)

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LETTERS TO THE EDITOR

Church Services

To the EDITOR:

According to a letter in the Feb. MESSENGER, Miss Hermine Coughran finds New Church services too formal—"having outward show, but lacking reality, etc." I, too, have attended other churches which had rather informal order of service.

It seems to me that New Church services were just the opposite of what she says. They are slow enough to be sincere and full of meaning. I love them but, of course, have had to become accustomed to them.

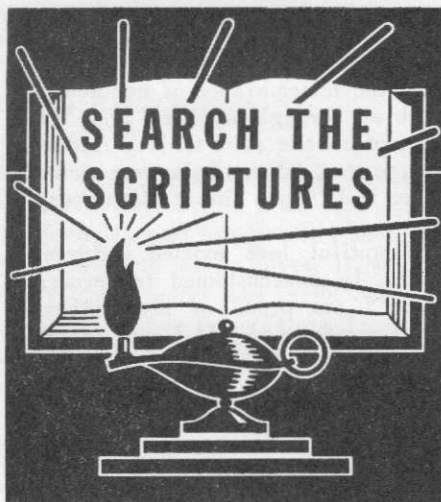
To me it is happiness to take part in the reading and singing of different Scripture selections which makes one familiar with them and causes a person to have them memorized. This is something not to be found in other churches as it is in ours.

I have attended orthodox services where the formal worship was hurried through so fast one did not have time to think of what he was saying—the Lord's Prayer included.

Over and over again, I have been impressed by the beauty and sincerity of our church services; instead of lacking in reality, they are worshipped and impressive.

MRS. F. W. SIGER.
West Alexandria, Pa.

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Courtesy Am. Bible Society

The entrance of thy words giveth light; it giveth understanding unto the simple.—PSALM 119:130.

In "THE HOLY SCRIPTURES", or the Jewish translation of this verse, we read, "The opening of thy words giveth light; it giveth understanding unto the simple." The new Revised Standard Version renders this verse as follows, "The unfolding of thy words gives light; it imparts understanding to the simple."

The word translated "entrance" in the King James comes from the Hebrew root "pathah" which is the usual verbal form which means to "open." In *Exodus* 2:6 where we read that the ark of bullrushes in which the infant Moses was placed was opened, the verb is the same as that used in *Psalm* 119:130.

This new translation of the Hebrew verb in this *Psalm* gives added support to the New Church doctrine of the inner senses of the Divine Word, for these senses which make up the "soul" of the Word, for the most part, lie concealed, or hidden away, within the natural clothing of the literal sense.

This concealment is in accordance with the merciful providence of the Lord as this is expressed in these few words that are found in the prophecy of *Isaiah* 4:5, "for upon all glory shall be a defense (or covering)." The glory here is the light that comes from the inner and higher senses; the defense, and also the covering, is the embodying letter.

Unremittingly does the love and wisdom of the Lord seek to guard the souls of men against the grievous sin of mixing the "glory," or the deeper divine truth of the Word, with the defiling and false things which the unregenerate heart of man loves.

Such defilement is the dehumanizing sin of "profanation." So by means of the use of correspondential and representative terms and forms the soul and great glory of the inner Word is kept away from the unregenerate thought and will of man. This glory is effec-

tively covered and guarded so that its presence is unsuspected by the natural thought.

Writing on this point in the "True Christian Religion", number 192, Swedenborg has this to say, "No person who is ignorant that there is a certain spiritual sense in the Word, as the soul is in the body, can judge in any other way concerning the Word than from the sense of the letter; when yet this is a case containing precious things, which are its spiritual sense." When therefore, this internal sense is not known, one cannot judge of the divine sanctity of the Word, otherwise than as he judges of a precious stone from the matrix which envelopes it, and which sometimes appears as a common stone; or from the box, made of jasper, lapis lazuli, amianthus, or agate, in which lie, in their order, diamonds, rubies, the sardonyx, the oriental topaz, etc. "While this is unknown, it is not to be wondered at if the box is esteemed only according to the price of its material, which is visible. It is similar with the Word, as to the sense of its letter. Therefore, lest man should be in doubt as to whether the Word is

divine and most holy, its internal sense has been revealed to me . . . That sense is the spirit, which gives life to the letter; it can therefore bear witness to the divinity and sanctity of the Word, and can convince even the natural man, if he is willing to be convinced."

"It giveth understanding unto the simple." The word that is translated "simple" comes from a root form which means to be spacious, wide, open, which suggests to the authors of the Brown, Driver, and Briggs's Hebrew Lexicon that another translation of the latter part of *Psalm* 119:130 might be, "it giveth understanding unto the open minded."

Self-love with its pride and darkness effectively closes the natural thought to the radiant glory of the inner Word. Humility and the sincere love of the higher truth that the Lord alone gives, brings open-mindedness and that response of the human spirit that is expressed in the words, "Speak Lord, for thy servant heareth".

Truly, then, "The opening of thy words giveth light; it giveth understanding unto the simple (or open minded)".—WARREN GODDARD.

HAVE YOU TRIED THIS?

A Sunday School Family Night, a new venture for the Elmwood, Mass., Sunday school, was held recently in the vestry of the church. About 85 parents, children, and teachers were present for a California chicken pie supper, an exhibition of Sunday school material and work, and a short program by members of the beginners, primary, junior girls, junior boys, and intermediate girls classes.

The intermediate boys waited on table. Mrs. Edwin G. Capon, supt. of the school, presided and was ably assisted by the school staff: the Misses Phoebe Leavitt, Betty Conti, and Joan Wile, Mrs. Thelma Price, Mr. and Mrs. Richard Price, and the minister.

No charge was made for supper and very little money spent by the school, as most of the food was donated by the parents. Much favorable comment was heard at this first venture which is not likely to be the last.

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Dr. Whitehead's Position

Dr. Walter L. Whitehead, who was reported to THE MESSENGER March 21 as head of the Geology Dept. of the Mass., Institute of Technology, actually is chief of that institution's Summer School of Technology at Antigonish, Nova Scotia, and a professor in Geology at Tech. He is a brother of Miss Florence Whitehead, Sunday School Association treasurer. Dr. Robert Schrock is head of the Geology Dept.

Interesting Topic

"The Personalness of God," is the topic of the public lecture by the Rev. William F. Wunsch, minister at the National Church, Washington, D. C., to be given at the Swedenborg Philosophical Centre, Chicago, May 3.

New Members Elected

Five new members were welcomed into the Wilmington Society April 12: Mr. and Mrs. A. J. Hill, Mr. and Mrs. R. Thomas, Valdamar Jansons. Leather bound copies of the Book of Worship were presented to them.

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Book Reviews

THE FUNCTION OF THE PUBLIC SCHOOLS IN DEALING WITH RELIGION. *A Report on the Exploratory Study made by the Committee on Religion and Education of the American Council of Education, Washington, D.C., 50 pp., \$2.00.*

This booklet is a study of an investigation, long overdue in this country, on the part that religion should have in public education. It reveals the deliberate avoidance of any practice of religious activity in the public schools and colleges of America. It is not a survey or measurement on these methods but rather an exploratory effort, limited in scope, to find the precise attitudes, practices, problems and issues arising out of the attempt to deal with religion. In short, it represents an effort to get an over-all opinion of educational and religious leaders on various propositions concerning the treatment of religion in Education. On the first proposition it seemed to be the opinion of over ninety per cent of the educators and religious Leaders that the constitutional principle of religious liberty (The First Amendment) and the tradition of separation of church and state were never intended and do not now mean that the public schools have no function in dealing with religion. It is felt that our schools cannot afford to ignore religion, since it permeates our culture and is a matter of concern to all of our people, whatever their religious beliefs. Therefore the public school must deal with religion. The basic issues therefor are Why—What—How—When—Who?

On the second proposition: about eighty per cent of the educators and eighty-five per cent of religious leaders felt that educators should invite religious leaders and lay citizens to cooperate in a re-study of the function of the public schools and colleges in dealing with religion. It was generally concluded that the justifiable function of the public school dealing with religion, is a matter of educational policy and procedure, responsibility for which is shared by home, church, school and other agencies; but educators may not shirk or abdicate their responsibility for leadership in educational matters.

A third proposition, which received over seventy per cent of the vote, stated that it was not necessary to await complete agreement before undertaking experiments—but all concerned might have an opportunity, through their representatives, to participate in the studies. The fourth proposition surveyed, stated an important point that has been lost sight of—that not only does no group have the right to impose its religious belief on others but neither

does it have the right to exclude religion from the public schools. It is the American People who support and control the schools and their approval must be taken into account. On this proposal, almost ninety per cent of both educators and religious leaders were in accord. There are seven other interesting propositions for dealing with this vital subject, and in all of them both educators and religious leaders were in agreement. On this basis it seems to this reviewer that definite constructive methods of dealing with religion in education can be planned.

An excellent book on this subject has already been prepared by a special council for use in the public schools and colleges of Los Angeles. It is entitled "Moral and Spiritual Values in Education," school publication no. 402. This book includes much of what one might term the New Church position on religion in education. On page 16 it describes how one school printed the Ten Commandments, with a brief interpretation, attractively on cards and given to each child. Lessons also were given on their meaning.

The New Church position probably might be to have each child taught to worship the Lord alone, as One God, (on the aforesaid cards He was described as the Highest Good); to teach the Ten Commandments, and to obey them as the great law of love, the Golden Rule of life. If every child and adult in America and the world, lived by these laws, then wars, disease, and insanity would disappear from the face of the earth, and the earth once more would be a Garden of Eden.

Let us pray that the American Council on Education may be encouraged to institute an attitude and formula for the return of a true religion to the life, and to the schools of America. This will restore the real meaning of the motto our forefathers gave for our beloved country: "In God We Trust."—
HAROLD B. LARSEN.

SONGS IN SEQUENCE. By Melrose Pitman. Cincinnati. Privately published.

The author of this collection of exquisite verse from Driftwind; The Truth Review; Anthology of Ohio Poets, and other sources, as well as some hitherto unpublished poems, is the daughter of Cincinnati's famous wood-carver, Benn Pitman and a niece of Sir Isaac Pitman, inventor of the Pitman system of shorthand. For many years she was professor of art in the University of Cincinnati's College of Applied Arts. Anyone familiar with her discriminating tastes and her wizardry in words will not be surprised by the tranquil beauty of these poems. But there is more than artistry in the vol-

ume. Penetrating insights and subtlety of thought infuse it throughout. Miss Pitman is not only an artist but is also a profound student of religion and philosophy. She is a member of the Swedenborgian Church, and has read widely in Swedenborg's writings. In latter years she has also been an earnest student and teacher of Anthroposophy as this is expounded by that titanic thinker, Rudolph Steiner. There is an ethereal quality about these poems that induces a mood similar to that produced by listening to soft music. Nevertheless they are pervaded by sustained thinking. Because of the rich variety of style and thought, all of a somewhat uniform excellency it is not easy to select any one of them as illustrative of the book as a whole. Yet we venture to give the following from the poem entitled *The Elements*, p. 24:

"The Earth, the soil,
Dirt, dust, the glebe, the mud,
We love it so,
It is our very home.
Yet must we leave,—
We die into this earth.
But as love, and live, and walk,
The Earth must answer:

Vibrant, lifting, mass toward mass,
She lifts to meet our feet,
Her Love and Law, would have it so.
Beloved Earth! which for our time, is home."

B. J.

From the bulletin of the First Presbyterian Church, Fort Thomas, Ky., "We speak to God before the service. He speaks to us during the service. We speak to each other after the service."

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Births, Baptisms, Marriages, Memorials

Rollo F. Maitland

MAITLAND.—Dr. Rollo F. Maitland, beloved organist of the Philadelphia Society, passed into the higher life April 7. He had been the organist of the church for thirty-three years, and Director of Music since the retirement of Mrs. Elizabeth McCloskey. He brought to his work not only the touch of a master, but a deep spirit of devotion and consecration. Here music was always worship, and on its wings the worshipper was born into the presence of God. Dr. Maitland, whose works were internationally known, was head of the organ department of the Philadelphia Musical Academy. An authority on Bach organ music, he gave recitals in many principal cities in this country and in England and Switzerland. He was one of the designers of the Sesqui-Centennial organ, now in the University of Pennsylvania. He started his musical career in Philadelphia at the age of thirteen and studied under the late Dr. David D. Wood, one of the pioneer interpreters of Bach in America. He also studied violin and specialized in compositions like the Beethoven and Mendelssohn Concertos. He held the certificate of Fellow and Choirmaster in the American Guild of Organists and was president of the American Organ Players Club at the time of his death. He was also a member of the Philadelphia Art Alliance, the Pennsylvania State Music Teachers Association, the Philadelphia Music Teachers Association, and chairman of the board of managers of the Chapin Memorial Home for the Blind.

Dr. Maitland is survived by his second wife, Minerva Reichgert Maitland, and by his daughter, Marguerite, who is also an organist and composer of organ music. The resurrection service was conducted by his pastor, the Rev. Richard H. Tafel, in the church which Dr. Maitland loved so dearly and served so devotedly. Resting near his beloved organ, surrounded by myriads of flowers, his life and work and spirit were testified to by the presence of the many hundreds of his friends. The Philadelphia Society feels a deep sense of loss at his passing, but is sustained by the memory and spiritual presence of this radiant soul. He has left us so much of himself, so much of his genius, not only as it is laid up in our new Book of Worship, but as it is expressed so magnificently in the "Philadelphia settings" of the liturgical music

we use each Sunday. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors: and their works do follow with them."—R. H. T.

BEIMES.—William H. Beimes, well-known St. Louis New Churchman, and first authorized as a Lay Leader in 1929, passed away March 28, after being in failing health for some time. His wife survives him and a brother-in-law, F. E. Wright, of St. Louis. Mr. Beimes ever active in the affairs of the Church, had been a president of the local Society, and for many years was secretary of the Illinois Association. A more complete memorial is expected later.

YOUNG.—Mrs. Alfred L. Young, 82, long a member of the Boston Society, but in recent years living at the home of her daughter, Mrs. Everett J. Boothby, in Chevy Chase, Md., passed into the other world April 9. She was a much loved member of the congregation and Ladies' Aid of the National Church. Surviving Mrs. Young, besides Mrs. Boothby, are a son, James M. Young, of Gainesville, Va., and four grandchildren: Charles G. Brooks, a newspaper reporter; Alfred Y. Brooks, in the Coast Guard; Mrs. Fred Webber, of Indian Head, Md., and James Young, of Gainesville. Private services were conducted in the Chevy Chase home by the Rev. William F. Wunsch. Burial was at Ashmont, Mass., April 13, the Rev. Antony Regamey, Boston pastor, conducting the brief service.—W. F. W.

CONDO.—Charles Stanley Condo, proprietor of the Bellarmine Book Service, Covington, oldest bookstore in Northern Kentucky, passed away just recently, we are informed. While details are lacking, the loss of his physical presence will be sadly felt by his family, friends and wide circle of customers. He had developed a specialized service in hard-to-find and rare books, and from time to time had advertised in THE MESSENGER. The well-known New York New Churchwoman, Miss Mary M. Brown, whose father Patent Lawyer Conger Brown was active many years in the Swedenborg Foundation, remains as manager of the bookshop.

BIRTHS

The monthly parish paper of the Fryeburg, Me., Society reports the arrival of the following new babies since last summer: Nancy Rhoades, August 4; Denis Burnell, September 20; Jane Lord, October 22; Cheryl Downs, December 16; Nancy Harnden, December 18; Esther Sawyer, January 17; Kenneth and Karen Fox, February 1; Kristine Hall, March 15.

BAPTIZED

MILLER.—Bruce Daniel, son of Mr. and Mrs. Miller, was baptized Easter Sunday, April 13, 1952, in the church of the Lakewood Society, the pastor, Albert Diephuis officiating (from the 1952 roll).

FOSTER.—David Burt, son of Mr. and Mrs. Willard E. Foster, was baptized March 15, in the Lakewood O., church. The Rev. Albert Diephuis, officiated.

KRAY.—Kenneth Valentine, son of Mr. and Mrs. Joe Kray, at Lakewood, O. Pastor Albert Diephuis officiating.

CONFIRMED

In the church of the Bridgewater, Mass., Society, Easter Sunday, the following young people were confirmed by the Rev. Harold R. Gustafson, and received as members of the Society: Judith Flood, Sarah Brown, Elizabeth Belknap, Arthur L. Leland, Anne Colby and John F. Colby.

MARRIED

DANIEL - KERSHAW.—Miss Lucille Kershaw was married to Stephen Daniel in the church of the Toronto Society Easter Sunday. The Rev. Reynolds E. Becherel officiated.

Tokens Of Friendship

The Board of Missions recently received in a single week for resale, large lots of used postage stamps from such widely separated points as Lausanne, Switz., and Melbourne, Australia. Although lacking adhesive gum, these little bits of printed paper so precious to collectors, nevertheless are tokens cementing the friendship between the church in all parts of the world.

National "Y. W." Week

National YWCA week was celebrated by its 440 city branches and 640 college groups, the past week. Working in the auxiliaries of the "Y.W." has been an active service among New Churchwomen. It is useful and rewarding work.